







Cy LaTour and Son

HAPPY BIRTHDAY

WHETHER it is Daddy's turn to blow out his twenty-six candles or Bobby's chance to look at two, a birthday anniversary can be a happy occasion. Even after the cake has been eaten and the games have all been played, there are memories of happiness to bind the family closer together.

In this season of the year, when our hearts have been stirred by Christmas as the birthday of our King, we know that the Eternal Father of us all rejoices in every family occasion to which we invite him, "from whom every family in heaven and on earth is named." He would draw us closer in bonds of fellowship and love. Let us pray that in this new year of our Lord we can celebrate the kind of brotherhood and peace that belongs to the family of God.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 6, 1951

Volume 100

Number 1

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Beer for Korea

In regards to the article in the Nov. 18 Messenger on beer for men in service, would not this be an opportunity for the Church of the Brethren to do a big thing for these poor helpless fellows, by supplying drink, other than beer or alcohol in any form? Fruit juices are always so good and every boy enjoys them. —Doylestown, Pa.

It would be impossible for our church to undertake a project like this, but certainly the army is able to provide nonalcoholic beverages as well as beer. Concerned readers may write to the President or the Secretary of Defense. Plans for Brethren relief work in Korea have been approved by the Brotherhood Board and will be carried through as soon as the way is clear.—Ed.

From Church to Church

The editorial, From Church to Church, in the Nov. 18 issue is such a clear statement of truth that I would like to see it in leaflet form for general distribution. Every pastor has a mailing list for the editorial.—A Brethren Pastor.

A Dark Day

This is Nov. 30, 1950. The air is electric. No one knows what a day may bring forth. We appear to be on the edge of a precipice.

"Whatsoever a man soweth, that shall he also reap" is a statement true of both individuals and nations. Directly perhaps only a few warmongers are responsible. But in reality, are we not all responsible for these dark days?

Think of the U.S.A. drink bill of nine billions and the consequence of wrecked homes and poverty. Think of our divorce rate. Think of how we are given to pleasure and to our own fancies and of how we leave the living God, our Maker, out of our thoughts and plans. The Communists blame the U.S.A. as vehemently as we blame them. Consider the plight of our world as 300,000 Red Chinese file into North Korea to fight the UN forces. We are on the verge of World War III and the hearts of hundreds of millions bleed at the thought of another terrible war. I have always considered myself an optimist, but optimism is difficult today, especially so if we leave the management of affairs to mere men.

What is our dire need then? Of God. We need repentance for our arrogance and pride and unbrotherliness, and to turn to God for forgiveness. We need utter humility as we think of the mess into which we humans have brought the world. We need to cry out to our God for guidance and direction and wisdom as to what to do next, not to irritate but to win, not to go on fighting but to get together as brothers in the interest of peace.

The problem today is not the atom bomb. It is man — ourselves. It is the need of control — of God control. Mankind with present-day scientific achievement can well nigh wreck the world; can in a week destroy what may take many years to repair. Isn't the Lord speaking to us in 1950 as he says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." In the place of "Jerusalem" we might write the words *leaders of the nations or the UN*. Oh, how we need to pray today and trust and believe for a brighter outlook!—I. S. Long, Keyser, W. Va.

Science and the Bible

After reading different views on What Does Science Do to Our Religious Beliefs? (Messenger Dec. 9). I wish to express the view that true science and the Bible agree. Both the Bible and true science emanate from one and the same source, namely, the mind of God. The teachings of the so-called science of evolution, and that of the Bible about the creation are in direct conflict. Evolution has not been proved to be a science, but has been taken for granted. Science is proved facts. The theory of evolution—a pseudo-science—undermines the religious faith of our students in our universities and colleges where God is left out. The presence of fossils in the earth's crust proves a cataclysm, but the cataclysm must have occurred this side of the time of a created earth.—C. M. French, Fruita, Colo.

This page is a public forum in which our readers are invited to share. Brief, specific comments are especially welcome.—Ed.

THE SIMPLE LIFE

Georg Stein*

Millions like this man have lost everything they once possessed, but many like the author of this article have discovered the real meaning of life



WHAT happened to us during the war and after the breakdown of Germany is nothing unusual. Millions of Germans had a similar fate or even worse. Looking back we realize that nothing happens without a reason, and that the hardest experiences can turn into blessings.

We had been living safely and well-situated in our beautiful

homeland of East Prussia. A good salary, an office car and a privately owned one, an apartment of seven rooms, with the expectation of a ten-room house after the war, were a matter of fact.

In the next to the last year of the war I was drafted into the army and had to serve on the Eastern front. At the end of 1944 the Communists came into Germany. It was a very hard winter. Our leaders, however, denied the dangerous situation and did not help to save the inhabitants. Millions of

women and children left their houses and farms and tried to flee to the western part of Germany to be saved. They knew that murder, rape and banishment to Siberia were waiting for them. Terrible things happened on the roads where the refugees were traveling. Many of them died in the bitterly cold weather; others were captured by the Russians.

My daughter had been drafted into the air force in Berlin in order to help handle the search-

*Georg Stein, now manager of the Kaltenstein, Youth Village, is from East Prussia, where he had been mayor of his home town, Hohenstein. This area is now part of Poland, the area in which the former Polish unit worked.

lights. She had a chance to escape at the very last moment and went to Hamburg. I became a prisoner of war in Russia. Shortly before the Russians invaded our town, my wife and a few friends fled. After going through great hardships they came to the Harz mountains, about 500 miles away from our home. All my wife could save was what she was wearing. The hardest thing for her, however, was that she did not know anything about her husband and her daughter. After she had been in the Harz a few days the Americans came.

For a long time we did not know anything about each other, but God helped us to find each other again in a little village in the Harz. There my wife had a small room in the apartment of a farm worker and earned her living doing farm work.

I shall not describe the moment and the circumstances when we met again, but now the happiest time of our life was to begin. Although we lived under very poor conditions and had

very little to eat, our small home was filled with happiness from morning till night. The house owners knew about the experiences we had gone through. They often wondered that we could still be so happy. Perhaps they would have liked to trade some of their things for a little of our happiness.

We have learned that property does not mean much in normal times, and that it does not mean anything in times of warfare. We had seen that we had been slaves of our property in the years gone by, just like most of the people living in this world, and that we would not have been able to live under simpler conditions. During the troubled times after the war all we possessed could be carried in our pockets or in a little shoulder strap bag, but we were very happy to have saved our lives and to have the chance to live together with our loved ones. We were very thankful that God had brought us together again and had opened our eyes so we could realize the unimportance

of material things. We had seen how many people lost their lives during the flight because they clung to their property.

Years have passed since that time and we are working hard to be able to improve our living standards. But we are not forgetting the lesson we have received. We want to keep our life simple. This is the way we are most happy. It keeps us from hunting and hurrying to get property and it opens our eyes to see the true and genuine values of this life.

Not very long ago we visited another refugee who already owns a beautiful house again. My wife said: "I am afraid that we might become rich again." Well, in a sense my wife was joking, but one thing I am sure of: to live simpler and to be more grateful for every little thing that God gives us each day means to live a happier and more satisfying life. It makes us more independent and better able to do our share of work for our fellow men.

EDITORIAL

Beginning Volume 100

IN APRIL 1851 Henry Kurtz, who lived near Poland, Ohio, edited and published the first number of the first volume of the Gospel Visitor. (Yes, that is the way the title was spelled for a few years.) It was a monthly publication, first printed as a private enterprise.

During the coming year the Gospel Messenger will help to celebrate the one hundredth anniversary of the revival of interest in the printed page in our Brotherhood. The Gospel Visitor (later spelling) was united with other Brethren publications to become in 1883 the Gospel Messenger. Our hundredth birthday is just around the corner and the volume number will carry a weekly reminder of the anniversary.

Our readers will be interested in the title page of the early issues of the Gospel Visitor because it set forth objectives that are just as valid

for Brethren publications today as 100 years ago. The Visitor was "devoted to the exhibition and defense of gospel principles and gospel practice in their primitive purity and simplicity, in order to promote Christian union, brotherly love and universal charity."

Occasionally our readers write to warn us of the danger of overemphasizing some aspect of the church program to the neglect of questions they consider more vital. An editorial office needs many such letters because it is possible, through enthusiasm for one phase of our Christian gospel, to ignore matters that are vital. The interests of Brethren have broadened and the scope of our Brotherhood program is much vaster than could have been thought possible a hundred years ago. That makes the matter of balance, of putting first things first, more difficult than ever.

But look again at the objectives Henry Kurtz set for his paper. Are they not quite contemporary? We too are concerned for Christian union,

for brotherly love and universal charity. How our world needs that kind of gospel, not merely to be stated in principle but even more to be observed in practice.

To see in how many different ways Brethren give expression to their practice of gospel principles in these days, take a look at the index which drew the curtains on Volume 99 in last week's paper. Notice the range and scope of Brethren interests. And after you have looked them over, if you feel that some vital part of the Christian task has been slighted, let us hear from you. It is your church and this is your paper. We cannot look forward to another hundred years unless we can continue to apply our eternal gospel to our contemporary world.

The National Council of Churches

AT EXACTLY 11 a.m. on November 29, the National Council of Churches of Christ in the United States of America was officially constituted. The new co-operative agency was created by action of twenty-nine denominations and eight interdenominational agencies as their delegates assembled in a constituting convention in Cleveland, Ohio.

Delegates and observers who shared in this historic occasion regard it as one of the most significant moments in the history of the Christian church. That the new organization has an unusual opportunity to forward the work of the church, particularly in those areas where it needs to act unitedly, will not be questioned. But how successful the National Council will be in fulfilling the promise depends not on the colorful and inspirational ceremonies which brought it into being, but rather on the spiritual vitality of its constituent bodies and on the Christian integrity and vision of those it chooses as its leaders. Whether November 29, 1950, will become a historic day in the long history of the church depends upon the perspective the new council gives by its clear witness to the cause of Christ.

In this respect it is important that Christians everywhere, including the membership of the Church of the Brethren, understand the announced purposes of the organization they have helped to form. Its constitution clearly states, first of all, that the National Council is not now and does not expect to become a super church. Article VII, section 2, reads, "The council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, or form of church government or form of worship, or to limit the autonomy of the churches co-operating in it." That is plain language which

Exultation

O God, thou art so good to me!
Thou hast given me power to think and feel beyond
the ends of time and space;
Thou hast given me peace and joy and wordless
depths and heights of happiness;
Thou hast given me choice at every turn and
courage to follow choice when I am sure it's right;
Thou hast given me work to do—work which makes
me part of all accomplishment;
Thou hast given me sorrow and keenest pain to clear
my sight.
When I look on the griefs of other men,
That I may understand their hearts and help to
smooth their ways;
Thou hast given me power to see my faults, and
power to pull them down
And set in place some better thing;
Thou hast given me need of thee, and filled that need
as soon as it was given;
Thou hast given me love—the greatest golden gift of
all—that binds me to my own, my friends and all
mankind;
For all of these, and more, I can but give thee back
thy love
And add to it my gratitude—my deepest thanks!
O God, thou art so good to me!

—Theron Liskey

should put an end to careless references to the new council as a super church.

What, then, are its purposes? The constitution lists nine which can be summarized in a few words: to encourage and facilitate the co-operative tasks which the churches ask it to do for them, by continuing the function of existing interdenominational agencies and by promoting co-operation among local churches in communities. The council recognizes the fact that its constituent bodies have many different emphases and practices. But they have also certain common purposes, which are central to the Christian faith and in the fulfilling of which they can achieve a sharper witness and a more effective outreach by working unitedly. The National Council will help the churches in their united efforts.

By action of Annual Conference at Grand Rapids last June, the Church of the Brethren is one of the constituent bodies of the council. Our elected delegates participated in its forming and their reports of the Cleveland meeting will soon appear in this paper. It remains for us now to keep ourselves informed about the council, to carry our share of financial support of its work, to use its available services, to send our best qualified and most deeply consecrated leaders to serve on its committees and, by maintaining our distinctive witness as we co-operate with others, to help this new organization enlarge the outreach of all Christians who claim "Jesus Christ as Divine Lord and Savior."

These Beliefs Will Live

Charles E. Dumond
Hutchinson, Kansas



Outward forms may
change but the basic
beliefs of the church
remain and unite us

WE ARE co-operating with many different organizations and churches to further the cause of Christ. This co-operation is good, for many things that we can do together we cannot accomplish apart. However, a few are asking, "What is the contribution of the Church of the Brethren to these co-operating churches?" Others are inquiring, "Does the Church of the Brethren have a right to exist?" These questions are honest and must be answered. This article makes no attempt to answer these questions completely, for they can be answered only as the individual grapples with them and finds the answer for himself. It is the purpose here to declare that the Church of the Brethren does have a right to exist, and has much to share with other churches. We believe that the following tenets

of our unwritten creed are worth retaining and sharing. Although none of these is particularly unique to the Church of the Brethren, it is our belief that our church enables us to practice and share them better than some of our sister churches.

1. *The Church of the Brethren has long believed that the Christian home is important.* We have long maintained that the home is the primary social institution where a child's education begins, where he is first inspired to worship and first trained to social graces. We have opposed divorce, with its contingent aftermath of broken homes. Although this idea is not absolutely unique to the faith, it is something which Brethren ministers who sit on interchurch councils, and Brethren laymen who are active in the business world ought to declare at every opportunity. We ought to emphasize the im-

portance of the home as the primary social institution.

2. In a bleeding age like ours today, our church can share *the importance of the message of peace.* We can cause the idea of peace to be presented in the councils of the co-operating churches. Of the three historic peace groups—the Brethren, the Mennonites, and the Friends—our church, because it is a co-operating institutional church, can present this idea with great vividness. The Friends, or Quakers, are doing much. However, their concept of church scares some of our "high-church" brothers a little more than our idea of church. They will help us, to be sure. However, our church has an opportunity to present the importance of the message of peace emphasized through the institutional church.

3. Tractors, refrigerators, cars, thousand-dollar rugs, and the

material things of life are breaking the nerve fibers in people. The icy breath of materialism even blows under parsonage and deaconage doors. *The Brethren must again proclaim the simple life.* Our tradition has fitted us for this task. We need to proclaim the importance of the historical idea of simplicity in the teachings of our homes in a time of complexity.

4. A church like ours ought to exist to tell to all the world, with the aid of the Baptists and others, the importance of the Anabaptist *idea of adult belief and affirmation of faith.* Our early Brethren in their formula of salvation (repentance, acceptance, baptism) had an idea worth preserving. They thought that to live a Christian life, you had to believe in it. They knew that you could not accept Jesus and still have your heart full of evil from lack of repentance. To them faith meant to be baptized. To be baptized meant to believe in the reality of sin, the saving power of Jesus, the love of the Father God, the presence of the Holy Spirit, the helping hand of the body of believers, the reality of regeneration. Baptism symbolized all this and more! To them we owe the responsibility to stand before our age and proclaim that adult belief and affirmation are foundation stones of the Christian faith. As the church rises above the burning embers of our crumbling civilization, it will contain those who in their adult minds believe in the Lordship of Jesus, and who in their actions carry out his commands.

5. Our church has stated that it has no creed. Very often traditions have been more binding than creeds. However, our leaders always hastened to say that the *New Testament is our belief and practice* and that it is interpreted by the Holy Spirit working through the representative body of believers. Because of our emphasis on the importance

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Mealtimes at our house are anything but happy. I have come to dread them. I seem to spend the entire time scolding the children for the way they eat or urging them to eat what is put on their plates. They whine and argue with us and with each other. I want our eating together to be joyous occasions, but I don't seem to know how to make them that. Can you give me any suggestions?

A Distracted Mother.

Dear Friend,

Mealtime is traditionally a time for fellowship, fun and the sharing of one's experiences, and it is up to parents to keep this tradition alive with their children. You are wise in seeking help to improve your table conversations since mealtime is one of the few times during the day when families are together.

The feeling of being hurried is one of the main causes for poor attitudes and conversations at mealtime. Mother rushes the meal to the table; father eats a quick bite before going to another meeting; the boys sandwich their suppers between scouts and the ball game. Families need

to plan their schedules so they have time to eat their evening meal together.

Whether you eat in the kitchen or the dining room, your table should be set attractively. Children love order and beauty; they love color and fragrance. They will enjoy arranging a centerpiece and will be a help in setting the table. The part they play in getting the meal will improve table conversation.

Parents are inclined to be so overly concerned about the manners and diet of their children that they take much joy away from eating. Agree with yourself to refrain from mentioning vitamins or elbows at least one meal a day.

Perhaps in your quiet moments through the day you might think of questions or comments which would lead to good conversation. You might plan to tell some interesting experience you have had. Your cheerful attitude will be reflected in your children and they will respond to your story by telling one of their own.

Set the pace for good mealtime conversation and you will be happy with the improvement.

Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

of the New Testament, we have a right to preserve and practice such doctrinal means of grace as the love feast, anointing, baptism and other New Testament teachings.

6. Our tradition of the past, of the recent past, and of the present makes it possible for us to say that we believe *works must express our faith.* This does not mean that we deny the validity of the Father's saving grace. On the contrary, for our faith stems from acknowledging God's grace and showing through our works that we are grateful for this grace which was shown towards us through the redeeming, atoning life of Jesus. Time and time again Brethren leaders have said, "Fellow-followers of Jesus, let's do something about this. Let's not 'dead-talk' it." And in so doing they proclaimed the

idea that works must express our faith. Our church must proclaim this message.

7. Our church has furnished leadership to many of the larger churches. We are all sorry to see leaders leave our small church to take positions in other churches. However, we serve a function to the greater church of Jesus by *providing valuable leadership.*

These are but a few of the things which we need to preserve, and which give us the right to remain a church. There are others. Whatever they are, let us not hide them under bushels. As we move forward in the church's foremost task, evangelism, let us never apologize for our heritage or for our size. We have much to offer the world.

Jesus Had a Sense of Humor

Humor as well as prayer will help a person to keep his emotional balance

Howard H. Keim, Jr.
South English, Iowa

ONE of the attractive human facets of our Lord's nature, was his sense of humor. When life became tense and critics caustic, he could laugh as well as pray. Some people thought he was "beside himself" but his humor, along with his prayers helped to keep him sane and emotionally balanced.

He could weep with his friends as the Gospels tell us, but he could also laugh. The evangelists are more reticent, however, to tell us about the lighter side of his nature, but they do give us enough information to show us the fine sense of humor in Jesus our Lord.

When Jesus was set upon by his ubiquitous critics, like a pack of hounds on a hare, he simply turned the tables on them. In plain and humorous language, Jesus pointed out the faults of his critics, in words that must have convulsed the multitudes with uproarious hilarity, and sent the carpenters away to plot the death of this unorthodox teacher.

Jesus was teaching his friends the way of the kingdom of God, where humility and service are the attributes of greatness. Some Pharisee likely raised an objection, suggesting the necessity for keeping the law. How could anyone be great while breaking the sabbath and failing to observe the detailed ritual and ceremonial traditions?

The Master responded, "You blind guides, that strain out the gnat and swallow the camel" (Matt. 23:24). A dromedary,

hump, hide and hoofs, in the gullet of a Pharisee would excite at least as much interest as a toad in the neck of a snake. The common people loved it. How could anyone get his scale of values so utterly confused as to worship the form of religious tradition, while missing the spirit of humble devotion to God and brotherly service to men? It is like flicking a gnat from the cup of wine and gulping down a camel.

Another time Jesus was teaching about human relationships and pointing out the danger of passing judgment on our brother. It is so easy to see our brother's faults and so difficult to see our own. God is the only judge capable of a fair deal to everyone. We will do well to leave judgment in his hands.

But how hard it is! Jesus knew full well the ease with which his contemporaries condemned a woman taken in adultery, while giving respectability to the rascals who caused her debauchery. To such he said, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye" (Matt. 7: 3-5).

There seems to be an unmistakable note of humor here. How can anyone see through a saw-log in his own eye and discover a speck of sawdust in his broth-

In his teaching Jesus often shows unmistakable touches of humor



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er's eye? We don't know how this miracle is accomplished, but it still happens, and Jesus would like to help us laugh at ourselves, whenever we get caught in such a predicament.

We have a tendency to take ourselves too seriously! As guardians of the faith, we rise up in holy wrath when James and John ask for the chief positions in the kingdom. But Jesus calls attention to the "sawlog" and we remember that we had planned to ask for the same favors, until someone beat us to it. Our righteous indignation is more often aroused over trivial personal offenses than because the poor, the weak and the oppressed are defrauded of their divine rights.

Another teaching of Jesus seems, at first thought, to contradict the preceding statement, but it sounds characteristic of our Lord, and reveals further his sense of humor.

Jesus always had a high regard for human personality. He also realized the depths of human depravity. The Christian disciple needs to be a shrewd judge of human nature, "wise as a serpent and harmless as a dove" (Matt. 10:16). The Master said, "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you" (Matt. 7:6).

Can you picture a mangy cur, drinking his milk from a sterling communion chalice? Or think of a plump society matron, suddenly surrounded by a herd of hungry razorbacks, in a deserted back alley. In utter desperation, she pulls the string of costly pearls from her neck and throws them out in the midst of the squealing, hungry swine, hoping to distract them long enough to escape. But they quickly discover that the pearls are inedible and rush back to the attack.

In both cases the methods are inappropriate and wrong. Both dogs and swine have their places,

and they need to be fed. I think we are not compelled to say that Jesus here implies that some people are dogs or swine, even though he did call king Herod a fox (Luke 13:32).

The ill-advised Christian enthusiast who accosts a total stranger on the street with the blunt question, "Are you a Christian?" is falling into the error of this illogical and inappropriate method of doing business for the Lord. He will likely do more harm than good.

At his trial before Caiaphas, Jesus might have repeated the Sermon on the Mount, but he did not. In fact, he made no answer to the ridiculous charges brought against him. His silence was more eloquent than anything he might have said. Had he spoken out freely his words would have been trampled under foot by those renegades, who were intent upon his life.

When you feel as if all the weight of the world is upon your shoulders, when you get down in the dumps like Elijah, and say, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life" (1 Kings 19:10); when that happens to you, just step before a full-length mirror and have a good laugh. After you have done that you will be ready for prayer, and God will send you back to creative service in his kingdom.

Advice From a Wheel Chair

Isabel McPherson

Dayton, Ohio

AILING ones, yield not to self-pity, despair, discouragement. It is easy and human to think on these things, but they pertain to the things of the flesh and are temporal.

Let us set our minds on eternal values and cultivate the things of the spirit: love, joy,

self-control, meekness, peace, etc.

It is not wise to discuss the subject of health, good or ill, of ourselves or others. It is likely to be depressing. Our friends mean well, but oftentimes their remarks and conversation leave us in a depressed state of mind. In an effort of sympathy or consolation they tell us of others, similarly afflicted or ailing, who are in a worse state. We well know the worst is yet to come, without these reminders.

Or are we reminded to be thankful that things are no worse, and that we should be thankful for many other things. Do they think we are not and need to be reminded? Are they? The ailing, the afflicted, the aging should not envy others their good health, nor should the strong boast of their own strength. Let us be thankful to God and not to ourselves.

The strong need wisdom and patience in caring for the ill. They should remember that their lives have been narrowed, yet they have the desire to be normal, to do things and go places. A frail and aging mother was told by her family not to try to do things. She should lay aside her gingham apron. She had no use for it. Why should she not wear her gingham apron if she wanted to, even if she had no use for it. That gingham apron was a part of her garb through many years of child care and homemaking. It was her badge of service to her home and family. What if the dishes are not so well done or the floor not so clean? Let mother enjoy herself.

Neither the ailing nor the strong should become peevish, demanding, tyrannical. These times come to most of us, so let us be forbearing and patient with each other and make the best of it.



Worship is heightened
and family ties are
strengthened when
hymns are sung to-
gether

F. H. Barr
Nampa, Idaho

Photo by Religious News Service

The Hymnal in the Life of the Church

THERE is no question about the place of the hymnal in the life of the church. Without this means of spiritual direction, it is quite certain there would be little life found in the church.

The hymnal voices the faith, the hopes, the aspirations, the tender sentiments and the triumphs of grace that have been felt and made articulate in song by saints through the ages. By these same experiences and concepts Christian people everywhere continue to seek spiritual enrichment and expression for the soul. Because the most natural thing for a church that is spiritually alive is to sing "psalms, and hymns and spiritual songs—making melody unto the Lord," the hymnal has a most vital place in the life of the church.

The foremost place is in the worship service. People are more likely to be sung into the mood of worship than thought into it. Of course, the intellect

must be employed in worship to make the practice fundamentally worth the time of sensible people. But when our religious premises are established and intellectually approved, it is the emotional function of our being that lifts our soul up to the Spirit of the Eternal. And here is the place of the hymnal in the service of worship.

As we sing with the meaning and the understanding of the words, accompanied with the sublime language of majestic music, the soul is aroused to joy, wonder and awe, and thus fused with the Spirit of the infinite God to meditate on, and be satisfied in him.

Moreover, worship is heightened when those of kindred minds sing hymns together. People of various daily interests and vocations are thus welded into a great spiritual fellowship. A mass of individuals become a congregation, worshipping together in the unity of one heart and soul waiting for the Word of God to be made known through the voice of his anointed

servant. With such a fellowship in worship, modern day saints can experience "sitting together in heavenly places in Christ Jesus." Next to the Bible, therefore, we can say the hymnal has this most vital function to perform in the worship service of the church.

The hymnal fulfills a place most strategically in the department of Christian education. In the early days of the Reformation Martin Luther placed in the hands of his adherents the great tenets of the Christian faith by the means of hymnody. When "the Word of the Lord was precious in those days," because of a lack of mechanical means of production and also because of priestly prohibition and mandate, Luther took this means to indoctrinate his people. By singing the gospel truth the people were enlightened and set free from ecclesiastical error and bigotry.

By this same means people are indoctrinated today in Biblical truth by singing the great hymns of the church. To this

end the Hymnal Committee spent no little time examining the doctrinal correctness and values of all proposed hymns before admitting them to our forthcoming hymnal. The committee was also careful to see that the hymns selected included those that would set forth the established Brethren doctrines as well as the teachings of evangelical Christianity generally. For its doctrinal teaching value, therefore, the hymnal has a place in the life of the church.

Since "the first great work of the church is evangelism," what could aid the work of converting the soul more effectively than the hymnal? In our new hymnal, soon to be released, a large section is devoted to gospel songs, selections both new and old, particularly endowed with qualities to move the will to penitence, dedication, and consecration.

It is a familiar admission that "more people are sung into the kingdom than preached into it." People are more prone to forget the sermon than the song. Soul-saving gospel truth, wedded to the beautiful qualities of lyric song, has an enchantment all its own. In spite of the rejection of a rebellious and stubborn will, the gospel truth is caught up, we know not how, with telling effect and borne home to the converting of the soul. In the field of evangelism, therefore, the hymnal has an indispensable place in the life of the church.

The hymnal has a place in the various ministries of the church. Without its enhancement many important and significant occasions would be left dull and barren. The baptism of penitent sinners, the anointing of the sick, the funeral or memorial service for the deceased, are all services that are gladdened, brightened and made hopeful by appropriate selections from the hymnal. For other occasions such as promotion services in the church

school and reception of members into church membership, the hymnal not only furnishes a rich source of meaningful music, but it may be given as a most significant gift. Some congregations present boys and girls on these occasions with the gift of the church's hymnbook along with a Bible as a token of interest in and concern for an ever-developing and deepening spiritual life.

The hymnal has a unique place in every household of faith. In the parental home it blesses the

family altar; it graces the social occasion when neighbors and friends meet around the organ or piano for an evening of song. It glorifies the experiences of private retreats, of summer camps, of college chapels or wherever our sons and daughters are nurtured in the Christian way of life. Indeed the hymnal has a place in every phase and endeavor of the church. It endues the eternal values of the spiritual life with the magnificent qualities of vitality, truth and beauty.

My Chinese Laundryman

T. Harry Kelly

IT WAS just before eleven o'clock on Christmas Eve, a typical northern Wisconsin Christmas Eve. Several inches of snow lay white on the ground, and the air was filled with flakes that swirled in the icy wings of a northeast wind from the region of Lake Superior.

Church bells in neighboring steeples were beginning to announce the approaching anniversary of the Savior's birth. Late shoppers, snow-flecked, were hurrying homeward laden with packages that soon would be piled under their Christmas trees. Others in groups of twos and threes were bound for church to unite once more in their annual Christmas festival.

Returning from the happy task of delivering presents at the homes of a few personal friends, I was waiting at a busy intersection for a streetcar to pass when my glance wandered to the windows of a little Chinese laundry. Its bright light indicated that the occupant was still working.

Like a flash the thought came, "Has anyone remembered him?" As if to answer that question, I walked into the corner drugstore and laid fifty cents on the counter. "I would like to invest

in a little Christmas gift for our old friend, Sam Lee Kee," I said to the proprietor. "He does a bang-up job on collars every week."

"Now that's an idea," remarked the proprietor, and producing a fifty cent piece from his pocket, he declared, "I'll match you!" Together we made up a dollar Christmas box for the Chinese. I was delegated to make the presentation.

Sam Lee Kee was still working when I walked into the laundry, but he assured me that he was just three shirts short of being done for the day. Credulously he accepted the box, apparently thinking that I was trying to sell him something. I explained that this was a Christmas box, a gift from his friends, and there was nothing to pay. But he did not understand. "What do you mean—Christmas box?"

I answered by asking him a question. "How long have you been in this country?" "Twenty-six years," he replied. It was hard to believe that anybody could live twenty-six years in America amid the sound of church bells and not know the

Christian meaning of Christmas.

"It's like this," I said. "At Christmas time everybody is happy and kind. Everybody tries to think of everybody else. It is getting rather late now and I must go, but just accept this box and next week I will come and tell you about Christmas."

Tears came into those sunken Oriental eyes as he opened the box and examined the contents. I wished him good night and turned toward the door. "Thank you velly much; please come soon," he called after me.

For several weeks thereafter I called regularly at the laundry. While the industrious Chinese ironed shirts and collars, I told him the Christmas story in simple language.

How thrilled he was with the recital of the shepherds and the angels and the newborn Messiah lying in a manger. Again and again he would interrupt to say, "Tell me that again!"

Finally one day I said to him, "Sam, I tell part of this story every Sunday in the church at the corner of the next block. Why not come and hear it there?"

Shaking his head, he answered with a sad tone of finality, "No! No! That would not do. Nobody want to see Chinese laundryman in church!"

"You are wrong," I replied. "If you will come, you will be made very welcome." He promised to come the next Sunday.

Before the service that Sunday our ushers were instructed to watch for him and to give him an especially cordial welcome. But we hardly knew him when he came! He had bought a new dark blue suit and wore black horned-rim glasses similar to mine. He was very attentive during the service. Our cordial welcome sent him away very happy.

Thereafter Sam Lee Kee became a regular attendant and



Officials of the National Woman's Christian Temperance Union discuss program notes at the recent annual convention in Denver, Colorado. Left to right are: Mrs. Glenn G. Hays of Kansas, recording secretary; Mary B. Ervin of Florida, retiring vice-president at large; Mrs. D. Leigh Colvin of Illinois, president; Mrs. Henry B. Teller of Colorado, president of the state W.C.T.U.; Elizabeth A. Smart of Illinois, corresponding secretary; Violet T. Black of Illinois, treasurer

one of our most generous contributors. On no occasion was he ever asked for money. Our problem was his overgenerosity. Once when I suggested to him that he was giving too much, he reminded me, "Christmas Child gave all."

We had the custom of adorning the altar each Sunday with flowers donated by a member of the church in memory of a loved one. Mention of this was made from the pulpit.

One day Sam came with the request that he be allowed to provide the flowers for the next Sunday's service. Of course, we accepted his offer, but we were not at all prepared for what he was to bring: an armful of the very choicest chrysanthemums! We did not have a vase large enough to contain them. The lady in charge of the flower committee had to bring a pail and wrap it with crepe paper to provide a suitable receptacle.

After the service, the flowers were kept very carefully in a cool place in the basement so that they might be used again.

I recall how the eyes of the old Chinese twinkled when I publicly thanked him for the bouquet he had given. As he left the church, he whispered to me, "American flowers no good; they die too soon. Bly and bly I bring Chinese flowers that never die!"

Three months later he came in with a large box that had just arrived from China. "I bring Chinese flowers for church—they never die," he declared.

Inside the box we found the most beautiful creations in paper that human skill and patience could devise. There were flowers, butterflies and tiny angels of gorgeous colors and intricate design interspersed with colorful plumes from Chinese peacocks. He told me that in the Buddhist church where he had worshiped as a boy this was the kind of bouquet used. Every flower represented a prayer. After a Buddhist service it was customary to burn the bouquet so that the prayers would ascend to the gods.

Some weeks later, Sam Lee Kee came to me and said, "I like

Christmas story—I like church—I like to be member.” But when informed that he would have to be baptized, he appeared dismayed. “I too old now. When I was baby I was baptized by Buddhist priest. Everybody laugh at me if I am baptized now.”

I told him he was mistaken and promised that two of our men would walk with him to the altar.

I remember that Sunday very well. When I extended the invitation for anyone wishing to be baptized and to join the church to come forward, Charles Marsh and Alec McTaggart walked over to the pew where Sam sat. He immediately arose and between them walked down the aisle and knelt at the altar; the two American Christian businessmen and the Chinese laundryman. There were few dry eyes in that crowded audience as we baptized our Oriental friend and brother “in the name of the Father and of the Son and of the Holy Ghost” and received him into the church.

The spirit of the Chinese proved to be a tonic to all of us. In time he became the favorite person in our congregation. Men vied with each other for the opportunity of taking him home with them to dinner or of taking him for a ride in their cars. A new world had been opened to him and to them.

One day Sam came to my home and handed me a legal document. On opening it, I discovered that it was his will, drawn up by a prominent lawyer of the city. It listed all his possessions: wash tubs, irons, and ironing boards, washing machines, kitchen utensils.

“What is the big idea?” I asked. “What do I want with a Chinese laundry?” I was smiling, but he was very serious.

“Before long,” he replied, “I die. Then I want you to go to graveyard and buy lot. Buy casket, too, and have Christian

funeral in the church of the Christmas story. Say about me: ‘He was only an old Chinaman, born in scow in Hankow, sixteen in family. He had few chances in life, but he did the best he could. Everybody must try and please the Christmas Child by doing same.’”

That sacred plan of his, so carefully thought out never matured however. Aged and ill Sam went to Chicago for a visit with some of his own countrymen. He promised to send a letter, but I never heard from him again. I presume that he became ill and died before he could reveal his wishes.

For a long time the laundry, like a lonely tree bereft of its leaves in the winter, stood alone and unused. Then in the spring, someone came around and removed its contents, and the old building was torn down.

I still have the unique will in my possession. I refrained from recording it, because I did not want anyone to think that our interests in this old Chinese were of a material nature.

Now that Christmas is at hand and memory’s voices speak, the magic of it all is enhanced as I recall the excitement of his voice and the yearning in his eyes as looking up from his ironing he would say to me, “Tell me more about the Christmas Child!”

It adds to my Christmas joy to believe that in the eternal home that knows no frontiers of station, race, or creed, Sam Lee Kee’s desires are being forever gratified.

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IN NEXT WEEK’S ISSUE—

Training in Spiritual Dynamics,
by Glen Weimer.

The Minister’s Salary, by Galen T. Lehman.

Concern for Our Pastors’ Welfare,
by Charles E. Zunkel.

Why Attend Prayer Meeting, by
Chester E. Shuler.

Peacemakers, by Paul E. Mohler.

The Farm’s Finest

A Parable

Paul Mohler

Pasadena, California

John Jones is a farmer. He has a son, Jimmie. One day when Jimmie was just big enough to run around and see what was going on, he saw the pigs in the garden, doing what pigs do in a garden. Jimmie didn’t like it, but what could he do about it? Just one thing—he ran and told daddy about it. John came and put the pigs back in the pen.

Is that the whole story? Not by a great deal. Jimmie had used his eyes to observe, his mind to think, his heart to feel, his faith to turn him to his daddy, and his speech to inform and appeal. He had grown in all these faculties. John was very proud of him. They were closer as father and son than they had been before. They were working together. Small as Jimmie was, his service had been valuable, and the garden was saved.

The next time that Jimmie saw something go wrong, his reactions were quicker, his faith in his daddy’s ability to set things right was stronger, and his appeal more confident. After Jimmie had grown larger and stronger, he still appealed to his father when the stock got out, but he also helped to get them back; and every untoward incident on the farm brought Jimmie and his father into closer cooperation and mutual confidence and affection.

In later years Jimmie was able to do more than help to set wrong things right; he saw where improvements could be made. He carried his ideas to his father, and when found feasible and desirable, the improvements were made. This also strengthened their ties. When Jimmie was full grown, John

Jones had the finest product that any farm can provide—a son!

Now suppose that John Jones had had his farm so well equipped and so well managed that nothing ever went wrong and nothing could be improved, so that Jimmie had never anything to do but watch things move under his father's wonderful order, what would John Jones have had when Jimmie was grown? Just a star boarder! I have known men to raise star boarders when they ought to have been raising sons. They were never happy about it. Who wants a star boarder, and who doesn't want a son?

God's Farm. God has a farm. We call it the Earth. He has children, too—you and me. The pigs get into his garden too. There have been a lot of them in the gardens lately, and somebody is likely to go hungry because of the pigs.

You and I were too small and weak to run them out. We could only stare at them, amazed, become concerned, then tell our Father. But of course he knew what was going on and could have stopped the pigs before they even got started. So what good was it for us to tell him?

Good for Us. It was good for us—to observe—to feel concerned—to turn to father and trust him to set things right. That all meant growth for us—growth in sonship. Is our Father as well pleased with us as was John Jones with Jimmie? I am sure that he is a better father than any John Jones ever was. He is better pleased to receive his children's trustful appeals for correcting wrongs and promoting good things than any man can be. No man was ever as hungry for real sons in close relation with him as our Father is.

How Sonship Grows. Like Jimmie, we too can help our fa-

ther set things right. We too can see a lot of good that might be done, and help to do it. Calling on our Father calls us into co-operation with him in doing good. A good son does not call for his father to do all while he himself does nothing. Neither does a good son try to run his father's farm without consulting him. As we appeal to him, consult with him, work with him, trust and obey him, we grow into a sonship that makes the earth produce its finest output—sons of God!

A Perfect Farm? Why doesn't God make everything perfect, with everything on earth running just right and nothing ever going wrong? How many sons do you think he would raise in such a world; and how many star boarders would he have? I think that God is a very wise father, who knows just what he wants and how to get it. He wants to raise real sons, and he has made the earth just right for that purpose. It is a perfect farm for what he wants to produce.

Our Glorious Hope. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him, for we shall see him even as he is" (1 John 3: 2).

You Did Not Hurt the Real Me

Cletus Myers

Pastor, New Enterprise, Pennsylvania

OUT of our continuing search for the abundant life, it seems that some of the most illuminating, inspirational and most fascinating truths come to us from very commonplace, everyday happenings.

I am thinking in particular of an incident that happened some months ago in the city. It was just the kind of a spring day that prompts a boy to find a chum and to shoot marbles. The main characters of this little

National Assembly of Church Women

Mrs. E. R. Fisher

President, National Council of Women's Work

OH, THIS is so exciting!" is the way Mrs. Harper Sibley, retiring president of the United Council of Church Women described the tremendous opportunity of Christian women. Meeting at Cincinnati, more than two thousand Protestant women spent the days of Nov. 12-16 in combining the best thinking and information of all to carry out more effectively the will of Jesus Christ for our world.

Thirty women of the Church of the Brethren attended this convention. At the close, one of the Brethren women said to me: "I feel as though I had been at a Brethren conference this week." And why should she not feel so when the addresses, discussions, panels, decisions, music—all dealt with the

drama, both colored, were doing just that very thing. They had found an excellent place on the smooth floor of the lobby of a big store. A very irate manager who, we are sorry to say, had outgrown his marble-shooting days, decided to become a participant in the game. He kicked out angrily at one of the little chaps and sent the boy sprawling face downward on the concrete. Then came the surprise. The little fellow, his face all screwed up with pain jumped up quickly, knocked the dust from his pantaloons and then with his whole being shouting defiance he said, "Ha! You never touched me!" He spoke even more truth than he realized. That kind of spirit can take more than kicks from life and never be touched.

How many folks today, even professing Christians, can take that attitude about the hard bumps of life?

It is even possible that the Master in his profound teaching about a man "taking up his cross" challenges us to this attitude toward life. Is not the kingdom really builded through vicarious suffering?

very things we Brethren people teach and preach? It is good for Brethren to get with fine Christian people of other churches and share the richness of our mutual devotion to our Lord.

What would two thousand women discuss? In what areas is there special work for them to do together? May I dip into the well of "exciting" things and present to you just a few of the important personalities and trends of thinking?

This was the general plan for the conference: early morning devotions in several hotels, breakfast, then a period of worship in the auditorium. The inspiration of this daily worship hour came from the consecrated lips of Rosa Page Welch as she sang for us and led group singing, and from the Negro minister Dr. Faulkner, dean of Fisk University in Nashville. Following the business session of each forenoon we listened to men well fitted to challenge us in the theme of the day. One theme was Christian social action, another world missions and another Christian world relations. Afternoons were given over to a discussion of the theme of the day in smaller groups. Evening programs included speakers, pageants, processions, introduction of all special guests of the assembly and music by the Fisk Jubilee Singers.

Of all the important people who left busy schedules in distant cities and countries to speak to us church women I want to mention five. Every woman who heard Dr. Laubach speak and then experienced an intimate fellowship with God as Dr. Laubach led us into his presence is a better woman than before. Mrs. Hachiro Yuasa, a Japanese Christian leader, wife of the president of Japan Christian University, was an inspiration to us all. Then there was Miss Sarah Chakko, president of Isabella Thoburn College, India. Miss Chakko is now on leave of absence from the university to make a world-wide study of the life and work of women in the church. Dressed in native costume, she spoke helpfully and directly on the role of women in the church.

All who have seen and heard capable, vivacious and spirit-moved Mrs. Harper Sibley, who has been president of the United Council of Church Women for the past six years, regret that she is retiring from office. As her successor, no better woman could have been selected than Mrs. James D. Wyker of Ohio, who is well known to many Brethren people. The work is in good hands as the United Council of

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchases can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

A Casket of Cameos. F. W. Boreham. Judson Press, 1950. 271 pages. \$2.00.

An interesting and helpful book. It is "a volume of essays in which the historical, biographical and homiletical are happily and skillfully combined." The author has shown how life has been controlled, changed, redeemed, or mastered by an arresting or compelling passage of Scripture. As an example, for David Brainerd it was "If any man thirst, let him come to me and drink." He takes twenty-two texts which were the molding and inspiring factors in the lives of as many great souls and shows how they transformed or controlled their lives—texts that made history.—*Charles E. Zunkel.*

Fruits of Faith. J. Richard Spann, editor. Abingdon-Cokesbury, 1950. 240 pages. \$2.50.

A creative, helpful book for anyone who wishes to refresh his mind and heart in the Christian faith. It is a "three-part symposium by eighteen outstanding ministers, educators and administrators." Part I deals with the faith—in God, Christ,

the Holy Spirit, the Scriptures, and man. Part II presents the fruits of this faith in the individual, through his peace of mind, physical health, social relationships and immortality. Part III looks at the fruits of this faith in society—the home, church, community and social problems.—*Charles E. Zunkel.*

A Child's First Book of Bible Stories. Ann Day Steeple. Hart Publishing Company, 1950. 95 pages. \$1.25.

These stories from the Old Testament are written in a simple, beautiful style. Coming from that source, some of them are militaristic in tone. Boys and girls from five to nine will enjoy the stories of the beginning of the world and of the characters of early Bible days.—*Hazel Kennedy.*

A Child's First Cook Book. Alma S. Lach. Hart, 1950. 96 pages. \$1.25.

This simple cookbook is illustrated. The pictures show the equipment needed and the amount of each ingredient in the recipes. Menus and a list of safety rules for cooking also help to make this a valuable book.—*Hazel Kennedy.*

Church Women become the Department of United Church Women of the National Council.

Business? Oh, yes, every forenoon. These are some of the matters that brought questions, discussions, actions and resolutions; liquor advertising; better care for migrant families; overseas relief; equal educational advantages for the nation's children; protection of religious liberty and recognition of conscientious objectors. A resolution was passed reaffirming the council's previous action against permanent military conscription. The World Day of Prayer, World Community Day and May Fellowship programs and receipts were reviewed. Legislation and UN relations received considerable attention.

The women were given the privilege of saying where they wanted the money from the Ecumenical Register used. Names came in each hour for the register, in addition to those sent in from the state and local councils and churches. The last report was 270,000 women who had registered their names and dollars as a token of their interest.

On Wednesday afternoon an hour was set aside for all the women to meet in their own denominational groups. We Brethren women appreciated this very much. We sat down in the library of a church near the auditorium and talked together about what this conference meant to our Brethren work. Many of our women are members, and some are officers, in local and state councils of church women. The national president of women's work in the Church of the Brethren is a member of the National Board of the UCCW, as are all denominational presidents.

In the mutual sharing of our group, all felt we were better women for having had that week's experience. We had learned a great deal about the opportunities open to us as Christian women. I believe we all rejoiced that we were Brethren and could make a Brethren contribution. At the same time we could appreciate the great possibilities for good when all Christians work together for a better world.

KINGDOM GLEANINGS

The regional conference for the Pacific Coast Region will be held Feb. 12-20, 1951, in Medford, Oregon.

Grace Eshelman, missionary to China, will be at her home, R. 1, Hartville, Ohio, % Mr. and Mrs. W. H. Eshelman, until April.

The Edward Frantzes of La Verne, Calif., celebrated the sixtieth anniversary of their wedding on Christmas Eve. Their three children and their families were all present for the occasion.

Sensing the need for a place of quiet and meditation where business women may go to escape the hurry and unrest of the world for a little while, members of the Wesleyan Service Guild of the First Methodist church in Little Rock, Ark., have established a prayer vigil in the chapel of the Y.W.C.A. An especially prepared book of worship containing prayers, meditations, quotations and references from Scripture will be used in the vigil.

A call for people everywhere to offer up a daily prayer for peace was issued by the general department of the United Church Women of the new National Council of the Churches of Christ in the U.S.A. Mrs. James D. Wyker of Mt. Vernon, Ohio, first chairman of the department, commended the resolution calling for prayer, but added a reminder that peace would also require "work, sacrifice, patience and learning to understand other people."

Church membership in the United States increased twice as fast as the population during the past year, on a proportionate basis, Dr. E. G. Homrighausen, professor at Princeton Theological Seminary and chairman of the United Evangelistic Advance, declared. "This gain," he said, "has been due to the new sense of urgency on the part of the churches regarding evangelism. It is not primarily due to the desire of the churches to gain more statistical members."

Leaders of all nations were urged by the Commission on World Peace of the Methodist Church meeting in Chicago to "explore the possibilities of large scale disarmament through the United Nations." In addition, the commission deplored the enactment of the McCarran Anti-Subversive Act because "it undermines basic human rights." In a lengthy statement the thirty-five-member commission, set up to educate Methodists for peaceful living, said, "The worst thing that could happen in the present crisis would be to surrender to fear and launch a so-called 'preventive' war."

Four regional conferences for leaders of church children's work during 1951 were approved at the final session of the International Council of Religious Education in Cleveland. These conferences will be a follow-up of an International Children's Work Conference, held in Toronto, Canada, last August, on the theme of training children in Christian world citizenship. The conferences will be held in two series, one in April and one in October. They will feature prominent child workers of the nation and of many denominations, and will attempt to reach key leaders in each state.

Dr. and Mrs. Howard Bosler's address is R. 5, Goshen, Ind. The Boslers returned home from their work in Africa in the summer of 1950.

Ordained to the ministry were Donald Plank in the Mt. Horeb church, Va., and Irven Stern and C. L. Gottman in the McPherson church, Kansas.

We have been informed that Frank Layser of 609 S. Railroad St., Myerstown, Pa., has changed his address to Brethren Home, Neffsville, Pa.

Walnut church near Argos, Ind., broadcasts a worship program over radio station WKAM (1220), Warsaw, Ind., each Sunday afternoon from 2:00 to 2:30. The program consists of music and a message from the pastor, Bro. Rhett Petcher. This program is paid for by contributions from Sunday-school classes and individuals. If you have a hymn you would like to hear, send your request to the pastor, Rhett Petcher, R. 1, Argos, Ind.

Forty-six young people were commissioned as missionaries and deaconesses at the annual meeting of the Board of Missions and Church Extension of the Methodist Church. Workers will go to India, Brazil, Africa, Japan, Argentina, Chile, Cuba, Costa Rica, China, the Philippines and Alaska. Seven will work in the United States. Their specialties include theology, evangelism, agriculture, veterinary medicine, engineering, education, medical technology, nursing and journalism. The missionaries and deaconesses come from twenty-one states, Brazil and Canada.

Opposition to the use of atomic weapons was voiced by the Council of Boards of the General Conference Mennonite Church in a message to President Truman authorized at its annual sessions in Chicago. A similar letter was addressed to Trygve Lie, secretary general of the United Nations. In condemning the use of A-bombs and H-bombs, the Mennonite leaders said, "We join with other Christian bodies in expressing deep-felt opposition to the use of these instruments of horror. The Christian conscience inwardly revolts against the treatment of fellow men in such inhuman manner. As a body of Christian people deeply devoted to the cause of Christ and the exercise of Christian goodwill to all men everywhere, we have a deep concern that as nations in our relations with one another we reflect fully the Spirit of Christ."

A quickening of religious interest is manifest in almost every section of the nation, newspaper executives attending the seventeenth annual meeting of the Associated Press Managing Editors Association agreed in Atlanta, Ga., recently. An Atlanta newspaper distributed questionnaires. The following are several of the questions included in the questionnaire: Have you detected any increase in religious interest? If so, do you attribute it to war? psychological insecurity? supernatural causes? economic conditions? Another question dealt with the moral level in their particular areas. The editors were almost unanimous in affirmative answers to the question on greater religious interest. Most of them thought psychological insecurity was the chief cause. War was listed as a close second. On the moral question most of the editors agreed that there was little change.

Theme: Deepening and Sharing the Christian Life

Jacob A. Eby, pastor of the Nocona church, Texas, died on Dec. 23. Bro. Eby was at the home of his daughter in Marshalltown, Iowa, when the end came. An obituary will appear later.

Wilbur A. Martin has resigned as pastor of the Pottstown church, Pa., because of impaired health. An editorial in the Pottstown Mercury speaks of the fine work Bro. Martin has been doing in the pastorate.

Of traffic fatalities an average of only thirteen per cent can be charged to faulty equipment, the other eighty-seven per cent is due to the unchecked human "element," says the American Business Men's Research Foundation in Chicago, in a study of reasons for the upwards of 35,000 traffic deaths in the United States in 1949 as reported by the National Safety Council. Stripped to its irreducible minimum, at least 28.7% of the highway fatalities due to the human element are known to involve liquor, but there are many thousands of other cases in which human element is involved that are officially attributed to other causes, but may have indirectly involved the use of alcohol; among these are accidents attributed to exceeding speed limits, improper turning, improper passing, disregarding pass signals, on wrong side of road, did not have right of way, following too closely and improper parking.

Elizabethtown College

President A. C. Baugher has been appointed chairman of the State Commission on Displaced Persons. The appointment was made by Governor James H. Duff. This commission, part of the Department of Labor and Industry, works through various government and church agencies.

The faculty has completed the first draft of the study, *What Is a Christian College?* Part of a project undertaken by fifty colleges at the invitation of the National Commission on Christian Higher Education, the reports will be submitted at the meeting of the Association of American Colleges held in Atlantic City, Jan. 8-12. Bro. Baugher expects to attend the conference.

The college a cappella choir of twenty-seven voices under the direction of Prof. W. David Albright has scheduled twenty-two sacred concerts during second semester. The choir will appear in churches of the Eastern and Southern districts of Pennsylvania, the Eastern District of Maryland and in Washington, D. C.

The 1951 summer sessions will include a three-week intersession from May 29 to June 16; a six-week summer session from June 18 to July 28; and a three-week postsession from July 30 to Aug. 18.

Bridgewater College

Jesse D. Robertson of Broadway, pastor of the Unity congregation, has been added to our staff temporarily as part-time assistant in student recruiting.

The college was host to around 150 students from our six Brethren colleges and the seminary for the Student Christian Movement conference, Nov. 23-26. The theme of the conference was God: Let's Find Him. The leaders were Vernard Eller, Wayne G. Glick, David Hanawalt, Olden Mitchell, T. Wayne Rieman, Don Royer, Phil Trout, Glen Weimer, and Edward K. Ziegler. The interest in vital religious and social questions was high and the leadership was excellent. It was a treat to have these future leaders of the church on our campus.

On Nov. 27, at the regular chapel hour, Bridgewater had the honor and distinction of conferring upon Premchand Geneshji Bhagat of India the honorary degree of Doctor of Divinity, in a very impressive service. Following the ceremony, Bro. Bhagat spoke interestingly regarding the religious and political life of India.

At the fall meeting of the board of trustees, Nov. 6, the following new members were elected to the board: Dr. William T. Sanger, president of the Medical College of Virginia, A. D. Miller of Roanoke and Wilmer Garber, of Woodbridge, Va. All three are alumni of the college. Mrs. Virginia Garber Strickler was re-elected for a period of five years.

Bridgewater is making an excellent record this year in debate. Since Dec. 1 we have won two decisions each over Randolph-Macon College, Roanoke College, Virginia Polytechnic Institute and Elizabethtown College. One of our teams won over Lynchburg College and one lost. The record for the month is nine wins and one loss. We have four teams coached by Dr. Gustav Enss and Victor Glick. The question being debated among the colleges this year is Resolved That the Non-communistic Countries Should Form a Separate International Organization.

Handel's The Messiah was presented by the glee club on the evenings of Dec. 14 and 17 in Cole Hall with capacity audiences on both evenings. The preceding Sunday evening, The Messiah was presented to an audience of 1,000 in the First Presbyterian church of Staunton. A recorded broadcast of the oratorio was also presented over WSAV on Christmas Day at one o'clock.

Virgil Fox, organist of the Riverside Church of New York City, will appear here on the regular entertainment program on Jan. 18. This will be his fifth recital in Cole Hall.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Wilmer Petry of Akron, Ohio, in the Akron church, Pa., Jan. 8.

Gains for the Kingdom

Eight added to the Maple Grove church, Md.
Six added to the Beaver Dam church, Md.
Eight added to the Bowmont church, Idaho.
Three baptized in the Zion Hill church, Ohio.
Seven baptized in the Sugar Creek church, Ohio.
Thirteen added to the Linville Creek church, Va.
Ten baptized and one received by letter in the Oakley church, Ill.

One awaiting the rite of baptism in the Medford church, Oregon.

Two baptized and nine received by letter in the Myerstown church, Pa.

Seven baptized and three received by letter in the Waterford church, Calif.

Five baptized and thirteen received by letter in the Wichita church, Kansas.

Seven baptized and three received by letter in the Blue Ridge church, Va.

Four baptized and thirteen received by letter in the McPherson church, Kansas.

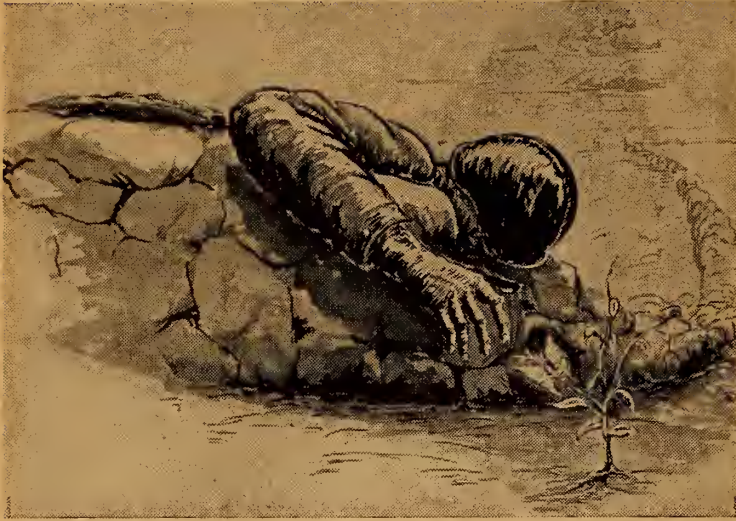
Eleven baptized and seven received by letter in the Garden City church, Kansas.

Calendar for Sunday, January 7

Lesson material is based upon International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, Jesus Begins His Ministry.—Mark 1: 1-20. Memory Selection: Jesus said to them, "Follow me and I will make you become fishers of men." Mark 1: 17 (R.S.V.).

CBYF Topic for January, Islam.



The drawing and the accompanying quotation are from the inside cover of **TELL ME WHAT YOU REALLY THINK**, Julian Griggs' new discussion guide on Brethren Volunteer Service and peace-making. The use of this booklet is especially appropriate in view of the facts in the article below.

DO YOU remember the very last moment of the picture, *All Quiet on the Western Front*? A German soldier in the trenches, still carrying in his heart a love of beauty, spies a butterfly just outside the horrid shelter. He reaches for it, and that moment a bullet from the trench opposite finds its mark. You see the hand that was reaching for beauty relax, turn over, grow limp, and you know the boy is dead. That is war! Millions of men like you and me, knowing no better, following their leaders, reaching for some butterfly of happiness and justice and peace, but finding only a bullet; seeking beauty, discovering only death!

—Albert Edward Day in *The Terrible Meek*.

U M T or U M S

THE initials **UMT** have become ominously familiar. They stand, of course, for universal military training. **UMS** is a newer version of the same idea. It stands for universal military service.

When you read this, one or both of these proposals will be before the new Congress for consideration. (Messenger materials must be written at least a month before you see them. That makes predictions a bit risky, but we are pretty certain that this one will prove true.)

The advocates of **UMT** have made a good deal of progress, especially in the last five years. Traditional American opposition to this kind of militarism is growing less. Military indoctrination of our vast conscript army in World War II is having a

tremendous effect as these young soldiers become the "solid citizens" of our political and community life.

Until lately, though, most **UMT** proposals soft-pedaled their militaristic features. The tender young conscripts would be carefully shielded from the rougher aspects of army life. Most of the training would consist simply of good, sound basic education as in college or high school. There would be only a minimum of truly military drill. And so forth and so forth.

The **UMS** proposal is more frankly and brutally militaristic. Conscripts would not be segregated into special units where only mild "tea party" training would be required of them. Deferments or exemptions would be rare. Those physically below par would still be required to

serve, perhaps in noncombat or defense jobs.

Thus we move toward the totalitarian pattern which has horrified us ever since 1917. What we condemned in Kaiser Bill, Hitler, Mussolini and Stalin our Congress will in a month or two be asked to accept.

What this proposal means is made more clear in the following quotation from Washington Newsletter No. 82 of the Friends Committee on National Legislation:

The advocates of **UMS** would require every youth upon leaving high school, or by the age of twenty, to serve in uniform for one or preferably two years, with no restrictions regarding the type of service which might be required or where such service might be required, as for example, overseas combat service. Those not qualified physically for the regular armed forces under present regulations would be assigned to noncombatant jobs. Some physically qualified might be trained for wartime jobs in defense industries.

Deferments would be virtually eliminated. Those not trained for military service would fit into civil defense or war industries. College deferments would cease. Hardship deferments would be few. "Only the bedridden and insane could be certain of deferment." Some advocate drafting young women as well. No recent statement has been made regarding conscientious objectors under such a plan, but the **UMT** bill introduced Aug. 17 by Senator Tydings carried deferment only from combatant service for conscientious objectors.

How far would that take the United States toward the "garrison state" if such a proposal were adopted? No college would receive any male students until after a two-year period of military indoctrination. Every young man would face military service as his first obligation after high school—before he could enter steady employment, marry or undertake college or professional training. The hated system of European military conscription from which so many migrated from Germany and Holland and France and other countries to America, the "land of freedom," would be fastened upon the United States.

As this is being written, there is the most serious danger that some kind of UMT or UMS bill will be passed in the new Congress. Our fear of communism, and our misfortunes and humiliations in Korea will seem to call for some kind of drastic action. Advocates of conscription will say, "This is the answer."

Only in widespread and vigorous protest is there much hope of defeating the proposal this time.

Austria Film Ready

HELFENDE HAENDE (Helping Hands), the new Brethren Service film about our work in Austria, is now available to the churches.

The movie was photographed by J. Henry Long while he was a Brethren Service worker in Austria and edited by him after he became director of visual education service at Elgin. Edwin Grossnickle is the narrator.

The picture includes the following phases of Brethren Service activities in Austria: aid to farmers through baby chicks, seeds, breeding sires, and equipment. Public health work through a tuberculosis hospital, supplies and equipment. A kindergarten for refugee children. A vocational training school for refugee boys. Material aid for war sufferers through food, clothing, towel kits and shoes.

The running time of the picture is thirty minutes. The rental is \$5.00. Send your request for a reservation to Visual Education Service, General Brotherhood Board, Elgin, Ill.

Hitler's Ghost Walks in Alabama

TO THOSE of us who are striving to promote the ideals of true Christianity and American democracy incidents such as the following, make us realize how much there is yet to do.

The late Harvey G. Woodward, a wealthy former resident of Birmingham, Ala., provided in his will the sum of three million dollars for boys near Birmingham. Seven outstanding citizens of that city were named as directors of the board of governors of the institution.

The following stipulations are quoted from the Book of Wills, Jefferson County Probate Court, Alabama.

"It is directed that members of the Ethiopian or Negroid races shall not be employed as house or culinary servants or in the buildings of the school, or on the grounds, except as common laborers and then only if necessary. This due to the probability of pupils unconsciously acquiring the Negro's type of actions, language, lack of real observation, and way of thinking (p. 475).

"The Board of Governors shall provide for determining the order in which persons applying for admission shall be admitted, giving preference, however, to (1) those with English or British ancestry; (2) those best fitted; (3) those born in Alabama, in the order named.

"No pupil, except those of British

Hugh A. Brimm

Executive Secretary

Social Service Commission
Southern Baptist Convention

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ancestry, shall be admitted unless his father and mother were both natural born citizens of the United States and unless such parents were of the Caucasian or white race. Each pupil shall be a natural born citizen of the United States. The Board of Governors shall determine what evidence or proof of ancestry shall be required of applicants for admission. No Jew or Hebrew, referring to his race not his religion, shall be eligible, or shall be admitted—this is not intended as a reflection upon the people of that race or nation, but the object for which this school is founded will, in my opinion, be best accomplished by designating as beneficiaries thereof the class I have hereinabove specified.

"The Board of Governors, faculty, head or entrance examining board, as the Board of Governors may determine, shall have the right at all times to refuse entrance to the school or to expel from the school without giving any reason therefor."

It is interesting to note that such brilliant people as Dr. Ralph Bunche, Dr. George Washington Carver, Miss Marian Anderson and other outstanding scientists, artists and professional people would not be permitted to work here even as servants because the young men of the school might unconsciously acquire their way of acting, thinking and their lack of real observation!

It is pathetic to realize that, should he come as a lad to Birmingham, our Lord would find the doors of this institution slammed in his face. Can you imagine Jesus appealing to the Christian members of the board of governors for admission? Then hear them as they say, "We are sorry; we neither employ niggers nor enroll kikes."

Hitlerism is not dead. Not only does it sneak up and down the land under hooded sheets blasphemously waving a cross of fire, but it also moves in the upper strata of respectability and is both proclaimed and practiced by men of intelligence and culture.

• • •

Any old sewing machine which you no longer need? If it needs only slight repairs, it would have great value for our work in Kassel, Germany, where needy young women are learning sewing as a trade. Ship it to our New Windsor Center.



Jivanji Satsangi, pastor of the Vyara church, India, reads God's Word in his home

God's Word Is a Locked Book to Many Christians

Kathryn Kiracofe
Vyara, India

WE ARE told that in the early days in England, because of the scarcity of Bibles and because of the eagerness of the people to read it, the one and only Bible owned by many congregations had to be kept chained to the pulpit. When we read about those days our heartstrings are touched, and we thank God that Bibles are available today. But often we are unconscious or unaware of the fact that to about half of the Christian people of the world the Bible is still a locked book.

It is not that Bibles are scarce that they are locked, for the Bible societies have done well in supplying Bibles and Bible portions in spite of paper shortage and other war and postwar restrictions. The Bible is not necessarily a locked book because it has not been translated into the various languages of the earth, for in translation the Bible societies have been very active. Ever since the days of Wycliff and Martin Luther great

emphasis has been placed upon the translation of the Bible so that it may be available to every man. One of the distinctive basic principles of Protestantism is that every man must read the Scriptures for himself. Unnumbered days and nights have been spent by Bible scholars in making translations of the Bible in over 1,000 tongues.

The Bible is a locked book to many people because they are not able to read. To own a Bible even though it be in your own tongue, when you are not able to read it means that that Bible is a locked book to you. Some of our Christians do make use even of their locked books. They carry a Gospel with them and have others read it to them. A few own Bibles even though they cannot read them. Someone may come to their home who can read the Bible to them. These are practices which we highly recommend. When we meet people who are following these practices our hearts rejoice, although we know that this is only a substitute for reading the Bible.

It has been said that Bible translation and literacy are the two legs on which the Bible enters the heart of man. The two legs should be equal in length, but we find that translation has gotten far ahead of making people able to read the Book after it has been translated. One who cannot read God's Word is greatly hindered in becoming a strong Christian. A church that is largely illiterate cannot become self-supporting and enduring. Yet two thirds of the Christians of the Church of the Brethren in India are illiterate. They cannot read the Bible. They cannot sing from a hymnbook. They cannot read or write a letter to a loved one. The children, or brother or sister, of some of these have gone away to work or to school, and when they want to write a letter to them or read one received from them, they must go to someone else for help. If no one in their village can read, they may have to wait several days to have the letter read. They cannot read health regulations or instructions of any kind. They cannot sign their names on any business contract and, consequently, sometimes they are cheated by unscrupu-

lous businessmen. They cannot read the ballot and cannot vote; so they have no voice in the affairs of the government. In fact, to say that they are not free men and women would not be wrong. They are in a way blind and enslaved.

Illiteracy is not only an enemy of the individual and of the church, but it is also a great curse to the country. India has been an independent nation now for three years, struggling to establish a democracy. But when a majority cannot read and cannot vote and cannot fulfill the obligations or bear the responsibilities of democracy, then the function of ruling falls on the minority who can. In spite of all desires, the government becomes an autocracy and not a democracy. We want our Christian people to be good, positive citizens contributing to the progress of their country. To do so they must be literate.

This literacy problem has two phases. One is the actual work of teaching people to read. The other is providing suitable reading material for them after they learn to read. This second phase may seem an insignificant task to you who live in a land where reading material of all kinds is available in abundance. But here in India such is not the case. Good literature is scarce. And often that which is available in the form of books, magazines and newspapers may be of small value, because the materials are not adapted to the degree of development attained by the new literate. The only books he can read

are those that have been written for children, but adults cannot long be satisfied with reading only children's books. They want books that appeal to their minds and experience and literature that answers their problems. These books have to be written in fairly large type and in simple language.

The special objective in our literacy program is a Bible reading church. To give every man and every woman, through reading, the rightful privilege and tool for living is also our aim.

The government and the Christian church are becoming more and more awake to the need of literacy. Both are working to increase the percentage of literacy in the country. Through primary education alone the percentage of literacy during the past century increased only one and one half per cent each decade, whereas during the last decade, since emphasis has been put on adult literacy, literacy in India has increased four per cent. India is still eighty-eight per cent illiterate. The government, although active in literacy work, is not financially able to begin to provide enough teachers to teach this great host of illiterate adults.

The Gujarat regional Christian Council has an adult education committee responsible for the work among the churches in Gujarat. Our primary purpose is to achieve a literate, Bible-reading church in Gujarat, but we teach both Christians and non-Christians without distinction. Adult literacy offers a

wonderful opportunity for personal witnessing. Teaching adults to read has been declared the most potent method of evangelism in the church today. Dr. Laubach's latest motto is: "Each One Teach One and Win Him to Christ."

Financial help comes from the World Literacy and Literature Committee through the National Christian Council to the provincial adult education committees for interdenominational projects. These projects are the training of prospective teachers in the method of teaching adults, adult education conferences and printing of lessons, charts and follow-up reading material for new literates. But the actual teaching of adults is left to the individual churches. The teaching is done by day school teachers, by pastors and evangelists, by older school children and educated young people. In most cases in our church this teaching is done as volunteer service, but the number being taught is so small compared to the great number of illiterates, that it hardly seems to count. The birth rate among the Christians and the additions to the church each year exceed the number in the church that become literate.

There are quite a few young people in our church whose education has been hindered because of cuts in the budget. These young people could become good teachers of adults if they had some training. Such a training school is being planned now for all Gujarat by the Gujarat regional Christian Council adult education committee, and subsidized by the National Christian Council. But these young people are not financially able to volunteer their full-time service. Some of these young people are prospective teachers and leaders in the church. If they receive help and experience now they may be saved for future work in the church; otherwise they may be led into other paths.

Would you not consider it a high and holy privilege, worth almost any sacrifice, to save one of these young people for the leadership of the church, and also to help to open the eyes of some blind Christian so that he can read God's Word? What would it mean to you in satisfaction and blessedness to know that you had freed even one mind from darkness and slavery or had enabled even one of your fellow Christians to read the Holy Scriptures, the daily paper or a letter

Continued on page 25



Wherever missionaries have gone they have established schools so that God's Word can be read by the people themselves. Here the schoolgirls at Anklesvar are doing a gerbo

THE BROOKLYN CHURCH GROWS

ON JUNE 22, 1898, J. Edson Ulery opened a mission on Sixtieth Street, in Brooklyn in a corner store building. It was here that he met John Caruso. Bro. Ulery tells the incident of their meeting:

One evening, John Caruso, passing by was challenged by some of his friends to go in and 'see the devil.' John came in, was interested in the singing and remained for the service. The usher gave him a strong invitation to come back. He did the next Sunday evening. It was that evening that I first became acquainted with John. He asked to see me in my home. He requested that I teach him English; I agreed provided he teach me 'Italiano.' Many were the evenings we spent together. John expressed a desire to live with us in the mission so that he might know our home life and Bible reading. We had a room which we used for mission goods where we put John up to live with us about Easter time in 1900. Early in May we baptized John at the foot of Sixtieth Street in the Narrows. I do not know that I ever knew a personality more earnest to learn and more spiritually

devoted. Brother John, as he was affectionately called by those who knew him, was very anxious to start a Sunday school among the Italians.

Bro. Caruso's new found life in Christ Jesus became such abounding power in him that he could not rest unless he opened the floodgates of his soul to his countrymen.

It was not long before he had a handful of precious souls meeting in his home. Later a store was rented. The work grew and a church building was needed. It is said that the Sunday-school attendance alone was well over a hundred.

When the church at large noticed the success of Bro. Caruso, especially through Elder J. Kurtz Miller, it started a nation-wide campaign to raise funds to build the beautiful structure that we now have.

But like Moses, Bro. Caruso led the work to the very threshold of his dream only to be stricken with a stomach ailment which necessitated an operation from which he did not recover.

The Lord provided in the place of John Caruso another John, this time Prof. John Allegri, who had completed his studies for the ministry at the universities of Rome and Florence, a professor of languages, fresh from eight years labor on the

faculty of Colgate University and full of zeal for the Lord.

For more than twenty-five years Bro. Allegri fought the good fight among the people in Brooklyn. On Nov. 30, 1945, he retired to live at the Brethren Home at Neffsville, Pa., where he died on Jan. 25, 1950.

The work at the Calvary Church of the Brethren in Brooklyn among the Italian people is purely of a missionary character. All methods of witnessing for Christ are good but we find that the best method is personal visitation. We call on our people, open God's Word, and expound it to them.

The Italian people are teachable, have an open mind, and, once the truth has penetrated their hearts, become veritable missionaries. The Lord rewards our soul winning in a way commensurate to the efforts we employ. We have visited, during my short pastorate here, regularly about six families weekly. They ask us to come again and, when we do go back, we find that they have usually invited their neighbors, relatives or friends to hear God's Word also.

We find much joy in working among the Italian people of Brooklyn. Will not every one of us pray for this mission that the Lord might make it a great power to his glory?



Brooklyn, Calvary, Church of the Brethren is located at Twentieth Street, between Fifth and Sixth Avenue, Brooklyn, in a section where the streets on a summer evening are teeming with people and humanity swarming into the out-of-doors in search of a refreshing breath of air. The active pastor and able leader of this busy church is John H. Musto, a converted Roman Catholic, who gives a brief historical sketch of the Calvary Church of the Brethren in Brooklyn.



Thinking About the News

THROUGH the facilities of Religious News Service we have received a concise summary of the religious news of 1950. The report was prepared by Winfred E. Garrison, professor emeritus of church history at the University of Chicago. It deserves the thoughtful attention of our readers.—Ed.

Important movements toward Protestant unity, a Roman Catholic Holy Year of pilgrimage to Rome culminating in the promulgation of a new dogma, and a widened interest in the progress of the Jewish state of Israel have been highlights of the past year in religion.

As usual, it can be reported that the churches in America have gained in membership. This is true not only of the churches collectively but of all the larger ones individually. Religious statistics lag by nearly a year. The latest compilation, at midyear, shows for the preceding twelve months a Protestant gain of 2.9 per cent and a Roman Catholic gain of about 2 per cent in numbers. The Southern Baptists have had a greater increase than any other large denomination.

Considerably more than fifty per cent of all the people in the United States (infants included) are members of churches, though most of the Protestant communions do not count infants among their members. By contrast, the corresponding figure in England is about seventeen per cent, divided not very unequally into three parts, Anglican, Protestant Nonconformist and Roman Catholic.

The American free-church system apparently does not spell the death of religion, as is feared by some who are alarmed at the possibility of disestablishment elsewhere. On the contrary, it may be one reason why the churches grow. Another reason is their policy of vigorous evangelism. Methods may and do vary, but the evident fact is that, in a country where church membership is voluntary, the churches which have the most definite and energetic programs for getting new members are the ones that get them.

A United Evangelistic Advance, organized by the Federal Council of the Churches of Christ in America and involving the co-operation of many denominations, began late in 1949 and continued through 1950. An intensive effort for fifteen months was planned. One feature of it was the activity of laymen, more than 350,000 of whom had been enlisted for active participation by the end of April.

Meanwhile, many denominations have also continued the special evangelistic programs which were aspects of their postwar campaigns and crusades. The most conspicuous individual figure as an independent evangelist has been that of Billy Graham, young and debonair, whose campaigns have extended from Boston to Los Angeles and who packed the Pasadena Rose Bowl like a New Year's Day football game.

There are other than statistical evidences of the increased vitality of the churches. Such expert and unbiased observers as the Associated Press managing editors, who were interrogated on the subject at their convention at Atlanta in November, generally agreed that they saw a growing interest in religion. One sign of it is the establishment of new departments of religion, or the enlargement of old ones, in many colleges and universities.

Specific issues involving welfare and social justice have had much attention from churches and organizations of churchmen. A study conference on "the Church and Economic Life" was held in Detroit, Feb. 16-19, under the auspices of the Federal Council of Churches. Two thirds of the participants were laymen.

A World Organization for Brotherhood, an international extension of the National Conference of Christians and Jews, was organized at Paris in July. It sponsored no program of specific solutions, but aimed to stress the moral and spiritual principles upon which the problems must be solved.

The American churches in both North and South, more liberal on the race question than the total communities in which they exist, are moving toward nondiscrimination. At the General Assembly of the Presbyterian Church, U.S. (Southern), there was no segregation; Negroes are admitted to the graduate seminaries of this church. No racial discrimination was seen at the Congress of the Baptist World Alliance. There are constant reports of new interracial churches, especially in California but not only there, including Orientals, Mex-

cans, Negroes and Caucasians in their membership.

Church World Service continues to function as an interdenominational agency for overseas relief, though it has suffered from some diversion of funds to denominational channels for the same purpose. It is planned that C.W.S. will become a department of the new National Council of Churches.

The list of Protestant movements for union and co-operation should be headed by the National Council of Churches, a merger of eight great interdenominational agencies including the Federal Council of Churches, and the International Council of Religious Education. For the consummation of this merger, which has been under consideration for eight years, a delegate assembly met in Cleveland, Ohio, Nov. 27—Dec. 1. The specific objective here is not church union but co-operation.

Plans for union between some pairs of denominations have received setbacks. The adverse decision of Supreme Court Justice Steinbrink of Brooklyn, N. Y., on Jan. 26, blocked union between the Congregational Christian Churches and the Evangelical and Reformed Church, after both bodies had voted for it. A proposed merger of the (Dutch) Reformed Church in America with the United Presbyterian Church failed to receive the necessary degree of approval from either.

Interchanges between Northern Baptists and Disciples of Christ continue, but the movement toward union seemed slowed. Baptists appear to be consolidating their denominational position. The Northern Baptist Convention changed its name to the American Baptist Convention.

The American Unitarian Association at its 125th anniversary meeting in May announced that 75 per cent of its congregations had approved the starting of negotiations for federation with the Universalists.

Church-state relations have had much attention. This is the core of that "sharpening of debate" between Protestants and Roman Catholics which has been noted by some secular editors. The bill for federal aid to schools was — except for a belated minor compromise bill passed in September — deadlocked by the hot debate over public money for church schools.

Mr. Myron Taylor's resignation on Jan. 18 as the President's

"personal representative" at the Vatican, with the rank of ambassador, changed the long debate over the justification for an ambassador to the head of a church into a discussion of the propriety of the suggested establishment of formal diplomatic relations with the head of a state which has only ecclesiastical significance. Most Protestants are strongly opposed to such action.

It has been, and still is, a hard period for foreign missions. The fate of Christianity in Asia is involved in Asia's revolutions. Some missionaries have remained in China and have given brave reports of their work under Communist rule. But a change has come rapidly.

The pressure now is more anti-foreign than anti-Christian. An October manifesto signed by more than 1,500 Chinese Christian leaders (under pressure?) urged all Christians to support the Communist regime and to be alert "against U.S. imperialists' intrigues to rear a reactionary power in China through the medium of religion," and exhorted native churches to cut the tie with "foreign capitalism."

India became a republic on Jan. 26, 1950. The antiforeign attitude and the sense of self-sufficiency are less intense than in China, but strong enough to revolutionize the missionary problem. The churches in Korea (as in Japan) were forced into union by the government in July 1945, just before VJ day. The present religious situation is a complete enigma which the mere return of missionaries will not solve.

The Jubilee Year which began with the opening of the Holy Doors

of the four major Rome basilicas on Christmas Eve 1949 drew an estimated 4,000,000 Roman Catholic pilgrims from Italy and many other countries throughout the world. The encyclical, *Humani Generis*, of Aug. 22, was an important papal pronouncement on the relations of Catholics with members of other communions.

The dogma of the Assumption of the Blessed Virgin Mary, proclaimed on Nov. 1, was the first doctrine to be formally defined since the dogma of papal infallibility was proclaimed by the Vatican Council in 1870.

Proclaimed as a period of special penance and prayer, the Holy Year saw the Catholic Church facing intensified persecution in the Iron Curtain countries of Europe, especially in Czechoslovakia, where mass trials took place of high-ranking Catholic clergymen accused of treason and espionage in collusion with the Vatican.

In the United States, Catholic schools enjoyed a period of expansion. It is estimated that 250 million dollars will be spent for buildings in the next five years, and that more than ten per cent of the nation's children are now in Roman Catholic schools.

The year gave evidence of increasing vitality in the religious life of Orthodox, Conservative and Reform Jewish congregations in the United States. Synagogue membership was probably at a record level, while attendance at regular Sabbath services and Hebrew religious schools showed notable gains.

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ethics which were not Christian. They were not ethics that would put a man in jail, but modern business is cut-throat and dog-eat-dog for the small businessman who is trying to survive."

The Y.M.C.A. Program of Relief in Korea

The Korean Y.M.C.A.'s have organized a threefold program of relief for "war sufferers" in Korea, according to an announcement made in Geneva by Dr. Tracy Strong, general secretary of the World's Alliance of Y.M.C.A.'s.

Declaring that the "hot war between two worlds has changed our land of fresh morning into ruins," Mr. Chun-bae Kim told his fellow Christians in Korea that "thousands are war prisoners in their homeland. All but three cities are destroyed. Orphans, widows and homeless folk increase daily."

To meet the religious needs of refugees, mobile teams of Y.M.C.A. workers will move through refugee areas. Twenty-four community centers are also being planned for refugee camps in twelve cities. Finally a service to prisoners of war will provide religious, recreational, educational and cultural facilities for imprisoned North Koreans.

Stressing the civil nature of the Korean war, Mr. Kim pointed out that "for the first time in our history, Koreans are killing Koreans, even of the same family, for ideological reasons." Hence "as Christians, we must strive for peace, reconciliation, and a united Korea."

African Church Gets Criticism From American Church

Criticism by the Reformed Church in America of the apartheid (segregation) policy espoused by the Dutch Reformed Church in South Africa was read to the Synodal Committee of the Transvaal Dutch Reformed Church. The letter said:

"The 144th session of our synod expressed cordial greetings to the Dutch Reformed Church. However, we have received with regret your segregation policy.

"Feeling that we do not fully understand all the problems involved or the practical situation, we are nevertheless inclined, as a sister denomination of Dutch extract, to express our concern at the views you hold towards members of the colored races.

"We deplore the principle of segregation practice, and hope that you will have clear vision in finding a Christian solution to these."

Around the World

Borneo Lutheran Gives Pigs to Build Church

During World War II the Lutheran church at Sandakon, Borneo, burned and half of the members died in concentration camps or in the jungle. Among those who escaped into the jungle was Mr. Wang, a Chinese Christian. Instead of bemoaning the loss of his possessions, he started raising pigs. When the war ended he had a herd of some 300. In gratitude to God who had spared his life, he gave 100 of his pigs to the congregation to help in the erection of a new church. Others joined in and in 1949 the congregation was able to dedicate its new church—a two-story edifice

with several classrooms on the first floor and a sanctuary upstairs seating about 600. Part of the funds for this building came from Lutheran World Action.

Businessman Quits to Study for the Ministry

J. Philip Bartlett, forty-one-year-old businessman, is studying for the Episcopal ministry because he got tired of the "mad scramble for the almighty dollar." Mr. Bartlett has sold his business, the thriving Farm Machine Company of San Diego.

"It was not a decision I made overnight as a result of any emotional experience," he explained. "I decided that the eternal pressure of the business world was not worth it. I was forced to follow certain

Mr. Viljoen said that though the American synod did not understand the problem it nevertheless implied that the Dutch Reformed Church was not following a Christian policy.

He placed before the meeting the following draft reply:

"We express sincere regret that you see fit to voice an opinion on the subject after admitting that you do not understand the problems involved, nor the pressure of the situation.

"We wish to point out that long before the policy of segregation was adopted by the State, we realized that in separate development lay the true destiny of the races in our vast country.

"Segregation in church affairs does not mean that other races will be kept in an inferior position, but that they will eventually build their own independent organizations."

God's Word Is a Locked Book

Continued from page 21

from a loved one? Surely that would be a service which would merit the Master's commendation.

Five to seven dollars a month would provide ample income for one of these young people to give his time to teach these illiterate adults. Would you not like to know that such a teacher is working for you? Even though you would not know the name of the teacher, you will know that someone is opening blind eyes in your name.

The adult education work is a part of our regular budget. Cannot the giving of the church be increased so that this, and other phases of the work of God's kingdom can go forward?

Anniversaries and Weddings

Sixtieth Wedding Anniversary

Mr. and Mrs. Henry Fishburn celebrated their sixtieth wedding anniversary on March 27, 1950, at their home near Over-



brook, Kansas, with a family dinner. All twelve of their children were present to help them celebrate the day. In 1947 the entire family were together, the first time in twenty-eight years.

After the family dinner, open house was held when 160 friends and relatives called or sent their congratulations. Letters were

received from both the governor and the attorney general of the state of Kansas.

Their children are: Mrs. Jesse Shoemaker of Tonganoxie, Kansas; Chauncy of Grand Junction, Colo.; Alfred and Dorsey, both of Santa Ana, Calif.; McKinley, Maurice, Theodore and Mrs. Lefa Snyder, all of Overbrook, Kansas; Mrs. Mable Henry of Lebanon, Mo.; Cecil of Livermore, Colo.; Mrs. Agnes Gage of Huntington Beach, Calif.; and Ezra of Red Oak, Iowa.—Floyd L. Jarboe, Overbrook, Kansas.

Golden Wedding

David and Ada Stauffer celebrated their golden wedding anniversary on Oct. 25, 1950. They were married at the home of



the bride by Elder Amos Hottenstein.

Brother and Sister Stauffer are faithful members of the Lebanon church. They have always had an excellent record of faithful Sunday-school, church and prayer meeting attendance. Their visitation of the sick and shut-ins is appreciated by their many friends. Their interest in the Brotherhood work is manifested in their regular attendance at district and Annual conferences.

All of their children are members of the Church of the Brethren. They are: Mrs. Philip Seltzer, Mrs. Samuel G. Myer, Mrs. Nathan Breidenstine and Paul. They also have seven grandchildren.

The family and friends shared in a worship service in the Stauffer home on prayer meeting evening. Their pastor, the undersigned, was in charge of the service.—Carl W. Zeigler, Lebanon, Pa.

Arnold-Ferguson.—William P. Arnold, Jr., and Virginia Ferguson, both of Roanoke, Va., Oct. 14, 1950, by the undersigned, at his home.—Ralph E. Shober, Roanoke, Va.

Ayres-Williams.—Leonard E. Ayres and Dorothy C. Williams, both of Brunswick, Md., Sept. 9, 1950, by the undersigned, at his home.—Carl H. Zigler, Burkittsville, Md.

Baker-Snyder.—Sheldon L. Baker and Catherine J. Snyder of Hollidaysburg, Pa., Nov. 11, 1950, in the Hollidaysburg church, by the undersigned.—Dan Haldeman, Hollidaysburg, Pa.

Barkdoll-Trimmer.—Stanley G. Barkdoll of Copemish, Mich., and Hazel V. Trimmer of York, Pa., in the Madison Avenue church, York, Pa., Nov. 25, 1950, by the undersigned.—Chauncey F. Trimmer, York, Pa.

Bishop-Hodges.—Howard E. Bishop of Piqua, Ohio, and Eudoxie M. Hodges of Bradford, Ohio, in the Pleasant Hill church, Ohio, Nov. 5, 1950, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Bowers-Burner.—James D. Bowers, Jr., of Mauretown, Va., and Violet M. Burner of Woodstock, Va., Oct. 29, 1950, at the home of the groom's brother, Hyattsville, Md., by the undersigned.—Lee A. Weaver, Hyattsville, Md.

Bucher-Shark.—Alvin Bucher and Elizabeth L. Shark, both employees of the Neffville Brethren Home, Dec. 9, 1950, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Burkholder-Bowman.—John Burkholder and Donna Marie Bowman, in the McPherson church, Kansas, June 25, 1950, by the undersigned.—Harry K. Zeller, Jr., McPherson, Kansas.

Butts-Thompson.—Guy H. Butts of Middletown, Md., and Betty L. Thompson of Knoxville, Md., in the South Brownsville church, Aug. 31, 1950, by the undersigned.—Carl H. Zigler, Burkittsville, Md.

Caudle-Hawk.—Cecil B. Caudle of Modesto, Calif., and Barbara Jean Hawk of South San Francisco, Calif., Nov. 25, 1950, in the Empire church, Calif., by the undersigned.—Paul K. Brandt, Empire, Calif.

Clark-Sherrick.—Maurice G. Clark of Carson City, Mich., and Bonnie J. Sherrick of Middleton, Mich., in the New Haven church, Mich., Nov. 25, 1950, by the undersigned.—J. J. Cook, Middleton, Mich.

Comerford-Eichelberger.—John R. Comerford of Washington, D. C., and Doris Jean Eichelberger of Naperville, Ill., in the Bethel church, Naperville, Ill., by the undersigned.—John D. Brower, Keota, Iowa.

Craun-Wright.—Paul W. Craun of Bridgewater, Va., and Aleene Cecilia Wright of Weyers Cave, Va., in the Pleasant Valley church, Oct. 28, 1950, by the undersigned.—Edward K. Ziegler, Bridgewater, Va.

Crumrine-Moore.—Ernest Crumrine and Bertha Moore, both of Dayton, Ohio, Nov. 4, 1950, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Curtis-Barton.—Charles Curtis and Jeanne Barton, both of Dayton, Ohio, Oct. 21, 1950, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Delaplain-Lady.—Charles Henry Delaplain and Stella Ethel Lady, both of Chicago, Ill., Nov. 23, 1950, in the First church, Chicago, Ill., by the undersigned.—Paul S. Bowman, North Manchester, Ind.

Duncan-Lee.—Carl H. Duncan and Virgie Lee, both of Roanoke, Va., Nov. 3, 1950, by the undersigned, at his home.—Ralph E. Shober, Roanoke, Va.

Freeze-Torlack.—Donald R. Freeze and Dorothy Jane Torlack, both of Dayton, Ohio, Nov. 18, 1950, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Gallahan-Allison.—Russell W. Gallahan of Mexico, Ind., and Gertrude Allison of Rochester, Ind., Oct. 6, 1950, by the undersigned, at his home.—Robert L. Sink, Mexico, Ind.

Good-Seese.—George Good of Reamstown, Pa., and Gwendolyn Seese of Ephrata, Pa., Nov. 23, 1950, in the Ephrata church, by the undersigned, assisted by Wilfred N. Stauffer.—C. C. Sollenberger, West Milton, Ohio.

Gordon-Crohn.—William Gordon of Wenatchee, Wash., and Elinor Crohn of Minneapolis, Minn., Nov. 11, 1950, in the Wenatchee Valley church, by Bro. J. V. Eller.—Mrs. Jay V. Eller, Wenatchee, Wash.

Hatton-Earl.—Delbert L. Hatton of Bippus, Ind., and Dorothy C. Earl of Sidney, Ohio, in the Sidney church, Aug. 13, 1950, by the undersigned.—C. C. Sollenberger, West Milton, Ohio.

Hendrickson-Dyer.—Charles E. Hendrickson of Clothier, West Va., and Helen Dyer of New Castle, Del., Nov. 10, 1950, by the undersigned, at his home.—J. W. Krabill, Denton, Md.

Hoffman-Springman.—Don Hoffman and Jean Springman, both of Dayton, Ohio, Oct. 28, 1950, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Holsinger-Brenner.—Harold E. Holsinger of Eldorado, Ohio, and Johanne E. Brenner of Dayton, Ohio, in the Price's Creek church, Aug. 18, 1950, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Huffman-Rhodes.—Robert Z. Huffman of Harrisonburg, Va., and Edith M. Rhodes of Dayton, Va., Dec. 2, 1950, by the undersigned, at his home.—W. H. Zigler, Churchville, Va.

Hurst-Mote.—Wilmer R. Hurst of Ephrata, Pa., and Barbara Jean Mote of Covington, Ohio, in the bride's home, Nov. 28, 1950, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Jackson-Luzadder.—Donald H. Jackson and Sarah Jane Luzadder of Gaston, Ind., Dec. 9, 1950, by the undersigned, at his home.—I. E. Weaver, Huntington, Ind.

Kombrink-Turner.—Edwin E. Kombrink and Marilyn R. Turner, both of Cincinnati, Ohio, Nov. 4, 1950, in the Cincinnati church, by the undersigned.—R. C. Wenger, Cincinnati, Ohio.

Obituaries

Mary Luetta Shank

Mary Luetta Shank, daughter of Daniel and Mary Elizabeth Ulrich, was born near Lawrence, Kansas, Sept. 4, 1875, and died in Fresno, Calif. Sept. 10, 1950.



Her girlhood was spent on the farm where she was born. She united with the local Brethren church at the age of fourteen.

In 1894 she was united in marriage to Jacob N. Shank. They then moved to Versailles, Mo., where they lived for nine years.

In 1897 she and her husband united with the Church of the Brethren. Several

years later, they moved to Fresno, Calif., which became their permanent home. There they celebrated their fiftieth anniversary about six years ago.

Sister Shank was a loving wife and mother and a faithful servant of the Lord. Her sunny disposition endeared her to many who found in her a true and dependable friend. As long as her health permitted she was active in church work and Sunday-school teaching.

She is survived by her husband, two daughters, six sons, sixteen grandchildren and ten great-grandchildren.—Bertha Ulrich, Lone Star, Kansas.

George E. Stern

George Earl Stern, son of Daniel M. and Sarah E. Stern, was born in York County, Nebr., Sept. 2, 1886, and passed away near Oroville, Wash., Nov. 21, 1950.

In 1907 he was united in marriage to Susie I. Woodworth. To this union were born seven children, four of whom survive.

In 1910 Bro. Stern united with the Church of the Brethren, and was elected to the ministry in 1911. He attended Bethany Biblical Seminary. Much time and effort were given to the church; however, his livelihood was made in agricultural activities, particularly in apple growing.

Funeral services were conducted at the Ellisford church by the undersigned, assisted by Brethren H. M. Rothrock and Luther Shatto of Omak, Wash. Interment was in the Mountain View Memorial cemetery.—M. G. Blickenstaff, Tonasket, Wash.

G. A. Cassel

G. A. Cassel passed away at his home in Ashland, Ohio, on June 29, 1950, at the age of eighty-three years. Bro. Cassel was a resident of Ashland County all of his life.

In 1894 he was united in marriage to Clara Stone. In 1944 they celebrated their golden wedding anniversary.

Bro. Cassel received his education in the Ashland County schools, Savannah Academy and Ada College, where he received his B.S. degree.

He was a member of the Ashland city church nearly all of his life. His busy, useful and worth-while life included schoolteaching, farming, being an insurance agent, engaging in mercantile business, director of the Ashland Bank and Savings, deacon for many years, delegate to World Sunday-school Convention in Glasgow, Scotland, in 1924, both president and secretary of Ohio Council of Religious Education for twenty-five years, member of State of Ohio Council of Religious Education for twenty-one years, member of the Church's national committee of men's work, member of committee of Personal Evangelism in America, life advisory Sunday-school superintendent of

the Ashland church; he served three terms as president of the board of directors of the local Y.M.C.A.; served on the mission advisory board of the General Brotherhood Board through which he traveled extensively in the United States and Canada.

Bro. Cassel was always interested in others and performed many acts of kindness in speaking words of encouragement and love. Brother and Sister Cassel were supporting Bro. John Detrick on the China mission field at the time of Bro. Cassel's death.

Bro. Cassel was a charter member of the city of Weslaco, Texas, where he and Mrs. Cassel owned an orange grove, and also where they spent many winters.

He is survived by his wife and two sisters.

Funeral services were held in the Ashland city church by Bro. J. C. Inman. Interment was made in the Ashland cemetery.—Fern Sponsler, Ashland, Ohio.

David F. Shelly

David Franklin Shelly, son of Isaac and Julia Bowersox Shelly, was born at Modesto, Calif., Oct. 11, 1875, and died Nov. 14, 1950, at her home in Ollie, Iowa.

At the age of six years he moved with his parents to Iowa, where they settled on a farm near Ollie. He spent the remainder of his life near there.

In 1891 he was baptized into the Church of the Brethren. In 1900 he was united in marriage to Nettie Yule. To this union were born five children.

In 1906 he was called to the ministry and served faithfully in this capacity until his death. He was highly honored and respected by all who knew him for his integrity and faithfulness in Christian service. He was also a loving and devoted husband and father.

He is survived by his wife and four children, Mrs. Beulah Coffman of South English, Iowa, Mrs. Blanche Singleton of Richland, Iowa, Edwin of Knoxville, Tenn., and Mrs. Lois Williams of Ollie, Iowa; ten grandchildren; and two sisters, Mrs. Carrie Lough of Sigourney, Iowa, and Mrs. Maude Brown of Fruita, Colo. A son, Paul, and two brothers preceded him in death.—Mrs. Evert Coffman, South English, Iowa.

Elmer H. Gilbert

Elmer, son of Israel and Mary Horning Gilbert, was born Nov. 14, 1881, near North Manchester, Ind., which had always been his home, and died in a Fort Wayne hospital, Ind., June 27, 1950.



In 1905 he was married to Ina McFarland. To this union eight children were born.

Bro. Gilbert spent forty-eight years in the ministry. He was a minister in the Ogan Creek church for twenty years, pastor of the old Huntington church for four years and pastor of

the Clear Creek church for nineteen years. He served on the Middle Indiana district mission-ministerial board and conducted series of meetings in both Middle and Northern Indiana. He served a number of churches as elder. For the past few years he had taught the young adult class in the Liberty Mills church, Ind.

As a young man, Bro. Gilbert taught in the public schools for eight years. He was a successful farmer and respected neighbor and citizen.

The children surviving are: Mrs. Myron Hyde of Sharon, Pa., Mrs. William Walls of North Manchester, Louise Gilbert of Indianapolis, Ind., Mrs. Eldon Zinsmeister of Huntington, Ind., Mrs. Charles Balsbaugh of Peru, Ind., Mrs. J. Roy Hively of Columbia City, Ind., Arthur of Huntington and Edward of Kokomo, Ind.; two

sisters, Mrs. George Kinzie of Troutville, Va., and Mrs. Henry Bradley of Nampa, Idaho.

Funeral services were held in the Liberty Mills church by the undersigned assisted by Brethren Richard Knarr and Howard Kreider. Interment was in the Fairview cemetery.—A. F. Morris, South Whitley, Ind.

Bolinger, Sarah, daughter of Levi and Mary Swank, was born Oct. 3, 1874, in Huntington County, Ind. On March 24, 1898, she was married to Amzy L. Bolinger. They were the parents of nine children, four of whom preceded her in death. She is survived by her husband, two sons and three daughters. She was a faithful member of the Manchester church. Funeral services were held by the writer. Burial was in the Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Bowman, Mary Ellen, daughter of Luther and Minnie Shank Bowman, was born in 1903 and died Nov. 3, 1950. She is survived by her stepmother, two sisters, two brothers, two half sisters and one stepbrother. Funeral services were held by Bro. Galen R. Blough at the Hauger funeral home. Burial was in Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Dick, Walter G., son of Samuel and Harriet Garber Dick, was born near Roaring Spring, Pa., April 3, 1904, and died Oct. 27, 1950. He was a member of the church. He is survived by his wife, one daughter, one brother, six sisters, two half brothers and one half sister. Funeral services were held in the Roaring Spring church by the pastor, Bro. H. Q. Rhoades. Interment was in the Greenlawn cemetery.—Sara E. Hoover, Roaring Spring, Pa.

Dunkle, Oliver Shannon, son of Jacob and Matilda Lea Dunkle, was born in Snake Spring Valley, Pa., Sept. 1, 1868, and died at his home in Snake Spring Valley, Oct. 16, 1950. He was united in marriage to Catherine Calhoun Oct. 18, 1893. He is survived by his wife, seven sons, two daughters, nineteen grandchildren and four great-grandchildren. He was a member of the Snake Spring church. Funeral services were held by Bro. Isaac Wareham. Interment was in the Everett cemetery.—Mrs. Joe Dibert, Everett, Pa.

Farrenburg, Harold Rufus, son of W. A. and Sarah Baker Farrenburg, was born Jan. 17, 1895, at Farrenburg, Mo., and died Nov. 22, 1950. On Oct. 12, 1913, he was united in marriage to Alta Happe, and to this union nine children were born. In the spring of 1921 he united with the Church of the Brethren and had remained a devoted member ever since. He is survived by his wife, two sons, five daughters, eight grandchildren and one sister. Funeral services were held by Bro. A. W. Adkins, assisted by the pastor, the undersigned, in the Farrenburg church. Burial was in Memorial park at Sikeston, Mo.—Ethmer Erisman, New Madrid, Mo.

Fifer, Annie Catherine, daughter of Isaac and Sarah Jane Harshbarger Early, was born April 14, 1872. At the age of seventeen years she united with the Wakenda church. On Feb. 12, 1891, she was united in marriage to Jacob Franklin Fifer, who preceded her in death. To this union twelve children were born. She served with her husband in the office of deacon. She is survived by three sons, one daughter, two sisters and three brothers. Funeral services were held by the undersigned, assisted by Bro. Edwin Rodabaugh. Burial was in the Wakenda cemetery.—Henry Mankey, Hardin, Mo.

Fifer, Sara Elizabeth, daughter of Jacob Franklin and Annie Catherine Early Fifer, was born Aug. 16, 1902, and died Sept. 19, 1950. Early in life she united with the Wakenda church, where she served as teacher, treasurer and ladies' aid president. She is survived by one sister and three brothers. Funeral services were held by the undersigned, assisted by Bro. Edwin Rodabaugh. Burial was in the Wakenda cemetery.—Henry Mankey, Hardin, Mo.

Fogelsanger, Elvina Diana, daughter of John and Elvina Frantz Baum and wife of

Charles Fogelsanger, was born in Ashland, Ohio, Jan. 27, 1868, and died Nov. 18, 1950, at her home near Shippensburg, Pa. She has been a member of the Ridge church for many years. She is survived by her husband, six daughters, three sons, one sister, sixteen grandchildren and six great-grandchildren. Funeral services were held by Bro. Ross D. Murphy of Shippensburg, pastor of the Greencastle church, assisted by Bro. James Heckman of Newburg, Pa. Burial was in the Ridge cemetery.—Mrs. John Booz, Shippensburg, Pa.

Haines, Phillip O. L., died at the home of his brother at Daytona Beach, Fla., Nov. 12, 1950, at the age of eighty-two years. He is survived by one son, one daughter, three brothers, two sisters, one grandson and two great-grandchildren. Funeral services were held in the McIntosh-Baggett funeral home chapel at Daytona Beach by the undersigned.—Floyd N. Biddix, Orlando, Fla.

Harris, Isaac N., son of John and Susannah Harris, was born near Dayton, Ohio, April 9, 1868, and died at his home in Denver, Colo., Nov. 6, 1950. He was united in marriage to Minnie Lilligh of Mulberry Grove, Ill., on Dec. 25, 1892, by Elder Daniel Sturgis. He united with the Church of the Brethren when eighteen years of age. He was anointed on Oct. 26. He is survived by his wife, one daughter, one son, five grandchildren and two great-grandchildren. Funeral services were held at Hofman's mortuary in Denver by his pastor, Bro. Kurtis Naylor, and Elder I. J. Sollenberger. Burial was in the Fairmont cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Heeter, Lavina, daughter of William and Lydia Madelen, was born in Miami County, Ind., Jan. 14, 1869, and died Nov. 24, 1950. In 1901 she was united in marriage to Jesse Heeter, who preceded her in death in May 1945. Two sons were born to this union. For many years she maintained her church membership in the Walnut Street congregation. She is survived by two sons, two grandchildren and three great-grandchildren. Funeral services were held in the West Manchester church, and burial was in the near-by cemetery.—Leonard Custer, North Manchester, Ind.

Klein, Lizzie, daughter of E. Frederick and Mary Klein, died at the Gilford nursing home at the age of eighty-nine years. She was a faithful member of the Church of the Brethren. She is survived by three sisters and one brother. Funeral services were held in the Locust Grove church by the pastor, Carl F. Smith, assisted by William E. Baker. Interment was in the church cemetery.—B. R. Purdum, Mt. Airy, Md.

Littler, Minnie Leota, daughter of Hosiah and Catherine Shafer, was born March 2, 1883, at Clifton, Ohio, and died Nov. 12, 1950, in Dayton, Ohio. She is survived by her husband, four daughters, five sons, three stepsons, one brother, one half brother, twenty-two grandchildren and five great-grandchildren. Funeral services were held in the East Dayton church by her pastor, Bro. C. H. Petry, assisted by Rev. William H. Boyer. Interment was at Clifton, Ohio.—Mrs. C. H. Petry, Dayton, Ohio.

McCoy, Keith Sherman, son of William R. and Marjorie Sherman McCoy, was drowned accidentally in a laundry tub while playing in the basement of the McCoy home, Nov. 9, 1950, at the age of four and one-half years. He was very regular in attendance at Sunday-school and church services. He is survived by his parents, two brothers, his maternal grandparents and his paternal grandfather. Memorial services were held at the Church of the Brethren in Sterling, Ill., by the pastor, Walter M. Young, and a former pastor, William E. Thompson of Dixon, Ill. Burial was in the Riverside cemetery in Sterling.—Walter M. Young, Sterling, Ill.

Miller, Ralph S., son of Samuel and Rosa Snyder Miller, was born in Nappanee, Ind., June 16, 1893, and died Nov. 17, 1950. On May 30, 1924, he was married to Flossa Berlin. He united with the Nap-

panee church early in life. He served as Sunday-school superintendent, teacher and on different boards and committees. He is survived by his wife, one son, one daughter, his mother and one sister. Funeral services were held in the Nappanee church by his pastor, S. W. Longenecker, and burial was in the Violett cemetery near Goshen.—Hazel Grasz, Nappanee, Ind.

Mishler, Francis C., was born near New Paris, Ind., Jan. 3, 1885, and died at his home near New Paris, Ind., Sept. 3, 1950. He and his wife united with the Maple Grove church Oct. 7, 1906. He always manifested a deep interest in the Sunday-school and church work, having served as Sunday-school superintendent and teacher for several years in the New Paris church and as district treasurer for Northern Indiana since August 1949. Bro. Mishler was also interested in civic affairs, acting as county auditor of Elkhart County from 1932 to 1940 and as trustee of Jackson Township from 1922 to 1930 and from 1936 until the time of his death. On June 24, 1906, he was married to Pearl Inbody. He is survived by his wife, one son, three grandchildren and one brother. Funeral services were held in the New Paris church by Bro. T. E. George of Goshen, Ind., and the writer. Burial was in the New Paris cemetery.—Charles O. Gump, New Paris, Ind.

Postma, John, Jr., son of John and Lily Walters Postma, was born in Lawrence, Kansas, Feb. 21, 1937, and died Nov. 12, 1950, as the result of a motorcycle accident. He is survived by his parents, one brother and one grandmother. He was a member of the New Paris church. Funeral services were held in the New Paris church by the writer, assisted by Eldon Evans. Burial was in the New Paris cemetery.—William Brubaker, New Paris, Ind.

Roop, John H., son of Joel and Julia A. Nicodemus Roop, was born June 9, 1857, in Carroll County, Md., and died at his home in New Windsor, Md., Sept. 9, 1950. On March 9, 1880, he was married to Annie M. Devilbiss, who preceded him in death in October 1944. He was a member of the Pipe Creek church for almost seventy years. He is survived by eight children, sixteen grandchildren and sixteen great-grandchildren. Funeral services were held at his home by his pastor, Bro. Samuel A. Harley, assisted by Bro. E. C. Bixler. Interment was in the Pipe Creek cemetery.—Helen M. Roop, New Windsor, Md.

Rothenberger, Kermit, son of James and Ruth Rothenberger, was born Sept. 11, 1919, near North Webster, Ind., and died Sept. 22, 1950, at Sioux City, Iowa. In 1939 he was married to Donna Pearl Gray, and to this union were born two sons. Early in life he became a member of the Church of the Brethren. He is survived by his wife, two sons, two brothers and two sisters. Funeral services were held in the North Webster church by Bro. Emerald Jones and Pastor Otto Laursen. Interment was in the adjoining cemetery.—Mrs. Otto Laursen, North Webster, Ind.

Statham, Joseph, son of Frederick and Esther Ann Ward Statham, was born Sept. 28, 1879, and died Sept. 15, 1950, at his home in Hardin, Mo. On March 21, 1906, he was united in marriage to Cora Mae Coleman. He united with the Bethany church of Stet in January 1922. He is survived by his wife, one niece, one nephew, whom they raised, three sisters and one brother. Funeral services were held by the undersigned, assisted by Bro. Oscar Early. Burial was in the Wakenda cemetery.—Henry Mankey, Hardin, Mo.

Stout, Catherine, daughter of David and Christina Holder, was born in Delaware County, Ind., Dec. 1, 1863, and died Oct. 7, 1950. On Sept. 11, 1884, she was united in marriage to William N. Stout. She and her husband united with the church early in their married life. She is survived by one son, four grandchildren and five great-grandchildren.—O. D. Werking, Hagerstown, Ind.

Church News

California

Live Oak.—The women's work sponsored a rally to raise funds to redecorate the church auditorium. Envelopes were distributed prior to the rally. The project was a fine success and the work will proceed soon. Through the direction of the pastor the unified service was started. The method is working out quite well as the interest and increased attendance indicate. The recent Northern California district conference at Modesto was largely attended by our group. Our communion service was observed recently. Several members from the adjoining Yuba City church were present. Our congregation is investigating the possibility of securing one or more displaced persons. In October a harvest festival was held.—W. R. Brubaker, Gridley, Calif.

Los Angeles, Calvary.—Our Fellowship class sponsored two boys at Camp La Verne. Twelve babies were dedicated and forty members received into the church during the year. The senior youth presented a play as a missionary project and \$100 were raised. The men's work sponsored the buying of a hundred new chairs. We held our love feast on World Communion Day. On Oct. 15 we had as a special speaker Bro. Premchand Bhagat, an elder of the church in India who is visiting the churches in America. He gave a most interesting talk of the world in India and showed pictures of groups of workers in some of our churches in India. Our pastor, H. L. Ruthrauff, and his wife attended the district council which was held in Glendale, Ariz. Mrs. Ruthrauff is district director of women's work. Our new Sunday-school superintendent, Mrs. Golda Martin, is signing up some of the Sunday-school teachers for a teachers' training course. On Oct. 29 M. J. Brock, who, with his wife, spent three and a half months in Europe this summer, showed slides taken in eight European countries. Mr. and Mrs. C. D. Harris, who were their traveling companions, also took some moving pictures, which they had shown at a previous meeting.—Barbara A. Robinet, Los Angeles, Calif.

Colorado

Haxtun.—On Sept. 3 the young people had a social period after church for those of their number who were leaving for various colleges. Our pastor held installation services on Sept. 24 for church and Sunday-school officers. Our quarterly council meeting was held in the afternoon of Oct. 8. Our fall love feast was held on Nov. 12. Since our last report three persons have been baptized. Our ladies' aid meetings have been resumed. The new aid yearbooks have been compiled and given out. Some of the men have been very busy recently making improvements in the basement. Our annual birthday dinner was held at the church on Oct. 22. On the evening of Oct. 5 our young people had a social at the Merl Switzer home and elected officers for the coming year.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Delaware

Bethany.—We met for council meeting on the evening of Sept. 17, with Elder Mahan presiding; new officers were elected for the coming year. Our pastor, Bro. William McDaniel, was absent for two weeks while holding revival meetings at Grantsville, Md. Our revival services began on the morning of Oct. 15, with Bro. Walter Mahan as the evangelist and closed Oct. 29. Fifteen persons were baptized Nov. 5. Our love feast was held the same evening. Sister Sallie Fike presented to our church a glass picture window for the front of the building in memory of Elder Albert J. Fike.—Mrs. Harvey Schrock, Farmington, Del.

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or may be given to those who are in sorrow.*

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Florida

Okeechobee.—On Sept. 7 Brother and Sister Walter Replogle, formerly of Fruitdale, Ala., arrived to assume pastoral duties here. Bro. I. R. Fletcher of Sebring was our interim pastor. Dr. Fred Barnett, secretary of the dry forces in Florida, addressed a community service held at our church on Sept. 17 in the interest of local option in this county. Mrs. Helen Rae Davis, accompanied by seven children from beginner through junior ages, attended family camp at Camp Ithiel. Bro. C. E. Bower, our fieldman, delivered the message at the evening service on Oct. 1. Eight persons attended our district meeting held at Camp Ithiel Oct. 6-8. Through the energies of Bro. Flora, the foundation, floors and walls of the new Sunday-school annex were completed without incurring indebtedness. Plans are now going forward to get the building under roof so that it may be finished as soon as possible. Two of our young men have been inducted into the armed services. This congregation was shocked and saddened by the death of Bro. Simon Richardson of Miami, our former elder.—Mrs. Harry M. Frish, Okeechobee, Fla.

Tampa.—The Tampa church held its fall council meeting on Sept. 8, with Elder A. D. Crist presiding; officers were elected. Bro. Crist was elected elder and pastor for another year. Our delegates to district meeting are Brother and Sister Dwight Werking. Sept. 17 was home-coming day. Elder C. E. Bower of Winter Park, a member of the ministerial board, was present and preached at the morning worship hour. Following the morning service, a basket dinner was served, after which an election for a deacon was held. Brother and Sister R. O. Wallace were elected. A special council meeting was called Nov. 1

to complete the business left over from the regular council meeting. One letter of recommendation was granted and one name was removed from the church roll. Bro. Joe May, who for several years was licensed to the ministry, will be installed in the near future. The present Messenger correspondent has been relieved because of ill-health and Sister Grace Kilhefner has been appointed.—Alice M. Graybill, Tampa, Fla.

Idaho

Payette Valley.—At our regular council new officers were elected for the coming year. Bro. H. G. Shank was elected elder and Mrs. Gertie Grimes Messenger agent. Several of our older folks have been in poor health these past weeks but at this writing they are all improving. We held our love feast in October. Several of our folk attended the district meeting at Nampa. The Payette folks were happy to be able to call for the 1951 district meeting to be held in our church. We are installing a new furnace in our church and hope to get our kitchen remodeled this winter. Our Sunday school is growing the past few Sundays. Our ladies have been busy quilting and tying comforters and getting clothing fixed to send overseas. Our ladies presented our pastor's wife with a silk friendship quilt on her birthday. Our prayer meetings have been well attended.—Mrs. Gertie Grimes, Payette, Idaho.

Illinois

Bethel.—Bandages and other articles were made to send to the Burgers in Africa. Bro. Clark Myers, one of our local ministers, has preached for us a few times in the absence of our pastor. Our council meeting was held with Bro. Mallott, our elder, presiding; church-school officers were elected. On the evening of Sept. 21 the Bethel Circle held

its meeting in the church. This is one of the times when everyone is invited. Mrs. Rufus Bowman showed colored slides and told of the experiences of her recent trip around the world. Brother and Sister Ringgold have left the Bethel church and have moved to Peters Creek, Va., where he has taken up the pastorate. Bro. James Renz is our new pastor and is getting nicely started in the work here.—Virginia Williams, Naperville, Ill.

Canton.—Several of our young people's groups attended the retreat held at the Decatur church in September. The church business meeting was held with Elder I. J. Gibson in charge and officers were elected for the coming year. Seven weddings have been held at the church. A large group from our congregation attended the district meeting in Astoria. Mrs. Pearl Rohrer, Mrs. Orda Cameron and Mrs. Gladys Linn were our delegates. Three of the ladies attended the women's camp at Camp Emmanuel in September. During the summer months our church sponsored a DP family. They have now secured employment with their relatives in Kansas. A German student is living in the home of one of our families. Our communion service was held on Oct. 1 with our pastor in charge. During the morning service our elder installed two couples as deacons. One member has been received by letter and four letters of membership have been granted. Our pastor attended the regional conference at North Manchester in October. The women's work was reorganized. During the year the aid quilted nine quilts, tied nine comforters for relief; now the women are filling towel kits as Christmas gifts to be sent overseas. While our pastor and his wife were on vacation in October, Bro. D. J. Lichty, a returned missionary to India, preached one Sunday morning and his wife spoke in the evening. The following Sunday several of our laymen presented a program in the morning and the picture, Simon Peter, was shown in the evening.—Arlene D. David, Canton, Ill.

Franklin Grove.—Since our last report, our church has installed a new oil heating furnace. Several of our members attended the regional conference at Manchester College in October. Our pastor held meetings in Fairview, Iowa, and Lancaster, Pa., during the past two months. Our communion service was held on Oct. 29. We have three German students in our congregation, all of whom are members of the senior class in our high school. Some of our members attended the leadership training at the Rockford church on Nov. 5. Bro. Curtis Bowman was with us in the absence of our pastor on Nov. 12. Our school of missions began on Nov. 19. The women's work continues to send grease and clothing to New Windsor for relief.—Mrs. Jay E. Miller, Franklin Grove, Ill.

Hurricane Creek.—Our church met in council on Oct. 27, with our elder, Bro. R. E. Pepple, presiding. Sunday-school and church officers were elected. Two letters were granted. The church has purchased the Swinger property to be used as a parsonage. Our delegates to district meeting were Daisy and Mary Dooly. Daisy Dooly taught in one of our church camps this summer. Bro. Otto Baldwin of Warsaw, Ind., preached for us one Sunday and Bro. D. J. Blickenstaff preached for us two Sundays recently. We are especially happy to have the visiting Brethren preach for us since we have no pastor. Bro. Paul Noffsinger will be with us on Nov. 12. Some of our young people attended the sectional meeting held at La Motte Prairie on Oct. 29. On World Temperance Sunday a special service was held at our church with some of the Methodist people co-operating. Bro. E. O. Hunsaker of the Free Methodist church brought the message. Since our last report, three of our members have been called by death.—Mrs. Pearl Parker, Smithboro, Ill.

La Place.—Our pastor, Bro. E. R. Henricks, and his wife held open house following the redecoration of the parsonage. Emma Cripe and Lydia Turner repre-

sented us at the district conference. Bro. Roy Teach was re-elected elder for another year. Bro. Bill Giles preached one morning. Brother and Sister Harold Royer were with us on Sept. 17. In the afternoon the women were entertained at a tea in the parsonage with Sister Royer as the speaker. We observed World Communion Sunday. At our home-coming on Oct. 22 our first pastor, Bro. A. Wayne Carr, was the guest speaker. In the evening Bro. Harvey Long of Mt. Morris gave a talk and showed pictures of his travels. On the evening of Oct. 29 a temperance play, 'A Leadin'', was presented by the women's group. The women's group has canned 373 quarts of food for Bethany and relief. They have also collected clothing and grease.—Mrs. Estella Emmert, La Place, Ill.

Woodland.—Bro. Albert Whitmore and his family moved to Sterling and Bro. Harold Deeter was installed as our pastor on Sept. 10 by Bro. Homer Kiracofe. We had an all-day love feast on Oct. 7 at the close of a two weeks' revival conducted by Bro. Galen Gerdes. Eight Christmas towel kits, given by the juniors, were dedicated with the regular offerings on Oct. 29. Seven letters were granted at our business meeting and two received. The aid had a mite box open-

ing and missionary program at their regular Sunday evening service. The men repaired the parsonage. Several of our young people attended camp at Camp Emmanuel.—Annie Blickenstaff, Astoria, Ill.

Indiana

New Paris.—Our church met in regular council on Sept. 7. Bro. Eldon Evans was re-elected elder and other church and Sunday-school officers were elected. Our evangelistic meetings were held Oct. 1-15, closing with our love feast on Oct. 16. Nine young people were baptized and one was received by letter. We were very happy to have Brother and Sister Bosler with us again and also Orville and Louise Sherman. Brother and Sister Sherman have showed pictures and told us of their work in Venezuela. The ladies' aid has been making comforters and sewing for relief.—Mrs. Ethel Fryman, New Paris, Ind.

Arcadia.—The district meeting of Southern Indiana was held at our church. Some of the speakers were Elder P. G. Bhagat of the church in India, Kathryn Holsopple, Perry Huffaker, Galen Lehman and Arlo Gump. Our home-coming was held with Opal Stech, a former Brethren Service work in Poland, as the speaker.

Our communion service was held on the evening of Oct. 1. A fellowship supper was sponsored by our women's work on Sept. 11. On the evening of Oct. 15 Mr. and Mrs. Kirkson showed slides and talked about the mission work in Haiti, which was very interesting. Rhandolf Lapp, a German boy, is spending the year in the home of Howard Meyers and his family. He is attending the Walnut Grove high school. We are very happy to have him in our church. The ladies of the aid are doing relief sewing. Bro. Dallas Barnhizer has shown two interesting films, 'Kenji Comes Home' and 'Like a Mighty Army', to our congregation. Norma Lou Barnhizer, a student at Manchester College, gave a talk about her Brethren Service work in the Modesto community center, Calif.—Mrs. Edna Lockwood, Atlanta, Ind.

Iowa

Iowa River.—Under the sponsorship of our pastor, Bro. Ralph Skaggs, a DP family, Dr. and Mrs. Michail Kaczurowski and their daughter, are living temporarily at the parsonage. It is hoped that before long a house may be secured for them. Our regular council meeting was held Sept. 10, with our pastor, presiding; Sunday-school and church officers were elected. Bro. G. W. Keedy was elected elder and Brother and Sister Gerald Brothers were called to the office of deacon. Our pastor was elected as our delegate to Annual Conference. On the morning of Oct. 1 an installation service for Sunday-school and church officers was held. Promotion exercises for the children of the junior department were also a part of the morning service. Our love feast was held in the evening. We had as guest speakers Mary Dadisman on the morning of Oct. 8 and John Rhodes on Oct. 15. Some remodeling is being done in the church. We have rearranged the worship center in the junior department. The children have bought new window curtains and a background curtain for the worship center. Two new classes have been created in the Sunday school. Increased interest has been shown by our youth group in better attendance at both church and social activities under the leadership of Mary and Keith Fry. A youth choir has been organized and is being directed by Kathryn Hogancamp. Plans have been completed for a Lord's acre sale to be held Dec. 2.—Mrs. Edgar J. Miller, Marshalltown, Iowa.

Slifer.—A near-by schoolhouse has been moved to the church property and remodeled into a modern seven-room house. We wish to thank the men of Middle and Northern Iowa who helped with the work. Mrs. Lee Fisher and Mrs. Ray Ewing were our delegates to the district meeting at the South Waterloo church. Bro. Paul Miller of Adel conducted our communion service in October. A group meets every two weeks for Bible study and prayer. The first Sunday evening of each month is called family night with two families in charge of the program and refreshments. Recent speakers were Bro. Earl Snader of Panama; a neighbor, who had spent several months in England; a radio pastor; and a displaced woman from Latvia. The CBYF meets two Sunday evenings a month for study and recreation. Once a month they have a joint meeting with the Congregational youth of a near-by town.—Mrs. Charles Nettleton, Gowrie, Iowa.

Maryland

Piney Creek.—We met in regular council Sept. 11, with Bro. Melvin Jacobs as moderator. Our delegates to district meeting were Birnie Bowers and his wife. We are planning to hold a revival meeting beginning Nov. 19 with Bro. John Rowland as our evangelist. We held our love feast on Oct. 22. The officiating minister was Bro. Paul Fike. Bro. William E. Roop was a visiting brother. One person was added to the church. The young people are doing a very good work.—Virgie A. Bowers, Taneytown, Md.

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Missouri

Farrenberg.—One person was baptized and one reconsecrated as a result of our evangelistic meetings held by Bro. Ramie L. Gass. The young people's rally for the eastern end of our district was held at our church in September. The messages were brought by Bro. Glen Swinger and Elder A. W. Adkins. The church is now being served by Bro. Ethmer Erisman. Three of our number attended the district meeting at New Hope, Ark., and brought back reports.—Kathryn Erisman, New Madrid, Mo.

Kansas City.—The film, *And Now I See*, was shown on Sept. 10. An all-day home-coming service was held on Sept. 17. Bro. Ora Garber of Elgin was the speaker. The afternoon meeting was a drama on stewardship led by Dorothy Houston. The offering amounted to \$215. Several of our members attended the district conference in the Spring Branch church near Wheatland. We were privileged to hear Bro. Premchand Bhagat from the church in India at this meeting. We recently lost one of our aged members, Mrs. Leah D. Emmons, by death. She had been blind for several years. We met in our quarterly council on Oct. 11, with Elder Milton Early presiding. We decided to call two new deacons at our next council meeting. Our love feast was held on Nov. 5 with our pastor, Floyd E. Bantz, presiding. Our Brethren Service offering on Oct. 29 amounted to \$51.25. Our Brethren Service offering is taken every fifth Sunday.—Mrs. Gertrude Gaba, Kansas City, Mo.

Shoal Creek.—We met in quarterly council in September and church officers were chosen for the coming year. Bro. Alva Fike was chosen as elder. We held our love feast on Oct. 7, at which time we held an election for deacons. Brethren Carl Brunner and Harold Harter and their wives were installed the following day into the office of deacon. We had the pleasure of having a Japanese girl from McPherson College talk to us on Oct. 22. The Sunday school held a picnic at Roaring River State Park on Oct. 29.—Mrs. Wilbert Erisman, Fairview, Mo.

Montana

Grandview.—Sept. 1 marked the close of the first year of the salaried pastorate for the Grandview congregation. Our minister is serving part time in the local church and part time in district work, the salary being shared accordingly. The local pastoral fund is raised by freewill pledges on the part of members and other interested people of the community. Our fall council was held Sept. 24. Bro. Mark Emswiler, our pastor, remains our elder. Our community was saddened by the news of the death of Bro. John W. Frederick on Oct. 10 and the death of his grandson, John Paul Frederick, on Oct. 11. A double funeral service was held on Oct. 14 in the Grandview church with interment in the local cemetery. Our annual love feast was held on the evening of Oct. 22, with Bro. Mark Emswiler presiding and Bro. Harry K. Swank assisting. We are looking forward to some remodeling on the church building within the next year.—Mrs. Mark Emswiler, Froid, Mont.

Nebraska

Beatrice.—The election of officers for the coming year was held on Sept. 22. The three-day district conference was held at the South Beatrice church near Holmesville. On Oct. 22 Mr. and Mrs. Louis Jantzen, our delegates, gave a very good report. Bro. S. F. Miller was elected moderator of the 1951 conference, the place to be determined later. Our women's work has pleased and tied several comforts for relief. Our love feast was held on Oct. 8 with Bro. Miller presiding, assisted by Bro. Ray Dunn.—Mrs. Albert Kuhn, Beatrice, Nebr.

Enders.—Twelve of our number attended the family camp held at our new camp, Camp Schwarzenau. Twenty-seven of our number attended the dedication service for our camp site. Our women's council contributed \$300 to our church treasury recently. They have packed and sent several boxes of clothing and comforters for relief and also two Christmas boxes for Germany. The junior CBYF also packed one. Our regular quarterly council was held in the afternoon of Sept. 3. Officers of the fellowship were elected for the coming year. Installation services for these officers were held on Oct. 1. Promotion day services were also held that day. A new garage at the parsonage has been built by the men of the congregation. Twenty of our number attended our district meeting at Holmesville Oct. 13-15. The films we have shown since our last report were Birthday Party, Shepherd of India and Address Unknown.—Mrs. Wilbur Hoover, Enders, Nebr.

Octavia.—The Octavia church met in council in September with our elder, Bro. Naylor, and his wife with us. Our women's work group met for its regular meeting the first week in September with Sister Martha Burkholder, who is ninety-five years old, and the last week in September we met with Sister Emma Dodendorf on her ninety-sixth birthday. On Nov. 5 Bro. Wilbur Hoover of Enders preached for us in the morning and in the afternoon.—Mrs. Harry Mohler, Octavia, Nebr.

Ohio

Canton, First.—Brother and Sister Raymond Brumbaugh were installed into the office of deacon. Our pastor held a series of meetings in the Reading church. During his absence Rev. Hilko Swyter of our city and Mr. Buchwalter of the Ohio Temperance League, who lives in Columbus, filled our pulpit. Thelma Gatschet and Ray Walters were our delegates to the district conference. Bro. Roland Showalter of Oakfield, N. J., delivered a morning message. He was formerly one of our home town boys. Our congregation had the privilege of caring for some German students overnight. Marlene Ropers, a German high school student, is making her home with our pastor and his family. On Sept. 14 a shower was held for European babies. On Sept. 17 Bro. Fyock, formerly pastor of the Alliance church, delivered the morning message in the absence of our pastor, who was holding meetings at the White Cottage church. In the evening of Sept. 24 installation services for officers and teachers were held. The district Christian education convention was held in the First church Sept. 29 and 30.—Mrs. Ira Eshelman, Canton, Ohio.

Mack Memorial.—Our pastor has inaugurated a unique method of announcing the arrival of a new baby in the congregation by placing a single rosebud in a vase at the front of the church. Naomi Spitzer has the responsibility of enrolling these babies in the cradle roll department. Ground-breaking ceremonies were held recently for our new church. Rev. Reuben Coleman, executive secretary of the federated churches, delivered an address, which was part of a program worked out by our pastors, Brother and Sister John Long. A picture record of the ceremonies was made to be placed in the cornerstone. Most of our building material has been contracted for, and the builder is making satisfactory progress. Our board of administration, under the leadership of Bro. J. E. Hershberger, secured a pastoral assistant in the person of Libran Endsley, a student at Bonebrake Seminary. He also serves as secretary for the church. The women's work department has had an active program. Eight monthly meetings were held, at which interesting subjects, such as Peace and the United Nations, Bible Study and Home Building, were discussed and pictures of South America were shown. A mother and daughter banquet was sponsored at which grandmothers, mothers and daughters were entertained. One thousand dollars were raised for the building fund. Relief sewing, such as baby gowns and boys shirts, was done and sent to New

Brethren Placement and Relocation Service . . .

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No. 490. Wanted: Superintendent and matron for Girard Brethren Home, to take charge March 1, 1951. Write: Charles E. Gibbel, 118 N. Third, Girard, Ill.

No. 491. For Sale: Farm of 44 acres near Lake Maxinkuckee, Ind. Electricity, daily mail service, reasonable. Write: W. Wilfert, 1117 Sycamore, Plymouth, Ind.

No. 492. For Sale: 280-acre farm, almost new 8-room house in excellent condition, running water, 2½ miles from nearest service center, school, Brethren church; 18 miles from Eau Claire, Wis. R.E.A. power and telephone. Good dairy barn for 17 cows. Soil light and sandy, good for crops and legumes. Farm without personal property \$40 per acre. Write: Donald G. Holsopple, Mondovi, Wis.

No. 493. For Lease: Two veins of good coal in Southern Indiana on good road. Prefer member of Church of the Brethren, good references required. Write: Jennie Brown, R. 1, Shoals, Ind.

No. 494. Wanted: Boarding or private home, preferably in Michigan or northern Indiana for a gentle, depressed, elderly woman; competent to take major care of herself with supervision. Please state weekly or monthly rates. Write: Dr. Ruth E. Lalime, Bear Lake, Mich.

No. 495. Anyone thinking of locating in our city may obtain list of Denver's employment agencies by writing to Galen Hostetler, 720 South Washington, Denver, Colo.

No. 496. Wanted: Retired Christian carpenter who would be willing to teach boys and supervise minor construction, also do maintenance work. Write: L. C. Jones, Piney Woods Country Life School, Piney Woods, Miss.

No. 497. For Sale: 6-room modern house at Waterloo, Iowa. Five acres, 40 rods frontage, other buildings. Level, productive soil, suitable for poultry or gardening. Write: Chester C. Shank, 552 East Third, Winona, Minn.

No. 498. Middle-aged single man wants situation caring for elderly couple in exchange for room, board, small salary. Preferably in Missouri. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 499. Brethren couple, one child, would like to manage small business such as book and gift shop or grocery on partnership basis or would buy on contract. Indiana preferred, would consider elsewhere. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 500. Wanted: Man to operate small dairy farm and milk truck. Applicant must be strong enough to handle ten-gallon milk cans. Could furnish small house. Write: Vernon Stutzman, R. 2, Holsopple, Pa.

No. 501. For Sale: 86-acre improved farm, good soil and buildings, large modern home, bath, furnace, enclosed porches. City schools, close to Brethren church and Ashland College. Write: Warren Pittenger, 86 Bartley Ave., Mansfield, Ohio.

No. 502. Middle-aged teacher and family want to find work and a home in predominantly Brethren community. Would consider changing schools beginning second semester this year or next fall. Write: Brethren Service Commission, 22 South State St., Elgin, Ill.

No. 503. Wanted: Housekeeper for Brethren widower in Hartville, close to Brethren church. Write: J. C. Brumbaugh, Hartville, Ohio.

No. 504. Wanted: Families to locate in and around Sunnyside, Wash., in the Yakima valley. All kinds of work available in country or in town. Good community, Church of the Brethren, we will help locate you. Write: Libbie Eshelman, Box 657, Sunnyside, Wash.

Windsor. The men's club has also enjoyed a successful year. The club sponsored some paper drives, a father and son banquet, a family outing and helped with the heifer project. Some of the money raised was used to finance the church office and secretarial expense. The Brethren Service committee reported that about 700 pounds of fats were collected. Two clothing drives were held during the year. This committee, together with the men's club, financed the heifer project.—Mrs. Norman B. Wine, Dayton, Ohio.

Oklahoma

Washita.—Brethren David Merkey and Clark Garst were our delegates to district meeting. Bro. Garst was elected on the Standing Committee for the district. On the first Sunday in October a consecration service was held for the new officers of the church, the Sunday school and the aid. On Oct. 21 the home of Bro. Jess Hill was completely destroyed by fire. In connection with the Sunday evening services our pastor is conducting a very interesting study on the book, *You and Your Church*. Our aid is collecting used clothing and filling some purses for relief. Our pastor and his wife and several others are planning to attend the regional conference at McPherson.—Addie Yoder, Cordell, Okla.

Pennsylvania

Annaville.—At our morning service on Sept. 3 Elder H. F. King of the Heidelberg church spoke to us on the subject, *The Qualifications of a Minister*. On Sept. 11 we met in our regular church council. On

Sept. 14 we met in a special council with the district ministerial board assisting in calling a member to the ministry. Bro. John Shuman was called. At our morning service on Sept. 24 Elder Hiram Frysinger spoke to us on the subject of Christian Education. Bro. Frysinger had charge of the installation and consecration service for Sunday-school workers and the prayer of consecration. In the evening the mixed chorus presented a program of music in the Lower Conewago congregation. On Oct. 1 our rally day service was held with Bro. J. Norman Weaver as the guest speaker. In the evening the mixed choir presented a program of music in the Evangelical-Congregational church.—Viola Dissinger, Lebanon, Pa.

Greenville.—On Nov. 12 our fall love feast will be held at the Rockton church for all three churches. The young people will hold their monthly meeting the second Thursday of December. Our pastor, Bro. Myron Horst, has moved from Greenville to Dubois.—Mrs. A. Kreps, Curwensville, Pa.

Jennersville.—Members of our congregation attended the regional conference and workshop at Juniata and the World-wide Christian Education Conference in Toronto. The following churches have brought us programs since our last report: Bareville, Mountville, Long Run and Mingo. During the summer we were happy to have visitors from the White Oak, Lancaster, Mountville and East Petersburg congregations. Work is progressing on our new church. Our revival was held Sept. 24—Oct. 8, with Bro. Milton Hershey of the White Oak congregation as the evan-

gelist. Three persons were received into the church by baptism and three have been received by letter. Our revival closed with our communion service on Oct. 8, with Bro. Hershey presiding. Our prayer service is held every Tuesday evening, followed by choir practice under the direction of Bro. Samuel Sholtzberger of Lancaster. Our fall council was held on Oct. 25, and officers were elected for the coming year. Our women's work has been active preparing relief clothing and quilting. The men's work and the young people's groups meet monthly and both are well attended. Our pastor, Bro. Ivan Walker, and his wife have recently welcomed a new daughter into their home.—Mrs. Floyd Welch, West Grove, Pa.

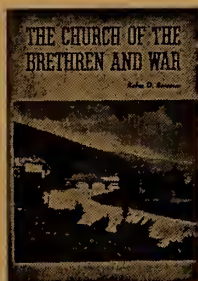
Lebanon.—Several of our members attended the Sunday-school and missionary meeting on Labor Day at Richland. Our choir sang at the evening program. Twenty-five of our women attended the women's work meeting of the district held at Hanoverdale. We collected sixty dollars through the envelopes for the national project of church women. The missionary group elected their officers for the year and arranged meeting places for each month so they can be printed in our new church directory, which is soon going to press. We enjoyed a hymn sing in our church on Sept. 16, with Bro. Nelson Huffman, professor of music at Bridgewater College, Va., as the director. The following morning Bro. Huffman sang several solos at our rally day observance and Attorney James L. Atkins delivered the message. The attendance at this service was the largest which we have ever had according to our record. The offering of the day went to our organ fund. One of our Sunday morning services was again transcribed for broadcasting on the Church of the Brethren Hour. Our men sang at the Tulpehocken home-coming services. This group is under the direction of George Frantz. We have fourteen men in the service from our group.—Ruth B. Reinhold, Lebanon, Pa.

Maple Glen.—Our church met in council on Oct. 11 and officers were elected for the coming year. Bro. I. Clifford Paul was re-elected elder and Mabel Whitacre and Edna Maust were elected delegates to the district conference held at Meyersdale Oct. 25 and 26. Our elder conducted a week's meeting, closing with our love feast. Two of our members were claimed by death. Our pastor conducted a consecration service for two babies. Our Sunday-school attendance has been good and our aid society has been active during the year. Our trustees are planning improvements on the church property this fall.—Olive M. Peck, Fort Hill, Pa.

Mercersburg.—Bro. Aaron Heisey of the Midway congregation preached for us one Sunday. We have taken several offerings for missionary and relief work. The exterior of our church was painted during the summer. Our district executive secretary, Bro. Earl Mitchell, was with us on Sept. 17. We are looking forward to our revival meeting, Dec. 3-10, with Bro. Hartman Rice of Shady Grove as the evangelist. The district meeting was held in our congregation at the Welsh Run church Oct. 24-26.—J. Roy Keller, Mercersburg, Pa.

Sipesville.—We met in our regular council on Oct. 3 for the purpose of electing new officers for the coming year. Our new minister, Bro. Eli Keeny, and his family came to take up the work here on Nov. 1. Our revival meeting was held by Bro. H. Q. Rhoades of Roaring Spring Oct. 9-22, closing with our communion. As a result, two persons were baptized. Mrs. John McVay, Mrs. Fred Shaffer, Mrs. Edward Darr and Park Darr were our delegates to the district meeting at Meyersdale. Our Thanksgiving services were held on the evening of Nov. 22 in our church with Rev. Roy L. Yund of the Casbeer Lutheran church delivering the sermon.—Mrs. A. G. Maust, Sipesville, Pa.

The Brethren's historic peace position has nowhere been so extensively recorded as in these two popular books by Rufus D. Bowman, president of Bethany Biblical Seminary.



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The Church of the Brethren has always been officially pacifist, but not all its members have been and not all non-Brethren have been sympathetic toward our position. In this volume Bro. Bowman relates interestingly and accurately our peace history from 1708 to 1941, with

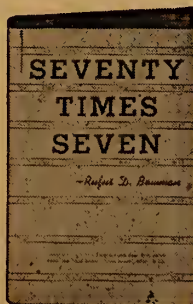
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Upper Conewago.—Since our last report, we had a four-day Bible conference at the Mummert meetinghouse near East Berlin with Elder J. M. Geary of Hollsopple and Elder Wilmer A. Petry of Akron, Ohio, as the guest speakers. The theme of the conference was *The Mission of the Church Today in the Jesus Way of Life*. On Oct. 8 Bro. Nevin Smith of the Lower Cumberland congregation delivered the morning message in the East Berlin house. On the evening of Oct. 8, Bro. Rufus P. Bucher of Quarryville began our revival meeting, which closed with our love feast on Oct. 21 and 22 at the Latimore house. As a result of these meetings, four persons have been baptized. On Saturday of our love feast Bro. James Sellers of Spring Grove and Bro. R. P. Bucher were the speakers and on Sunday morning Bro. Ralph Lehman of York and Bro. Bucher were the speakers. On Sunday afternoon and evening of Oct. 29 we held a memorial service at the Trostle meetinghouse with Bro. Alton Bucher of Myerstown and Bro. Murray Lehman of York as the guest speakers. On the afternoon of Nov. 5 we had a peace meeting at the Mummert house with Bro. A. Stauffer Curry of Washington, D. C., as the speaker. These services were all largely attended and very inspiring messages were given.—Frances E. Shaffer, East Berlin, Pa.

West Conestoga.—Forty packets for overseas relief were packed by the children. Bro. Warren Kissinger of Akron preached a missionary sermon. The thirty-fifth Gible reunion was held at the Middle Creek church. Bro. Ira W. Gible spoke of his experiences in Europe. The Berean Bible class entertained the Neffsville orphans in the Lititz Springs park. Bro. Richard Hackman delivered our harvest-home address. Oct. 1 was missionary day in our church. We had three services conducted by Bro. Blough, a returned missionary to India. The offering was over \$400. Our love feast was held Oct. 14 and 15. Guest speakers were Brethren W. Hartman Rice, George Wolf and Frank Laysen. Bro. Laysen officiated. Our delegates to the district meeting at Rheems were Brethren Henry Wenger, Edward Bollinger and Jacob Hershey.—Emma L. Zook, Lititz, Pa.

Tennessee

Jackson Park.—Since our last letter, our church has been host to the district meeting. We have also entertained the Tennessee chapter of Bridgewater alumni at a banquet. At our last council church officers for the coming year were elected. We retained Bro. Roy E. Clarke as elder and Bro. Beverly A. Smith as our pastor. In October Bro. Glen Petcher of Citronelle, Ala., held our evangelistic meetings. Our pastor directed the song services for

each of these meetings and near-by church choirs and soloists assisted in the music. There were ten additions to the church, eight by baptism and two by letter. Our annual all-day home-coming services will be held on Nov. 26. Elder Roy E. Clarke will deliver the morning address and Bro. Charles Rinehart, a new minister in the district, will bring the afternoon address. Our men's and women's organizations continue active in their work. Our young adults are using as a study book *You and Your Church*. We have been meeting in the homes but will now start meeting at the church and have a covered dish supper together.—Mrs. Phyllis Wine Smith, Camp Placid, Blountville, Tenn.

DOORWAY TO A HAPPY HOME

is a happy book. The author, Mrs. Clarence Hamilton, considers attributes which promote happiness and not those which cause failure.

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Snowball

EVERY boy knows that he can start a snowball rolling and watch it grow until it is too large for him to push. Then it becomes either the underpinnings of a snowman or the mound out of which he can make an igloo.

It is a wholesome thing for boys—and their elders, too—to learn that a good deed or a kind word can roll like a snowball, growing in size and weight as it goes on its way. But here the comparison ends, for goodness and kindness are more permanent than snow. And they are not seasonal. They belong to the realm of the eternal, the things which do not, like the lovely gift of snow, melt and vanish before the sun.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 13, 1951

Volume 100

Number 2

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Brother

A striking statement was made by the world-famed Christian layman, Robert E. Speer, at a Massanetta Bible Conference some time ago. He said, "If you want a name that is nearest to the New Testament ideal of the church, that name is the *Church of the Brethren*. On an earlier date I also heard his co-laborer, John R. Mott, speaking during our Annual Conference, say, "This is a church with the most beautiful name I know." What a name we Brethren have inherited!

Equally striking are the words of Ananias of Damascus upon introducing himself to Saul of Tarsus. In Acts 9:17 we read that he laid his hand on him and said, "Brother Saul." By following that Christian greeting one concludes that it must have been a heart-warming introduction. There are the words, "he regained his sight," "he arose," and "was strengthened."

Last summer each addressed the other during the National Christian ashram at Bridgewater with the Christian greeting, "brother" or "sister." It seemed to remove barriers and pave the way for fellowship and Christian love at once. Mr. and Mrs., Doctor and Reverend were not used among us. It seemed that once again we had restored in practice an old familiar greeting once so common among the Brethren.

The world needs to hear that affectionate salutation from the lips of Christian friends. It needs the manifest spirit of that name now. Who, except a Christian, can use it understandingly and effectively? Is it not, indeed, the Christian's password into the heart of stricken humanity everywhere. It was effective in saving Saul. It is powerful in its effect upon men of our day, too. It will lift and remove barriers, encourage and start many people with a new hope and reason for living. Let our church make a new advance with Christ by laying our hands upon people wherever we can and in Christian love saying, "Brother." We cannot be true to Christ and do less. His words are, "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Salem, Va.

Why We Fail to Advance

You asked for comments on editorials, articles and news; so I

offer my comments on why we fail to advance.

We should pray and we should give certainly. But that is just a part of what God expects of us if we are to advance. Our biggest fault as church members is that we want God to solve all of our problems. When God says, "Who will rise up for me against the evil doers?" he expects his followers to act.

Suppose the church decided really to do something to remove the biggest barrier to advancement, beverage alcohol, to use every weapon we have, especially the Bible and the ballot, and then to pray and give. Let's stop telling God what to do long enough to hear what he tells us and then act. Where is the power of the church that it allows the liquor evil to thrive?

Hosea blamed the religious leaders and priests for the mess they were in, in his day. The more the people sinned, the more sin offerings they brought to the altar, the richer the priests grew. In short, they had a vested interest in sin and crime. Our government has a vested interest in sin and crime through the revenue from drink, but the church has the power of the ballot to prohibit the manufacture and sale of beverage alcohol. Why doesn't it?

Too long the church has remained silent and allowed the liquor interests to advance by leaps and bounds.

If every minister would register for prohibition, perhaps the church members would not be fooled by wet propagandists who spend millions to discredit prohibition.—Uniontown, Pa.

More on Science and Religion

In regard to the article, "What Does Science Do to Our Religious Beliefs, by Ruth H. Cayford, in the Nov. 4 issue, I would like to have these questions answered.

(1) What dogmas do scientists accept?

(2) What should a person of conservative background have been taught?

(3) What scientific knowledge should be taught in the public schools from kindergarten through high school?

Not just any teacher should be allowed to teach the Bible to our children. The teaching of its cherished doctrines should be left to the church. — Mrs. A. E. Kroon, Nordland, Wash.



H. Armstrong Roberts

"Rekindle the gift of God that is within you . . . ; for God did not give us a spirit of timidity but a spirit of power and love and self-control" (R.S.V.)

Training in Spiritual Dynamics

OURS is a spiritually exhausted age. The disciplines upon which we have relied are no longer the effective channels of healing and renewal in society. We had thought it possible to spiritualize humanity without undergoing the rigid exacting demands of the disciplines of practicing God's presence. Now we find that the water table that would refresh, renew and transform our age is lower than our pipes and we must drive the pipes deeper. Then we can lift the saving water to human lips.

When spiritual disciplines are lacking in human life, then life and society become increasingly neurotic, chaotic and violent. How can order, direction and

Glen Weimer
Timberville, Virginia

sanity come into a deranged humanity unless there are persons in whom there is resident this saving order, sanity and direction? There is need for persons who, through discipline, can convey the healing grace of God to the diseased body of humanity.

The following pointers represent one person's sense of direction. They are to be regarded as tentative lines of approach toward training ourselves in spiritual dynamics.

Training in Awareness and Sensitivity

When human life ceases to be aware of the living God, it becomes secular and life falls to

pieces. There is nothing human or earthly that can permanently hold life together. God alone is the Creator and Sustainer of order. The sense of God must be cultivated as a navigator cultivates a knowledge of the sea, the stars, the winds and the tides. This means that we must use disciplines in quiet and attention until the discernment of God breaks upon us like dawn upon the world. We cannot do the work of God in our time unless we walk in the footsteps of God. What is the character of those footsteps? They have the character of Jesus Christ.

To fit ourselves to discern God—this is the discipline that must

be taken on. For God is as active in this age as ever before. Our job is to become sensitive to the lines and directions of his creativity and to become active workers with him. To set aside specific times for growing in sensitivity and for becoming more aware of God is a discipline of priority. We must be able to see the hand of God upon the lives of men; to see his will mightily at work in judgment, mercy, healing and renewal; to feel the infinite warmth of his love pressing upon us.

Training in Inward Cleansing

The outer world of events reveals the inner life of people. When the springs of the inner life are polluted and poisoned, where does world healing and renewal begin? It begins with each person. One of the drives of life that must be disciplined is appetite. This covers the whole sweep of human desires that surge through body, mind and

spirit. It means a drastic regulation and channeling of bodily hungers and drives. It means a rigid control of mental desires. All are to be brought in line with the demands of the divine will as it shines through the disciplined life of the Master.

Another of the drives of life that must be brought under control is greed, or, as one has described it, possessiveness. It is this spirit of possessiveness running wild in the world that makes the conditions that breed new wars. We must train ourselves to strip life down to the simplicity that heightens life's usefulness.

Another of the drives that must be controlled is self-love. This tendency shatters homes, breaks communities, divides churches and nurtures the will to violence.

The disciplining of the inner life will be furthered best by an intimate fellowship where there is mutual respect and mutual

helpfulness. In such a community our unconscious tendencies are brought into the open and we are helped to find God's power of mastery. God can carry forward the healing of the world through the healed, those whose lives have been and are being emptied of the egoism that ends in violence.

Training in a Disciplined Life Pattern

All of life is to be offered up to God. An unordered living of life is sin. To create a life pattern means regulating life by a schedule of practices that link us with the ongoing purpose of God. It involves the use of time, talents, money, space, property and public office as sacraments unto God. Our everyday labors should be planned and followed so that they unveil the living God. All is to be conserved for God, the times of productive work as well as the times of disciplined leisure.

Continued on page 9

EDITORIAL

The Right Mind-set for 1951

THE eighth chapter of Romans is a rich vein of Christian thought that can be mined by anyone looking for truths to live by. You need not be an expert in Biblical studies to strike a treasure in Paul's words. All you need is the will to dig, enough time to meditate on what you discover and a sincere intention of spending your treasure of truth on a life of devoted service.

In these glorious passages on the life of the Spirit there are a few words that are appropriate for Christians on the threshold of a new year—perhaps a fateful year. The life of the Spirit, writes Paul, is a walk, a journey through varying circumstances but with a consistent mind-set.

That mind-set is toward the Spirit of God and what Paul calls the things of the Spirit. It is in direct contrast to a mind set on the things of the flesh. The things you live by and value most determine whether your life is hostile to God or

whether it brings you the life and peace which are the fruits of the Spirit.

One good test of what kind of mind-set you have is to discover how much or how little you depend on material things for your happiness. If you are constantly expending your energies to acquire a new appliance, to convert your television to color or your record player to new speeds, to catch up with the Joneses next door and imitate the Jones in the slick magazines, your mind is set on a respectable but futile objective. Paul would say bluntly—the flesh. But if you think more of the love of God than of getting credit for your work, more about the church than your business, more about the victims of war than the prices you pay in wartime, more about the grace of Christ than of being a gracious entertainer, your mind is looking toward the things of the Spirit.

Even amid the downright discouraging prospects of this new year, you can take care of having the proper mind-set, though you may be able

to do little about world events. Only as more Christians get their minds set toward life will our world halt its march toward death. Let us walk, so far as we are able, according to the Spirit—and make 1951 a “year of our Lord.”

Cities of Opportunity

IT IS much easier for Brethren to follow the scriptural injunction to shake off the dust of the cities that give them a cold reception than to fulfill the order that accompanies it—to give such a witness that a city will know “the kingdom of God has come near.”

Most of us Brethren have either grown up on the farm or have heard the values of rural life extolled by our parents. We think of ourselves as a rural people and even our urban membership talks sentimentally about our rural heritage. But an increasing number of us live in cities and it is likely that unless the wholesale bombing of our cities reverses the trend (not an unlikely prospect just now) our children will grow up in urban surroundings. We cannot conclude that we are only a rural people and we cannot escape our Christian obligation to take Christ to the cities.

Probably because of such a strong rural background, we have not been aggressive in building city churches. We have tried to minister to our members who moved in from the farm but we have seldom been as diligent as we might in making certain that “the kingdom of God has come near” to the multitudes of city dwellers who are outside the church.

There are other reasons why we have few city churches. We have not been vigorously evangelistic. Our patterns of life and our insistence on certain strict practices separated us from many currents of urban life. And we have not widely used either a social welfare or a rescue mission approach to reaching the city’s millions. Our city churches have often been islands of refuge for Brethren away from home.

But the modern American city is a city of opportunity for the Christian church. It may reject the Christian program and message as Jerusalem rejected Christ so that he wept over its failure to claim the salvation he would bring it. Yet the Christian church started in Jerusalem. The modern city, more interested in the theater marquees and the neon signs over its taprooms may give the Christian appeal a cold shoulder as some cities met Paul with indifference. Yet Paul started churches in cities in spite of greater obstacles than our modern urban life presents.

We must find new ways of working with the men and women who are caught in an industrialized society. The gospel must be proclaimed and practiced where the crowded ways of life cross—

Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

—St. Francis of Assisi.

on Fifth Avenue, at shop entrances, in union halls, even in those areas of large metropolitan centers where it is not considered safe to go unarmed after ten o’clock.

Christians belong wherever people are. We need often to withdraw for prayer and spiritual refreshment, but we need just as often to go back where the need is greatest. And in the modern city the need is great for just such values as Brethren believe in. Before we shake the dirt of the hard pavements from our feet, let us make certain we have helped to bring the kingdom of God near.

Better Than Ever

ELIZABETH TAYLOR, eighteen-year-old movie star, announces that she will get a divorce from her husband, Nick Hilton, as soon as she finishes her current movie, *Love Is Better Than Ever*. They have been married since May.

Perhaps Miss Taylor has tried to build a marriage on the kind of love that Hollywood projects before millions of American movie-goers. Her youthful beauty and her husband’s millions were not sufficient to make a marriage last more than a few months. How convincing, in the light of the Hollywood record, is the celluloid concept of love?

For our part we’ll take the witness of Christian couples who celebrate fifty years of marriage with hardship and struggle, but based on a different kind of love, the kind you read about in 1 Cor. 13. Marriages built on the love the New Testament speaks of last not only eight months or eight years, but long after death has taken both partners. Homes established on the basis of Christian love make a permanent contribution to society because that love is patient and kind, does not insist on its own way but hopes and endures all things. That kind of love abides and it makes life “better than ever.”

The Minister's Salary

IN MOST congregations of the Church of the Brethren, it seems to be taken for granted that the pastor will receive some compensation for his professional services. The majority will agree that "the laborer is worthy of his hire." As to the size of the salary, there is a wide difference of opinion and practice. Let us look at the matter first from the standpoint of the pastor in facing the realities of balancing the budget, and providing an adequate living for himself and his family.

Suppose we try to make out a budget for a pastor who has a wife and two children of school age to support. We will assume he is getting a salary of \$3,000. What are some of the items he must figure in his budget, and how will he distribute this amount so as to meet the family needs? This is not easy to agree on, for no two families are alike. However, we will list a suggested budget and expenditures, so that we can look at the problem squarely, even though there is bound to be some disagreement on the amounts allotted to the various items.

Budget Items

FOOD \$650

If we figure the cost at 15c a meal for each person on the average, including entertaining, the amount soon becomes sizable. Food costs vary greatly among different localities, or between town and country. At this figure you could not have many roasts or steaks.

CLOTHING \$250

Every church wants its pastor and family to appear at-

Galen T. Lehman*

tractively dressed. It takes more money for clothes when appearing frequently in public. The pastor wears a suit every day, instead of just on Sunday. An average of \$62.50 per person for the year would require very close figuring.

SELF-IMPROVEMENT \$100

This includes magazines, books, stationery, postage, newspaper, lectures, retreats, attendance at conferences, and professional improvement. These are as necessary for a pastor as tools are for a carpenter. His efficiency is dependent on it. One hundred dollars should be considered a minimum figure.

HOUSEHOLD EXPENSES \$200

This would include furniture, utensils, electrical appliances, tools, laundry supplies, soap, toilet articles, draperies, towels, bedding, rugs, repairs, etc. A pastor could not furnish his home as most Brethren homes are furnished on an average of less than \$200 per year.

HEALTH \$100

This includes health insurance, dentist, operations, medicine, doctor and hospital bills, accidents, etc. Some years may not require \$100, but how about the years when operations are needed? Budget experts suggest 10% of the salary for health in the medium income bracket.

INSURANCE \$100

Most pastors feel that they have a moral and Christian obligation to their family to provide them with some protection in case of death. One hundred dollars in yearly insurance premiums does not buy much protection at inflated prices.

PENSION PAYMENTS \$135

Four per cent of salary, plus fifteen per cent when the congregation provides a parsonage would total approximately \$135.

SAVINGS \$140

In order to own a home upon retirement, it would be necessary to lay by a substantial amount each year. The sum of \$140 accumulated each year would pur-



The minister and his family plan the budget

*Former pastor, now associate secretary, Central Region

chase a very modest home at retirement, and leave nothing except the pension to live on.

FUEL \$125

Costs vary widely at this point, depending on the climate, price of fuel, and type of parsonage.

UTILITIES \$100

Gas, water, electricity and possibly telephone.

CAR EXPENSE \$600

Most firms and institutions are paying from six to eight cents per mile, and some even more. Assuming the pastor drives 1,000 miles per month on the average, you can see that the figure would be staggering. Depreciation, license, tax on car and insurance are large items, regardless of the distance traveled. If the car is good, depreciation is high. If it is an old car, maintenance and upkeep are high. Six hundred dollars per year is a very modest figure, if the pastor is to do his pastoral work efficiently in the average pastorate.

BENEVOLENCES \$300

Most pastors would not consider giving less than 10% of their salary to the church and benevolent causes.

MISCELLANEOUS EXPENSES \$200

Vacation, toilet articles, educational expenses for the children, hair cuts, recreation, amusements, gifts, taxes, unanticipated and unclassified expenses go in this column. This column somehow has a way of growing, especially the unanticipated expenses, and the things we had not counted on.

This balances the budget at \$3,000 with not a cent left over. Many of the item allowances could well have been larger.

On the First Day of the Week

Lucile Long
La Verne, California

I have so many treasures: friends, and health;
Home blessings—flowers, fireplace, quiet nooks
Where one can rest, good music, well-worn books;
The joy of working. Thus I count my wealth.
And so I tithe. It is the simplest way
To thank our God whose gifts make my life sweet,
To help the many whom I cannot meet,
To share in world-wide work for Christ each day.

The first day of the week—a tenth—No sense
Of dull routine or stern necessity
Colors such giving, only confidence
In gifts which come from God abundantly.
And as I tithe thus faithfully my store,
How easy is it often to bring more!

But how many pastors are getting even that much? In 1946 a minimum salary of \$1,800 was recommended by Annual Conference. In 1948 by recommendation of the Ministry and Home Mission Commission the minimum salary for pastors was set at \$2,400 per year, plus a parsonage. A congregation that could not pay that much was expected to see that provision was made for the pastor to supplement his salary on the side to an amount that would bring the salary to at least that level. But living costs have soared in the meantime, and inflation continues. Industry has granted two or three rounds of wage increases since that time. Many school boards are giving "cost of living" bonuses to the teachers above salary contract figures.

At a recent meeting of the General Brotherhood Board, it was decided that the minimum salary should be raised to \$2,500, plus an extra \$300 for car expenses. What other institution or business expects its employees to run their cars at their own expense while doing service for the firm? The provision for car expense is thus very timely. However, it is disconcerting how many pastors work for less than the former minimum of \$2,400, with no provision made to sup-

plement their salary in spite of soaring living costs.

Aside from the pastor's needs, as revealed in the itemized budget, what should be some of the considerations in determining a pastor's salary?

1. Many are agreed that the pastor should be paid a salary large enough to allow him to live on a par with the average of his congregation. This would seem to be a reasonable standard. If this standard is followed, the average church would pay a good salary; for most Brethren people live well. My work takes me into many Brethren homes over several states. I find that with few exceptions Brethren live in well-equipped homes. They have most of the latest gadgets, and drive good cars. Many complain of the large amounts they have to pay in income taxes. One of our churches, securing their first full-time pastor, raised a question about the amount of the proposed salary, which was set considerably higher than the average Brethren minister receives. The pastoral committee replied that the salary figure would not allow the pastor to live any better than the average family in the congregation.

2. The ability of the congregation to give must be taken into consideration. The size and wealth of congregations vary greatly. Some congregations could pay \$4,000 much easier than others could pay \$2,000. However, it is more often a matter of willingness to pay than of ability to pay. If every member gave as generously as his pastor does, all but a few congregations could pay an adequate salary, and still have ample funds left to do the Lord's work. Most pastors will not hesitate to sacrifice if a congregation is doing its best. If the average income of a congregation is equal to the national average of \$1,400 per year,

then a congregation of fifty members would be able to give \$7,000 per year if they gave a tithe to the church. Can we say that we truly love the Lord if we give less than a tithe? The Jews did that well. Will we do less under grace, with a commission to evangelize the whole world?

3. The pastor's salary should compare favorably with other pastors in the community, and other professions. In a city with over twenty churches a survey revealed that the average full-time pastor was receiving approximately \$600 more than the Church of the Brethren pastor. Very frequently this situation

obtains. Teachers' salaries have been boosted by law until in our state a college graduate gets a minimum of \$2,400 the first year of teaching for thirty-six weeks, and is given a substantial increase each year. When a Master's degree is secured, the scale is much higher. A pastor with a seminary degree has spent nearly as much time in school as a dentist or doctor. If a pastor received the doctor's fee for each call, he would have a good income, even though he did not receive pay for any of his other services.

4. A laborer is worthy of his hire, even if he does have some other resources upon which to

Concern for Our Pastors' Welfare

LORD, keep our preacher humble and we'll keep him poor," is said to have been the prayer of one pious soul of a generation or so ago. It is probably fiction but, fact or fiction, it is far from the thoughts and attitudes which are in the minds of the majority of our good church people. I have a growing conviction that most of our church people have an increasing awareness of justice toward their pastors, particularly as it relates to their salaries. Contact with local ministerial boards in several districts of the Brotherhood confirm this. When faced with the issue, they may have only a vague idea of what is a just salary, but they want him and his family to live pretty much on a par with them. They want him to be paid a salary comparable to that of the schoolteacher or other public servant.

It is a difficult thing to know how to help churches to be aware of their continuous responsibility and to help them meet the rising costs of living in such a period as the past ten years has been. An attempt was

Chas. E. Zunkel

Secretary, Ministry and Home Missions
Commission

made in 1946, suggesting a minimum salary for a full-time minister. This was not meant to be a maximum, nor was it thought to be enough salary for the ministry of the church. It was suggested, as it was named, to be a minimum salary, which all churches would seek to meet who employed the full-time services of a minister. That minimum was set at \$2,400 plus the free use of a parsonage.

Since 1946 living costs have spiraled sharply. Many churches have been alert and have given their ministers several salary increases. Since the use of the minister's car is one of the heavy costs to the pastor in his service to his church, increasingly churches are adding \$200 to \$300 or more to salary to make possible this necessary aspect of the pastor's ministry—a service which is for the welfare and growth of the local church. The conviction grew that the time had arrived for a new minimum salary to be suggested. It was brought to the attention of the General Brotherhood Board

in its recent meeting and the new suggested minimum is \$2,500 salary, plus free parsonage, plus \$300 car allowance. This is not given in the spirit of a demand upon the churches. Rather, it is proposed as a suggestion and as a reminder to our churches to take a new look at their responsibility to their pastors who serve so sacrificially and faithfully. Many churches, as has been suggested, have already been alert and have taken the steps to reach or go beyond this proposed minimum support. We have the faith in our people that they will do their utmost to give their pastors the financial undergirding necessary to their well-being and work.

A word probably should be added concerning the minister's pension payment. Since we have the pension system to help care for the retirement of our ministers, it is desirable that every church share in the pension arrangements for the ministers who serve them. At present the church and minister each pay a like share toward the pension. It is assumed that this payment by the church will be in addition to the salary considerations mentioned above.

draw. Church members expect to pay the lawyer, doctor, dentist or schoolteacher, even though they may be financially independent. The same should maintain for the minister and pastor.

5. It is not good Christianity or good churchmanship to hire a pastor at the lowest possible figure. To do so lowers the ministerial profession. If the salary is inadequate, the pastor cannot render the best service. Financial worries have handicapped seriously the work of many pastors. Unpaid bills by a pastor are considered almost an unpardonable sin in most churches. Inadequate salary is no small factor in the rapid turnover of pastors in our denomination. After a pastor has moved on to another charge, a congregation finds that it must pay several hundred dollars more to secure another pastor of equal training and ability. A bit more consideration and thoughtfulness on their part might have made the change unnecessary. More is expected of the new pastor because they are paying him much more money; so he is placed at a disadvantage. Many pastors will never ask for a raise in salary. They would rather leave or suffer through, if the salary is inadequate. Pastors are human, and thoughtfulness on the part of a congregation usually pays big dividends.

Since the average pastor and his wife are college-trained people, they will naturally want to make some provision for their children to have opportunity to attend college too. This will require saving and planning years ahead, or the financial load may be prohibitive when their children reach college age. The young pastor is fortunate if he has gotten through college and seminary without a debt. Even then if he has to borrow money to buy a car and equip a home, he may find this debt a millstone around his neck, unless he is

fortunate enough to get a good salary.

The future supply of ministers hinges partly on the provision that is made for the present generation of pastors. Our most talented young men will hesitate to enter the ministry as a profession, if they feel that the church has not dignified that profession to the extent that they can earn a salary sufficient to provide adequately for their family. We would be the first to agree that the salary should not be so high that people would be tempted to enter the ministry for financial gain. A minister that is not willing to sacrifice in the pursuit of his calling is not worthy of that calling. As long as our youth can leave high school and secure higher wages in a factory than their pastor is receiving, we will not have to worry much at this point.

Considering the length of time our denomination has had a paid ministry, we have already made progress. As people come to understand the problem, it is our belief that the congregations will make adequate provision for their pastors' support, which will bring resultant advantages both to the pastors and their congregations.

Training in Spiritual Dynamics

Continued from page 4

Training in Redemptive Living

The world is full of people who can inflict wounds but it has few healers. The world is rich in destroyers but poor in builders. It is wise in things secular but ignorant in things spiritual. The man of God who would convey spiritual power and healing must be disciplined to take suffering. He must take steps forward to liberate men and women from evil habits and social patterns and enslaving traditions. This means moving against the flowing tide of life and many of the finished systems of human thought and prejudice.

We must train to resist evil through suffering, through the operation of a forgiving, redemptive, healing love. The day of this testing is coming. It may be nearer than we think. To face it untrained will be tragic, but to meet it with the disciplined spirit of the Master will mean the rebirth of his body in the world and the reforming of society.

In order to become the channels through which God's grace may flow out to men, we must be trained in releasing the divine energies and healing in the bodies of men and women. What research and wrestling is needed to understand God's marvelous power and to use it where it is most needed!

We must be trained in the dynamics which will make possible a creative evangelism that will help men to grow into the very life of God. How ill-equipped we are to do this! Our unpreparedness makes us hide away from wounded, bleeding and broken souls. We keep close to the well and hold ourselves aloof from the terribly sick. This is a departure from the practice of the Lord of life. We need intensive training in order to help release people from sin.

As soldiers of peace, we need to be trained in the dynamics of healing the broken fellowship of the world. We must learn how to build fellowship across racial, cultural, religious, national, economic and social lines, how to build a fellowship across the chasm of controversy, how to make diversity in thought contribute to a larger and more universal view, how to channel goodwill into areas infected with hate. We must prepare to live an aggressive, nonviolent life in a world that is turning more and more to violence.

The hour is late. God is waiting for his men to rise. Will they rise in time?

They Rest From Their Labors

"Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

C. C. Ellis, a Tribute

T. F. Henry
Huntingdon, Pennsylvania

THE words from Col. 1:18, which served as the theme of Dr. Ellis' moderator's message to the Annual Conference of 1950, also summarizes in one brief sentence the central theme of his daily life.

Born in Washington, D. C., July 21, 1874, he learned of the Church of the Brethren through a Bible school in Baltimore, and at the age of thirteen united with the Woodbury congregation of that city. He was called to the ministry in the Huntingdon church, November 10, 1894 and, although engaged in numerous activities throughout his busy career, he conceived of himself first as a minister of the gospel of Christ. He served as pastor in the First church, Philadelphia, presiding elder in the Huntingdon church, member of boards and committees, moderator of his district, delegate to Standing Committee, and three times moderator of the Annual Conference.

He was in constant demand as preacher and lecturer in local services, district gatherings and the regional and Annual conferences. Over a period of years when a new church was to be dedicated in his general area, our people naturally turned to Bro. Ellis. The citation for distinguished service in the field of Christian higher education conferred in 1943 by the General Education Board of the Church of the Brethren included the following, "For unwavering devotion to the historic principles of the church, moderator of the Annual Conference, director of

Bethany Biblical Seminary, and counselor for many local, district, regional and Brotherhood activities—for appreciation and knowledge of the needs of the church . . . the General Education Board awards this Certificate of Service."

Much of the life of Dr. Ellis centered around Juniata College—as student, student-teacher, professor, vice-president, president, and president emeritus. And much of his service was rendered in the general field of Christian education. Many remember him as a teacher and carry with them as an ideal on which to build their lives the clear thinking and deep wisdom of the man who met them day after day in the classroom as an inspiring teacher. He had the capacity to stimulate rigorous thought and inspire his students

to redouble their efforts. One describes him as having, "a kind of benevolent impatience," about him when students failed to measure up.

His career extended far beyond our own church circles, as a member of numerous professional organizations, member of state committees for the study of educational problems and president of the Association of Pennsylvania College Presidents.

As a public speaker Dr. Ellis ranked among the great. His sermons were clear, forceful and inspirational, consisting of expositions of Biblical truth aptly illustrated with quotations, anecdotes and personal experiences. Creator of memorable phrases, gifted in power and beauty of expression, eloquent and forceful he was an orator of the first rank. Across the years as he



Charles C. Ellis

appeared in the pulpit, on chautauqua and institute platform, in schools and banquet halls, speaking on a great variety of subjects, possessing a keen sense of well-timed humor, he expressed a radiant faith that lifted his audience and left a challenge which remained long after the moment of its delivery.

The editor of the Huntingdon Daily News in an editorial tribute to Dr. Ellis has written as follows: "Charles Ellis was a master of the well-chosen word, the well-turned phrase, the right quotation from the encyclopedic store of memorized literature at the precise and correct moment. This ability too was why he was so much in demand as a preacher and speaker for special occasions. He had the power of sizing up an audience matched only by one other public speaker that this writer has ever heard. . . .

His ability to sense, or know, his audience was so uncanny that it cannot be described. But his power of addressing his message to the particular audience assembled on an occasion was shown any time he rose to speak. I have heard him address mixed groups, college students, high school pupils, members of learned societies, prisoners, after-dinner groups; always he adjusted his thinking, point of view and language to THAT audience. Probably Dr. Ellis would have attributed this sixth sense to his years as a lyceum lecturer, when he was called upon to speak to different groups and types of people."

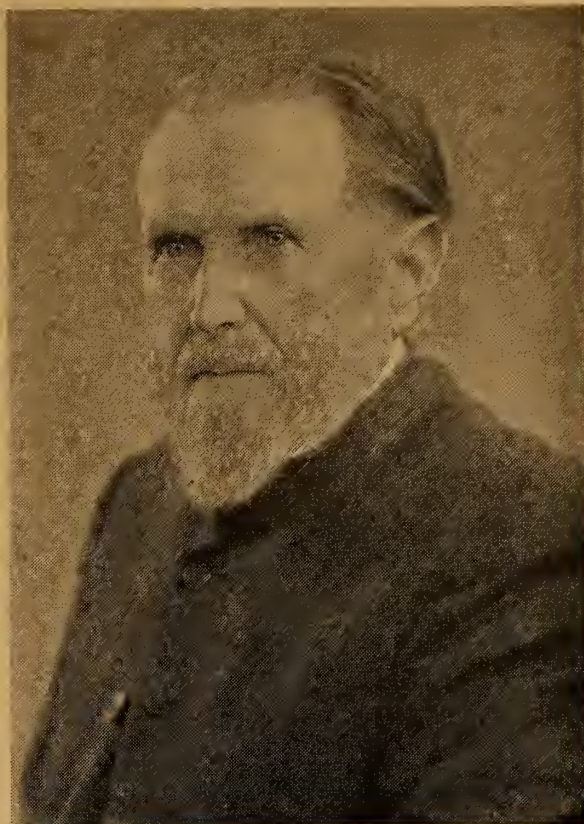
As the writer thinks of the personal qualities of Bro. Ellis there stands out above others that of strength. His was not robust physical strength, although he had good health and boundless vitality, but it was strength of character. He was a man of conviction. He was firm in what he believed to be right. He was sincere. He had a strong sense of justice. He could express righteous indignation.

I. N. H. Beahm

He was genuinely humble. On the occasion of the inauguration as president of Juniata College he declared, "I have placed on the desk of the president's office the picture of Arnold of Rugby inscribed with the words which I adopted on my assumption of this responsibility, 'God grant that I labor with entire confidence in him and with none in myself without him.'"

This expression also reflects another element of his life, namely, that of dedication. He was completely dedicated. He spoke about and sought after the will of God, and no decision of his life was made apart from that will.

He was a man of faith, conservative in viewpoint, and fundamental in belief. The subject of the last sermon he preached was, The Logic of the Resurrection, preached at Somerset, Pennsylvania, Easter, 1950. He felt his moderator's message to the Grand Rapids Conference was his last message to the church, and in that spirit chose



Elder I. N. H. Beahm

Baxter M. Mow

MANY adult members of the Church of the Brethren have known Bro. I. N. H. Beahm, who for the last sixty years has been one of the leading figures in our church. He traveled extensively over the Brotherhood, taking part in the issues of the day and endearing himself to old and young by his ministry of service.

This picturesque life was suddenly removed from our midst by a head-on crash of two cars on the night of Nov. 11, 1950. Thus he passed out "with his boots on," as he had always wished to do. He had just attended love feast at Jones Chapel, and was riding with Elder W. C. Sweitzer to the latter's home at Ridgeway, Va. He had planned to preach at a service in the new church at Spray, N. C., the next day. A few miles south of Martinsville the accident occurred; Bro. Beahm was thrown out of the car and died instantly;

Bro. Sweitzer was badly injured, as were also two of the occupants of the other car. The funeral was held the next Tuesday at Nokesville, with an enormous crowd of friends present from far and near. The sermon was by Rufus Bucher, his honored brother-in-law. And the body was laid away in the Valley View cemetery, beside that of Mary, his companion who had passed away three years before.

Bro. Beahm leaves six children: Eld. William Beahm married to Esther Eisenbise and serving as dean of Bethany Biblical Seminary in Chicago; Anna, wife of B. M. Mow, teaching at the same institution; Esther, wife of John L. Hoff of Chicago; Sara, wife of C. O. Miller of Milwaukee; Mary, wife of R. S. Baber of Hyattsville, Md.; and Lois, wife of Walter Eyles of Arlington, Va. Bro. Beahm had in all eight brothers and five sisters, of whom two and three survived him, namely, J. C. Beahm of Grantsville, Md.; G. W. Beahm of Nokesville; Bettie Sours of Luray, Va.; Ella Shick of Long Beach, Calif.; and Lucy Carr of Marathon, Ohio. Bettie survived her brother by eleven days only.

Isaac Newton Harvey Beahm was born May 14, 1859, in Rockingham County, Va., at Good's Mill, a few miles east of Bridgewater. His father was Henry Abraham Beahm, who had been for many years a schoolteacher, itinerant preacher and farmer. His mother was Annie Showalter Beahm, "a jewel of intuition and devotion."

As a young man I.N.H. labored on a large farm. He also fitted shoes for horses and men. And he taught school some. He was called to the ministry in 1881. A normal school had just been founded by Brethren at Bridgewater, and it became a magnet to progressive young men of the Valley. I.N.H. entered here in 1884, and took the

course called Normal English. He finished, as valedictorian, with a Bachelor degree in 1887. His native talent for oratory and teaching had been beautifully developed. A year later he became one of the faculty and served two years. Prof. Beahm here made his mark for thoroughness of work, helpfulness to all, deep convictions, and overflowing joy. One of the fine and devoted students of those days was Mary G. Bucher from near Lebanon, Pa. The professor married her in 1890. For fifty years she bore her side of the yoke with him, faithfully and uncomplaining.

The professor won fame for his part in founding several Brethren schools, or getting them into operation. The first was Botetourt Normal College in 1890, later renamed Daleville College. Prof. Beahm carried the load four years, then left it to go on evangelistic tour. In 1897 he founded the Prince William Normal at Brentsville. Then in 1899 he accepted the presidency

C. C. Ellis, a Tribute

Continued from page 11

the theme, "That in all things he might have the pre-eminence." The Sunday School Times published the following on the occasion of his passing. "Ever an advocate of the use of the best and most up-to-date teaching principles and methods in the Sunday school, Dr. Ellis at the same time sought never to compromise on the fundamentals of the faith, holding that although theories of science and religion may sometimes conflict, true science is in accord with the Bible, which is the 'unshakable and unchangeable Word of God.'"

Brother Rufus Bowman expressed a beautiful summary in the memorial service when in the prayer he thanked God for "the afterglow that Bro. C. C. Ellis has left upon us all."

of Lordsburg (now La Verne) College in California. But within a short time he suffered a severe neurasthenia, and had to spend a year in a sanitarium. He recovered, but thereafter was careful to stay clear of the danger line. In 1903 he came to serve Elizabethtown College, part of the time as president; Sister Beahm was matron, with the big task of feeding and mothering the student body. Later the professor was called upon to found the Brethren school, Hebron Seminary, at Nokesville in 1908. He served the school for several years. Then he labored elsewhere, but kept his Nokesville home as a basic residence until recently.

One high point in the professor's career was his visit in 1906-1907 to Palestine and adjacent countries. By virtue of his knowledge of Biblical and classical lore he was made conductor of a party of travelers. It is ever a priceless experience to visit those historic scenes; and especially so to one who knows so much about them, and feels so deeply their import.

For the last thirty years or so, Bro. Beahm steered away from school management or founding ventures, so that his name scarcely appears in Brethren higher education. But he did continue to teach a good deal in the common schools, even until quite recently. This was not so much a matter of choice, but his most convenient means of earning money. He had some pieces of real estate, from which presently the bottom dropped out—as sometimes happens in that game—and he was left with obligations which dogged him for years. Under the circumstances he might have repudiated some of these, but he did not. He liquidated them the long hard way. So he and family suffered long spells of penury: pushed "from pillar to post," he said.

But Bro. Beahm's heart was

not bound by mundane affairs. Apart from service within college walls, he had been eager all the while to further Christian education in general. He was an educator-at-large and an ambassador of goodwill. He went about, crossing and recrossing the land, especially his native Virginia, preaching and teaching night and day. He visited every home possible. He wrote hundreds of letters and articles for the Gospel Messenger. He faithfully attended the conferences and councils of the church, ever trying to get his viewpoint well publicized. To sit and be neutral was not his way. To wish or pray quietly that things might go to suit him was not his way. Rather he spoke out again and again. And he did not become sour or vindictive or violent when he was opposed and ignored—but he tried again to get his ideas across.

Bro. Beahm had an inexhaustible fund of native wit. It could burst out on any occasion. It was much appreciated by great and small. Sometimes, in tense moments, his quip, epigram or joke relieved tension and helped greatly to restore good feeling. And Bro. Beahm was a master at this. He always had a ready answer, pertinent or impertinent. He was never stumped. He had love too. Besides having clever and tactful things to say for every occasion, he knew parliamentary procedure perfectly, and was efficient at moderating meetings. He was sought after for this task at councils and district meetings. He was a well-nigh permanent fixture at our Annual Conferences; he missed hardly a one in the last sixty years. There everyone wondered what Bro. I.N.H. was going to say.

We knew which side he was going to take: for active, virile religion surely, as opposed to worldliness and indifference. And more specifically, he was

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Our children seem to love disorder—in their own rooms, the bathroom, the living room and the yard. How do we make headway in getting some training in?

Dear Friend,

Are you sure your children love disorder or have they just gotten used to it? Most children respond to beauty and order, and will do their part if trained to do so.

Our grandmothers' had a good slogan, "A place for everything and everything in its place." We cannot start too early to teach our children to put their toys and clothes away. Here are some suggestions:

1. Proper places for everything so that each member of the family knows where each article belongs helps to keep order.

2. Hooks and racks placed low enough for the youngest child will encourage him to put his clothes in place.

3. A few extra shelves in closets

labeled for the article to be put there, help mittens, caps and boots to find their places.

4. Pictures of socks, shirts, jeans and underwear pasted on the correct drawers help the very young child to put his clothes away.

5. Humorous signs in the bathroom and playroom such as "Hang me here," and "Put me in this box," make putting towels and blocks away a game.

6. Painted parking stalls in the garage for bicycles and wagons helps children put their large toys away.

7. Be orderly yourself; your children learn through imitation. A quick straightening of the living room before you retire helps to set the pace for the next day.

You may want to adapt these suggestions to your own family situation. This training for a more orderly household pays dividends to you and your family in the enjoyment and satisfaction all of you receive.

Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

on the side of conservatism, unity and "the underdog." During Bro. Beahm's long ministry of nearly seventy years, the Brethren have had many a verbal battle over what changes should be made. This gentleman of the old school labored uniformly for the old way.

But not too far. It is more important to keep the church united than old-fashioned. So when tensions were grave and schism threatened, Bro. Beahm advised the minority to be content and go along with the majority. Indeed, he is credited with a very real part in preventing or delaying some ruptures in the church fellowship.

For these reasons his ministry was especially sought after by the conservative and the lowly. Home missions, evangelism and trouble shooting carried him into the far corners of his state and the nation. He did not spare

himself. Trains in Virginia made unscheduled stops for him when he had need. His epigrammatic sayings will live for years in the hearts of his hearers; so also will the quaint picture of this wiry old man, his beard and his old order coat. There are countless anecdotes about him. There was his famous feat of preaching twenty different sermons in a 200-mile dash across his state in one day, July 26, 1931, to celebrate his fifty years in the ministry. He characterized himself as "of some legendary note . . . and of fervency for the oneness and conservation of Brethrenism." He was the apostle of the kindly word, the sincere personal interest, the simple life, the good life, the strenuous life. Some have said he was cut off in his prime! Say rather that Bro. Beahm has just entered into the joy of his Lord.



THERE IS POWER IN UNITED PRAYER

Why Attend Prayer Meeting?

WHY attend prayer meeting? There are many good reasons, of course, but only a few can be mentioned here. It is believed that every Christian ought to make it a habit and consider it a great privilege to attend prayer meeting, for at least these reasons.

Because it is right. A prayer meeting is a good and sacred place to be found. We are not likely to learn anything there which is not helpful. The Lord Jesus prayed much. He taught his disciples to pray. Later, his apostles prayed a great deal. In Acts 12, we read of a cottage prayer meeting held in the home of Mary. And in Acts 16:13, we are told of an outdoor prayer meeting attended mostly by the ladies. Therefore, a prayer meeting is scriptural. Our forefathers held prayer meetings regularly, too, and they would desire us to do the same.

Because there is power in united prayer. An aged lady, never missed Wednesday eve-

ning prayer meeting. "Tell me, Auntie," asked a tourist, "why you go to church to pray. Can't you pray just as well at home, alone?"

Auntie considered a moment, smiled, and pointed to the open fire on the hearth. "If you stir the coals apart from each other, they soon all go out. But just you look and see what a flame they make when they burn together!"

Praying together in a prayer service brings power and warmth of spirit not usually experienced when praying alone.

Because it gives opportunity to pray for others. It is easy to become selfish in our praying. We have many personal and family needs, and there is temptation to concentrate on "we, me us, and company." But in a public prayer service there is both opportunity and the inclination to pray for others' needs. Those present may request prayer for certain persons. Loved ones far away can be remembered.

"I never appreciated our mid-week prayer service fully until

Chester Shuler
Huntingdon, Pennsylvania

after I had attended for six months and then was taken very ill," remarked a Christian lady. "I knew that at 7:45 o'clock each Wednesday evening a group of Christians were on their knees praying for me. Oh, it was such a help and blessing! I was drawn nearer my praying friends, my church, and my God through that experience. I'm happy that God has raised me up again, and shall not miss prayer service if I can help it. I want to discharge some of my debt of prayer."

Because it strengthens the influence of the church in the community. A prayer meeting held regularly does enhance the prestige of any church. It shows that its members are in earnest. Even the world expects a church to have divine power, and it expects Christians to pray. A prayerless church is a weak church, spiritually and otherwise, no matter how many members it may have on its roster. No social function can take the

place of a prayer meeting in the church life.

Because it brings personal blessing. It is perhaps more difficult to get folks to attend a midweek prayer meeting than any other type of religious service. The reason for this may vary in different communities. Usually, it seems due to having too many other engagements, and keeping the prayer service at the bottom of the list. But sometimes it is because folks do not fully appreciate the blessing which such meeting brings to soul and spirit. If this were truly appreciated, it is likely that other engagements would be subordinated.

God has given to each of us a certain portion of time in which to do things. To use a familiar expression, we must make time for God's prayer service if we expect to get there. It

can bring us great spiritual blessing. But it will depend upon whether we avail ourselves of the opportunity, whether we take part, and whether or not we come with an expectant, co-operative spirit.

If there is no midweek service in our church, why not start one? Keep its high purpose, not numbers, uppermost in mind. Ask God's blessing upon it. And see that prayer is given plenty of time. It is easy to neglect prayer — even in a prayer meeting. Bible study and other features are good and should perhaps be added, but for real prayer-meeting blessing, we need to pray audibly or silently. Opportunity should be provided for that first of all.

Why not attend prayer meeting? Can we afford to neglect it?

selves into fellowship with God.

2. We can love. "And now abideth faith, hope, love. And the greatest of these is love." This world does not need more battleships, land tanks or bombs. It needs more love. We can love our families more, our fellow churchmen, our faraway neighbors, our enemies. It will not happen by itself; it will take a bit of doing and a bit of praying to bring it about.

3. We can share and serve. We do not get ahead when we seek to base greatness on power and other transitory things. "Let him who would be greatest among you be the servant of all." A lot of serving and sharing needs to be done in 1951. And we who have the most have the greatest obligation in that respect.

4. We can go. Christ's summarizing commission was, "Go and teach." If we had done that faithfully this twentieth century would be different; the kingdom for which we pray would be nearer fulfillment. We should tarry no longer; let us go.

5. We can increase our faith. God is not dead; he lives. And he still "so loves the world" that he will suffer for our sakes.

Lord, increase our faith, deepen our spirituality and put us to work.

COMING NEXT WEEK—

What does youth expect of the church? E. Clyde Weaver tells us some of the thinking of present-day youth in the article, *Youth Looks at the Church*.

If peace is to prevail in the world, what will it cost each individual? Read *The Wages of Peace*, by D. Eugene Lichty.

One of the most important events of the twentieth century, the formation of the National Council of Churches, is reported by D. W. Bittinger, an official delegate of the Church of the Brethren to the constituting convention. Impressions of the meeting come from five or six other Brethren who were there.

The Moderator's Column

Thinking About 1951

D. W. Bittinger

McPherson, Kansas

WHEN we write the figures 1951 we are faced with visible proof that we have now passed the middle of the twentieth century. The term *twentieth century* has come to connote speed, efficiency, up-to-dateness. We call ourselves the modern world.

It is true we are modern. We can be justifiably proud of our conveniences and comforts. We have come a long way. But it has cost us something. It has cost us much more than it would have needed to cost us if we, the people of the world, had been less selfish and more thoughtful.

In spite of our plenty there are probably more hungry people in the world now than even during the dark ages. In spite of the fact that we are now all neighbors, in both time and distance and could quickly learn

many nice things about each other, there probably never has been as much heaped up and pressed down fear in the world as there is now. In spite of the spread of Christianity around the world there probably has never been as much suspicion and ill will in any age as there is now.

What can we do to better conditions in 1951, as we stand in the midst of our sleek machines and tremble?

1. We can pray. Far too long we have felt self-sufficient; we thought that with all of our growing knowledge we could work out our own salvation. Now we know we cannot. Our greater knowledge only helps us to destroy each other in increasingly horrifying ways and adds to the sum total of our fear. Without God we are undone. Through prayer we should bring our-

KINGDOM GLEANINGS

Church women of ninety-two nations will pray for lasting peace and a strengthening of the bonds of Christian unity in the observance of the World Day of Prayer on Feb. 9. Sponsor of the observance in the United States is the general department of United Church Women of the National Council of Churches.

Theme of the day, chosen by German church women who co-operated in planning the world-wide program, is "Perfect love casts out fear."

"Christians, in this turbulent world of today, let us come humbly and unitedly to the altar of God — to pray. Let us worship and bow down before the Lord our Maker, whose love alone can cast out the fear in our hearts and minds."

Methodist young people attending a Christmas party in Silver City, Miss., decorated a tree with quarters wrapped in silver paper. The money was used to send two goodwill parcels to young people in Yugoslavia, where there has been a shortage of food.

Word has been received that Clara Harper arrived in Lagos, Africa, on Dec. 7, 1950, to begin another term of service in the Africa mission. She may now be addressed at Marama, via Jos and Damaturu, Nigeria, British West Africa.

The Charles Bieber family left New York on Nov. 10, 1950, on the SS African Glade, arriving in Lagos on Dec. 13, 1950. Their address will be Lassa, P.O. Garkida, via Jos, Nigeria, British West Africa. The Biebers are beginning their first term in Africa.

An attractive calendar came to the Gospel Messenger office from the race relations department of the American Missionary Association and Fisk University. Entitled *Datelines for Freedom*, the calendar has for each month a picture of an interracial group at work, at play, at school or at worship. Each picture carries an appropriate quotation from the Bible or some document or classic writing.

Representatives of international Protestant, Roman Catholic and Jewish student organizations joined with others in Geneva, Switzerland, in establishing World University Service, a new co-operative agency which replaces World Student Relief and International Student Service. Stated aims of World University Service are: (1) material aid to members of the world university community in immediate need, particularly through assistance to self-help enterprises designed to meet long-term needs; (2) sharing of knowledge gained in attempts to solve basic university problems; (3) bringing together students and teachers without discrimination of race, nationality, political and religious conviction, or social and economic background, to establish a basis of international understanding from which a spirit of world solidarity can emerge.

Elden M. Petry changes his address from 2212 George St., Anderson, Ind., to 3705 Columbus Ave., Anderson. Will correspondents please note?

The second issue of *The Sower*, paper of the Nampa church, Idaho, has been received. This is one of a number of local, district and regional newsletters that come to our office.

The world ministry of the church was completely supported for the hour, 11:00 to 12:00 p.m., Sunday, Jan. 7, because of a gift of \$114.16 for that special purpose, which was made by a well-known elder of the Second Virginia district. In a letter he said, "At this hour we want to feel the thrill of serving around the world."

Bro. Fred Rice reports that the Nappanee church, Ind., is now putting out a church newspaper and would be interested in exchanging copies with other churches. Pastors of churches publishing papers or editors of parish papers who wish to exchange with the Nappanee church may contact Bro. Rice at 1001 E. Market St., Nappanee, Ind.

Bro. R. T. Hinshaw of Indianapolis, Ind., calls our attention to the postmark being used at Huntingdon, Pa., in recognition of the seventy-fifth anniversary of Juniata College. Other stamp and cover collectors in the Brotherhood who might desire this slogan postmark for their collections may send covers to the postmaster at Huntingdon, Pa.

H. N. McConnell, field secretary for the past five years of the Federal Council's department of evangelism, will go to Japan to direct a program of visitation evangelism and train hundreds of laymen and ministers to carry their witness for Christ into the homes of their countrymen. This program, which has been so effective in the United States, will be carried out from Jan. 15 to March 1. After its conclusion, E. Stanley Jones will go to Japan for a preaching mission.

Labor leaders should encourage union-members to identify themselves with churches, it was urged at the annual convention of the State Industrial Union Council (CIO) in Austin, Texas. In its report a committee declared that "mutual interests and responsibilities in furthering the social, economic and spiritual welfare of all the people are shared by church and labor." Religion and labor organizations, it added, "have already brought about better relationships between various segments of organized labor, between races, and between labor and the church."

Communist forces in the satellite countries backtracked this year in their campaign to de-emphasize Christmas, State Department observers who have been watching the situation closely report. They apparently have decided that they will have to live with Christmas, at least for a little while longer. Typifying this attitude was the news item carried in the most recent issue of the Polish Information Bulletin published by the Polish embassy. Under the title *Holiday Preparations* it reported that the first consignment of 100,000 Christmas trees were placed on sale in Warsaw on Dec. 6 "as co-op stores announced a plentiful supply of festive foods was ready for shoppers."

Theme: Deepening and Sharing the Christian Life

S. Ira Arnold informs us of his change of address from 1800 Blanding Road, Jacksonville 5, Fla., to R. 7, Box 443, Jacksonville 5, Fla.

The **Andrew Holderreed** family left for India on the Silveroak from Seattle, Wash., on Dec. 22, 1950. Their address will be Dahanu Road, Thana District, India. The Holderreeds served for a time in West China and more recently as pastors of the Sunnyside church, Wash.

Membership in the Methodist Church now stands at 8,935,647, it was announced by Rev. Albert C. Hoover, director of the denomination's statistical office. This represents a gain of 143,078 over the membership figure of 8,792,569 reported at the end of 1949. Contributions during the year for all purposes totalled \$244,676,674, an increase of more than 15 million dollars over 1949.

Bro. Wilbur O. Snyder of Washington, D. C., calls our attention to the increased amount of space now given by some newspapers to church news. He mentions especially the Altoona Mirror, Pa., which reaches many Brethren communities in Central Pennsylvania. A few words of appreciation from church people may encourage editors of local papers to give even better coverage of church news and announcements.

Every rural pulpit filled every Sunday morning, a project to be made possible by the use of lay speakers, is the new plan for the Decatur-Oxford district of the Methodist Church, the Rev. E. G. Mackay, district superintendent, announced recently in Atlanta, Ga. Currently the eighty-six churches in the district are divided into forty pastorates. The old plan has meant that for many years church services were held only on alternate Sundays, if that often. The plan got under way on Sunday, Dec. 31, with special end-of-the-year services in all eighty-six churches.

Evidences of liberal help Brethren are giving to causes and institutions which are not a part of the adopted world task of the church troubles a good Virginia woman. When our own mission and relief work, as well as other vital areas of the church's ministry, have been curtailed so drastically because of lack of funds, she wonders why so many of our people are giving liberally to other appeals, some of which are not even sponsored by Protestant forces. Do you not agree with her that the world-inclusive work of Brethrenism is entitled to first claim upon the benevolent dollars of Brethren?

A special four-week television network series of Sunday-school lessons presenting the parables of Jesus was inaugurated on Sunday, Jan. 7. Each of the half-hour programs, heard at 4:30 p.m. E.S.T., over the Columbia Broadcasting TV chain, includes a film in which puppets enact one of the Biblical stories and a discussion of the parable by a three-man panel. Stories to be presented under the series title, Lamp Unto My Feet, are the Prodigal Son, which was given on Jan. 7; the Good Samaritan, Jan. 14; the Ten Talents, Jan. 21; the Lost Sheep, Jan. 28. The films were produced by the Protestant Radio Commission.

Licensed to the ministry were Donovan Spender in the McPherson church, Kansas, and Henry Hunsberger in the Welsh Run church, Pa.

The picture on page 14 of this issue is a still from the film, Prejudice, produced by the Religious Film Association, Inc., of New York. It is used by their permission.

Ministers in the Eastern District of Pennsylvania met on Jan. 1 at the Salunga church. In addition to periods of worship and Bible study they considered various aspects of the ministers' task and held a panel discussion on the church and its minister.

Local high school students of Springfield, Mass., are attending a church service at 7:45 a.m. every Friday. The preschool devotional meeting is sponsored by the Springfield Council of Christian Youth to offset an idea too many young people have — that religion is for Sunday only. Another value of the get-together is the expanded fellowship.

Over 900 young people of all major Christian confessions and 40 nationalities last summer participated in 18 ecumenical work camps located in Europe, Asia and America. According to a summary report of the summer's activities in 1950 released by the Youth Department of the World Council of Churches, church youth devoted an average of one month each during the summer as volunteer workers (many paying their own expenses) to help build youth centers, hospitals, schools and refugee shelters.

Of the colleges and universities now open in the United States, 40.16 per cent of the total have direct relation to the churches, with varying degrees of church control; 26.97 per cent are privately endowed, many of these having once been established by churches from which they have broken away but with which they often retain sentimental ties or active sympathy; and 32.87 per cent are supported by public funds and are state or municipally controlled. About 49.4 per cent of our students are enrolled in public universities and colleges.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. William M. Beahm of Chicago, Ill., in the Hanover church, Pa., Jan. 21-28.

Gains for the Kingdom

Four baptized in the Lima church, Ohio.

One baptized in the West Manchester church, Ind.

Two received by letter in the Flower Hill church, Md.

Twenty baptized and six received by letter in the Cloverdale church, Va.

Ten baptized, six received by letter and two received by reaffirmation in the Long Beach church, Calif.

Calendar for Sunday, January 14

Lesson material is based upon International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and used by its permission.

Sunday-school Lesson, A Day of Activity.—Mark 1:21-39. Memory Selection: Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. Matt. 9:35 (R.S.V.).

CBYF Topic for January, Islam.



Thoughts for Economic Life Week

JANUARY 21-27 has been designated as Church and Economic Life Week by the department of that name in the National Council of Churches.

The endless procession of special weeks (with only fifty-two weeks in the year some must serve two or three purposes at once) is a weariness to the flesh. Still some special weeks do prove useful. For instance, there is a growing tendency to observe Race Relations Week in February.

Probably only a few of our congregations will observe Church and Economic Life Week this year. If a special week does not suit, our pastors might well plan at other times during the year to devote one or more sermons to the church's responsibility in economic problems.

Not everyone will like this suggestion. Although we all agree in principle that all phases of life are the church's concern, in practice many Protestants are not willing that it should speak on economic matters. When it is urged that the church should be interested in wages, working conditions, advertising or profits, many inside and outside the church still feel that it should "stick to religion."

Believing that such matters are the business of religion, the Department of Church and Economic Life of the National Council is working in a number of ways to help the churches realize their responsibilities.

Besides promoting a special week, it is carrying on extensive research and from time to time publishes literature on economics and the church.

It has sponsored two great interdenominational study conferences. One was held in Pittsburgh in 1947, the other in Detroit last February.

In these meetings ministers, businessmen and labor leaders, all Protestant church members, have discussed frankly their differing

viewpoints on the economic questions of the day.

It was impressive at Detroit to see Walter Reuther, president of the United Auto Workers, and Noel Sargent, executive secretary of the National Association of Manufacturers, speak from the same platform and during the same session. Since the Detroit meeting the department has encouraged the holding of "little Detroit's" all over the country.

Another interesting project of the department during the last three years has been a series of Seminars for Church Leaders. These were held in connection with the national conventions of such economic organizations as the CIO (Congress of Industrial Organizations), the A. F. of L. (American Federation of Labor), the NAM (National Association of Manufacturers), the Co-operative League, and the United States Chamber of Commerce.

The procedure in these seminars can best be explained by citing an example. In the case of the recent CIO convention in Chicago, late in November, the seminar group of pastors, seminary students and other church leaders first met at the Y.M.C.A. for orientation. Then they attended a morning session of the CIO convention at the Palmer House hotel as guests. At noon the seminar group returned to the Y.M.C.A. for lunch and heard one of the CIO leaders explain his organization's aims and methods. They questioned him at length.

They returned to the convention for the afternoon session and then had a dinner meeting at the Y.M.C.A. to hear another CIO speaker. The seminar followed the same procedure on the second day.

Naturally it is interesting to see the leaders of such organizations as the CIO and the NAM in the flesh and to watch them conduct business.

The Brethren Service Commission has encouraged Brethren representation at these seminars. A number of our pastors living near the convention cities have attended. The writer has tried to attend when his travel

budget permitted. A few of his impressions might be of interest.

The A. F. of L. convention of 1949 in St. Paul seemed rather dull. A great number of resolutions were monotonously read and passed with scarcely a question or comment. From time to time speakers of national reputation were brought in to address the meeting, but the delegates gave rather poor attention.

The meetings of the CIO have been far more interesting. Those of 1948 and 1949, according to Brethren observers, were quite dramatic with sharp clashes between opposing factions.

The writer attended only the 1950 convention. This one, according to CIO people, was relatively dull. The more radical unions had been expelled from the organization the year before, so that this time there was little disagreement. Even so, impassioned speeches were made in behalf of the carefully drawn resolutions, though opposition was rare.

The delegates gave good attention to guest speakers.

Turning to management, the 1949 meeting of the NAM in New York was probably the best-run convention this writer has ever seen. The sessions were carefully timed and spaced so as not to become wearisome. There were intervals of talented entertainment. The audience was well-behaved, dressed in quiet taste, and extremely attentive.

The speakers dwelt largely on the organization's fear and hatred of socialism. Two British speakers were imported to tell how bad British socialism is. There was much criticism of our present administration in Washington. The audience agreed heartily with these sentiments, and there was no clash of opinion.

The 1950 meeting of the Co-operative League was impressive because it struck a more genuine religious and idealistic note. Instead of the self-interest which was evident at the other conventions, there was a heartening interest in the welfare of society as a whole.

Call for Korea Relief Materials

BRETHREN Service is now ready to accept certain types of material goods for Korean relief. This is possible because Brethren Service is participating in "American Relief for Korea" (ARK) which is a subagency of the American Council of Voluntary Agencies.

ARK has now made the necessary arrangements for Korean relief with the United Nations unified command, which is under General MacArthur's direction. The unified command has issued the following list of items urgently needed by 3,000,000 war sufferers:

1. Sweaters, coats, robes and caps.
2. Trousers and overalls.
3. Infants', children's, boys' and girls' outer clothing.
4. Women's dresses and skirts.
5. Underwear, wool or cotton.
6. Men's shoes, adult sizes through 8½, all widths. Women's shoes, tennis type only.
7. Socks and stockings.
8. Bedding including blankets, comforters, quilts and sheeting.
9. Yarn, needles (assorted sizes, long eyes) and thread (size 50 or 60).
10. Gloves, mittens and mufflers.
11. Soap, laundry and bath.

The unified command adds that items must be in good repair and

clean and that no other items will be accepted.

The rather arbitrary tone of these specifications may seem strange in a bid for voluntary gifts, but may be due simply to military habit. Brethren Service regrets that this relief cannot be handled entirely in accordance with regular Brethren Service practice. We prefer civilian administration and like to have our own representatives on hand to interpret the spirit in which these gifts are given.

But we know that the need in Korea is extremely serious. We feel that our people will want to help immediately even though the plan is not ideal from our viewpoint. We also continue to hope that more direct relief work in Korea will soon be possible.

Gifts of the items listed above may be sent to the Brethren Service Centers at New Windsor, Md., or Nappanee, Ind., or any of the pickup depots where Brethren Service trucks call from time to time.

It costs about eight cents a pound to process, pack and ship relief goods. Church World Service and some of the other agencies in ARK now insist that material aid gifts must be accompanied by the necessary cash to cover these costs.

Brethren Service has not so far seen fit to insist on this although our severely reduced budget makes it quite difficult to finance packing and shipping. Where givers for Korea relief care to send cash along with their material gifts (understanding that cash given for processing costs will not receive Brotherhood Fund credit), the money will be welcome, of course.

Slides and Films on Brethren Service Subjects

To secure any of these films or slides, write to the Audio-Visual Education Department, General Brotherhood Board, 22 S. State Street, Elgin, Ill.

Slides

With Brethren Service in Austria. 77 2x2 inch slides. Kodachrome color. Rental, \$2.00

The story of our Austrian work in kindergartens, vocational training, agriculture, public health and material aid. A returned worker tells the story on two 12-inch records (78 rpm) which accompany the set.

Movies

Helfende Haende (Helping Hands). 16 mm. sound film. Black and white. 30 minutes. Rental, \$5.00.

Newly completed picture of Brethren Service work in Austria. Scenes include aid to farmers, refugees stricken with disease, children in kindergartens, refugee boys receiving vocational training, and distribution of food and clothing to the poor.

The World Is Rich. 16 mm. sound film. Black and white. 40 minutes. Rental, \$4.

Produced in 1945 by the Food and Agriculture Organization of the United Nations, this picture is now out-of-date in a few places but still worth an evening in your church. It portrays the hunger existing in many parts of the world, the uneven distribution of the world's food, and the tragic waste caused by war and poor farming methods.

Report on Refugees. 16 mm. sound film. Black and white. 30 minutes. Rental, \$4.

Produced by the British Foreign Office, this film presents the stark facts about refugee life in Germany, how they move from place to place, how they live. The picture will help create interest in helping DP's and will also help Americans understand those who settle in our communities.

December 3, 1950

Church of the Brethren.

Dear Friends:

It is Christmas time and we, the teen-agers, who have returned to our homes in Germany feel the tie that binds our thoughts together.

We wish to take this opportunity to extend our heartiest greetings to the Church of the Brethren.

The Wornberg Conference

*Christel Hasartrick
Günter Dresser
Klaus-Dietrich Gohlfarth
Ernst-Hermann Thücker
Heinrich W. W.*

GREETINGS FROM GERMANY

The German high school students, or teen-agers, who returned to Germany last fall after their year in America, held a reunion at Kassel, Dec. 1-3. A special committee wrote this Christmas message to their Brethren sponsors and friends in the United States.



IN THE early church the apostles asked the multitude of disciples to choose seven men to be assistants in ministering to the needs of the people. This was done, as is recorded in the sixth chapter of the Book of Acts. From the report of their work at that time we could assume that many of the details of caring for the spiritual as well as for the physical needs of people were assigned to this selected group. The wisdom of establishing an office of deacon in the Christian church has long since been confirmed.

Today with our highly organized church administration there is a tendency to delegate all the spiritual outreach of the church to the pastor. The office of deacon is sometimes limited to caring for the physical arrangements of the communion services. Thus we lose a great opportunity for stimulating spiritual growth, not only in the selected group of deacons but in the wider fellowship of the church membership.

A plan for strengthening the visitation ministry of the local church

A Christian deacon body consecrated to serving the needs of the church in all areas of its activities becomes a vitalizing influence. The pastor who keeps this group of laymen working with him can achieve goals of Christian growth for his fellowship which would be too exhausting for him to accomplish otherwise.

There are many services which might well become the specific responsibility of the deacon body. The story of how this group functions with successful results may be of value to those who are seeking some help in making the office of the deacon more meaningful in the life and growth of the church fellowship. While it may not be the best or all inclusive, yet it has seemed to show rewarding results in one church.

When the minister and deacons, (and in this case deaconesses) realized there were areas of service which were not being covered as



DEACONS SERVE

R. D. Slaubaugh
Elgin, Illinois

well as they could be, the chairman of the deacon body called a meeting to discuss frankly the problems and to outline a plan of action. The chairman, being a member of the church cabinet, was able to keep the cabinet informed as well as to receive suggestions and guidance from that group. There seemed to be four definite needs:

- (1) Continual contact with present members.
- (2) Gaining new members.
- (3) Aid to the pastor in obtaining necessary information.
- (4) Immediate contact in case of emergency.

To try to meet these needs it was decided that it would be necessary to divide the parish into small units

or zones with two deacons or deaconesses responsible for the families in their particular section. This was accomplished by locating on a map of the parish the residence of each family on the membership roll. An attempt was made to have a zone containing ten to twelve church families with a resident deacon or deaconess in each zone. Those responsible for a zone had a card file in which was noted the vital information about the families residing in their area. A schedule of visitation was effectively established by the team and carried out through the entire year. New families moving into their area were quickly contacted to determine their church background and relationships. Many new families were guided into a new church home in this manner.

Changes which the pastor should know are constantly occurring and

the alert team in the zone can be of great help in keeping him informed of these changes. Some of the information may not seem very important yet it is necessary for the best service to the fellowship. These deacons would be ready to be of service in the event of illness or other emergencies occurring within their zone of responsibility. These instances can be an opportunity of ministering to meet a specific need, thus making the service of the church more meaningful to people. In times of emotional disturbances one who brings understanding and sympathetic aid is gratefully received. The church should be the first to minister to the needs of its members in times of crisis. Unless there is a systematic plan for meeting such situations, the opportunity may pass by simply because no one felt a special responsibility.

Visiting evangelism is a field of outreach which might well become the responsibility of the deacon group. They might meet with the pastor in a period of special preparation, but they would conduct the actual visitation. The pastor would follow up with calls on those families or individuals who needed more instruction before taking the step to membership. However, the commitment to membership would perhaps be taken by the visiting deacons. The visiting by the deacons would not replace the pastor's visitation but would supplement it.

Those newcomers in the community who come to worship should be encouraged to transfer their church letter soon after being located. This will serve to feed the new roots that are so necessary to families and individuals as they move into a new community as well as strengthen their loyalty to the church.

The service of the deacons regarding the physical arrangements and preparation for communion has not been stressed in this presentation, for that is a function which is well known and practiced. Rather it has been the purpose here to point out other areas where deacons may serve in a much broader way in the development of the church fellowship in the life of a community.

THE OFFICE OF DEACON is a little manual of instruction authorized by the Annual Conference which deals helpfully with the spiritual implications and the functions of the office of the deacon in the local church. A copy should be in the hands of every deacon. The price is 15c or 2 copies for 25c.

LOOKING AHEAD . . to March

Time for Sharing Offering (Interfaith)	March 18
Good Friday	March 23
Easter	March 25

ACTIVITIES AND PLANS

Youth Program Topic: Modern Crosses. See March 11 issue of Horizons.

Keep your evangelism emphasis strong and constant, using every known resource, climaxing on Easter. Plan for an extended emphasis to Pentecost centering on deepening the spiritual life, especially for new members.

Although the Time for Sharing effort is interdenominational, Brethren gifts go to Brethren Service relief and rehabilitation work.

More on the Calling of the Deacon

In thinking of the spiritual implications of deacons' work, we should first of all think of it as a means to higher spiritual attainments.

Jesus taught his followers to think of God and to address him in prayer as "Our Father" and to think and speak of themselves in terms of *our*, *us* and *we*, indicating the Father's children. This makes God our Father and all his followers brothers and sisters in the highest sense, constituting a divine family whose Father is God. This relationship naturally creates a mutual and spiritual interest in each other as individuals and the family as a whole. Our interest should, above all, be centered in the honor, welfare and influence of the Father's family, in which the deacons function as administrators, providing for its spiritual welfare.

The early church recognized this family relationship and none said that "aught of the things which he possessed were his own; but they had all things common" (Acts 4: 32) and used them as a family. As the work enlarged they appointed administrators to direct the distribution of their possessions as the need required (Acts 6:1-6). These men were called "deacons" and were chosen because of their special fitness for their work. Their ministrations were directed so as to preserve the spiritual unity and influence of the believers.

Jesus gave instructions in the preservation of these values. In Matthew 18: In case a brother sins against another, thereby bringing reproach upon himself and the church, the offending brother's redemption is to be sought earnestly. If the effort fails, then he is to be put away from the church so as to

preserve her purity and influence. The church is a holy institution and her purity must be preserved by reforming the sinner or by removing him from it. The work is practical and highly spiritual and the deacon needs divine wisdom to function properly in this needy field (Gal. 6:1).

In making physical arrangements for baptism and in assisting applicants, the deacon, whenever practical, should also assist the new members to become established spiritually in the church and her services. The physical should be used as a means to spiritual ends.

Likewise in providing for the communion service, the spiritual enrichment of the participants and the honor and glory of God should receive first consideration. Methods and forms that may have a tendency to detract from these important spiritual values should not be used. The human physical element during these services should be reduced to the minimum.

The ultimate aim of all the deacon's work should be to develop the spiritual lives of individual members and to preserve the spirituality and purity of the church that she may be the light of the world. Stephen, the first Christian martyr, was a deacon and brought honor to the office by his zeal for the work of Christ and by faithfully upholding the spiritual nature of Christ's kingdom.

The office of deacon carries with it both responsibility and reward; for "they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Jesus Christ."



THE PATTERN OF OUR DAYS

June Wolfe
Bellavista, Ecuador

First clinic day when all the pupils in school were given a thorough examination. They are checked each month now if necessary by Dr. Paul Roberts, a Canadian doctor. First row: five pupils in the school; second row (left to right): the teacher, Lucile Turner (daughter of a missionary), Nurse Kathleen Erb, and Vicente (caretaker at the school); third row: Dr. Roberts, Benton Rhoades and Rosarie (the cook).

SCHOOL days, school days. Our wildest hopes were fulfilled in October when twenty-two boys and girls arrived for the first day of school. Others came, and more kept coming for a week or so, begging to be allowed to enroll also. It was hard to say "no," when we realized what a hurdle the Indian has crossed in making the decision to attend our school. But in hoping and planning for an enrollment of twenty, we had used all the available space for this year. The limit was raised to twenty-two at the last minute, but we could not go beyond that, because we were limited in the amount of schoolroom and lunch program equipment; we had only one national teacher and no more funds in the budget allocated to school. Pray with us that by next year our budget will allow us to expand to whatever need there is. Confidence in the Brethren is spreading here in the community. We hope we will never need to say that we have reached our limit, that

we cannot go farther for lack of funds and personnel.

The spice of life

Last year there were just the five little first grade boys in school. Now something new has been added: girls! You would love all six of them with their small, dark faces, their big solemn black eyes, their long black hair neatly plaited in one long braid down their backs. They dress like little old women, with a blouse, often elaborately embroidered. They wear a heavy woolen blanket wrapped around them which hangs nearly to their ankles. They are prim and neat. At first they were so shy they would scarcely raise their eyes to greet with *buenas dias* (good morning) but now they are as full of smiles and mischief as are all happy first and second graders anywhere.

Praise God

As we sat on the veranda of our school with our students listening to the choir of thirty-two children from the Picalqui mission (United Andean Indian Mission) under the

direction of Betty Streich, indeed we praised God for his many blessings. Our school was the last stop for the group of third, fourth, fifth, and sixth grade children who with the two Ecuadorian teachers, Paul and Betty Streich, and Bruce Beardsley, had gone to Quito for an overnight trip from Tabacundo, which is about fifty miles north of Quito. They also sang at HCJB, the missionary radio station, and at the Swedish Covenant mission school in Quito. It is the only choir in Ecuador that has had such excellent training in singing Protestant church music. Paul Streich is the accompanist for the choir.

"Lord, I want to be a Christian"

That is one of the choruses that our Sunday-school group has learned recently — in Spanish, of course. And to date, during the last two months, we have had an average attendance of twenty-four for our Sunday-school and church services. That includes sixteen Indians and eight of the Rhoadeses and Wolfes. There has been a total of forty-six Indians who have

attended at least once. Many of them come to play football or volleyball after church but if they happen to arrive a bit early for that they apparently feel it would be impolite not to enter into the chapel to hear the *senores* talk when they are invited. Others come out of curiosity, just to see what the foreigners do in their church services. But a faithful few come quite regularly, and for them we are extremely grateful. Two little brothers have been there every Sunday without missing. Fourteen others have come at least three times during these two months.

Medical work

Time and time again, people come to our house asking for Benton Rhoades, and refer to him as the doctor. And indeed he is the only "doctor" that many of them have ever come in contact with. Following is a report, written by Benton Rhoades, which will help you understand the importance of the medical program in our work here.

The organized medical work of the Ecuadorian mission has just passed its first birthday. During the past year, monthly clinics have been held in our school-church building with the aid of visiting doctors and nurses — chiefly personnel of the mission radio station HCJB. A few days preceding each of these clinics, we do intensive house-to-house visitation in search of the sick and to notify the people of the doctor's coming.

In addition to these special clinics there is a continuous service of first aid and simple medical treatment carried on by the missionaries during our visiting, at the school and in the small dispensary at the mission farm. The demands in this kind of service are beyond our ability to meet since none of us has had any formal medical training.

The majority of people treated here have made some payment or contribution towards the cost of medicines administered. There were two deaths of patients whose families requested help too late. In both cases the medicines were returned unused.

The following statistical data may be of interest: patients treated by a doctor on clinic days, 209; patients treated at mission between clinics, 267. Listed among those seen by the doctor are fifty-six vaccinations against smallpox.

A breakdown of the illnesses most frequent show five at the top of the list in the following order:

1. Respiratory disorders including tuberculosis, pneumonia, bronchitis, colds and flu. Probable cause — inadequacy of housing and clothing.

1. Intestinal parasites including roundworms and amoebic dysentery. Probable cause—absence of toilet facilities and safe drinking water.

3. Skin diseases including impetigo, scabies and common itch. Probable cause —lack of personal hygiene.

4. Eye inflammations. They are largely due to the harshness of the climate a good part of the year.



Front view of the school building at Bellavista. The man with the white shirt is the schoolteacher and the flag is that of Ecuador

5. Illnesses directly traceable to vitamin deficiencies.

This record gives evidence to the very urgent need for a person with special training in public health to be sent as a missionary to Ecuador. With such an addition to our staff the medical program could be carried beyond the curative to the preventive phase and thus be multiplied in its effectiveness.

A new spirit

The mission school, after struggling through its first year, has taken on the atmosphere of a larger group and establishes itself in the heart of the community as a center of importance not to be overlooked. On Nov. 19, the first parent-teacher meeting was held. It was called for

10:30, right after the church service. But many of the parents came in time to view for the first time a worship service of the evangelicals. Our little chapel was filled and several stood at the door. During the meeting officers were elected. Parents offered to help better the school in some way. It gives us hope that some day our dream of having the parents participate in the planning and building of a new school and church which will be a real community center may come true. At this meeting a new spirit was born—a spirit of belonging, of participation, of being able in part to plan for the education of their children.

— The Church at Home —

A Brief History of Central Church, Roanoke

Merlin E. Garber

THE Central Church of the Brethren of Roanoke, Va., celebrated its twentieth anniversary on May 7, 1950, free of debt and with several planned activities. The charter members banquet on Friday night was addressed by Earl M. Bowman, a former pastor. A. D. Miller, choir director of Central since its beginning, and Mrs. Miller gave the choir

members a banquet at Hotel Patrick Henry on Saturday night. The anniversary speaker for Sunday was Warren D. Bowman, president of Bridgewater College.

The celebration recalled the faith, courage and persistent efforts of the charter members as well as of the



Burning the mortgage at Central Church, Roanoke

many others who worked tirelessly through the years.

Central church was definitely a fulfillment of a need, as felt by this group, for another Brethren church in Roanoke. The only Brethren church was the Northwest church of about 700 members. Many young people and others were moving into the city and were being lost to the church. This group felt that another church in a more central location might succeed in saving these people to the church, as well as serving in another section of the city. After much thought and prayer, the Northwest church in 1921, with Bro. P. S. Miller as elder and acting minister, authorized a committee to be appointed to study further the matter as to need, location and the best interests of the church.

Upon its recommendations the group was authorized to proceed with plans to build another church to be located in the central southwestern section of the city and to be named the Central Church of the Brethren.

An organization was effected in the fall of 1922 with Bro. Emory Crumpacker as the elder. A building committee was appointed consisting of J. Allen Flora, now deceased, D. P. Hylton, W. H. Thomas, R. A. Poff, and Harry Murray. The lot was bought and plans developed rapidly with a most enthusiastic group.

The cornerstone, containing the Bible, a short history, a picture of the proposed church, also a picture of the building committee, the elder and pastor of the Northwest church, mayor of the city and many other items of interest concerning Central church, was laid with impressive ceremonies.

The church was now fully or-

ganized and Bro. George W. Flory, whose vision for this church had guided the thought and efforts for several years, was called as pastor. Services were held in the completed basement from Jan. 1, 1925 until May, when the completed church unit was dedicated.

Bro. M. G. Brumbaugh, former governor of Pennsylvania, was the speaker for the dedicatory service. The auditorium was filled to overflowing and the Sunday-school auditorium was filled and served with loud-speakers.

A week of services followed. The pulpit was filled by various ministers of the city. On Wednesday night previous Mr. J. A. Bell, organ architect and organist of the First Presbyterian church of Pittsburgh, gave a recital on the new Moehler organ.

The woman had organized themselves into a Service Society, and true to their chosen name gave many valuable and almost indispensable services to the church, one of which was financial aid. They turned over to the treasurer from several hundred to a thousand dollars a year for several years. They are still serving in many commendable ways.

The first big blow fell on the enthusiastic group when Bro. Flory took sick and passed away in August of the first year.

Bro. Paul H. Bowman, then president of Bridgewater College, agreed to serve as minister whenever he could and gave of his wise counsel to the saddened group.

In the fall of 1926 Bro. F. F. Holsopple became pastor. He, with his family, gave new courage and wonderful service to Central for three years until he was called to the Washington City church.

Earl M. Bowman succeeded Bro. Holsopple and things were going

along fine until the effects of the depression became acute. Incomes were reduced, unemployment increased, the offerings were falling short and the future looked dark. To meet the situation some of the members put mortgages on their homes to pay their initial church pledge. Fifteen individuals personally endorsed notes totaling \$30,000.

In 1932 Bro. Bowman felt the situation to be most critical and offered to resign in order to lessen the financial burden. Reluctantly the bewildered church felt it was forced to economize in this way. The local lay ministers, supply pastors and laymen most credibly filled the pulpit and the church carried on courageously, faithfully expecting somehow to succeed. An offer of \$300 from the General Ministerial Board toward one year of pastoral support was declined, the church feeling the lack of the supplementary funds.

The attendance continued good and some were added to the church during the time. Though baffled by conditions, the spiritual condition of the church was most commendable.

By 1935 the large debt was in better shape and the church called M. Guy West. Bro. West remained seven years, in which time the attendance increased and the church felt it was well on the way out of the depression.

Bro. West was succeeded by Bro. J. Clyde Forney, who also served seven years. During his pastorate the debt was greatly reduced and the general spiritual life of the church was good. Bro. Forney's activities in the church and in the local ministers' conference, as well as in many civic activities of the city, did much in interpreting the Brethren church to outside groups.

When Bro. Forney left to assume the pastorate of the Beaver Creek church in Ohio, Bro. Merlin E. Garber became pastor in August 1949.

With the two special offerings each year, Christmas and anniversary, and the other liberal givings, the large debt was paid off in January 1950 and on Jan. 15 a joyful, thankful note-burning service was held in the church—free of debt—a twenty-five-year-old dream realized.

The church now has a secretary to the pastor and has employed Bro. Philip Trout, a graduate of Bridgewater College, as youth director and director of the junior and young people's choirs. A parsonage has been bought and plans are being considered for an educational unit to be started at some future time.

Thinking About the News

The Bomb

IN A press conference on Nov. 30, President Truman revealed that the United States had considered using the atomic bomb in the Korean war. Reactions coming from both Christians and non-Christians point up some of the issues involved in that announcement.

The leading newspapers in India expressed the feelings of many Asiatic peoples. They repeatedly mentioned the fact that the first two bombs were used in Asia and that an atomic assault on Korea or China will quickly turn all Asia against the United States. The President's announcement likely precipitated the hurried visit of Britain's prime minister to Washington.

Just a few days previously, a special commission of sixteen Protestant theologians and laymen completed a study report in which they said the United States would be justified in using atomic weapons if they were first used against this country by an enemy nation. Two members of the commission strongly objected to the report and stated their views that the majority position was not "distinctively Christian."

Some ministers have accepted the prevailing idea that use of the A-bomb is strictly a military question. The moderator of the Presbyterian U.S.A. General Assembly said the use of the bomb may be justified. But many others have joined together to send letters of protest to the President and Secretary of Defense.

Two news releases from Seoul, Korea, are worth noting. One reports that most Korean Christian churches are opposed to the use of the atom bomb in Korea. But the other tells of a Korean newspaper calling for the immediate use of the bomb against the Chinese Communist forces.

Some of the opposition to using the bomb is based on the question of its effectiveness in Korea. But there is some indication that our leaders have been dissuaded so far also by "moral considerations."

Let us be grateful that moral considerations, no matter how limited they may be, are still in the picture. We Christians certainly cannot endorse the use of weapons of mass destruction. Instead of raising new moral problems for those who decide about its use, the A-bomb rather underscores the basic moral problem of modern warfare. The systematic obliteration bombing of cities during world War II took its gigantic toll of human life and property. The distinction is not between a big bomb and a little gun but between the weapons of brute force and the weapons of the spirit.

Let us read again the description of the Christian's armor—truth, righteousness, peace, faith, salvation, the Word of God. Evidently some of our theologians and ministers are forgetting the nature and weapons of our Christian warfare. We recommend rereading Eph. 6: 10-20.—K.M.

Around the World

Seven Anti-bias Awards Given

A department store, a church and a neighborhood civic organization won three of the seven awards presented annually by the Commission on Human Relations in the city of Chicago. The department store was cited because of its new hiring policy "on a merit basis, without regard to race, creed or color."

The church, a Congregational body, has opened its services and membership "to all persons regardless of race or national origin." The community organization, in a racially changing neighborhood, "has organized individuals of every race and creed . . . to dispel fear of and fear by new neighbors . . . to welcome residents of all races, religions. . . ."

Four individuals were cited for

promoting understanding on human relations problems.

An Open Letter to the People of the U.S.A. and the U.S.S.R

The Crusade for World Government has issued an open letter to the people of the U.S.A. and the people of the U.S.S.R.: "We have been Allies. All our peoples have suffered in war. Our children now have the right to life and the enjoyment of the better world we can make for them by common efforts.

"We do not believe there are any issues which cannot be settled with good sense and goodwill by the people themselves. We, therefore, appeal to you in the name of our common humanity to meet with us, and all other peoples, in a joint

council through appointed or elected representatives, to work out an agreement that will guarantee the welfare and security of mankind."

The appeal was to be delivered to the American and Soviet embassies, through which it could hardly hope to reach either people; but was also released through news agencies, newspapers and radio. (WP)

As Asia Sees It

According to opinion in Asia, the United States has no legal support for its intervention in Formosa. The Korean action was UN-backed; the Formosan action was not. Asians do not necessarily think Red China is right, but also they do not feel the U.S.A. is right. Asia remembers that the U.S. backed the graft-ridden, dictatorial Chiang Kai-shek regime, and it sees men like Senator Knowland and others trying to impose that discredited exile government on a people who may not want Mao Tse-tung, but certainly are through with Chiang. And Asia, more than America, is alert to the special legal hole of Japan.

The treaty between Russia and China provides that if China is attacked, Russia will come to its help. Thus the world's diplomats, more than the American people as yet, realize that a war in China will almost surely lead to a world conflict. They know, besides, that the Cairo declaration of Mr. Roosevelt and Mr. Churchill guaranteed China against an attack by Japan. If the U.S. bombs Manchuria, it will not be legal in the eyes of many countries, because American planes for the job would be chiefly based on Japan, for whose policy we are responsible as the major occupying power. In such an eventuality, Red China would have a strong legal case against us, a situation of which Britain, France, and many other countries are aware. (WP)

The Red Cross Appeal for Outlawing Atomic Weapons

The International Committee of the Red Cross reports that its appeal of last April to the world's governments for the outlawry of atomic weapons and guided missiles has received responses from thirty-eight countries. The replies will not yet be made public, however, for in each case they await express permission of the government involved. The April appeal, addressed to all the nations which signed the Geneva Convention for the Protection of War Victims, was made on

behalf of "the individual who takes no part in the fighting, or who is put *hors de combat*."

The committee made the significant point that "the mere assumption that atomic weapons may be used, for whatever reason, is enough to make illusory any attempt to protect noncombatants by legal texts. Law, written or unwritten, is powerless when confronted with the total destruction the use of this arm implies. The International Committee of the Red Cross, which watches particularly over the conventions that protect the victims of war, must declare that the foundations on which its mission is based will disappear, if deliberate attack on persons whose right to protection is unchallenged, should once be countenanced." (WP)

English Bishop Declares Young People Interested in Peace

The Bishop of Birmingham, Dr. E. W. Barnes, stirred nation-wide comment by remarks made when he rededicated St. Cyprian's church in his home city. Declaring that the young people of Britain and West Europe are stressing work for peace rather than rearmament and war, Bishop Barnes went on: "I grew up at a time when we proclaimed Christ as the Prince of Peace. Now we seem to have reached an era when to plead for peace is to elicit the accusation of 'Communist.' It has been a sinister development.

"But I think that now there are signs of a new attitude to international problems, at any rate on the part of many young people. . . . Military bands and the cult of armed glory are gone. At home imperialism is dead. Kipling and the white man's burden are as out of date as a Victorian antimacassar." (WP)

More Spiritual Observance of Christmas

Protestant and Roman Catholic groups throughout the country worked again this year to stress the spiritual aspects of Christmas. The anxieties and fears arising out of the Korean conflict and the world situation generally made it especially imperative to underscore the spiritual message and meaning of Christmas as the birthday of the Prince of Peace.

In many American communities not only church groups but civic bodies and commercial firms were active in the movement for a more Christian observance of Christmas. In Springfield, Ohio, the chamber of

commerce sponsored a Christmas parade depicting the nativity and made up of floats prepared by churches and religious groups. In other communities — Reading, Pa., Durant, Okla., and Rockford, Ill.— local chambers of commerce and neighborhood churches held Christmas religious parades.

Another phase to the movement to put the Christmas emphasis on the Babe of Bethlehem was the use of nativity tableaux in the store windows, in community centers and in the homes. In many communities householders were urged to decorate their homes with religious scenes.

In all parts of the country Protestant and Catholic leaders urged church members to buy and send only Christmas cards that have a religious message.

Quakers Send Peace Epistle to Government Leaders

An epistle urging renewed efforts to secure peace through reconciliation and mediation has been sent to government leaders by the Philadelphia General Meeting of Friends. Such messages are exchanged among the Friends meetings and directed to related Quaker agencies and schools. This epistle was sent to key statesmen and ambassadors of the United States and to leaders of the United Nations. The epistle says in part:

"The problem of securing peace is the most important consideration of our generation. Pessimism, cynicism and a growing feeling of the inevitability of another war have humbled men's minds. There is a new community and a new world to be fashioned.

"The world needs interpreters between individuals, groups and nations. With understanding comes a healing of the wounds of man's inhumanity to man. Then com-

promise, co-operation and reconciliation can begin.

"There is a call for men and women consecrated to the ministry of reconciliation. We must have implicit faith in the power of conciliation and in man's inherent responsiveness to loving kindness.

"There is a growing ground swell of discontent with old patterns of procedure. Our Society needs great accessions of spiritual power to move into the larger fields of usefulness to which we are called. We have been used by God in the past. May we be given the faith, courage and power to help build this new world of tomorrow."

News Briefs

More than 5,000 of the 7,000 students who will begin their freshman year at the University of Warsaw are of farmer and worker origin. In addition to scholarships they will be given room and board.

The World's Y.W.C.A. has voted to hold its 1951 Council meeting at Beirut, the capital of Lebanon. Lebanon is "a kind of frontier post between East and West" and those members who attend the meeting will be able to see in that area some of the difficulties and opportunities of Christian work in the presence of other strong religious forces. (EPS)

One means toward sound preparation for leadership in Europe is the new College of Europe, the buildings for which were offered to the Federalist Movement by the City of Bruges, Belgium. Forty postgraduate students will undertake special courses, giving them a forward-looking understanding of their tasks and specifically providing them with the technical "know-how" of leadership. Representation will be given to about a dozen or more countries in the allocation of student seats. (WP)

A billion or more people today live in countries where the average income per person is less than \$100 a year, compared with our average of about \$1,400. Today these masses are awakening to the realization that they are not sharing in the world's progress. They know that their countries have resources which can be developed—land that could yield more food for hungry mouths; minerals, oil and timber for development; rivers for irrigation or power.

In these countries successive generations have taken it for granted that poverty was their lot, that no way of progress was open to them.

Now they refuse to continue being fatalists. Now they know that it is possible for them to enjoy, if not riches, at least a standard of living progressively nearer to what is decent and tolerable. They know that we and other economically advanced countries have found means of applying human energies to the resources of nature, means of organizing economic life for the benefit of our peoples. They want to develop their own potentialities, and they intend to find means of doing so.—From address by George C. McGhee, assistant secretary of state for Near Eastern, South Asian and African affairs.

Anniversaries and Weddings

Golden Wedding Anniversary

Brother and Sister Henry S. Hart celebrated their golden wedding anniversary with open house at their home in Bunker-



town, Pa., on June 11, 1940. A family dinner was served in their honor by their seven children, seventeen grandchildren and three great-grandchildren.

The afternoon was spent in receiving the good wishes and congratulations of friends and relatives. Nearly 100 people called at their home. They received many beautiful cards and gifts.

Brother and Sister Hart are retired farmers. They have spent their entire married life in the area of the Lost Creek congregation. Both united with the church early in life. They were elected to the office of deacon thirty years ago and have served faithfully in that capacity since that time. Both Brother and Sister Hart are enjoying good health.—LaRue Hart Bassler, Sinking Springs, Pa.

Golden Wedding

Mr. and Mrs. Phares M. Habecker celebrated their fiftieth wedding anniversary with open house at their home near Quar-



ryville, Pa., on Sunday, Aug. 27, 1950. Nearly 185 persons called to extend congratulations. The couple also received many lovely gifts, flowers and cards.

They were married by Bro. Henry Light of Mountville, Pa. Although they have no living children, they have made a home for several foster children.

Mr. and Mrs. Habecker are members of the Mechanic Grove church and take an active part in its work. Mrs. Habecker has taught the primary Sunday-school class for thirty-nine years. Bro. Habecker has always taught a Sunday-school class and is very interested in men's work. To many they are known as "Aunt Mary and Uncle Phares."—Leah K. Meyer, Royersford, Pa.

Langel-Sink.—Lewis I. Langel of Bluffton, Ind., and Mary Elizabeth Sink of Kokomo, Ind., in the bride's home, Nov. 30, 1950, by the undersigned.—Robert L. Sink, Mexico, Ind.

Lohse-Herrin.—Leonard L. Lohse and Shirley Jean Herrin, Nov. 19, 1950, in the Ellisforde church, Wash., by the undersigned.—M. G. Blickenstaff, Tonasket, Wash.

Manzinger-Snyder.—Joseph C. Manzinger of North Hills, Pa., and Elizabeth Jean Snyder of Ambler, Pa., Oct. 21, 1950, in the Ambler church, by the undersigned.—Glen E. Norris, Ambler, Pa.

McCombs-Whittenberg.—Lawrence E. McCombs and Shirley Ann Whittenberg, both of Astoria, Ill., Nov. 25, 1950, in the Astoria church, by the undersigned.—Lorrel S. Eikenberry, Oakley, Ill.

Mensink-Lange.—Arlyn Mensink and Dolly Lange, in the Big Spring Lutheran

church by Rev. Boest.—Alvin L. Kintner, Preston, Minn.

Moore-Oxley.—Richard H. Moore of Pomona, Calif., and Ruth Oxley of La Verne, Calif., Oct. 11, 1950, at the Church of the Brethren, by Rev. Herbert Williams of Fontana, Calif.—Mrs. T. P. Oxley, La Verne, Calif.

Moore-Wade.—Roger E. Moore of Sharpsburg, Md., and Aldeth V. Wade of Burkittsville, Md., July 30, 1950, by the undersigned, at his home.—Carl H. Zigler, Burkittsville, Md.

Moser-Eckard.—J. Thomas Moser and Marilyn E. Eckard, both of Middletown, Md., in the Pleasant View church, Oct. 28, 1950, by the undersigned.—Carl H. Zigler, Burkittsville, Md.

Norman-Albert.—Gale Louis Norman and Earlene H. Albert of Winona, Minn., in the Lewiston church, Minn., by Bro. D. D. Harner.—Mrs. William E. Wright, Utica, Minn.

Patterson-Waser.—N. Ivan Patterson of Dayton, Ohio, and Clara C. Waser of Manchester, Pa., in the Madison Avenue church, York, Pa., Oct. 21, 1950, by Bro. Jesse O. Jenkins, assisted by Bro. Don Snider of Elgin, Ill.—Jesse O. Jenkins, East Prospect, Pa.

Petry-Ramsey.—Marion D. Petry of New Paris, Ohio, and Frances M. Ramsey of Richmond, Ind., Oct. 7, 1950, by the undersigned, at his home.—Henry T. Barnhart, Dayton, Ohio.

Pigg-Bussard.—Warren D. Pigg of Terra Haute, Ind., and Lucille Bussard of Everett, Pa., Nov. 24, 1950, in the Everett church, by the undersigned.—Steward B. Kauffman, Everett, Pa.

Prilliman-Wingate.—John L. Prilliman and Peggy Ann Wingate, both of Roanoke, Va., Oct. 21, 1950, by the undersigned, at his home.—Ralph E. Shober, Roanoke, Va.

Rummel-Vickers.—Fred R. Rummel and Doris Angley Vickers, both of Hyattsville, Md., in the University Park church, Nov. 25, 1950, by the undersigned.—Lee A. Weaver, Hyattsville, Md.

Ruth-Koffel.—Merrill Godshall Ruth of Telford, Pa., and Gloria E. Koffel of Vernfield, Pa., Nov. 18, 1950, in the Ambler church, by the undersigned.—Glen E. Norris, Ambler, Pa.

Schneider-Thompson.—Andrew Schneider, Jr., of Piqua, Ohio, and Opal Thompson of Bradford, Ohio, Nov. 25, 1950, in the Oakland church parsonage, Ohio, by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Shipley-England.—Ralph C. Shipley of Johnstown, Pa., and Margaret Ann England of Everett, Pa., in the Everett church, Nov. 25, 1950, by the undersigned.—Stewart B. Kauffman, Everett, Pa.

Sizemore-Hillsomer.—Butler Sizemore of Creekville, Ky., and Norma Hillsomer of Brethren, Mich., Nov. 1, 1950, in Flat Creek, Ky., by the undersigned.—G. M. Sizemore, Creekville, Ky.

Tammel-Kyseth.—Donne Tammel and Marilyn Kyseth, in the Greenfield Lutheran church, by Rev. Brenna.—Alvin L. Kintner, Preston, Minn.

Taylor-Small.—Arthur Taylor and Esther Small, both of Dayton, Ohio, Nov. 23, 1950, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Tully-Peters.—Delain Tully and Lillian Peters, both of Goshen, Ind., July 1, 1950, in the chapel, Camp Alexander Mack, by the undersigned.—Robert W. Tully, Bloomington, Ind.

Wells-Hood.—Robert Wells and Wilda Hood, both of Keyser, W. Va., Nov. 23, 1950, in the bride's home, by the undersigned.—I. S. Long, Keyser, W. Va.

Werking-Smeltzer.—John N. Werking and Mabel J. Smeltzer, Nov. 22, 1950, in the Hollidaysburg church, by the undersigned.—Dan Haldeman, Hollidaysburg, Pa.

Wilson-Whetstone.—Donald Wilson of Utica, Minn., and Ruby Whetstone of Stockton, Minn., Nov. 4, 1950, in the Lewiston church, Minn., by the undersigned.—D. D. Harner, Lewiston, Minn.

Wolfe-Arthur.—John A. Wolfe of Richmond, Ind., and Jeannie E. Arthur of New Paris, Ohio, in the Prices Creek church, Oct. 8, 1950, by the undersigned, and Rev. Homer Achor of Richmond, Ind.—Henry T. Barnhart, Dayton, Ohio.

Obituaries

Nora Mae Sink

Nora Mae Sink, daughter of A. A. and Elizabeth Brechbill Bridge, was born Nov. 14, 1885, in Monticello, Ind., and died Nov. 18, 1950, at her home in Mexico, Ind.

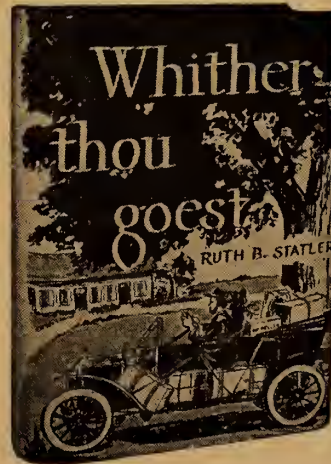
In 1911 she was united in marriage to Robert Sink. To this union four children were born, two of whom survive.

She and her husband came from the Rossville community to Mexico, Ind., where Bro. Sink is pastor of the church.

Sister Sink is survived by her husband; stepmother, Mrs. A. R. Bridge of North Manchester, Ind.; one daughter, Mrs. Ruth Gabbert of Indianapolis, Ind.; a son, Clarence D. Sink, pastor of the Waterloo church, Iowa; two brothers, Lloyd Bridge of Monticello and Harry Bridge of Royal Center, Ind.; two sisters, Mrs. Howard Andrews of Jackson, Mich., and Mrs. Grace Jasper of Ankenny, Iowa; two half-brothers, Roy Bridge of Martinsville, Ind., and Paul Butterbaugh of Kendallville, Ind.; and three grandchildren.

Funeral services were held in the Mexico church by Brethren Charles Oberlin and Harley Fisher. Burial was in the Maple Lawn cemetery, Flora, Ind.—Naomi Beard, Mexico, Ind.

Andes, Elizabeth Steiger, daughter of Jacob M. and Louisa Steiger Andes, was born July 14, 1881, near Ephrata, Pa., and died Oct. 18, 1950, at the home of her brother near Akron, Pa. She united with the Church of the Brethren in her early youth in the West Conestoga congregation. She willed all of her money to the church for the support of foreign mission work and for the benefit of caring for orphan children in the children's home at Neffsville, Pa. She is survived by one sister and three brothers. Funeral services were held in the Middle Creek church by Elder Milton S. Stoner of Lititz and Elder Noah W. Martin of the Spring Grove congregation, where the deceased had her present church membership. Interment was in the Middle Creek cemetery adjoining the church.—Lovena Andes Harley, Norris-town, Pa.



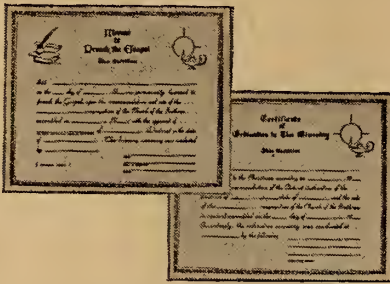
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Baughman, Samuel R., son of Samuel A. and Annie M. Baughman, was born Oct. 3, 1898, and died Oct. 30, 1950. He was a member of the Chambersburg church. He is survived by his mother and five sisters. Funeral services were held by his pastor, Wayne A. Nicarry of Chambersburg. Interment was in the Norland cemetery.—Frances O. Nicarry, Chambersburg, Pa.

Blume, Mary Susan, was born near Sidney, Ohio, Sept. 21, 1864, and died Nov. 29, 1950. Her husband preceded her in death. She is survived by three daughters, two grandchildren, two great-grandchildren and one great-great-grandchild. She united with the Church of the Brethren in Sidney, Ohio, about forty years ago. Funeral services were held in the Sidney church by the undersigned. Burial was in the Graceland cemetery.—C. C. Sollenberger, West Milton, Ohio.

Bond, Barbara Jean, daughter of Ralph and Virginia Bond of Willis, Va., was born Nov. 9, 1950, and died Nov. 11, 1950. Funeral services were held by Elder Rufus McDannel. Interment was in the Pleasant Hill cemetery.—Mrs. E. E. Hylton, Willis, Va.

Burke, John Carl, was born Aug. 21, 1863, at Hagerstown, Md., and died at a local hospital in Beatrice, Nebr., Nov. 23, 1950. He united with the Church of the Brethren in 1889. On Feb. 6, 1950, he and his wife celebrated sixty-one years of married life. He is survived by his wife, Ella, two sons, one daughter, ten grandchildren, five great-grandchildren and one brother. Funeral services were held at the Harmon mortuary by the undersigned. Burial was in the Evergreen Home cemetery.—Swigart F. Miller, Beatrice, Nebr.

Clark, Verda, daughter of Harry and Annmae Heffner, was born near Brant, Ohio, June 26, 1911, and died at the Grand-

view hospital in Dayton, Ohio, Oct. 27, 1950. She was married to Roger Clark in 1931 and three children were born to this union. She united with the West Charleston church when a girl and after her marriage she transferred to the Middle District congregation. She and her husband were chosen to the office of deacon about twelve years ago. She also served on many committees and boards of the church and was a teacher in the children's department for several years. Funeral services were held in the Middle District church by the writer, assisted by Bro. Robert Sherfy of New Carlisle, Ohio.—C. V. Coppock, Tipp City, Ohio.

Given, Ralph Ereskine, son of Frederick and Temperance Bemus Given, was born Oct. 25, 1905, and died in the Miami Valley hospital in Dayton, Ohio, Nov. 12, 1950. In 1928 he was married to Mary Shaffner. He is survived by his wife, one son and two daughters. Funeral services were held in the Sidney church by the undersigned. Burial was in the Graceland cemetery.—C. C. Sollenberger, West Milton, Ohio.

Hamsher, Joe, was born in Wabash County, Ind., March 31, 1872, and died Sept. 26, 1950. On Christmas Day, 1917, he was married to Mrs. Mary E. Scott, who survives. He was a member of the church. Funeral services were held by the undersigned, pastor of the local church.—Dwight Enberg, Parsons, Kansas.

Hawkins, Ella Yost, was born in Berkeley Springs, W. Va., May 3, 1903, and died in New Philadelphia, Ohio, Nov. 27, 1950. She is survived by her husband, Arthur, four sons, one daughter, her mother, five brothers, two sisters and nine grandchildren. She and her husband were received into the fellowship of the Church of the Brethren by baptism in 1949. Funeral services were held by her pastor. Burial was in the East Avenue cemetery.—A. H. Miller, New Philadelphia, Ohio.

Hill, S. B., died Nov. 26, 1950, at the age of sixty-five years. He was anointed

several weeks before. He was a member of the Church of the Brethren for many years. He is survived by his wife, one son, one daughter, two stepsons and three sisters. Funeral services were held by Bro. B. B. Ludwick. Interment was in the Knobley cemetery.—I. S. Long, Keyser, W. Va.

Johnson, Albert, was born at Sedan, Kansas, March 27, 1886, and died at the hospital in Tonasket, Wash., Nov. 19, 1950. He was married to Lilly May Davis of Alberta, Canada, on Dec. 4, 1918, and to this union were born three children, all of whom survive. He had been a member of the Church of the Brethren for about two years. Funeral services were held from the Ellisforde church by the pastor, assisted by Bro. Marion Stern of Grandview, Wash. Interment was in the near-by Mountain View Memorial cemetery.—M. G. Blickenstaff, Tonasket, Wash.

Johnson, Fremont, son of William and Elizabeth Johnson, was born April 23, 1875, and died at the home of his granddaughter in Troy, Ohio, Nov. 19, 1950. He was married to Rosetta Pottinger on June 27, 1893, and to this union were born one daughter and two sons. His wife preceded him in death. He served Christ through the Middle District church. He is survived by one son and one daughter. Funeral services were held in the Baptist church in Tipp City by his minister, the undersigned.—C. V. Coppock, Tipp City, Ohio.

Kagarise, Daniel S., son of Jacob R. and Elizabeth Callihan Kagarise, was born in New Enterprise, Pa., Aug. 3, 1871, and died Oct. 16, 1950, at the home of Mr. and Mrs. Simon Hann in Reservoir. He is survived by his wife, two sons, six grandchildren, two sisters and three brothers. He was a member of the Woodbury church. Funeral services were held in the Byers funeral home by Bro. D. I. Pepple, assisted by Bro. H. M. Snavelly. Interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Mack, Berdie, daughter of Carolyn and Henry Gildehaus, was born Sept. 28, 1874, in Covington, Ky., and died Nov. 25, 1950. She was the wife of the late Philip Mack, who preceded her in death. She is survived by three daughters, three sons, ten grandchildren and four great-grandchildren. She was a member of the Church of the Brethren. Funeral services were held by the undersigned in the funeral home.—R. C. Wenger, Cincinnati, Ohio.

McCleary, Franklin P., son of Franklin and Frances Beam McCleary, was born Nov. 25, 1875, and died Nov. 15, 1950. Early in life he became a member of the Church of the Brethren. He is survived by his wife, Mollie Weicht McCleary, four daughters, one son, ten grandchildren and one half brother. Funeral services were held by his pastor, Wayne A. Nicarry, of Chambersburg. Interment was in the Norland cemetery.—Frances O. Nicarry, Chambersburg, Pa.

Miller, Fred H., son of Harvey H. and Elizabeth Gingrich Miller, was born near Grantsville, Md., June 4, 1888, and died Sept. 16, 1950. He is survived by one son, two brothers and three sisters. Funeral services were held at the Winterberg funeral home by Bro. Richard Grumbling. Burial was in the Grantsville cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Mooberry, Robert William, was born at Dorchester, Nebr., July 16, 1877, and died at his home near Summerfield, Kansas, Nov. 25, 1950. He was married to Grace Tibbets on Feb. 3, 1904. His wife preceded him in death in 1905. He was married to Etta Barklow on Oct. 17, 1907. He had a son by his first wife, and a son and three daughters by his surviving companion. In 1927 he united with the Richland Center church. He is survived by two sons, three daughters, his wife and thirteen grandchildren. Memorial services were held in the Richland Center church by H. R. Stover of McLouth, Kansas, assisted by E. E. Jarboe, the pastor. Interment was in the Union cemetery near Beattie, Kansas.—H. R. Stover, McLouth, Kansas.

Church News

California

San Francisco Community.—Members of our church were well represented on the staff at Camp Peaceful Pines. Prior to our council meeting a food shower was held to replenish the shelves of our volunteer workers. They are Hazel Sarver of Elmdale, Mich., and Goldie Meyer of Elkhart Valley, Ind. A new weekday program of religious education was begun under the leadership of our parish workers. This period of study extends the instruction of the Sunday school and is correlated with courses in handicrafts. Our all-church school picnic was held Oct. 15 in Golden Gate Park. We have been enjoying an interesting and inspiring series of sermons on Men Who Made the Churches by our pastor, Bro. David Studebaker.—Barbara Alger, San Francisco, Calif.

District of Columbia

Washington.—Six new members were received by letter at the morning service on Oct. 1. Our fall love feast was held in the evening at two services. At our regular fall council the church year was changed to correspond with the Brotherhood year. Our Achievement Offering amounted to \$1,508.50, which was \$300 more than our quota. Our building plans are still going forward. The men's Bible class contributed \$200 to the Dundalk church in Maryland. Our elder, Bro. Jacob S. Hollinger, has been supplying the Frederick church, Md. He also conducted a ten-day series of evangelistic services at Buena Vista, Va. Our pastor, Bro. DeWitt L. Miller, was in preaching missions for a week at Westminster, Md., and a week at University Park, Md. During his absence on Oct. 8 Bro. Harold Bomberger, pastor of the Westminster church, preached for us in the morning; Bro. John A. Kneisly

brought the devotional message in the evening; Brother and Sister A. Stauffer Curry took charge of the adult forum and worship service on Oct. 15; Bro. Forest S. Eisenbise, Southwestern director for American Leprosy Missions, spoke to us on Oct. 22. Bro. George H. Tinsman was installed as assistant pastor by our elder on Oct. 24. Bro. Tinsman has taken over the youth program of the church, including preaching at the youth church service each Sunday. All of our five choirs are rehearsing regularly under the direction of Bro. Daniel W. Boyer, minister of music. An order for 425 hymnals has already been placed. During the Greater Washington preaching mission, held Oct. 29—Nov. 3, our church was a preaching center for the Southeastern and Southwestern central areas. Dr. Harvey D. Hoover of Gettysburg Seminary taught a Bible lesson each evening, which was followed by inspirational singing and a preaching service by the guest minister, Dr. John C. Reid of Pittsburgh, Pa. In spiritual preparation for these services, a twenty-four-hour prayer vigil was kept, individuals assuming responsibility for fifteen-minute intervals, starting Oct. 28 at 6 p.m. and continuing until 6 p.m., Oct. 29.—Mrs. Mary M. Hinshaw, Washington, D. C.

Idaho

Twin Falls.—Since our last report six persons have been received by letter. Brother and Sister I. D. Leatherman were here for revival meetings. We had our fall love feast at the close of our meetings. The junior guild plans to have a talent night with each person bringing a sample of food or handwork to be auctioned. We are enjoying Brother and Sister Andrew Holderreed, who plan to leave soon for India. Rosemary Holderreed of Africa is also with us. On Oct. 22 the women's council met and Mrs. Andrew and Rosemary Holderreed talked to us about China and Africa and showed interesting articles

from the two fields. Twenty-nine of our group attended the district meeting at Nampa. Sister Lloyd Nicholson and Sister Willis Neff were our delegates. Bro. Lewis Holderreed delivered the message while our pastor was at district meeting. Our pastor and his family are planning to attend the McPherson regional conference. Bro. Andrew Holderreed will carry on the work while they are gone. The ladies are sewing children's hospital gowns. The junior departments are making towel bags. Five letters have been granted since our last report.—Gertrude Kerlin Holloway, Filer, Idaho.

Illinois

Elgin.—A school of peace was held each Sunday evening during October with Brother and Sister Lorell Weiss as the directors. Brother and Sister Quincy Holsopple were in charge of the worship services during the school. Our quarterly council meeting was held on Oct. 24. At this time we decided to relicense Vernard Eller and Bob McFadden to the ministry. We co-operated in the union Thanksgiving services held at the Epworth Methodist church. The children's department of the Sunday school will hold its annual Christmas party on Dec. 16. A parent-teacher tea was held for the children's department. Our Homebuilders are sponsoring a series of weekly craft classes. On Dec. 6, at their annual Christmas party, the craft work which they have been doing was put on display.—Kay Dilling, Elgin, Ill.

Peoria.—On Sept. 1 Brother and Sister Neher began their pastoral work with us. We held a surprise food shower for them at the parsonage soon after their arrival. We are having a Bible study class each Thursday evening. Our council met with Bro. M. A. Whisler presiding, and church and Sunday-school officers were elected for the coming year. The ladies are doing relief sewing, quilting and making soap. Work on our new church is progressing nicely and Dec. 3 is the date set for the cornerstone laying. Bro. Charles Zunkel will be present for the occasion.—Mrs. Robert Knobloch, Peoria, Ill.

Walnut Grove.—The church met in quarterly council on Nov. 4, with Elder D. A. Ridgely presiding. We decided to have a 100% Messenger club for 1951. Our Sunday school has been well attended. Bro. Dolar C. Ritchey conducted a two weeks' series of meetings, which were well attended and inspired us to better living. Our women's work group has cleaned and redecorated the parsonage after it had been vacant for some time and made some comforters for relief. Bro. Glenn Stauffer and his family moved into the parsonage. We are happy to have Bro. Stauffer as our pastor.—Maranda Ridgely, Parkersburg, Ill.

Indiana

English Prairie.—On Sept. 1 Bro. Hirt resumed the pastorate here. Our harvest meeting was held recently. Revival meetings were held Oct. 16-29, with Bro. Coppock of New Mexico as the evangelist. There were two gains for the kingdom. Our communion was held on the evening of Oct. 30. Our regular fall council was held on the evening of Nov. 9. Services are held regularly each Sunday morning and evening. The Gideons presented a program one evening. The ladies aid meets monthly to quilt.—Wilma Bontrager, Howe, Ind.

Pipe Creek.—We reorganized our Sunday school in September. Ada Hessong and Clifford Graft represented our church at the district meeting. Brother and Sister R. C. Wenger were with us one week in September in an evangelistic service, and three persons were added to our number by baptism. Bro. Harvey L. Hartsough, our district fieldman, with his wife, was with us in our Sunday morning service on Oct. 8 and delivered the message. We have set Nov. 19 for our all-day Thanksgiving service with dinner at the church; Bro. Hamer of Manchester College will be the speaker. Our attendance and of-

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ELGIN, ILLINOIS

ferings have been on the increase during the past year and we look forward with renewed hope for a better year ahead.—Mrs. T. A. Hopper, Walton, Ind.

West Eel River.—Our church met in regular council on Sept. 8 and elected officers for the coming year. Bro. Howard Kreider was elected elder and Mrs. Marshall Beigh Messenger agent. Sister Goldie Killion will be with us in a series of meetings Nov. 15-26. Our love feast will be held Nov. 27. Bro. Leonard Custer is our pastor for the coming year. We are having good attendance at both morning and evening services. Our aid society is doing relief sewing. We are having a Thanksgiving fellowship supper on Nov. 23.—Mrs. Marshall Beigh, North Manchester, Ind.

Iowa

Cedar Rapids.—Bro. John Heckman of Illinois, Brother and Sister Parris of Iowa and Africa, Bro. Bhagat, a native minister and teacher of India, and Bro. Paul Harworth of Bethany were recent guest speakers. Brother and Sister Wieand brought us an interesting report from Toronto, Canada, where they attended the World Convention of Christian Education. Several young people and four adults attended camp at Pine Lake. We had a fine delegation at the district meeting, which was held at Dallas Center. Richard Heefner and Louis Ronk and their wives were installed as deacons and Brother and Sister Earl Sandstrom were elected to the office of deacon. Several of the church women tied comforters for relief. During the year twenty-one persons were baptized and eight received by letter.—Violet M. Snyder, Cedar Rapids, Iowa.

Prairie City.—Our church met in regular council on Oct. 5 and Sunday-school and church officers were elected for the coming year. Bro. Charles D. Bonsack of Elgin, Ill., was with us in a series of evangelistic meetings Oct. 8-16. Our fall love feast was held Oct. 19. Our DP family, who came to us last spring, has become a part of our community. Our women's work has been doing relief sewing. The men's work has harvested the crop on our church farm. The district young people's retreat was held here Oct. 7 and 8. Bro. Charles W. Lunkley and his family left for the Africa mission field the latter part of September, after serving the local church for the past three years. Our new pastor, Bro. Elvin D. Frantz, and his family of Arriba, Colo., came to our congregation the first of September.—Mrs. Gail Timmons, Prairie City, Iowa.

South Waterloo.—The district conference met in our church with Bro. Rufus Bowman as the main speaker. Family night is being held every quarter with different Sunday-school classes presenting the program and serving light refreshments at the social hour following. Rally day was held Oct. 1 with Bro. Jesse Ziegler as the guest speaker. Other ministers present were Bro. Bhagat, Bro. Peters and Bro. Ray Zook. On Oct. 1 N. S. Brown, who served five years as custodian, retired and was replaced by Saylor Miller. Oct. 29 was McPherson College day with Bro. D. W. Bittering, president of the college, and a ladies' quartet presenting the program. The offering for the college was \$932.72. Our harvest home-coming day was observed on Nov. 19. The men's work group have been helpful on many occasions to needy people in the community. Twenty-four towel kits were prepared by the women for overseas relief. The CROP and men's work drive started Nov. 19 and continued for one week.—Mrs. R. C. Hollis, Waterloo, Iowa.

Kansas

Granada.—Our church recently completed two weeks of evangelistic meetings with Bro. J. H. Melton as the evangelist. As a result of these meetings, twenty-five persons were baptized and several persons decided to have family devotions in their homes. We are now having both Sunday

morning and evening services. Previously we had been meeting only in the evening. Bro. Melton came to us from the staff of the Sword of the Lord. Our love feast was held Oct. 25 with thirty-nine communicants. Approximately half of this group took part for the first time. Our midweek prayer meeting and Bible study continues to be well attended. Beginning Nov. 20 our pastor, Bro. Robert Nance, will hold two weeks of evangelistic meetings in the Verdigris church.—Mrs. Robert Nance, Wetmore, Kansas.

Mont Ida.—Since our last report, our women's work group made four comforters and collected, sorted and mended several large boxes of used clothing for European relief. Bro. Francis Shenefelt of McCune conducted a two weeks' series of revival meeting. Our love feast was held on Oct. 16, at the close of the meetings. We met in our regular council for the purpose of electing officers for the coming year. Bro. Ralph Loshbaugh was retained as elder and Mrs. Omer Vanscoyoc as Messenger agent and correspondent. As our district conference was held in the Scott Valley Community church, the members of our church were able to attend most of the meetings. Mrs. Omer Vanscoyoc and Allen Ball were our delegates. We were happy for the opportunity of attending the revival meetings held in the Scott Valley church by Bro. Edward Duncan. Our young people are preparing a pageant for a Christmas program.—Mrs. Omer Vanscoyoc, Welda, Kansas.

Maryland

Broadfording.—Dr. Raymond Schmidt, a temperance worker, was with us on Oct. 1. In the evening Bro. Carl Myers, assistant pastor of the Hagerstown church, told us of conditions in Europe. Oct. 8 was pulpit exchange Sunday for Middle Maryland. Bro. Samuel Mellott of the Pleasant Ridge church was our speaker. Our love feast was held on Nov. 11. Visiting Brethren present were William Roop, John Roop and Francis Litton. Elder William Roop and Bro. John Roop brought the mes-

sages in the afternoon before the love feast. Elder William Roop was with us at the morning service on Nov. 12. We lifted an offering at both Sunday school and church for Bro. Ira Petre and his family toward the purchase of a jeep for the African mission field. Our series of meetings will not be held until March. Several of our people attended the district meeting at the Welsh Run church, Pa.—Harry C. Myers, Maugansville, Md.

Frostburg.—Since our last report, six persons have been added to our church, three by baptism and three by letter. Our pastor held a meeting in the Mt. Carmel church, the South Fork congregation. During his absence Bro. Connell Chaney and Mrs. O. F. Bowman filled the pulpit. Our love feast on Oct. 1 was well attended. The ladies recently donated twenty-five dollars toward the building fund. They have also been sewing for relief and collecting used fat to send to New Windsor. The junior CBYF meets regularly each Sunday evening and is studying the mission book, *Far Round the World*. The Progressive Pals, the young married group, recently held a social and are planning to purchase new hymnals when they are available.—Mrs. O. F. Bowman, Frostburg, Md.

Westernport.—Elder Premchand G. Bhagat of India was with us recently. He brought us a message and showed pictures on the work in India. Our women's work presented a temperance program with Bro. Vernon Beckman of Wiley Ford, W. Va., as the guest speaker. They also sponsored a home dedication, when the new home of Mr. and Mrs. Arthur Hartman and their family was dedicated. Our pastor held a two weeks' revival at the Sunnyside church in New Creek, W. Va. Our annual love feast was held Oct. 1 with a record attendance. The district women's work met on Oct. 7 in the Maple Grove church. Our district president, Mrs. Earl Mitchell, was with us and brought us an interesting message. Several of our women attended. The district youth round table was held

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ELGIN, ILLINOIS

Oct. 9 in the Fairview church. On Oct. 28 our district meeting was held in the Oak Grove church with our pastor as moderator. Bro. Ross Speicher was elected as a member of the Standing Committee. He was also elected as moderator for our district meeting next year with Bro. Richard Grumbling as assistant.—Mrs. Thelma Dettra, Westernport, Md.

Missouri

Carthage.—At one of our regular church services a consecration service was held for two small children, after which their mother was received into the church by baptism. In the afternoon our quarterly council meeting was held with our elder, Bro. Glenn Trowbridge, presiding; officers were elected for the coming year. Following the business session an anointing service was held. A young people's rally was held at the church on Oct. 1. The program, with the theme, Christ Bids Youth Follow, was presented in the afternoon. Work to complete the church basement is in progress. On the evening of Oct. 21 our church was favored by having with us as guest speaker, Miss Hatsuko Kanazawa, a Japanese student at McPherson College. Our fall love feast was held Nov. 19.—Mary Harvey, Jasper, Mo.

North Dakota

Cando-Zion.—Our pastor, Bro. Zook, and his family have left our congregation after serving us for three years. Bro. Zook is attending school at McPherson. Our new pastor, Bro. E. C. Duncan of Barnum, Minn., and his family arrived to take up the work here. The family is occupying a rented house until the parsonage, which was recently moved in from the country church at Zion, is completed. One of our young ladies, Charlotte Hillestad, was baptized this summer. She has been blind from birth and is a student at the state school at Bathgate. She contributed much to our ministry of music this past summer by serving as pianist at various services and by rendering special solos. Our fall council was held and officers were elected. Bro. Ray Harris of Minot was re-elected elder with Bro. Duncan assistant. The office of Messenger agent and correspondent was divided. Mrs. Vetrus Hillestad was retained as agent and the undersigned elected as correspondent. Two of our older members, Brethren S. W. Burkhart and Elmer Cartwright, have died.—Mrs. Owen Stong, Cando, N. Dak.

Ohio

Brookville.—Revival meetings were held by Bro. Galen T. Lehman of North Manchester, Ind. Our love feast was held on Oct. 15 with Bro. Oliver Dearing presiding. Bro. J. W. Fidler's daughter, Mrs. Homer Wilson, of Ethiopia, spoke at the Homebuilders meeting of her experiences as a missionary and teacher and showed many interesting articles made by the people of Ethiopia. We are happy to have Brother and Sister Wilson with us since their return to America. Several of our Sunday-school workers are attending the leadership training school in Dayton for six Monday evenings. On the evening of Oct. 29 Ray Dull showed pictures of his summer in Europe in volunteer service work. Some of our church family attended a special afternoon service in Dayton on Oct. 31. Dr. E. Stanley Jones, missionary to India and author of many books, was the speaker. The World Community Day union service was held Nov. 3 at the Methodist church with Brother and Sister Homer Wilson as the speakers. Our home-coming, which celebrated our fortieth anniversary, was held on Nov. 19; Kenneth Long of Union City was the speaker in the morning. Bro. Ora Huston of Elgin delivered the message on the morning of Nov. 12. Our pastor, Bro. James H. Beahm, has been holding revival meetings near Goshen, Ind., for two weeks.—Mrs. W. Russell Miller, Brookville, Ohio.

Harris Creek.—During the last week of October Bro. Harold Miller of near Goshen, Ind., held a week's revival for us. Four young girls were baptized. Our love feast was held the first Sunday of October. Bro. Moyne Landis was re-elected as our elder. The ladies of the Painter Creek church presented the temperance play, A Leadin', on Nov. 5. On Nov. 19 the mission committee presented a program for the public. One of our girls gave her peace declamation on Nov. 5 and later entered a contest in Bradford. Our pastor, Bro. Helstern, conducted a weekly Bible study class each Wednesday evening for the past eight months.—Mrs. Galen Detrick, Bradford, Ohio.

Pleasant Valley.—Since our last report, six new members have been added by baptism. On Sunday evening a group of ladies from Painter Creek presented a temperance play in our church. At our regular council meeting officers were elected for the coming year. Some remodeling was done on the church. At the morning service on Oct. 1 we had a

mortgage-burning ceremony for the parsonage and church farm. Our communion service was held in the evening of the same day. The annual Hymns of All Churches program will be held Nov. 19. Much interest is being shown in the community youth crusade for Christ Sunday evening meetings. The Dixie Four quartet presented a program of music in our church recently. Bro. Kenneth Long will hold our revival meetings, beginning Nov. 26. One Sunday our guest speaker was Richard Speicher, student minister from Bethany. We are happy to report a marked increase over last year in both Sunday-school and church attendance.—Mrs. Ruth Oswalt, Union City, Indiana.

Salem.—One person was received by letter recently and one was baptized. Our aid has done much relief sewing the past year. Our pastor, his wife and others attended the regional conference at North Manchester Oct. 16-19. On Oct. 15 Layman's Sunday was observed, when the services were in charge of the men. Work and Objectives, Home Missions and World Government were the subjects treated. On Oct. 29 a group of our members had services with the members of the Greenville Home. We expect Bro. John Long to assist us in an evangelistic meeting beginning Jan. 8. Bro. John Weaver conducted our love feast service on Nov. 11 and the next morning the children were addressed by Sisters Harriett and Minnie Bright. A consecration service was held for towel kits made up by the children and others for relief in Europe. Don Barnes and Dan Brumbaugh will begin a year of volunteer service soon. The church, through its Sunday school, is organizing to begin its fellowship evangelism during the week of Dec. 3.—Katie Flory, Union, Ohio.

Stonelick.—Through the united efforts of Brother Will and Sister Lucy Carr and the community, a library has been made possible for our Sunday school. The aid had their regular all-day meeting on Nov. 8 and sewed carpet rags for rugs. Our love feast was held Nov. 4, with Elder Blough presiding, assisted by Brethren Shank, Blocher and Garst. On Nov. 5 the Sunday-school hour was followed by a sermon by Bro. Blough. A fellowship dinner was served at noon. We appreciate the visit of guest members.—Anna Lesh, Goshen, Ohio.

Pennsylvania

Conewago.—Bro. Conway Bennett preached our harvest-home sermon. Our council meeting was held at the Bachmanville house with our elder, Norman Patrick, presiding. Three certificates were granted. Brethren Luke Brandt and Daniel Kettering were our delegates to district meeting. We had a prayer vigil on Wednesday before our evangelistic services. Bro. Earl Brubaker conducted our evangelistic services and, as a result, twenty-two persons were baptized and one was received on former baptism. Bro. John Ebersole preached a temperance sermon at the Conewago house on the evening of Oct. 8. Our love feast was held at the Bachmanville house Oct. 14 and 15. Brethren Lester Bucher, Christ Gibbel and Willis Stehman were with us. Bro. Bucher officiated at the evening service. Eight of our women attended the women's work meeting held at the Hanoverdale house. Sister Martha Martin conducted a Bible institute at the Conewago church on Oct. 22. Bro. Henry Becker preached our Thanksgiving service.—Bertha M. Shissler, Elizabethtown, Pa.

Fredericksburg.—Bro. Robert Young, president of the men's work of Eastern Pennsylvania, delivered a message on peace. Missionary Clara Harper presented a very heart-searching talk regarding the great enterprise of missions. Dr. B. E. Ewing, superintendent of the Pennsylvania Temperance League, gave us much to think about on the temperance issue. Ira Gibbel, who has served a number of years in European relief work, preached

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for us recently and gave an illustrated talk of his work in Europe. He is now a student at Bethany. We extended an invitation for the district Sunday-school and mission meeting of Eastern Pennsylvania for 1951. We decided to organize a local men's work group. Bro. Robert Hess delivered a temperance talk. At our harvest-home service Bro. Ralph Frye was the guest speaker. The Fairland Brethren in Christ mixed chorus presented a music program on the evening of Oct. 1. The Meyer church, built in 1884, was remodeled this summer and then rededicated on Oct. 15. Elder H. F. King brought the message on The Master Builder and His Church. Bro. Carl W. Zeigler spoke on the theme, The House of the Lord. The evening service consisted of singing by groups from Lebanon, Lancaster, Dauphin, Berks and Schuylkill Counties.—Grace E. Meyer, Ono, Pa.

Virginia

Hollins Road.—Our fall revival was held the first two weeks in October with Bro. John Graham of Buena Vista, Va., as the visiting evangelist. Eight new members were received into our fellowship by baptism and five by letter. We had good attendance and our evangelist brought very inspiring messages each evening. Our communion service was held on the evening of Oct. 22. Our pastor Bro. A. Joseph Caricofe, has just returned from assisting the Pleasant View church of Hagerstown, Md., in a two weeks' revival. A short time ago we raised \$105 in a special mission fund to be used for erecting a new roof on one of our mission churches in India. As a congregation, together with other Brethren throughout the country, we were deeply grieved by the tragic death of Bro. I. N. H. Beahm, who spoke to us only a short time ago. Our choir, having recently been reorganized under the direction of Bro. Fred Jordan, is now working on a special Christmas program.—Joe Ann Jordan, Roanoke, Va.

Newport News.—Our fall revival was conducted Sept. 10-17 by Bro. Ralph White of Roanoke. One person was received by baptism. During this church year fifty-nine persons have united with the church, fifty by baptism and nine by letter. Our pastor, Bro. W. L. Blackwell, and his wife represented us at district conference and our pastor and Mrs. Mary Rusmiselle represented us at regional conference. Bro. O. R. Hersch, his wife and Bro. Garrett Rusmiselle filled the pulpit in our pastor's absence. Our regular council was held Sept. 18 with Elder C. M. Key in charge; officers and teachers were elected. Our love feast was held Oct. 1 with the largest attendance we have ever had. Our midweek Bible study is well attended and we are studying the book of Mark. Ernest Sheets, Billy Nelson and Alex Hook are studying to be ministers at Bethany Seminary in Chicago and Bro. Garrett Rusmiselle at

Bridgewater College. The women's work has an average attendance of thirty. They paid \$200 on the building fund, gave \$25 for relief and purchased a sewing machine to be used for sewing relief garments. The men's work was recognized by the council in September. Mr. and Mrs. Daniel Knoll and Mr. and Mrs. Chuck May attended the round-table discussion on family life at Bridgewater.—Mrs. James Warlitzer, Newport News, Va.

Pleasant Valley.—We met in our regular quarterly council with Bro. Everett Reed as moderator. The annual visit was held at this time by Bro. Willie Dulany. Sister Livia Dulany was named chairman of the Messenger committee. Other church officers and committees were also chosen. We decided to hold our love feast on Oct. 16. Bro. Owen Horton of Pulaski was invited to conduct the service. The church voted to ask the board of ministry and missions to install Bro. Donald Clay into the full ministry. Bro. Reynold Simmons of the Topeco congregation conducted our evangelistic services. Four persons were added to the church as a result. Four others have also been added since our last report.—Mrs. Ray L. Mitchell, Floyd, Va.

Red Hill.—The ladies' aid prepared 200 lunch boxes for the Elbeetian Club, which was used to buy an electric stove for the basement kitchen. Under the direction of Bro. J. S. Showalter, Mrs. N. C. Boone, pianist, and Mrs. O. W. Boone, director, a pantomime of the three hymns, Nearer My God to Thee, Sweet Hour of Prayer and God Be With You Till We Meet Again, was presented by eight girls of the young people's class. The ladies' aid sent fifteen friendship packages to New Windsor. The next project will be to furnish the church kitchen with towels, dishrags, soap and soap powders.—Mrs. W. J. Cornelissen, Boones Mill, Va.

Roanoke, Central.—During the past year our church celebrated its twenty-fifth anniversary, paid off the church debt, sponsored four DP families, sent Hazel Peters for Brethren Service work in Europe and received forty-two new members into the church. We began the new church year by observing World Wide Communion Sunday. For the fall and

winter months our Sunday evening services begin with a vesper service. Following that, a simple meal is served, after which a period of activity, consisting of singing and an occasional picture, is held. Three of our DP families are attending our church services. John Protasenia of Ukraine is serving as custodian for the church. Recently Mr. Philip E. Trout was secured as our director of music. Bro. Merlin E. Garber is our pastor. Bro. Roy D. Boaz is serving us again as elder. The men's work group, under the leadership of Walter Long, is getting the new hymnals for the church. Our women's service society has given \$892.32 for missions during 1950.—Mrs. Pernie H. Faw, Roanoke, Va.

Valley Pike.—The work of our church has moved forward during the past summer. We were very happy to have Bro. P. G. Bhagat of India speak to us on the progress of Christian living in his homeland. Bro. Minor M. Myers and his wife took up the pastorate of our church. Installation services were conducted by Elder J. W. Hess of Harrisonburg the first Sunday of September. We began our church year on the first Sunday of October. Officers and teachers of the Sunday school were installed at this time. Our men's and women's work groups meet regularly on the first Thursday night of each month. The women's group has been sewing for relief and canning food. Our love feast was held on Oct. 21. Home-coming day was observed on Oct. 22. The message for this occasion was brought by Pastor Myers. The dedicatory services of the new parsonage were held in the afternoon.—Luther B. Kohnne, Maurertown, Va.

West Virginia

Old Furnace.—Bro. Wilmer A. Petry of Akron, Ohio, was with us Oct. 2-15 for revival meetings. Quite helpful to our revival was the prayer group and visitation on the part of the laymen who distributed cards of the meeting subjects and gave a personal invitation to attend. On Oct. 8 we had an all-day service with a fellowship meal at the church and dedication services for our new pews, pulpit, interior decoration, bookcase and carpet. Sister Petry and part of their family were with us for the last week end of the meeting. As a result of the meeting, thirteen persons were baptized, two rededicated and one is awaiting the rite. Our love feast was held Oct. 21 with the largest attendance we have ever had. Vernon Beckman, pastor of the Wiley Ford church, preached the examination sermon and Bro. J. C. Beahm, father-in-law of our pastor, presided at our love feast. The men of the church sponsored a Lord's acre project. Our choir is placing an order for new hymnals to be used for special numbers. Our pastor, Jesse W. Whitacre, and his wife will be in a revival at Wakarusa, Ind., Oct. 30—Nov. 12. Elder James Whitacre and his wife celebrated their fiftieth wedding anniversary on Oct. 29 with open house. The ladies' aid presented a short program of music, poems and a brief talk by the pastor. Short talks were also given by Elder James Whitacre and his brother, Elder A. J. Whitacre.—Mrs. Ruth Whitacre, Keyser, W. Va.

Of special interest to pastors . . .

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Brethren Publishing House, Elgin, Illinois

Church of the Brethren
Gospel

MESSENGER

JANUARY 20, 1951



H. Armstrong Roberts

Looking Forward to Youth Week, January 27 to February 4

"Thy Kingdom Come"

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 20, 1951

Volume 100 Number 3

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The Parish Ministry

I have been profoundly interested and not a little benefited by the articles on the parish ministry which appeared in the Gospel Messenger from week to week. I usually read that article ahead of all the rest.

Of course, it is only natural that I would be interested in what my brethren in the ministry have to relate concerning how the Lord has used them in carrying forward his work, since I am trying to do the same thing.

I came to the ministry by way of the deacon's office, in which I had served for two and a half years, as a sort of an apprentice. Now when I look back across almost fifty years of service in the ministry, I can hardly remember the time that I did not aspire to the ministry, but the less one made mention of such aspirations in those days the more likely he was to achieve his goal.

According to my bringing up I was prejudiced against higher education, but experience caused me to change my mind. So I had to take a few years, after I was well past the quarter century mark, to qualify more fully for the task that I was convinced the Lord had called me to do. My ministerial career has by no means been an illustrious one, for while much of my time was spent serving in the free ministry, working day by day on the farm for a living, most of my work, both pastoral and evangelistic, has been among the mountain folk of our district. And it still is, even though I am well past seventy. But I am indeed thankful that the Lord has a place in which I can be used of him, among a people that seem to appreciate my efforts. If I had another chance to choose, many things would be done differently, but I think I would choose the parish ministry again. — W. H. Zigler, Churchville, Va.

"Building for Worship"

It surely gave me a sick feeling to read on page twenty of our last Gospel Messenger (Dec. 2) that the American Christian church has produced more than its rightful share of ugly churches.

When our forefathers came to America, they built God-inspired church buildings because they believed "beauty is vain." People, not

all, thank God, but some, believe the church building must have a fancy chancel, etc., to cause people to worship. The churches our forefathers built certainly did not have this, yet nothing could ever convince me their worship was not sincere because I believe that they did not need fancy church buildings to cause them to worship any more than we need them today.

Missionaries tell us that this is no time to make our churches fancy, put in organs, etc. God help us to listen to them and realize this is true. Could it be right to spend money for fancy church buildings when others must sit on the ground to worship God?

I enjoy the Readers Write column inside the cover of our Messenger. I believe this column creates more interest than you realize; I believe it gets people to search the Scriptures to see whether certain things are so. What better thing could people do in these troubled days than study God's Word? — Esther Hertzler, Reinholds, Pa.

The author of the article, Building for Worship, comments as follows:

If you will reread the article, I believe that you will find that I say, as you do, that simplicity is essential. I believe you will find that I do not recommend anywhere that we build fancy or elaborate church buildings, but rather recommend simple, harmonious and worshipful buildings which will correspond to our simple, peaceful and harmonious lives.

Your implication that beauty is vain is the point at which I cannot follow you. As I stated, "God is the Creator of a most beautiful, well-ordered and harmonious universe." It would be impossible, therefore, for me to believe that beauty is vain. It would not be difficult for me to say that true simplicity is beautiful. In fact, my article clearly states, "Simplicity or the simple life is not a synonym for ugliness or crudity. It may in reality be an expression of the true beauty and harmony of life. It is, therefore, possible to express the spirit of God through the beauty of simple and harmonious church architecture just as it is possible to express the spirit of God through simple, peaceful and harmonious living."—Forrest U. Groff.

Youth today do not take the church for granted; they appraise it critically, insisting that it meet their deepest needs

Clyde E. Weaver
Bethany Biblical Seminary
Chicago, Illinois



Youth Look at the Church

THE young, maturing Christian today is faced with many seemingly valid alternatives. Each is seeking for his allegiance. At the danger of oversimplifying, we need to point these out. Secularism bids us join the band of practical realists. Materialism tempts us with the efficacy of "the fruits of labor"—taking advantage, perhaps, of our "free enterprise" conditioning. Humanism tells us that man is supreme and embodies all the potential of creative living. Christianity goes a little farther and says that there is a purpose in life and that it can be found only in and through a power beyond man—God in Christ. Youth may not recognize these competing philosophies but that does not condone our overlooking them. That they are making subtle inroads on the maturing young mind is increasingly obvious to the intelligent observer.

This brings us quickly to the church and its influence on the modern mind. Does the church

have sufficient and significant avenues for the greatest expression of human creativity or is it merely a *status quo* organization that is failing to capture the modern mind? As typical so-called realists we ask if this philosophy of Jesus, which we hear so much about, is really practical in our contemporary society? Has the church, as his organization, raised more questions than it has answered; produced more quarrels and divisions than creative personalities? The church, therefore, must be an organization that not only feeds the laity—if only that would be done—but must continually be conscious of the needs and aspirations of its youth. The future of the church will depend on its ability to do this.

Among many others, I am planning to give my life to serving the church. We think of it not so much as an obligation but as a great privilege. At times we are not too enthusiastic as to what it is; we are thankful for

that, but primarily we are interested in what it can become. If the church is to capture the respect, support and leadership of its youth, it must revitalize itself in four general areas.

It must establish and maintain a greater degree of integrity. The warning of the Scriptures, "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body," may well be heeded here. Where was the voice of the church when "our inhumanity to man" reached its apex in the dropping of the atom bomb? A government measure such as the taxing of church property would have smothered Washington so sufficiently with ecclesiastical verbiage that our senators would have wired back, "What must I do to be saved?" Thank God for a few sensitive souls and churches who could not find peace until they protested against the atrocities of Hiroshima and Nagasaki.

"Choose ye this day whom ye will serve" should not only be above every church door but branded in the mind of every churchman. It is precisely at this point that the age-old problem of war must be discussed. We have long left this subject at the bottom of our sermon barrels. It is so pertinent that its ugly hand slaps youth in the face from all parts of the world. We must face it. Our integrity depends on it.

During the last war we saw the peacemaker playing various active roles. We unthinkingly tapped our feet to Praise the Lord and Pass the Ammunition and read books with the dramatic title of God on the Battlewagon. All this with only an occasional report of spiritual indigestion.

Some of our theologians offer us little help as we grapple with this problem. Reinhold

Neibuhr insists that many of the ethical implications of the Sermon on the Mount are for the "world to come." Men, he says, are not angels, they are men. Then there are those who tell us that Jesus believed in using force (forgetting, usually, that there is a moral and immoral use of force) and that it is not only ethical to "take up the sword" but demanded of a true Christian. Both of these schools of thought would participate only in "just wars." In so terming them, they seem to forget the many ramifications that are involved in such an ambiguous and impossible term—especially in the atomic era.

If the church is to maintain its integrity, it must reject both these views. If we believe the Sermon on the Mount is not our standard of ethics, upon what foundation does the church stand? To say that it is the cor-

nerstone of our faith while at the same time saying that we cannot take all of it seriously only presents a confusing and paradoxical theology. If one believes that the ethical principles of Jesus are not attainable in their entirety in this world, that is one thing but to put Jesus in a uniform and thrust a bayonet in his hand is another. To say that we can bayonet a human being and at the same time love him is not only impossible but "moral nihilism." If the church thinks that it is "winning friends and influencing people" by jumping on the battlewagon in time of crises it is deceiving itself. The church, like the individual, is judged by the intensity of its belief as well as by the belief itself. We need to develop a long-range view of life and the world. If we are scoffed today, we must take it

Continued on page 9

EDITORIAL

A Mighty Fortress

THE newspapers seem to have more than their usual amount of unpleasant reading these days. We wish the headlines were different, we do not trust completely the reports we see there, and yet we cannot, in good conscience, ignore the trend of events. We are rightfully concerned. We are often at the point of being alarmed at what is happening.

Caught in the midst of events that threaten our security, it is easy for us to become frightened, to feel afraid, to become suspicious and perhaps cynical. In moments like these even Christians can forget the assurances of a psalm that tells us that God is our refuge and strength or the conviction of that great Christian hymn, A Mighty Fortress Is Our God.

Yet that assurance, that God is a very present help in time of trouble, is our faith. It is the source of our courage. We face uncertainties, perhaps danger, perhaps even disaster. But in any event we have God as our guide; in him we can find our security.

The Christian should be steadfast and strong because he puts his trust in God. He will pray for peace and he will work for peace because he believes that such is God's will for his children. But even when peace is shattered, the Christian need not be afraid. For he trusts in a God who says, "Not by might, nor by power, but by my Spirit."

Here then is the message we need for today. If we believe it, our chief concern will be not whether we have enough planes, enough bombs, enough men and enough time to arm them, but whether we have the power of God's Spirit. Can we mobilize our moral and spiritual resources so that we resist evil with the Christian weapons of justice and mercy and love?

What Is Your Witness?

IN LITTLE things as well as in great moments of testing we give our Christian witness. Not only when a challenge confronts us to stand up and be counted, not only when a leader cries out, "Choose you this day whom you will serve"—but also in day-by-day occurrences that pass so quietly we take them for granted do we make our testimony for Christ and his way.

Think, for example, of the Brethren elder, now advanced in years, who named his farm Good Will Farm. A minor item, of course, whether your farm has a name at all; but in this case it carries a Christian witness, perhaps an unconscious testimony to what this farmer preacher has long believed in and practiced—goodwill. Yet the witness is there, on his stationery, in his references to his farm, in the eyes of strangers who easily forget the meaning of goodwill.

But that kind of unspoken testimony is what counts. Your real witness shows up in the names you give your children, the flourish with which you parade your talents, the little deeds of thoughtfulness you find time for, the thoroughness with which you finish a job or the carelessness that reveals an untidy mind.

The egotist gives himself away in the personal letters he writes; the conceited person dangles his degree before you; the brother who thinks he makes a fine appearance tarries too long before a mirror. How much better to surprise a humble Christian in the act of showing the “grace of unconscious goodness,” as Percy Hayward once called it.

What is your witness? Forget the time you made a bold stand for the right and imagined you were Martin Luther in the act of changing the course of history. Try to remember how the man next door or across the road must think of you when he catches you off guard and your temper almost gets out of hand. What is your witness then? Perhaps you see yourself as a poor stumbling child of God who frequently strays from the steps of the Master. But even your failures, if they bring you back to his humble way, may witness for him. If you keep looking to Jesus, your neighbors will eventually see where your steps are leading. Let that be your witness.

Sharing in the Sermon

BY SHARING in the sermon we do not mean the help you might give the preacher in his preparation. That is a matter he has already studied carefully and concerning which he can get expert advice from books and teachers. Of course, every patient churchgoer has seen many occasions when he could have shortened the sermon to advantage. And each one of us listeners has a preference as to the kind of sermons we like—Biblical, topical, meditative, analytical, emotional or practical. Also as to texts and topics we will differ in our interests and needs.

The success of a sermon, however, does not depend entirely upon the skill with which it is constructed or the power with which it is delivered. You have heard a young speaker blunder through ten minutes in which he broke all the

No man appeareth safely away from home
but he that loveth gladly to abide at home.
No man speaketh safely but he that is glad
to hold his peace.

No man is safe above but he that will gladly
be beneath.

No man commandeth safely but he that hath
learned to obey.

No man rejoiceth safely but he that hath
the witness of a good conscience.

—Imitation of Christ.

rules of homiletics; yet his message touched your heart and you were helped. And you have listened to many masterful sermons that incited your applause but still left you cold.

The success of a sermon depends more than we like to admit on the way we listen to it. Our own attitudes help to create an atmosphere that is either hostile or friendly to the spoken message. Sometimes we bring all the collected animosities of the week with us and sit stolidly facing the pulpit, looking as if we dared the minister to interest or move us. Unless he is a high-powered exhibitionist, he fails to shake us out of our hostility. More often we are simply apathetic and listless—we worked or played too hard last week or slept too little and we show it. Pity the poor servant of the Lord who has to keep us awake when we finally quiet our nerves in a worship service.

How much richer our worship services would be if we felt just as much responsibility as does the preacher to see that we come face to face with our God. Suppose we left our frustrations and nerves at the back door and began the service with an air of expectancy—waiting to hear God speak to us. And should we not pray as the pastor speaks—for him, that God would speak through him; for the church, that God would bless it and use it; for our neighbors, that we might all serve and work together; and for ourselves that our ears and eyes will be open and our hearts yielded to the God in whose house we have come?

You can share in the sermon by giving every word your exacting attention, critical of what seems not sound to you, appreciative of what registers with you, ready to accept new as well as old ideas and to test them by the mind of Christ.

Listening to a sermon can be a stimulating as well as a devotional experience. The preacher whose mind is keen will strike sparks in your own intellect and set you to thinking more creatively. But even the dull speaker may have something to say in his life of devotion. You share most fully when you listen with your heart and mind as well as with those well-washed Sunday ears.

With little protest we spend billions for war, but seem to be unwilling to pay

The Wages of Peace

AROUND fifteen years ago a prominent speaker in our church delivered in many pulpits a vigorous message on The Wages of War. He told of the tremendous costs of World War I in terms of property, lives and the disintegration of the soul and society. After a second world war, which made the first one appear as child's play, the wages of war should be obvious to all of us.

What seem not to have been discerned by even the Christian world are the wages of peace. Few things of value have ever been achieved without cost. Wars continue because we are not willing to pay the price of peace. The world will pay any price—even beyond its means—to fight a war, but even those who profess to follow the Prince of Peace are unwilling to pay the costs of a lasting peace. Perhaps it is now too late, but as Christians and as a church which is devoted to peaceful methods, we ought to examine the wages of peace.

First of all, we need to remember that all of us have bloody hands. None of us has gone through a period of war without in some way having shared in the guilt of war. We live in a democracy, and as citizens we share in the decisions of our government. Simply blaming war on the militarists or the "war machine," or the politicians will not wash our hands of the blood of God's children which stains them. Who of us can so much as claim that we did all we could to prevent war?

Not only do we share the guilt

of war but most of us, if not all, have profited materially from war. We accepted the increase in wages. Yes, beyond the increase in the costs of living. Some worked in munition factories. Farmers accepted war prices and government subsidies. Others took the interest on war bonds. Some have tried to be conscientious about the methods used to make a living during war, but who can say his living has not been made easier because of the profits of blood?

Nor have our war profits been limited to actual periods of war. Since 1945 at least twenty billion dollars annually has been appropriated by our government to pay for past, present and future wars. Only by military contracts has our debt-ridden economy been kept temporarily prosperous. Without these huge expenditures for war, ministers' salaries would not be \$200 a month, wheat farmers would not be paid \$2.00 a bushel for their wheat, dentists could not charge \$5.00 to clean a set of teeth, and the minimum wage would be considerably less than 75c an hour. While most of the rest of the world has had a constant struggle for food, clothing and shelter, we have had the most lush years in American history. No wonder we are content to go without a declaration of peace for five years following World War II!

We are as guilty as the Galileans "whose blood Pilate had mingled with their sacrifices." The world appears on the brink of destruction and unless we repent there is a very real possibility that we shall perish as did "those eighteen upon whom the

D. Eugene Lichty

Bethany Biblical Seminary
Chicago, Illinois

tower of Siloam fell and killed them." Do you think that they were any worse offenders than we? "'I tell you, No; but unless you repent you will all likewise perish'" (Luke 13:1-5). This teaching of Jesus ought to be more obvious today than it was in the time when such a small catastrophe as the falling of a tower made the common talk of a generation.

One of the first wages of peace, therefore, is repentance. As often as we come to God in worship and prayer, we ought to repent for our sins of commission and omission which deter us from the path of peace and lead to the fruits of war. We must ask our heavenly Father to forgive us for our blood-splattered hands, our hardened hearts and our selfish lives. Not one of us is exempt, for "all have sinned and fall short of the glory of God."

But repentance alone, essential as it is, will not avert war nor bring peace. Jesus came preaching that men should repent, but his gospel had a more positive side. Besides expressing sorrow for deeds already done, the follower of Christ must "deny himself and take up his cross daily" (Luke 9:23). For the only way to save our lives is by losing them in the service of Christ and our fellow men. Another demand of peace is sacrifice.

Why is it that Christian homes will permit their government to conscript their best men and women but will hesitate and refuse to offer their sons and



Harold Lambert

A world of peace and brotherhood for the children of the future is balanced against the cost in money, sacrifice and service; so far the children have lost to greed, ease and selfishness

daughters for Christian service? During the war we read and heard about soldiers who witnessed to their surprise at the world-wide work of foreign missions. They were astounded by the Christian character of so-called "primitive" tribes. But, how many of these young men and women upon release from military service exchanged their uniforms for missionary helmets? A few, but all too few. To date we have not been willing to pay the price of peace in terms of our best lifeblood.

There was once the challenge of "one thousand Dunkers for peace" but the enthusiasm was greater than our response. Brethren Service is constantly

on the lookout for volunteers to serve in areas that once swarmed with our men in uniform, but few are willing to pay the price. Brethren Volunteer Service offers us an appropriate channel to make a testimony for peace, and the response of our youth has been encouraging, but what a trickle it is compared to the 10,000 or more who responded to the call of their country. Is the god of war more powerful than the Prince of Peace?

There are mothers in this country who say that they refuse to give birth to children who will grow up to be only cannon fodder. This shows that mothers are thinking. (Someone has said that the mothers of the

world could outlaw war.) But they should prefer to rear children who would be willing to die for peace if they would make a world safe for boys and girls. It is clear that unless we are willing to sacrifice our children in the service of the Lord, they will certainly become cannon-fodder once again. "I appeal to you therefore, brethren . . . to present your bodies as a living sacrifice, holy and acceptable to God."

The sacrifice of children or loved ones is not all that is included in one's self. It seems to be easier for some folks to give of their offspring than it is of their wealth. The United States is the wealthiest nation in the world, materially, but in many ways we are the most selfish. Despite our generous relief efforts, we still protect our selfish interests and exploit innocent people. As Brethren we have prided ourselves on our service program, but all the while we have added luxuries—"the things which make others do without necessities"—to our households, and life has drifted farther and farther from the simple requirements.

Lincoln said, "A nation cannot exist half slave and half free." Neither in this day and age can a world exist half starved and half intemperate. Dwight Eisenhower has often told us that we can never have peace as long as there are hungry children in the world. At the same time we Brethren have been unwilling to make the sacrifices necessary to keep our food canneries open or to maintain our service units in Europe. Many of us supported the war effort to our fullest capacity, but our efforts for peace have been a couple of dollars per member per year.

A young father who had given much of his time to relief efforts told me that he and his wife had

thought of purchasing fixtures for running water in their farm home. But, after prayerful consideration, they decided that it would be wrong to invest that much money in plumbing equipment when there was so much need in the world. I believe that they had caught the vision of Luke 9:23, and were making a sacrifice for peace. Perhaps they had been reading Hebrews as well, "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (13:16).

Without denial of self there is neither Christianity nor peace. This means not sharing of our surplus goods or giving away outdated apparel. It means rather the giving of *ourselves*. We must sacrifice our very selves if we would open our lives to the Master. Christ will be satisfied only with the best that we have. Too much of what we glibly term sacrificial is but a mockery of real self-denial. The supreme example is that sacrifice which took Christ to the cross. The wages of peace are repentance and sacrifice.

Margueritte Harmon Bro told us at the Detroit conference of the Village of Atomic Love in South Korea. During the guerilla warfare in that country two Christian brothers were killed by a Communist soldier. This soldier was apprehended and brought before a firing squad for execution. As final preparations were being made, the father of the Christian brothers stepped out from the crowd and requested that the murderer of his sons be paroled to him. He explained that this young Communist had never known Christ or had the opportunities that his sons had enjoyed. He added that this young man might help to fill the place in his home vacated by his two dead sons. His request was granted and the young Communist was paroled in his care.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My husband passed away recently. Our children are grown and married. I have a house and limited income but will need to find work to do, if I do not become dependent on my children. I am at a loss to know how to proceed because I have been a homemaker for so many years of my life.

A Widow.

Dear Friend,

You are to be commended for thinking ahead to some kind of work that will keep you from grieving unduly for a loved one, and for wanting, so far as you can, to leave your children free to live their own lives with their families. If you are patient, you can find many spots where your service is needed. Since you have already had much experience in being a homemaker, you may want to find a home that needs someone like you to be a mother for a short or longer period of time. Your public welfare agency in the community may have a regular homemaker service organized to help out homes where the mother is hospitalized, has a long illness, or simply needs help with a growing family. From your own standpoint, you will be assured to know that beginning with January, 1951 people who do housework for others will be covered by the new social

security program sponsored by the government. You would pay 1½ per cent of your pay check and your employer would be responsible for another 1½ per cent.

There are other possibilities. Practical nurses are needed both in hospitals and private homes. Rest homes are another possibility. There are many homes for older people—both public and private—where you could render a greatly needed service if you enjoy working with older people.

If you have particularly enjoyed cooking, there are many welfare and religious institutions as well as colleges, high schools and even some elementary schools where steady capable people are needed to plan and prepare meals.

If you are near a good public library ask for any of the following: *Jobs for Women over 35*, by Julietta K. Arthur; *Women Go to Work at Any Age*, by George Lawton; *A Job for Every Woman*, by Louise Neuschutz; or *Making Money at Home*, by Earl B. Shields.

If you have decided where you want to live in the future and if there is an employment agency near by, why not talk over your situation there? You may be able thus to find some clues to jobs that would be very rewarding.

Courage to you as you fare forth!
Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Several months later the father's oldest daughter who was studying to be a teacher graduated from school. It was then decided that she would go to the home town of the murderer of her brothers and live in his home while teaching in that community. These acts of love and forgiveness spread throughout the country so that now the churches are overflowing in this town which is known as the Village of Atomic Love. Another wage of peace is love. It must be a part of repentance and of sacrifice, but it is also above and beyond. For love never fails; it is more powerful than atomic energy or

hydrogen bombs. It is the price of, the wage of and the way to peace.

There may be no peace in the world during this generation for those who preach and practice peace and love. Like Jeremiah we may be cast into the miry pit of ridicule and slander. We may even face martyrdom. But, if we are willing to pay the price of peace, we shall know the peace that passes all understanding. Jesus prepared us for such a world. "I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

Youth Look at the Church

Continued from page 4

with Christian grace and patience, believing that our principles will stand the test of time.

To maintain our integrity, then, the church must stand up and be counted—regardless of the popularity of the issues it must face. To dodge these pertinent issues will endanger its very soul. In the long run youth, pacifist or not, will be won to the church because of fearless conviction rather than popularity or expediency.

The church must be more cognizant of its function as a ministering agent. We have seen some great strides taken in this direction in recent years. Traditionally our seminaries have spent much time making homiletical masters out of their constituency. Very often they fail to recognize the great truth expressed by Ernest Ligon in his book, *Psychology of Christian Personality*. He says, "No minister can be effective in the life of any man in whom he does not inspire admiration or affection." To have the various social agencies get ahead of the church, qualitatively speaking, in this area will not help to challenge the youth.

It is encouraging to find our seminaries integrating more courses dealing with human relations into their curriculum. Courses such as pastoral counseling, psychiatry and religion and social group work are beginning to meet this growing need. No little credit must be given the Council for Clinical Training in working for a more competent clergy in this area. This trend, even though increasingly necessary, has its dangers. Already there are churches with clinical overtones. The church must continue to be the church. The impression may be left that the preaching aspect of a church is relatively insignificant. Not at all. The pastor must have poignant sermons; it is in the pulpit

that he makes an all-important contact with people that could not be reached otherwise. It is in the pulpit that he establishes himself as a man of God. Every pastor is a counselor—whether it be in his study at appointed times, during casual talks with friends, or in the pulpit. The more he understands the dynamics of human behavior, the more he will be able to minister to the multitudinous needs of his people. Such a pastor will inspire as well as lead his youth.

The church must present a more moderate theology. As one scans the sermon subjects of a Saturday newspaper—especially from a large city—he will be strengthened in his belief that the Lord works in mysterious ways. Sensational, sectarian and bizarre sermon titles are disturbingly numerous. One looks searchingly for the bread of life. Why the phenomenal growth of such holiness and pentacostal groups? Youth often ask themselves the question, "What do they have that the more established churches do not?" We need to face the situation squarely. They have a devotion, sincerity and zeal that we would well emulate. God forbid, however, that we ever make the church a center of controversy or publicity.

The preacher's job is to preach Christ and him crucified. To draw theological debates into the pulpit makes Jesus' plea to "feed my sheep" a mere phrase. The minister should not be known as an expert in foreign affairs, a determiner of prophetic events, a church historian or a great writer. Primarily he should, and must, be known as a man of God. We come to church to have our souls refreshed and challenged—not to have our many frustrations and daily complexities increased.

Obviously, youth must have a system of theology. However, very often their elders tend to become debtors to a particular

system rather than debtors to Christ. Let us not teach theology in the light of the finality of any particular system but as various ways or paths going in the same direction and believed in by sincere Christians. With such an approach we can have harmony out of disagreement and see people as Christians rather than as "fundamentalists," "liberals," "modernists," "conservatives." God grant that our pulpits may ring with the spiritual resonance that is not bound by any theology—save the "high calling which is found in Jesus Christ."

The church must be a dynamic organization. It must be awake, sensitive to new insights, new ways of doing things. It must continually be in search of more efficient ways of "going about doing good." For the church to preach democracy and be autocratic in organizational procedure means its eventual downfall. Youth want to belong to an organization that is not afraid to stick its neck out on important issues. When the church needs to speak out courageously on certain issues of the day it is so often caught in an organizational bottleneck that when it does speak it is not only tardy but tends to be ineffectual.

We, as youth, readily admit that, at times, we are prone to have too much faith in the revolutionary process of change. We are trying to be patient in our approach but we cannot help but become a bit impatient at times. Here is where our elders can contribute so much with the mellowness of their experience. We need to be heard as well as seen, understood as well as merely accepted. The successful future of the church lies in the amalgamation of the zeal and vision of youth with the experience and wisdom of age. That with the Christian gospel is the hope of the world.

Churches Form National Council

Warmhearted Council Meeting Held Under Cleveland Snows

CHURCHMEN from all parts of the United States began getting off the trains at Cleveland, Ohio, on November 27. They walked out into streets which seemed like a fairyland to some and like a hardship to others. The snow was piled up almost to the tops of the lamps. Those who worked on the sidewalks could not see those who worked in the streets. Traffic was tied up in all directions. No taxicabs were moving. No streetcars could be seen anywhere. The only people on the streets were a few men who were operating steam shovels, bulldozers, heavy cranes, caterpillar tractors, and any other mechanical contraption which could lift snow or haul it. Cleveland was trying to dig out from under the worst blizzard in several decades.

As the churchmen trudged along the street carrying their own suitcases, trying to find their hotels, large thirty-ton tanks rumbled by over the snow. The National Guard had moved into Cleveland to help clear it of snow and keep down looting, since the police force was temporarily snowed under. As the suitcases became heavier, the churchmen wished for rides even on top of the cold tanks.

But good humor prevailed everywhere. The hotels were doing their best to accommodate the several thousand church people who were pouring into a paralyzed city. The mountain-high snow could not dampen the warm ardor of the churchmen who had met on one of the greatest occasions which has called

Desmond W. Bittinger

Protestant leaders together in the United States of America since the beginning of our country.

Monday, November 27, was given over to meetings held in a half dozen different hotels across the city. The eight interdenominational agencies which were to be merged into one great National Council of Churches of Christ in the United States of America were holding their final meetings before merging. Though each had a different meeting place the agendas were somewhat similar. They spent their last hours reviewing some of the things which had been done during their years of interdenominational co-operation and looking forward to the great strides which remained for all of them as they would work to-

gether toward the fulfillment of Christ's kingdom in the future. All of their records were worthy. Foreign missions had gone round the world; the churches at home had been strengthened and the scope of their work enlarged.

By Tuesday evening an audience reported by the newspapers to be about 8,000 was ready to assemble in the municipal auditorium for the opening meeting of the constituting convention of the National Council of Churches of Christ. The minister of the evening was Ralph W. Sockman, radio's favorite preacher. The leader of music was Mrs. Rosa P. Welch, who travels from one end of the country to the other to lead great convention music. As the audience came in and saw Doctor Sockman and Mrs. Welch ready to proceed with the service, they felt that the convention was off to a good start. As the organ pealed out and this gracious Negro lady molded our voices together in Christian hymns, we began to realize that we had not come to Cleveland

D. W. Bittinger, moderator of Annual Conference, signs for the Church of the Brethren the constitution of the new National Council



to create a great unity of Protestantism, but that we were here to discover that such unity already exists.

Wednesday morning was to be the climactic moment which would culminate ten years of active work and a century of active prayers and bring into existence a great unified Protestant undertaking. The hall was appropriately decorated and fitted out for the occasion.

The city auditorium, where the meetings were held seats 18,000 people. Its length stretches over something more than an average city block. It has high balconies running all the way up to a lofty ceiling. On the platform across the front of the building were arranged tables covered with blue and white with red chairs surrounding them. Between the tables was a lofty altar with a very tall cross in the center of it and two tall candlesticks at each end. In front of the cross was one of the four most valuable Bibles in the world. It is a recent hand-bound printing which took ten years to complete. Leading from the altar on either side were the flags of the nations of the world. These numbered about fifty and among them were flags representing both China and Russia, for in these countries there are still many thousands, even millions of Christians. On the main floor other tables were arranged. In the center of the floor one large table covered in white was arranged in the form of a cross. It was probably 200 feet long and the crossarms were proportionate. Surrounding this table were other tables covered in red. These were to seat the 600 voting delegates who would bring into existence the National Council and who were the designated representatives of their various churches. Twenty-nine churches representing near 32,000,000 people would bring this new organization into being.

The Kingdom of God

Fred W. Smith
Camden, Ohio

The kingdom of God is a jewel, a seed,
The kingdom of God is a tree,
The kingdom of God is the leaven of bread
For those who have eyes to see.

The children of God are the poor and the blind,
The maimed and the cursed and the free,
The children of God are the lights of this world
And the glory of worlds to be.

The children of God are the sheep of his field,
Mild and mute are they;
The shepherd's strong arm will shield from all harm
His innocent lambs at their play.

Each table had on it the name of one of the churches.

Farther back in the convention hall were other tables arranged in angling lines to point toward the platform and the cross. These were covered with blue. At these the alternate delegates would sit. They would comprise another four or five hundred. In the balcony the visiting delegates who would number many thousand were to be seated.

Across the front of the convention hall in ten-foot-high letters was the motto of the convention: This Nation Under God. These were covered in tinsel and as the lights played upon them they reflected in every direction. On the edges of the balcony surrounding the entire convention hall there were fitting decorations. Twenty-five groups of flags comprised of the American flag in the center, the Christian flag on the right, the United Nations flag on the left were separated by large maps of the United States with the cross superimposed upon them. On the platform were great banking vases of white carnations.

Promptly at 9:30 on Wednesday morning trumpeters sounded the call and through the back doors marched a young man dressed in blue carrying a tall upright cross. Immediately following him was another young

man dressed in blue carrying the large pulpit Bible. Then came children's choirs dressed in white and red. The thousands of people in the auditorium stood as the procession continued forward. Following the children's choirs came the moderators of the twenty-nine churches which would today bring into being the National Council. These men were dressed in academic or clerical robes and hoods. They followed the cross to the platform and seated themselves at either side of the open Bible.

Following the moderators of the twenty-nine communions came the voting representatives of these communions. These individuals likewise were dressed in gowns and hoods. Each delegation followed a large banner carried on a tall standard which gave the name of the denomination. These were carried by twenty-nine young men. Some of the delegations comprised only six to ten and others comprised 100 or more, depending upon the size of the denomination. The young men carrying the standards led each delegation to the table at which they were to sit and upon which the name of their denomination was placed.

After all of these people were in their places, we sang with deep feeling The Church's One

Foundation Is Jesus Christ Our Lord. This thing which was being done today was foundationed upon no other foundation than the Savior of mankind and this was a united demonstration of the desire of the Christian people of America to build themselves, their nation and their churches upon that foundation.

Signing the constitution

After Scripture and prayer the names of the churches were called together with the name of the moderator of each denomination. One at a time these men came forward down the center of the platform to a table which had been placed at the front. Upon this was the constitution of the new National Council of Churches, and each moderator signed for his denomination.

It was understood that this in no way affected the doctrine or belief of the denomination or bound them in any of their teachings and understanding. This was only an expression of the will of the people to work together in ways in which their denominational patterns and beliefs did not separate them. Following the signing by the denominational moderators or presidents the eight merging interdenominational agencies brought papers that expressed their willingness to merge into one body and placed them with the moderator of the convention. He took these together with the constitution and placed them in front of the Bible on the altar. After prayer and a vote that the National Council of Churches of Christ in the United States of America should be now constituted, the organization was pronounced to be in existence.

Further business of setting up the organization of the conference occupied the morning.

Wednesday afternoon set the pattern for the remaining after-

noons of the convention. The various committees which were brought into being within the National Council met for organization and planning. These comprised Home Missions, Foreign Missions, Christian Education, Christian Life and Work, United Church Women, United Church Men, Higher Education, Missionary Education, Evangelism, Christian Family Life, Race Relations, Pastoral Services, Worship, and so on. The main body of the delegates who were not occupied in any of these committees met in Music Hall, within the auditorium, for worship, prayer and addresses. The Wednesday afternoon program centered around religious education and higher education. The speakers were Nevin C. Harner of Lancaster, Pennsylvania, and Howard F. Lowry of Wooster, Ohio. There were youth speakers present also and the final talk was given by Edwin T. Dahlberg of St. Louis, Missouri, who spoke on the significance of the local church and its importance to an organization such as the National Council of Churches.

On Wednesday evening the total group again met in the auditorium and many people from the city attended. More would have attended if it had been possible to get there. Taxis were not running and only a few busses and streetcars were moving; therefore, anyone who came needed to walk in the snow both coming and going. Secretary of State Dean Acheson spoke to the group. The war crisis prevented his coming in person, but he spoke to them over telephonic wire. The entire worship program of the evening was carefully worked out. Rosa Page Welch again moved the audience to unity in singing.

The Thursday meeting followed the same pattern as the Wednesday one. The general business session occupied the morning and was held at the au-

ditorium. The order of business which brought the greatest debate was the locating of the headquarters of the National Council. There were some who felt it should be in New York and others felt it should be farther west near the center of the population of the country. The final solution was to leave it up to a committee to study, with the majority voting that they would like to see it located, if possible, west of New York.

In the afternoon the various committees and commissions continued to meet. Again the large group of delegates met in Music Hall to center their attention around our missionary responsibilities. The addresses were given by Herman N. Morse, Sarah Chakko of India, A. D. Stauffacher, and Toyohiko Kagawa. These speakers lifted up the importance of both foreign and home missions, and by the time the afternoon was over every one of us felt that he could do better by way of being a missionary from here on than he had ever been before.

Thursday evening session

On Thursday evening the assembly again met in the auditorium. By this time the snow was relenting somewhat and the busses and cars were beginning to move. The audience was larger than at any time previously, about half filling the 18,000 seats in the auditorium. We were to have been addressed by the ambassador of Great Britain to the United States, but the war crisis prevented his coming. Doctor Frederick Nolde, who works as a liaison between the churches and the UN, brought the opening address on the subject, A Program of Christian Responsibility in the Immediate Crisis. Since the newspapers were announcing that a war which would involve the world might break out at any moment the audience was in a mood to listen with special care to a word

of guidance from one who comes from as near to the heart of the situation as Doctor Nolde.

He gave a superb address, lifting up the Christian's responsibility to build peace, confidence and faith in a time like this. He made it very clear that the discussions concerning the dropping of an atomic bomb were not Christian and that retaliation and hatred could not be a part of a Christian nation's attitude. His speech was one which could have been given by a Quaker or a Brethren. The great audience cheered him as they rose to their feet and remained standing for many minutes when he was through. The second address was given by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. He likewise spoke on the world mission of the church, which is to

spread its gospel of helpfulness and brotherhood to all peoples.

Following these addresses, short-wave radio brought greetings from various countries of the world to the new National Council of Churches.

The Thursday evening program lasted until well after ten o'clock, but everyone who went out from it spoke of having been lifted to peaks of inspiration and purposefulness that were as high as any they had ever experienced in any other conference anywhere. All felt, and many expressed themselves, that if this spirit could be relayed to the world our fear that disaster was impending could be replaced by the feeling that we stood on the threshold of the answer to Jesus' earnest prayer that we might all become one in him.

Impressions of the Convention

Edward Krusen Ziegler:

WE SAW Christian history being made at Cleveland. A sense of high destiny was in the air. The pageantry and solemnity of the signing of the instruments of merging the agencies and the installing of the officers were indeed great moments of high significance. But I felt that the moments when tongues of fire hovered over the vast assembly were in the periods of worship. When we were led in song by Rosa Page Welsh, in great hymns and hauntingly beautiful Negro spirituals, we felt the Presence. When we bowed and were led in prayer by men and women of various communions, when we spent time in pouring out our hearts in prayer for peace, when Professor Florovsky helped us to see the values in the Mary and Martha concepts of devotion, when Errol Elliot led us in unhurried contemplation in the Quaker pattern, and when our

own Desmond Bittinger bade us look higher, to see the towers of the city of God high above the mists and darkness of our own chaotic and fearful time, we were most truly one. The experiences of worship not only enriched us, but there, as at no other point in the convention, we were conscious of the unity of the Spirit.

Kurtis Friend Naylor:

AT TENDING the constituting convention of the National Council of the Churches of Christ in the United States of America was a great spiritual experience. One felt a kinship to the people of Israel as they stood with the enemy close behind, the sea in front and the command from the Lord to advance.

I felt that the word had come to "stand still and see the salvation of God." At Cleveland we stood still to see the salvation of God and to give thanks for the benediction of past bless-

ings. We also received the word of God to "speak unto the children of Israel that they go forward."

The new National Council challenges the churches of Christ to go forward in faith and action by fellowship in worship, evangelism, nurture and service.

Mr. and Mrs. Wilbur S. Barnhart:

THE first session, an impressive ceremony described as the act of constituting the council, and the final service of installation and consecration were equally impressive and heartwarming. Here were the ranking officials, the moderators and bishops, of all the participating churches with a great host of ministers and many lay members. The atmosphere created by this unusual congregation was one of Christian devotion and a wonderful spirit of fraternity. We noted the absence of smoking. The gathering seemed very much like a Brethren Annual Conference, the more so because we were constantly meeting Brethren people who were participating either officially or as visitors. In an interdenominational gathering of this kind it was natural to identify each other by church affiliation. Without exception, the people with whom we talked knew of the doctrines which constitute the essence of our faith and practice. We heard many expressions of admiration for our contribution as a church to the total religious life of the country and for our ministry of conciliation and service. Instead of a sense of pride, it made us feel that we Brethren might do well to examine ourselves and our program to discover if we really merit the gracious words which were spoken so often about us. We noted with interest the places which some of our official Brethren delegates occupied on the program and the contribution

which they made to the committee work and to the sessions.

Because the convention met at the time when the reverses were occurring in Korea and when the general international situation was hourly becoming more grave, there was evident during the days a spirit of distress and sorrow. In the analysis of the world situation and in the official acts and resolutions of the council as they dealt with the question, it seemed that every conclusion was directly in harmony with our own Brethren viewpoint. We saw here in action one of the chief reasons for a co-operative Protestant organization. The action of almost any single denomination in its impact upon the State Department or upon public opinion would have been comparatively weak and ineffectual. By contrast, the united voice of Protestantism, speaking through the National Council, could make its influence felt around the world. The concern which was manifest and the fervent prayers which were uttered for peace in the world made a lasting impression. Perhaps this feeling of the presence of the Holy Spirit reached its height following a session on the world crisis when Mrs. Rosa Page Welch, Chicago concert singer who has assisted at a number of Brethren camps and institutes, sang the Spiritual, "There is a balm in Gilead, to heal a sin-sick soul;

There is a balm in Gilead, to make the nations whole.

There was another theme which could be observed throughout the convention. Here was being formed through reorganization and through the creation of new departments and divisions a great ecumenical organization. Certainly someone could have pointed with pride to the skillful human engineering which had gone into the construction of this framework. Instead, there was an attitude of



The procession of the delegates. Brethren delegates shown are (l. to r.): Rufus D. Bowman, Paul M. Robinson, Mrs. E. R. Fisher and C. E. Davis

humility and it was said again and again that "nothing really happens until it happens locally." This structure, this great organization, is established only in order that the constituent denominations can do more effective work in their local congregations—in their women's work, in the men's work, and in the ministry of teaching and evangelism. The position of supreme importance is still back in the local church. The National Council is not a church nor does it take the place of the church. It is merely the agency through which the twenty-nine autonomous churches co-operate in doing the things which they can best do together.

M. Guy West:

AS ONE of the fifty-odd Brethren who were privileged to attend the constituting convention of the National Council of the Churches of Christ in the U. S. A., I came away from Cleveland delighted with what I saw and heard. After sitting through the four-day convention and absorbing the spirit of its leaders I am thor-

oughly convinced that the decision which led us to affiliate with the council was wise.

My first conviction is that Brethren are not going to be contaminated by this association. Indeed I found among the leaders of the various communions which comprise the National Council a devotion to our Lord far surpassing that of the average church member, even in our denomination. There was, for instance, a fellowship among the 3,000 representatives of the 29 communions which transcended all barriers of sect, creed or even color. Quakers and Eastern Orthodox worshiped together, as did Negroes and whites, Japanese and Russian. And these members of other groups were not simply tolerated; they were accepted as Christian brothers and sisters without any sense of inferiority or discrimination. The director of music was a talented Negro lady whose lovely personality and remarkable Christian spirit made her easily one of the favorites among the leaders. Two Negro bishops led the procession for the

service of constitution, and one of the most effective worship services was led by a Negro college president. Here I sensed a brotherhood which I am sure is true to the spirit of our Lord. Can Brethren match it in the various congregations and communities where we live?

We pride ourselves as Brethren on our "peace position" and believe confidently that we have a contribution to make to total Christianity in this area. But even here the spirit and attitude of the Cleveland gathering set high standards for some of us. True you could hardly call the National Council a "pacifist" group, but, faced with the crisis in Korea and the rest of the world, the delegates at Cleveland evidenced a spirit closely akin to that of the Sermon on the Mount. The council did NOT indorse the use of the atom bomb nor did it give its blessing to war. One of the leading spokesmen said, "War is never holy," and we were consistently warned against the hysteria to start a "preventive war." I sensed among the Cleveland delegates a unanimity of belief that war is not inevitable, that Christians ought to look, not so much at the crisis of our world, as beyond it to the God in whose hand the nations are held, and that, come what may, we must be true to the basic ideals of our Christian faith. Here, and here alone, is hope for the present and the future. Again, I ask, can we match this devotion among all the members of *our* church?

The National Council in no sense dictates creeds or beliefs. Every communion is completely autonomous and is free to teach and preach and practice its own beliefs. But even if this were not true I did not sense at Cleveland any theological heresies which I felt would contaminate us. Indeed, I heard no theological position expressed, among any of the representatives, which I felt could not have been accept-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchases can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

When They Are Four and Five. K. M. Tobey. Westminster, 1950. 69 pages. \$1.00.

A very fine guidance manual for teachers of kindergarten children. The author shows keen understanding of the nature and needs of this age group. The "do's" and "don't's" which she uses throughout the book give specific summaries of good procedure and pick up values which are often overlooked in leadership material. Since the manual was produced to help teachers in the Presbyterian Church, U.S.A., use their new curriculum, this should be understood because the material is mentioned.—*Dessie R. Miller.*

When They Are Nine to Eleven. Florence Martin. Westminster, 1950. 68 pages. \$1.00.

The kind of manual which will give a teacher more understanding of junior boys and girls as well as help her use creative methods and procedures when working with them. It is written by an author who has a sound point of view and a long background of experience in working with children. Since the manual is produced by the Presby-

terian Church, U.S.A., their curriculum materials are mentioned and promoted. It should be read with an understanding of that purpose.—*Dessie R. Miller.*

Children Know Their Friends. Ruth Wendell Washburn. Morrow, 1950. 192 pages. \$2.50.

A very delightful book by an author who seems especially sensitive to the ways of children and how they feel and react to adults as well as to children. Written with keen insight and a sense of humor which makes it appeal to any parent or teacher who loves children and is striving to understand them better.—*Dessie R. Miller.*

Teaching That Makes a Difference. Irene Smith Caldwell. Warner Press, 1950. 111 pages. 75 cents.

This book presents sound methods and procedures in teaching in an interesting and understandable manner. The author has a rich background of educational experience and has produced a very helpful volume which will make an excellent text for a first series course in How to Teach in the Church School.—*C. Ernest Davis.*

ed by the most orthodox. There was an open commitment to the deity of our Lord and a reliance upon prayer which should have thrilled the heart of any child of God. So I came away from Cleveland firmly convinced that the Church of the Brethren will in no sense be harmed by affiliation with the National Council. Indeed, I am quite sure that we shall be enriched and blessed by this association with the best representatives of these various branches of God's family.

But I am equally convinced that the Church of the Brethren can make a contribution to total Protestant Christianity by membership in this group. You would have been proud—justly proud—of our seven or eight official representatives at Cleveland. They are loyal to Brethren ideals, and their position is both

felt and respected in this cooperative group. Indeed, I assume that some of the high standards and positions taken by the total group, as mentioned above, would hardly have been possible except for the influence of Brethren and Friends and others who have been working in and through the larger agencies where their missionary work could be done. If our distinctive ideals are good for us, they are also good for the world, and we ought to share them as widely as possible. It is my belief that Christ is bigger than all our conceptions of him, that we need the contribution of all his people, and that Brethren ought to welcome this larger opportunity to make their influence felt on the life of the world.

KINGDOM GLEANINGS

Midyear Achievement

March 31, 1951, marks the halfway point in the new Brotherhood year. If Brethren continue in the traditional pattern of giving liberally during winter months, half of the year's goal, or \$500,000, should represent total Brotherhood Fund contributions to that date.

To make the midyear achievement come to pass, however, remittances totaling \$387,365 are necessary in the three-month period, Jan. 1 to March 31. The reason this large balance of the midyear goal lies ahead is due to light receipts the first quarter, Oct. 1 to Dec. 31. In fact, expenditures to meet commitments of the first quarter were \$143,000 more than receipts. This presented a situation of extreme difficulty to the General Brotherhood Board.

Unpleasant memories of crippling year-end deficits stalk our progress. Consequently, the board calls upon every member to do his part in brightening the financial outlook. For the sake of lost souls and the many who look to the church for physical and spiritual nurture, let us resolve to do our full share to make March 31 a time of achievement.

If we love enough, we will give enough to reach the half-year goal of \$500,000.

L. A. and Mary Blickenstaff have changed their address from Box 821, Pahokee, Fla., to P.O. Box 538, Chosen, Fla.

Those ordained to the ministry have been Brother and Sister David W. Huffman in the Unity congregation, Va., and Leonard Carlisle in the Pleasant View church, Ohio.

Forest S. Eisenbise changes his address from 1382 N. Sierra Bonita Ave., Pasadena 7, Calif., to 4026 McKinney Ave., Dallas, Texas. Bro. Eisenbise recently became a regional secretary in American Leprosy Missions, Inc.

The annual conference of the Transvaal Interdenominational African Minister's Association has passed a resolution condemning the apartheid (segregation) policy of the present South African government because it is based on eternal white *baasskap* (domination), which can be maintained only by the suppression and oppression of nonwhites.

A rededication service for the East Petersburg church, Pa., will be held on Jan. 21 with morning, afternoon and evening services. Special services are also being held Thursday, Friday and Saturday prior to the Sunday observances. Among the special speakers are Bro. Warren Bowman, president of Bridgewater College; Bro. Roy S. Forney of the Morrellville church in Johnstown and Bro. Robert Hess of the Chiques congregation. At this time a newly installed electric organ will be dedicated. All former worshipers and others are invited to attend.

The Pacific Coast regional conference will be held Feb. 15-20, instead of Feb. 12-20, as was previously announced in the Gospel Messenger.

Word has been received that Bro. David E. Sower, pastor of the East Bristolville church, Ohio, passed away suddenly on Christmas Day, Dec. 25. A fuller account will appear later.

The Southern District of Pennsylvania will have as its Standing Committee delegates for the 1951 Annual Conference N. S. Sellers, J. M. Baugher, J. M. Danner. The alternates are George L. Detweiler, J. E. Rowland and B. N. King.

Bro. John M. Stover of Bradford, Ohio, has written a book of verse entitled *An Epic of Human Destiny*. It is published by Exposition Press and the price is \$2.00. Copies may be ordered from the author at 404 School St., Bradford, Ohio, or from the Brethren Publishing House.

Music for Lent and Easter is a choral music listing made available by the music and worship committee as a service to Brethren choir directors. The music was selected by Donald R. Frederick, McPherson College choral director. Write to the Christian Education Commission, 22 S. State St., Elgin, Ill., for the list of recommended Easter music.

Mrs. Charles F. Weybright of Syracuse, Ind., was one of the visiting delegates to the Constituting Convention of the National Council, which is reported elsewhere in these pages. She writes that she was deeply impressed with "the evident co-operation of the races at the convention." She says also that "there was a deep reverence at the meeting. The awful stress and strain of world affairs was felt strongly. The Fatherhood of God and the vital world brotherhood of man were life-giving factors. Many prayers pleaded for God's blessing and guidance and mercy for all of the world."

Can religion be taught objectively at state colleges and universities? Some forty educators and religious leaders who pondered this and other questions at a three-day institute at the University of Minnesota agreed that it can if it involves the giving of information about religion rather than indoctrinating in religious belief. Institute members were generally agreed that students who graduate without a comprehension of religion are impoverished. They should be made acquainted with religious values while in school in ways which do not do harm to conscience, Constitution or academic freedom.

A street collection to raise funds for the reconstruction of war-damaged Evangelical churches and church buildings was conducted in the Western sectors of Berlin. Half of the funds received will be used locally by the individual parishes for minor repair works on their own churches and parish houses, while the other half will go to the Evangelical Church of Berlin to finance major reconstruction projects on churches and church buildings. Of the 191 Evangelical churches in prewar Berlin, only two remained undamaged, while sixteen were totally destroyed during the war or are beyond repair. Eighty-seven churches have been rebuilt but eighty-six parishes still lack adequate places of worship because they do not have funds to rebuild.

Theme: Deepening and Sharing the Christian Life

Winter Park church, Fla., announces a week of special services, Feb. 4-11, to be conducted by C. Ernest Davis, secretary of the Christian Education Commission of the General Brotherhood Board.

President George Cross of the University of Oklahoma at Norman reports that admission of Negro students to that institution is "no longer a matter of debate or conjecture." Negroes have enrolled in the graduate schools with no apparent problem arising.

Mrs. Meribah V. Cassady, widow of J. H. Cassady, passed away Dec. 19, 1950, after a few hours' illness, at the Idleman family home near Scherr, W. Va., where she had been visiting two of her sisters for several weeks. Further word of her life and work will appear in a later issue.

The Brethren Service Center at Nappanee, Ind., announces that its hours are now 7:30-12:00, Monday through Friday, and 7:00-11:00 on Saturday. This is for the benefit of people who bring relief goods to the center. It is not advisable to bring goods to the center on Saturday afternoon or Sunday without making previous arrangements.

When Ben Weaver's barn burned, the people of Holmes County, Ohio, saw an opportunity to help a fellow man. In a beehive of activity 569 men built a new barn for Ben. Working men need food. So a large tent was pitched and 189 women prepared food and served it to the hungry men. The people had a mind to work, and all pitched in and helped.

Twenty Japanese Protestants passed competitive examinations in Tokyo qualifying them to receive mission board scholarships for graduate study in the United States. The scholarships will be provided by North American church groups through the Interboard Committee for Christian Work in Japan. This is the third year that such scholarships have been given in which time sixty persons have come to the United States. Included in the new group are seven pastors, four social workers and nine educators.

Middle Indiana's latest issue of a Joint Boards Newsletter conveys valuable statistical data along with news items. In the section on finance we are gratified to note, among other data, that twenty-three of the thirty-seven churches of the district use a budget system; seventeen of the twenty-three include an item for the general program within the Brotherhood Fund; sixteen use the weekly envelope system; eighteen participate with their minister in the pension plan, and five have members in the Fellowship of Tithers.

Churches in the northern section of the Southeastern Region will have an opportunity on Feb. 2 and 3 to participate in an Institute on Foreign Missions and International Relations in Washington, D. C., with headquarters at the Church of the Brethren there. A principal speaker will be Dr. Ruth Seabury, educational secretary for American Board of Commission for Foreign Missions of the Congregational Christian Church. Brethren leaders in the region, as well as some State Department officials have been invited to attend. The institute is sponsored by the Southeastern Region and the Eastern Maryland board.

Bro. Greene Shively, elder of the Buffalo Valley congregation in Pennsylvania, is blind and deaf. He was seventy-four years old on Dec. 3. In addition to the service he has given to the Buffalo Valley congregation for many years, he has also composed many poems. The most recent of his poems is entitled They Called His Name Jesus.

The theme for National Youth Week this year is Christ Calls — Serve in Faith. Youth Week will be observed Jan. 28 to Feb. 4, according to an announcement by Rev. A. Wilson Cheek, executive secretary of the United Christian Youth Movement, which sponsors the observance. Major features of the observance include a denominational day on Sunday, Jan. 28, with local services led by young people and an interdenominational day the following Sunday with services of ecumenical worship.

The first major meetings under the auspices of the new Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. will be held in Columbus, Ohio, Feb. 11-17, according to an announcement by Dr. Roy G. Ross, executive secretary of the division. Included will be seventeen professional and lay associated sections and numerous committees, commissions and the executive board of the division. Some 1,300 are expected to attend the various meetings. The theme for the sessions is United for a Ministry of Teaching.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Stone church, Huntingdon, Pa., Feb. 25—March 4.

Gains for the Kingdom

Four added to the Pyrmont church, Ind.
Five baptized in the Fairview church, Va.
Nine baptized in the Castine church, Ohio.
Eleven added to the Freeburg church, Ohio.
Seven baptized in the Kokomo church, Ind.
Four baptized in the Keyser church, W. Va.
Five baptized in the Oak Grove church, Va.
Four added to the Pleasant Dale church, Ind.
Two baptized in the Mt. Pleasant church, Ind.
Ten baptized in the Yellow Creek church, Ind.
Two received by letter in the Astoria church, Ill.
Fourteen added to the Spring Creek church, Pa.
Four added to the East Nimishillen church, Ohio.
Two received by letter in the Lansing church, Mich.
One baptized in the Independence church, Kansas.
Three baptized in the Saunders Grove church, Va.
Four baptized in the Richland Valley church, Wash.
Five baptized and three received by letter in the Beachdale church, Pa.
Six baptized and two received by letter in the Leamersville church, Pa.
Four baptized and five received by letter in the Winter Park church, Fla.
Fifteen baptized and four reinstated in the West Goshen church, Ind.
Twenty-four baptized and six received by letter in the Eaton church, Ohio.
Seven baptized and one reconsecrated in the Second church, South Bend, Ind.
Sixteen baptized and eight received by letter in the University Park church, Md.

Calendar for Sunday, January 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Sunday-school Lesson, Jesus Meets Growing Hostility (Temperance).—Mark 1:40—3:12. Memory Selection: When Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners." Mark 2:17 (R.S.V.).

CBYF Topic for January, Islam.



Our Brethren Seminar to Washington in May, 1950. The group is on the steps of our Washington City church and ready to set out for the day's activities. A. Stauffer Curry, who planned and directed the program, is second from the left in the front.

It's time to think about our next

WASHINGTON SEMINARS

What is a Washington seminar?

"Seminar" is a rather imposing name for a study group. Our "Brethren seminars to Washington" are groups of people who spend usually three or four days in Washington, D. C., studying our government.

What is the purpose?

There are at least three purposes and maybe more. First, seminar members see our government in actual operation, a fine experience for any citizen. Second, they discuss current problems and issues with Washington authorities. Third, the seminar group considers how Christian citizenship can be effective?

Who can join a seminar?

Any member or good friend of the Church of the Brethren who is senior high school age or older.

What does a seminar actually do?

A typical program, based on the

experience of our 1949 and 1950 seminars, might include:

Interviews between key senators or congressmen and small groups of seminar people.

Visits to Congress in session.

A visit to the Department of State and discussion of our foreign policy with department representatives.

A visit to the Department of Agriculture and discussion of farm and surplus problems.

Visits to offices of United Nations organizations like FAO (Food and Agriculture Organization), IRO (International Refugee Organization) and WHO (World Health Organization).

Dinner meetings with speakers from the government, the Washington press or denominational Washington offices.

Breakfast meetings of the seminar group alone to discuss previous day's experiences.

A little time for sightseeing.

What will it cost?

The total varies according to the

person and his tastes, but it can be fairly reasonable. You will need to take into account your travel to and from Washington. Very simple rooms with few conveniences have been as low as \$1.50 per night. Better ones are available for more. Food will probably run from \$2.50 to \$3.50 per day. Rising prices, if unchecked, may make this worse. There will be a small registration fee, not more than \$2. Transportation around Washington may run as high as \$1.00 per day if taxis, the most convenient service, are used.

Who pays the bill?

Each seminar member pays his own bill unless his district, local church or some group within it is helping him with expenses.

Who is responsible for arrangements?

The Brethren Service Commission sponsors the seminars. A. Stauffer Curry, the executive secretary of the National Service Board for Religious Objectors who performs

many extra services in Washington for the Church of the Brethren, gives generously of his time making plans, arranging the program, and directing the activities.

When is the next seminar?

The next general seminar is to be held May 8-11, 1950. This will be open to adults and young people. A special seminar for young people

is planned for Easter vacation under the sponsorship of the Youth Department and its national cabinet.

How can I join a seminar?

Write a letter to the Brethren Service Commission or the Youth Department, both at 22 S. State St., Elgin, Ill. State your interest. Ask any questions. You will be sent all further information.

IF YOU ARE IV-E

Ora Huston

Director, Social Action
Brethren Service Commission

THE stepping up of the draft has presented many new problems to young men nineteen to twenty-six. Conscientious objectors are faced with a new set of problems. Pressures in home communities have increased for most IV-E's. Some of them want to get into some service project that will express their convictions in a constructive way. Many are confused about their present or future relationship with Selective Service. A number are interested in knowing what recommendations the church is making for IV-E's.

At the November meeting of the Brethren Service Commission the position of IV-E's was discussed at some length. In light of the questions, concern and viewpoints from many sources, the Brethren Service Commission "recommends that deferred conscientious objectors seriously consider going into Brethren Volunteer Service or similar service as a living testimony to the peace position of the Church of the Brethren."

At the present time the Selective Service law provides that all conscientious objectors opposed to all types of military service shall be classified IV-E by the local Selective Service board. The law further provides that those classified IV-E are deferred. They do not have any obligation for service under the present law. They may continue with their schooling, present vocation or get into some other work according to their personal desires.

Just how long this provision for conscientious objectors will last we do not know. The present law extends until July 9, 1951, at which time it will come up for extension and possible revision. At that time there may be some change in the provisions of the law for IV-E's. No one can tell at this time what changes may be made. Deferment

may be continued for conscientious objectors. Some type of alternative service might be set up. While it is unlikely, the government might refuse to recognize the rights of conscience. The Service Commission has been keeping in touch with the situation and will use its influence to see that adequate provisions are made for CO's in any changes that might take place in the Selective Service law.

In a good many communities resentment toward conscientious objectors is being built up as other young men are called into service while conscientious objectors remain in their homes. In some instances CO's have changed their classification because of this pressure. Reports from a number of communities lead us to believe that when IV-E's leave their community and go to work in some service project the resentment toward CO's has a tendency to decrease. Moreover, CO's are frequently more happy to be working in some service project than to remain in their home communities.

The Brethren Volunteer Service program offers opportunity for service to those who are able to work on the volunteer basis. Anyone entering B.V.S. receives full maintenance, but does not receive any salary. Projects are open in a number of areas including migrant work, home mission work, CBYF "stimulators," relief work, community recreation, community rehabilitation, prison work and work in mental hospitals. Full details may be secured by any interested party from the Brethren Service Commission.

It should be pointed out that anyone who enters Brethren Volunteer Service is not relieved of any obligations the government may place upon him in the future. It is hoped that the government might

recognize the value of this type of service and make it possible for CO's engaging in it to continue and consider it as an alternative service. This, however, at present is only a hope.

A number of IV-E men are not in a position to render volunteer service. Dependents, financial obligations and other factors make this unwise or impossible at the present time. The Service Commission will attempt to assist such IV-E's in securing service opportunities with financial remuneration if such is desired. Work in mental hospitals at a regular salary is available at present for such persons. Other opportunities present themselves from time to time. They include work in hospitals, orphanages, old people's homes, mission stations at home and abroad, settlement houses, work with delinquent children, and relief work. In some instances the qualifications are quite high. In others they are easily met. Remuneration varies from one type of service to another; but in general these are not among the most remunerative types of work.

Whether a IV-E remains in school, works in his home community, enters B.V.S. or some other service project, his life should be consistent with his position.

Brethren Service will give every assistance in these problems.

About Those Eight Cents

Recent announcements from Church World Service that all material aid donations must be accompanied by eight cents a pound in cash to cover the cost of processing and shipping has disturbed many Brethren. They are asking whether this rule also applies to goods given to Brethren Service.

This presents some problems. Brethren Service processes goods for Church World Service, but Brethren Service also carries on a program of its own.

In the past we have not cared to insist on cash to accompany gifts of material aid, and we prefer not to insist on it now. Such money will be welcome, however, where the giver understands that it will not receive Brotherhood Fund credit. We are now rather short on funds for processing and shipping.

Such gifts will also more nearly equal the sacrifice of those in other churches who make their donations to Church World Service.



The Flower Hill parsonage completed in 1949

Emmert J. Bittinger

Pastor of the Flower Hill Congregation

Flower Hill Observes an Anniversary

ON MAY 14th, 1950, the Flower Hill congregation of Eastern Maryland celebrated by an all-day meeting the first anniversary of the completion and dedication of our new parsonage. This was a meaningful day for us, because almost all have helped either in the actual building or in the payments on the debt. To us the verse of Scripture, "I beseech you therefore brethren, by the mercies of God . . . ,," has a real meaning—for by the sacrificing of our own labor, both the church and the parsonage were built.

Although the majority of the labor of building the parsonage was donated by the members here and by others of the district, much financial aid was given by the district in the form of a loan and by the Brotherhood Board and the district in the form of current expenses such as pastoral support. The men's work of the district very generously accepted the Flower Hill church as the "church of the year" for 1948 and gave an outright gift of over \$3,000 toward the cost of the parsonage. Without this financial

aid from the Brotherhood and the district, we could not have built a parsonage. The Flower Hill church is deeply appreciative of this aid from beyond the bounds of its congregation.

Flower Hill is a young church, just organized in 1930. The need for a church here developed from the fact that many Brethren families have moved from Virginia, West Virginia and other states to find employment in the Washington area and have settled here permanently. The church building was erected in 1932-33. The membership grew rapidly through the following years under the part-time leadership of devoted elders and pastors. Today our membership is over two hundred thirty.

In 1948, the church had grown to the place where it was felt that the services of a full-time pastor were needed. A parsonage was needed to house a pastor and his family. This new project was begun in the summer of 1948 and completed in the spring of 1949. The total cost of the building was \$9,337. It has been estimated that the parsonage would have a market value of about \$16,000. We incurred a debt of

\$4,000. Since May 15, 1949, we have raised \$1,900 for the parsonage debt fund; we hope in several years to have the debt completely paid.

Within the past several years, a tremendous suburban movement has brought thousands of new families within fifteen miles of the church. Extensive building projects within these near-by communities offer a great opportunity for home missions. It is the hope and prayer of the members and leaders of Flower Hill that some of these new families may be drawn into our fellowship. Four new families have just recently begun to attend. A cottage meeting has been held each week for some time in one of these new housing areas. We feel that there is a great challenge for kingdom advancement at Flower Hill, and we pray that his church might continue to grow here.

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Next Week—INDIA ISSUE

Articles in the General Forum of this issue are by present and former missionaries to India. Several national Christians have also written, among them Premchand Bhagat.

Bhagat Receives Honorary Degree at Bridgewater

Edward K. Ziegler
Bridgewater, Virginia



tional Missionary Council in Madras in 1938. A Christian gentleman and scholar honored and loved by his own nation, he has now become a minister of understanding between his own ancient and great people, and our own land and people.

In conferring the degree, President Bowman said,

Premchand Ganesh Bhagat, in recognition of your distinguished service as a teacher and minister of the gospel, your able work as a Christian leader and statesman, your deep interest in the cause of Christian education, your high ideals and profound Christian character, and your outstanding service as first ambassador of the Church of the Brethren in India to America, I am authorized by the trustees and faculty to present you with this diploma duly signed by the officers of the college admitting you to the rights and privileges of the degree of Doctor of Divinity throughout the world.

Following the conferring of the degree, Bro. Bhagat addressed the convocation with a stirring appeal to Christian life and service.

BROTHER Premchand G. Bhagat was honored at Bridgewater College on Monday morning, Nov. 27, when the honorary degree of Doctor of Divinity was conferred upon him by President Warren D. Bowman in a special convocation and chapel service. The writer, former colleague of Bro. Bhagat in India, in presenting him for the degree, said in part:

Premchand G. Bhagat, a teacher of rare skill for more than thirty-six years, has trained hundreds of young

men and inspired them in turn to be good teachers, as headmaster and principal of the Vocational Training School and Teachers' Training College at Anklesvar. A minister of deep spiritual perception, he has been honored by his own and all other churches of India, frequently as moderator of conferences, past president of the Bombay Representative Christian Council, a member of the board of the National Christian Council. He represented the Church of the Brethren and all the Christians of Gujarat at the Interna-

A Miracle of Today

Helen Stover Royer

THE other day Bro. Premchand Bhagat visited our home. He is the first representative from the Church of the Brethren in India to travel among the churches in America. We were so glad to see Bro. Bhagat. My mother, Mrs. Mary E. Stover, had known him as a boy, and my father, Wilbur B. Stover, had married him and his wife in 1915. He comes from Anklesvar, where we had lived for many years. So mother and I had many questions.

Mother thought of him as her own boy and asked, "Premchand, do you have enough warm clothes? You know America has cold winters while India is a warm climate. And tell me, are you getting used to the American food? Everything here is so different."

Then we both asked him about the people with whom we had worked. I was just a young girl when we came from India in 1920, and I asked about Baby Hamilton, son of Govindji Satvedi. I used to carry him around and give him his

bottle and his feedings. Hamilton is married and has three children. He has his Master's degree and is a leader in his community. Peter Raguv, who was four years old when we last saw him, is now a good worker for the church. Anundi and I used to play with our dolls. She has married a government service worker and has four children. Her husband is also a Christian leader. It did me so much good to hear about my playmates.

And Premchand said we would hardly know Anklesvar any more; many new buildings are now there, including a church, a school and many homes. Anklesvar also has an advanced training school for boys and Premchand has been their principal for many years.

To me this is a miracle. When father, mother and Bertha Ryan went there in 1894 there was nothing. Now, fifty-six years later, all this and more has come about. In 1897 eleven were baptized and gradually more were added to the church. Now the membership is

8,933 baptized Christians. These people are working to double their membership in the next ten years. Bro. Bhagat's sermon here that night was I Will Build My Church. He told how the missionaries had come to preach the gospel, heal the sick and baptize the people. Many places closed to mission work at that time are now open. Christianity is growing and the gospel is being carried to many parts of the country, but still many villages have never yet heard the gospel.

Bro. Premchand Bhagat's visit into our home was a blessing. Our children heard about India firsthand from an Indian Christian; we heard how the gospel was spreading greater than our fondest dreams, and we heard about our friends, all continuing the work which was started in 1894. And now India is able to send a delegate to our Conference and to our churches. All this is a miracle of today.



The Local Pastoral Board

Charles E. Zunkel

Secretary, Ministry and Home Mission
Commission

IN OUR churches this board is constituted in different ways. In many churches it has been a board of three or five members elected by the church council. More recently, this function is carried by the local church board of administration. Whatever type of organization is used, this function or responsibility is important in the life and work of the church.

Let us look at the duties this board should carry out. It is the board which represents the church in all pastoral relationships. It has responsibilities to the church and to the pastor as well. It is important, therefore, that its members should be men and women who are understanding, sympathetic, emotionally mature and stable, and dedicated to the welfare of the kingdom's work.

From the standpoint of the church, the board receives nominations for pastor, investigates candidates and carries on negotiations with nominees in the effort to secure pastoral leadership. It plans for the new minister's service of installation and his reception in the pastorate. At times of pastoral change, the board receives the minister's resignation, counsels with him about it and presents it to the congregation, seeking always to maintain the finest harmony of the congregation.

The board should be concerned with the minister's welfare as well.



Walter Hering

It should be alert to the general economic situation, seeking salary adjustments and increases for the minister which are fair and just. The board should lead out in this concern, making it wholly unnecessary for the minister ever to seek such needed increases. Their thoughtfulness and concern here can do much to make the minister happy in his work and doing his utmost in it.

Another way in which the pastoral board may seek the welfare of the minister, and the church as well, is to try to correct needless and foolish feelings and talk for which some folk in the congregation seem to have a most creative talent. Many times these are very childish and

extremely unkind and unfair. They need to be curbed, dispelled, quieted. The pastoral board can well take the initiative in going to the disturbing folk, dispelling their imaginings. If unable to do so, they may at least insist that these folk cease spreading their tales. Often the life of the church is upset and the progress of the kingdom thwarted by the continuation of situations that are purely childish and wholly unnecessary. Frequently, these conditions grow to proportions where a faithful ministry is disrupted and a change of pastors becomes necessary.

An even greater area of service can be given in regular periodic

Continued on page 23

An Ethical Code for Ministers and Congregations of the Church of the Brethren

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

3. The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.

4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.

5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.

6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.

7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" or take sides with factions in his church. A church should protect its minister from "factions" and "cliques."

8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal or commercial propaganda.

9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

11. The minister should be frank, courteous and co-operative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.

12. The minister should give his time unstintingly to the spiritual service of his people. A church

should not permit its pastor to be the "handy man" of the congregation.

13. Pastoral calls should not be hastily extended by churches or hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."

14. A minister should not seek or consider a call from another church whose pastor has not yet resigned.

15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.

16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.

17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon as possible. He should be slow in setting up new machinery and in upsetting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering definite tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness and the refinements of life without being mechanical, exclusive or coldly formal.

21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches to constantly laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible.

The minister must not allow unworthy or unimportant interests to deprive the church of his time.

23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor."

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation."

This code is available in quantities from the Ministry and Home Mission Commission, 22 S. State St., Elgin, Ill.

The Local Pastoral Board

Continued from page 22

meetings, monthly or bimonthly, of the minister and the board. These meetings should provide for intimate sharing of concerns, plans and needs in the spiritual ministry and growth of the church. If utter frankness, kindness, and sympathy prevail, these meetings may greatly advance the work of the minister in the church. Further, they may avert tensions and misunderstandings which often make pastoral change necessary. Nothing should block the possibility of such regular, intimate sharing and the mutual appraisal of the church and its work. In addition to such exchange of concern, these meetings give opportunity for planning for special meetings, evangelistic endeavors, and pulpit supply in the pastor's absence.

A further concern for every local pastoral board should be to discover, lay hands upon and give encouragement to young men and women who are fitted for full-time service in the ministry or other work of the church. This is extremely important if we want the springs of supply for ministerial and other church service to keep flowing. The local church holds the key to the future ministry of the church. What finer service could the pastoral board give than to find promising youth and point them toward a life of full-time service in the kingdom's work? The board may also seek to make possible the training for the young people where there is need for help.

It seems obvious, in the light of these facts, that the local pastoral board is an extremely important one in the life of the church. It carries the concerns of the church and pastor; it works co-operatively with the district, region and Brotherhood; it seeks always the total good for the kingdom and all persons concerned.

Thinking About the News

JUST before Christmas two Chinese-American pastors in Los Angeles met with the pastor of one of the four Korean churches in that city. They discussed the relationships between Chinese and Korean people there. They reported that Chinese intervention in the Korean war had had no effect on their relations, but rather that the Chinese-Americans are now fearful that they, like the Japanese-Americans of several years ago, may be "relocated" in some other part of the country.

The Chinese ministers state, "On the whole our people are loyal to the United States but we still wonder what will be done to us if war with China comes."

It is unfortunate, indeed, that there are any grounds at all for such a fear. But Americans of Chinese ancestry can easily recall the abrupt denial of civil rights which took Japanese-Americans away from their homes and placed them in relocation centers, often behind barbed wire, and forced them to find new jobs, new homes and new friends in strange communities. Chinese-Americans are afraid it could happen again.

But it has not happened yet and Christians of any ancestry should do everything they can to see that it does not happen again. A good place to start is in our churches themselves. Let us clearly understand that even if the nation is at war, or the United Nations are aligned in battle, the church of Jesus Christ is not at war. It exists in spite of the conflicts that divide men, and in its mission and ministry are the sources of healing for every conflict.

Let the church minister, then, to those who are likely to become the victims of prejudice and fear—by keeping free of prejudice ourselves and by daring to affirm our fellowship with other Christians even at the risk of criticism and suspicion directed against us.—K.M.

Around the World

Young Men in Norway Co-operate to Build Homes

Young men with families or about to marry have found a way to beat the shortage of housing and the high cost of homes. They are doing their own construction work, though fewer than one tenth of them have any connection with building trades. They have organized a Youth Self-construction Association, which, at the end of its first year, has 419 members. Two housing units of a projected three have been completed with sixty-two apartments each, modern and artistic. (WP)

Children's Books for Overseas

In response to requests from educators abroad and in the United States, CARE has adopted a program developed by organizations such as The American Library Association, the National Congress of Parents and Teachers, the Childhood Education Association and the U. S. Office of Education. Two units of books designated Book Shelf A (picture books) and Book Shelf B (books for youth abroad who are learning English) have been made up of titles recommended by a committee of children's book specialists. The books interpret the United States and represent a picture of American

youth and the youth of other countries.

So that the largest number of children might be served and might benefit from adult supervision the book packages are sent only to institutions such as children's villages, orphanages, elementary and secondary schools, children's libraries and teacher training institutions. The donor may designate the particular institution to which he wants his gift to go.

Sixty Per Cent of Washingtonians Do Not Attend Church

A religious census taken in the Washington area reveals that more than sixty per cent of the persons in the nation's capital never go to church.

The figures, embodying the results of a census in which more than 11,000 calls were made and 24,000 persons contacted, were announced by John Halko, director of the Department of Research and Church Planning of the Washington Federation of Churches.

The census reveals that only 39.4 per cent of the persons contacted reported attending church at any time during the last year. Of those who did attend, one out of ten went only once or twice during the year. A total of 28.4 per cent of the citizens interviewed were regular every Sunday churchgoers.

Persons of the Protestant, Roman Catholic, and Jewish faiths were contacted during the spot check which covered a metropolitan area populated by nearly one million persons. Both white and Negro families were interviewed.

A total of 41.6 per cent of the persons interviewed in the Washington area declared some connection locally with a church or synagogue. In Washington's transient population, 9.7 per cent stated that they had church affiliations "back home." However, 48.8 per cent of the persons interviewed had no connection with any church or synagogue.

Only 10.2 per cent of the persons interviewed attend church school.

Quakers Re-emphasize the Ministry of Silence

The Quaker ministry of silence is as vital today as when the sect was founded almost 300 years ago. This belief was re-emphasized by members of the Philadelphia Friends General Meeting during its annual session. Silent worship, however, it was observed, should be complemented by a vocal ministry and a ministry of deeds for full spiritual enrichment and service.

While "preaching" came in for some criticism, Friends were called upon to offer both a "prepared" and a "spontaneous" type of vocal ministry. "It is the minister and not the sermon that needs to be prepared," said Horace Mather Lippincott, historian.

Howard Brinton, director of Pendle Hill Friends center, said: "The Christian ministry seems to be becoming secular. This is not surprising when most of our lives are spent in a secular atmosphere, with only an hour a week, if that much, devoted to worship."

"Sermons are likely to be too flowery," declared Alphaeus Barker, of Quakertown Meeting. "Some of them satisfy the ear, but not the heart — and it is the heart probing that we need so much these days."

Football Team Prays Before Every Game

A high school football team in Birmingham, Ala., joins in a huddle on the sidelines before every game to say the Lord's Prayer.

The team is a member of the big five football group in the city. Teams of the five largest high schools make up this group. The praying team wants to go unnamed, a spokesman said, because it does not want to appear to be seeking publicity. Neither, he added, does

the team pray for help in winning its games.

The idea is to emphasize religion in sports and sportsmanship. The prayer brings the players closer together and makes for more co-operation. Team members stress that the important thing is not whether they win or lose games, but how they play them.

United Council of Church Women Adopt Resolutions on Discrimination and Peace

At its meeting in November the United Council of Church Women urged "a more vigorous demonstration of Christian attitudes toward all people, both in daily life and organizational relationships." They said that "we have made only a beginning as church women . . . in breaking down prejudices."

Other adopted resolutions urged:

(1) A strong emphasis in mission programs on vocational Christian service through such organizations as UNESCO and Point IV.

(2) Establishment of both federal and state interdepartmental agencies on migratory labor, to make available to migrants the federal and state services in health, welfare and education, and to apply to the

migrant group government measures for adequate housing and fair recruiting and employment practices.

(3) Individual support by council members for the Japanese International Christian University.

(4) A daily prayer at noon by all women for world peace.

(5) Co-operation by local councils in the work of the committee on friendly relations among foreign students, especially in port of entry cities, and personal hospitality by members to the students.

Mexico Reducing Illiteracy

The Mexican Republic has been checking up on the first six years of its great drive against illiteracy, and has found results encouraging. When the campaign began in August 1944, there were four illiterates for every square kilometer in the country; today there are three. There were, then, 6,661,000 persons unable to read or write; today the number is 4,580,000. It is hoped that by 1960, illiteracy may be eliminated altogether.

All sorts of people joined in the Mexican teaching campaign, from students to government officials. Teams of specialists spent vacations

in remote areas, using their knowledge of one or more of the twenty-three tongues spoken by the Indians. While the teachers taught the Indians how to read and write in their own languages, they instructed them in the rudiments of Spanish, so they could communicate with the rest of the country. Alphabets and reading books in seven tongues were distributed to the more than fifty thousand Indians.

It became necessary to establish a permanent relationship with those being taught, so they would not slip back. Magazines and books have been published for them, and 12,200 cultural teaching centers established, with another 2,000 ready to be set up. (WP)

Appeal to Resist Draft Banned by Post Office

The September-October issue of *Alternative*, a small pacifist paper in New York was barred from the mails by the postmaster. The paper had urged resistance to the draft and to war work, and support for universal disarmament. The editors say they favor nonviolent defiance of laws that "conflict with principle."

The grounds for the ban was the ruling against "advocating or urging treason, insurrection or forcible resistance to any law of the United States. (Publishers Weekly)

Meditation Room Opened at UN Headquarters

Without announcement or ceremony, a small "meditation room" was opened at United Nations headquarters here for delegates, employees and visitors. UN officials explained that it was designed not only for meditation but for silent prayer by those who wanted to pay deference to their Deity.

Draped in blue-and-white UN banners and reflecting the subdued light of a torch lamp, the chamber has the appearance of a tiny chapel. It has four rows of armchairs.

Facing these is an altarlike arrangement of the 60 member nations' flags set upon a white linen cloth, which in turn rests on a green baize cloth draped to the floor. In front of the arched flags on the green baize stand are copies of the United Nations Charter and of the Basic Facts About the United Nations.

The door is marked just like those of other chambers along the corridor. It bears the usual blue-and-gold name plate with the words "Meditation Room" above the chamber's code number CA-15.

"The Upside Down Strike"

In Italy a new movement has started that could turn the world upside down—in fact it is called the "upside down strike." It began when 120,000 impoverished peasants had unsuccessfully petitioned their wealthy landlord, who owned 60 square miles of rich farm lands, for higher wages. Instead of a stop-work strike, the peasant leaders finally persuaded their associates to redouble their efforts, do much more work each day than was asked of them, extend their activities to road mending, fence repairing, restoration of old buildings, etc., a veritable onslaught of voluntary services and good works! All would see how eager the workers were to help their employer increase his wealth if he would be just and generous with them. He would have to yield in self-defense! What a stupid fool and scoundrel he would be not to reward and capitalize upon such good helpers.

The idea has also threatened to spread to some Italian industries. Workers at the bench voluntarily putting in extra hours, working through holidays, devising ways to increase production, going all over the factory to rebuild, restore, improve the property — to support

their request for a raise. The idea strikes terror to the hearts of some industrial leaders. A picket line can be pilloried by strikebreakers, supported by sound trucks blaring out antiunion epithets; armed guards can drive strikers from the plant; even the militia can be called out. But with this new idea, what on earth could a boss do?

Suppose the principle were applied to the international scene: Instead of all the invectives we are hurling at China, a great campaign might be organized to send great quantities of surplus food, clothing, medicines to hungry destitute China. We could accompany these shipments with an overwhelming publicity campaign so all of China would know what we were doing. That is important, for then the Chinese Communist leaders would not dare refuse our gifts for fear of a general revolt among the desperate Chinese masses — a revolt that would surely be forthcoming. Such a maneuver on our part would put a powerful squeeze on Russia's pretended friendship for China which has occasioned more of looting than of giving. The blow to Russia's prestige would be staggering.—Between the Lines.

Weddings

Barnhart-Garrison.—Earl E. Barnhart and Betty B. Garrison, both of Dayton, Ohio, Dec. 16, 1950, in the East Dayton church, by the groom's father, the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Brooks-Webster.—Nelson P. Brooks and Julia Ann Webster, both of Roanoke, Va., Dec. 23, 1950, in the Monte Vista church, by the undersigned.—Oscar R. Fike, Boones Mill, Va.

Brubaker-Ebersole.—J. Wilbur Brubaker of Mt. Joy, Pa., and Marion Z. Ebersole of Elizabethtown, Pa., Dec. 23, 1950, in the New Paris church parsonage, Pa., by the undersigned, father of the bride.—Elmer E. Ebersole, New Paris, Pa.

Conley-Thomas.—Clyde Conley of Ada, Ohio, and Alvena Thomas of Lima, Ohio, Dec. 9, 1950, in the Lima church, by the undersigned.—Paul Thompson, Lima, Ohio.

Davis-Beck.—Bernard L. Davis and Ar-delle M. Beck, in the Chippewa Valley church, Wis., by the undersigned.—Donald G. Holsope, Mondovi, Wis.

Dennis-Dennis.—Charles R. Dennis and Mentie A. Dennis, Dec. 24, 1950, in the bride's home, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Edwards-Wood.—Charles R. Edwards and Joanne Wood, Dec. 15, 1950, in the home of William Clegg, Midway City, Calif., by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Fish-Weiss.—Lewis Fish and Carolina Weiss, Dec. 15, 1950, by the undersigned.—D. Alfred Replogle, Philadelphia, Pa.

Hartman-Ness.—Robert N. Hartman and Beatrice M. Ness, both of York, Pa., Dec. 23, 1950, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Julius-Bywaters.—Paul R. Julius of Dover, Pa., and Doris Louise Bywaters of Thomasville, Pa., Dec. 14, 1950, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Law-Turner.—William Lawson Law, Jr., and Peggy Jo Turner, Dec. 21, 1950, in the Boones Mill church, Va., by the undersigned.—I. D. Hoy, Boones Mill, Va.

Michael-George.—Clarence Michael and Edith George, both of Lebanon, Pa., Dec. 25, 1950, in the Lebanon church, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Welch-Jones.—Jasper C. Welch and Kathleen M. Jones, Oct. 14, 1950, by the undersigned.—D. Alfred Replogle, Philadelphia, Pa.

Wenger-Buttenmeyer.—Carl Wenger of Myerstown, Pa., and Margaret Buttenmeyer of Quentin, Pa., in the Lebanon church, Pa., Dec. 23, 1950, by the undersigned and Bro. Samuel K. Wenger, uncle of the groom.—Carl W. Zeigler, Lebanon, Pa.

daughter. Funeral services were held by her pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John Graham, Buena Vista, Va.

Boggs. Clara Ruth, daughter of Owen and Edna Rowe Rowman, was born in Lagrange County, Ind., Nov. 26, 1919, and died Oct. 20, 1950, at the Lagrange County hospital, following the birth of twins. On Feb. 12, 1939, she was married to Orlin Boggs. She was a member of the English Prairie church. She is survived by her husband, six children, her parents and one sister. Funeral services were held in the English Prairie church by Bro. Charles Light of Churubusco, assisted by the pastor, Bro. B. D. Hirt. Interment was in the church cemetery.—Wilma Bontrager, Howe, Ind.

Fretz, Lester K., died at his home Aug. 1, 1950, at the age of forty-six years. He is survived by his wife, Alverda, three children, his mother and one sister. He united with the Church of the Brethren in 1924. Funeral services were held by Brethren Reuben Brumbaugh and Joseph Moyer in the Indian Creek house. Burial was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Gearhart, Donald E., son of Joseph A. and Olive Swartz Gearhart, was born Oct. 7, 1913, at Stanley, Wis., and died in the Lewistown hospital, Nov. 9, 1950, as the result of a hunting accident, which occurred on Nov. 6. He is survived by his parents, his wife, Jessie Laughlin Gearhart, two sons, two daughters, two brothers and two sisters. He was a member of the Spring Run church but since moving to Benfer had attended the Bannersville church, where he taught a class of young people. Funeral services were held in the Spring Run church by Bro. Merle Peters, pastor of the Bannersville church and Bro. Henry Esbensen, pastor at Spring Run. Interment was in the Spring Run cemetery.—Mrs. Lloyd G. Dunmire, Mattawana, Pa.

Gentzler, Mary, daughter of John and Rebecca Trimmer, and widow of Levi C. Gentzler, died at her home in East Berlin, Pa., Sept. 26, 1950, at the age of eighty-nine years. She was a faithful member of the Upper Conewago congregation for many years. She is survived by five children, one great-great-grandchild, two sisters and one brother. Funeral services were held in the East Berlin church by the elder, Bro. J. Monroe Danner, assisted by L. J. Karshner, pastor of the Trinity Lutheran church, East Berlin, and Paul A. Glatfelter, former pastor of the Lutheran church. Interment was in the East Berlin Union cemetery.—Frances E. Shaffer, East Berlin, Pa.

Harshberger, James Floyd, was born Aug. 9, 1865, and died Nov. 1, 1950. He is survived by his wife, three children and eleven grandchildren. He served as deacon for thirty-nine years. Funeral services were held in the Akron church. Burial was in McVeytown, Pa.—George B. Wolf, Akron, Pa.

Hoffer, Sarah, daughter of Abraham and Sarah Sherbane Gible and wife of Amos Hoffer, died Nov. 22, 1950, at the age of seventy-three years. She was a faithful member of the church for fifty years; for thirty years she and her husband served in the office of deacon. The Hoffers were the senior deacons of the Lebanon church since its organization. Just a week before her death the Hoffers celebrated their fifty-fourth wedding anniversary. She was the mother of eight children. She is survived by four sons and three daughters. Funeral services were held by her pastor, the undersigned, assisted by her Sunday-school teacher, Elder Iram Lentz. Burial was in the family plot in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Huffman, Paul Calvin, son of Samuel H. and Mary Elizabeth Long Huffman, was born June 15, 1902, and died Sept. 15, 1950, at the old home place. He united with the Church of the Brethren early in life. On Sept. 23, 1925, he was united in marriage to Shirley Elizabeth Propst. He is survived by his wife, seven sons, two daughters, one grandson, three brothers and one sister. Funeral services were held at the Briery Branch church by his pastor, Bro. I. J. Garber, assisted by Rev. Samuel Smith. Interment was in the church cemetery.—Stella V. Wine, Dayton, Va.

Kauffman, John R., son of John and Frances Ronk Kauffman, died at his home at Mattawana, Pa., Oct. 6, 1950, at the age of seventy-nine years. On Nov. 7, 1898, he was married to Martha Harshberger. He is survived by his wife, seven sons, four daughters, forty-five grandchildren, fifteen great-grandchildren and two brothers. He was a member of the Pine Glen church. Funeral services were held in the Pine Glen church by his pastor, Bro. J. Richard Gottshall, assisted by Bro. L. D. Ruble. Interment was in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

Killion, Nancy Jane, daughter of John and Verna Killion, died Oct. 20, 1950, in the Lancaster General hospital at the age of six years. She is survived by her parents, one sister and three brothers. She was an active member of the primary department of the Sunday school. Memorial services were held in the Mechanic Grove church by her pastor, Rufus P. Bucher.—Martha A. Bucher, Quarryville, Pa.

NEW BOOKS FOR NURSERY CHILDREN



IN OUR CHURCH

HIS NAME IS JESUS

THE LITTLE SEEDS THAT GREW

I'M GROWING

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Obituaries

Baumgartner, William E., son of Emil and Emma Beer Baumgartner, was born March 16, 1916, in Milford, Ind., and died Nov. 3, 1950, at a Warsaw hospital following a gasoline explosion. He was married on June 30, 1941, to Lucille Ferverda, and to this union were born two sons. He is survived by his wife, two sons, his mother, six brothers and two sisters. Funeral services were held at the Milford Apostolic Christian church by Rev. Henry Beer of Milford and Rev. Herman Hueni of Bremen. A service for the immediate family was held in the home by Rev. Henry Beer and Bro. Noble Neff of the Bethel Church of the Brethren. Burial was in the Milford cemetery.—Mrs. Damaris Morehouse, Milford, Ind.

Bates, Rose Humphries, wife of William Bates, died at her home in Buena Vista, Va., Sept. 30, 1950, at the age of seventy years. She was a long-time member of the Church of the Brethren. She is survived by her husband, five sons and one

Kline, Alice N., daughter of Lewis and Margaret Sanderson, was born March 6, 1887, and died Oct. 22, 1950. She was married to J. R. Kline in Pennsylvania on Jan. 9, 1909. She was a faithful member of the South Waterloo church for many years. She is survived by her husband, her mother, two sons, two daughters and three sisters. Funeral services were held in the South Waterloo church by her pastor. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Lewis, Harry E., son of Mr. and Mrs. William Lewis, was born in Winona, Minn., Jan. 10, 1885, and died Nov. 4, 1950. He was united in marriage to Elsie Sumner on May 15, 1907. He served on many boards and committees and was a trustee of the Church of the Brethren at the time of his death. He is survived by his wife, three sons, two daughters, two sisters, one brother and six grandchildren. Funeral services were held by Bro. D. D. Harner in the Lewiston church. Burial was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Lutz, Annie Hummer, widow of Lemon H. Lutz, was born May 26, 1871, and died at her home in Rothsville, Pa., Oct. 1, 1950. She is survived by four children and eight grandchildren. She was a faithful member of the Church of the Brethren for many years. Funeral services were held in the Middle Creek church by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

McFadden, Cartie Farrow, wife of Irvin McFadden, died Nov. 5, 1950, at the age of fifty-five years. She is survived by her husband, two sons and one daughter. Funeral services were held by her pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John Graham, Buena Vista, Va.

Metzker, Harry Kensinger, son of Samuel and Catharine Kensinger Metzker, was

born at Middletown, Pa., Feb. 2, 1874, and died at his home near Martinsburg, Pa., Oct. 13, 1950. On Feb. 16, 1899, he was married to Sarah E. Stoner, who preceded him in death twenty-three years ago. He is survived by four children, nine grandchildren, three great-grandchildren and one brother. Funeral services were held by his pastor, Bro. M. G. Wilson, assisted by Howard Feathers. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Miller, Samuel Casper, son of Jacob F. and Mary Cline Miller, was born near New Hope, Augusta County, Va., May 2, 1880, and died Nov. 22, 1950. He was a long-time member of the Church of the Brethren and an active layman in the Bridgewater church for more than thirty years. He was married to Cressa Early, daughter of Elder H. C. Early, on Feb. 19, 1906. He is survived by his wife, two children and one granddaughter. Funeral services were held in the Bridgewater church by his pastor, the undersigned, assisted by Elder N. D. Cool. Interment was in the Oak Lawn cemetery.—Edward K. Ziegler, Bridgewater, Va.

Moberly, Elizabeth, daughter of Mr. and Mrs. William Barber, was born June 30, 1853, in New York State and passed away Aug. 4, 1950. She was left an orphan when she was only two years old. She made her home with the Jesse Scheimer family in Black Hawk County, Iowa. She was married to Daniel Moberly on Nov. 8, 1868. She is survived by one son. She was a member of the South Waterloo church. Funeral services were held in the Johansen funeral home at La Porte City by her pastor. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Replogle, Barbara Ann, daughter of Ray G. and Harriet West Replogle, was born in Bedford, Pa., Aug. 25, 1950, and died at the parental home, Nov. 13, 1950. She is survived by her parents and grandpar-

ents. Funeral services were held at the K. R. Miller funeral home by Bro. M. G. Wilson. Interment was in the Fairview cemetery at Martinsburg, Pa.—Mrs. C. O. Beery, Martinsburg, Pa.

Rohrer, Anna Milhimina Marie, daughter of Detloff and Mary Shonefelt Schwartz, was born May 10, 1876, near Berlin, Germany, and died at the home of her son near Troy, Ohio, Oct. 31, 1950. She was united in marriage to John Rohrer on Nov. 23, 1898, and to this union were born two daughters and four sons. She and her husband united with the Middle District church about thirty years ago. Her husband preceded her in death two years ago and her oldest daughter in July 1950. Funeral services were held from the Salem church by her minister, C. V. Coppock, assisted by Bro. Foster Bittinger.—C. V. Coppock, Tipp City, Ohio.

Rohrer, Mary, daughter of John and Anna Rohrer, was born near Phillipsburg, Ohio, April 25, 1899, and died at her home near Troy, Ohio, July 9, 1950. She was a member of the Middle District church. She is survived by one sister and four brothers. Funeral services were held from the Middle District church by Bro. C. C. Sollenberger.—C. V. Coppock, Tipp City, Ohio.

Ryland, Robert Russell, son of Russell and Mildred Bittinger Ryland, died at the age of twenty years in the Garrett County Memorial hospital as the result of an automobile accident. He is survived by four grandparents and one brother. He was a member of the Maple Grove church and was a regular attendant at church services. Funeral services were held in the Maple Grove church by Bro. Richard Grumbling. Interment was in the Grantsville cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Sanger, David Earl, son of Elder and Mrs. Martin G. Sanger, was born near Mt. Solon, Va., May 25, 1895, and died at his home in Bridgewater, Va., Nov. 15, 1950. In early boyhood he united with the Church of the Brethren. He attended Bridgewater College. On Dec. 27, 1916, he was united in marriage to Mildred Faith Eavey. He is survived by his wife, one daughter, one grandson and his father. Funeral services were held in the Bridgewater church by the undersigned, his pastor, and Bro. Merlin Garber of Roanoke. Interment was in the Oak Lawn cemetery.—Edward K. Ziegler, Bridgewater, Va.

Shue, Nathan R., son of Samuel G. and Susan Ruhl Shue, was born July 18, 1901, and died Nov. 20, 1950. He is survived by one sister and two brothers. He was a faithful member of the Lititz church. Funeral services were held at the Spacht funeral home by Elder J. T. Dick, and interment was in Longenecker's cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Spence, Brenda, daughter of Claude and Kathleen Spence, was born Oct. 6, 1950, and died Oct. 9, 1950. Interment was in the Pleasant Hill cemetery.—Mrs. E. E. Hylton, Willis, Va.

Wolfe, Arthur Edwin, son of Albert and Lillie Wolfe, was born in Greene County, Ohio, Sept. 13, 1886, and died at the Good Samaritan hospital in Dayton, Nov. 27, 1950. On Jan. 14, 1908, he was united in marriage to Effie Rachael Martin. Four sons were born to this union. He is survived by his wife, three sons, ten grandchildren, two brothers and two sisters. Funeral services were held by the undersigned at the Miller funeral home in Greenville. Burial was in the Beamsville cemetery.—Moyne Landis, Gettysburg, Ohio.

Zerfoss, Sadie Y., daughter of Jonas and Mary Zerfoss Yoder, was born June 8, 1869, and died Nov. 2, 1950, at the home of her daughter. Her husband, Moses Zerfoss, died twenty years ago. She is survived by her daughter, five brothers, two sisters, three grandchildren and seven great-grandchildren. She was a member of the Somerset church. Funeral services were held by Bro. Kenneth Blough. Burial was in the Mizpah Lutheran cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

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Church News

Arizona

Phoenix.—Since our last report, we have enjoyed many special programs and meetings of various kinds. At this writing we have received twenty-eight new members since Jan. 1. Several came by letter, sixteen were received by baptism and several are awaiting the rite. While the pastor was on vacation, the services were conducted by the ministers and laymen of the church. We were co-host with the Glendale church to our district conference on Oct. 12-15. On Oct. 15 we were privileged to have Bro. W. T. Luckett of California bring the message of the morning. On the evening of Nov. 2 we observed our fall love feast. We had an old-fashioned Thanksgiving service with an opportunity for all to give testimony and praise for their many blessings. We are in the midst of a building program to enlarge our church auditorium. We desire the prayers of the entire Brotherhood in behalf of this work.—Dover N. Cummings, Phoenix, Ariz.

Colorado

Denver.—A week's inspirational meeting was held by Bro. Harvey Hostetler of Kansas. Four persons came forward to give their hearts to Jesus. Three await baptism and three were received by letter recently. Several of our members attended the regional conference at McPherson. Bro. Kurtis Naylor, our pastor, represented McPherson College at the inaugural ceremonies of Dr. Val Wilson as president of the Colorado Woman's College. Bro. Naylor also attended the National Council of Churches at Cleveland, Ohio. Our quarterly council was held Nov. 21. At this time Brother and Sister Paul Turner, who have been probationary deacons, and Brother and Sister Elgin Fox, who are returning to Denver from Idaho, were received as active deacons. Installation services will be held soon.—Mrs. Laura M. Fields, Englewood, Colo.

Fruita.—The members of the Fruita church enjoyed a covered dish dinner at the church, after which we had our regular quarterly council with our elder, Bro. Ralph Hoover, presiding. Officers for church and Sunday school for the new year were elected. Recently two new members were added to our membership, one by baptism and one as an associate member. We enjoyed a pre-Thanksgiving service at the church with a program consisting of Thanksgiving talks, readings and music. On Nov. 19 we held our regular fall communion service with our elder presiding. We extended the invitation to Christian friends of other denominations to join us for the full service. Those who participated expressed themselves as being much impressed by the service. We are packing clothing for relief. At present we have approximately 150 pounds ready. We will have another drive at Eastertime. Our young people are preparing a Christmas program. On Sunday evenings, following a short prayer service, we are studying the Book of Acts with Bro. Ralph Hoover as the instructor.—Maude I. Brown, Fruita, Colo.

Illinois

Lanark.—The regular meeting of the women's missionary society was held at the Brethren home in Mt. Morris. We go there annually with a program for the guests of the home. Our pastor, Bro. Bowman, preached several sermons on Sunday evenings on Marks of Discipleship. On Oct. 15 Bro. Curtis Bowman was with us and delivered the message in the morning and in the evening he showed us some of the movies taken during his travels in Hawaii. Brother and Sister Bowman, with several others of our group, attended the regional conference at North

Manchester on Oct. 16-19. On Oct. 22 the Harold Royers were with us, and Bro. Royer brought us the morning message and in the evening showed slides of their work in Africa. On Nov. 5 some of our people attended the annual district institute in the Rockford church. The seventy-fifth anniversary of the sending of Christian Hope, the first foreign missionary to Denmark, was observed in the Cherry Grove church. Several of our members attended.—Maggie Ploeger, Lanark, Ill.

West Branch.—Our church met in regular council and officers for church and Sunday school were elected for the year. Bro. Wayne Crist was chosen as our elder. The young adult class has an acre of popcorn out this year. We held our love feast on Oct. 14 and our harvest-home festival the following day. Bro. Jesse Ziegler of Bethany was the speaker at both morning and afternoon services. Bro. John Masterson of Forreston preached for us on Oct. 29 while our pastor, Bro. Paul Shrider, and his wife attended home-coming at Manchester. Many hours of work have been given by both the men and women of the church in redecorating and remodeling the parsonage, which our pastor and his family now occupy. Five persons have been added to the church by baptism since our last report. The new

year is starting out with an increased interest and attendance. Brother and Sister F. H. Butterbaugh are spending the winter in Florida.—Sadie Stover, Polo, Ill.

Indiana

Bethany.—We have just closed a two weeks' meeting, which was held Oct. 16-29, with Bro. F. P. Litton of Hagerstown, Md., as the evangelist. He gave us good Bible lessons each evening to think about the next day. Five persons were baptized. The last week of the meeting the men picked their popcorn and the women served dinner at the church and did some aid sewing.—Mrs. Jesse Eisenhour, Syracuse, Ind.

Bachelor Run.—Our church met in quarterly council with Elder T. A. Shively presiding; Sunday-school officers were elected for the year. Bro. Deardorff conducted installation services for all Sunday-school officers. Bro. O. D. Werking of Hagerstown held a week's revival meeting and, as a result, two persons were added to the church by baptism. Bro. H. L. Hartsough of North Manchester conducted a very inspirational installation service for our new pastor and his wife, Brother and Sister Lewis Deardorff.—Charles W. Wray, Flora, Ind.

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This little volume presents the late teacher-lecturer-preacher's ripest thinking concerning the facts and the practical implications for us of those last momentous days in the earthly life of Jesus. Because the price is already greatly reduced, no Gish Fund discount is given on this book.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Blissville.—Since our last report, the young married folks Sunday-school class has had shingles put on the parsonage and painted the window frames. Our revival was held Oct. 30—Nov. 12, with Goldie Killian as the evangelist. We had our communion service on the evening of Nov. 11. Five persons were baptized, two await the rite and one was reconsecrated. Bro. Finnell delivered a temperance sermon on Nov. 19 with a singspiration service after the sermon. Our Sunday school is growing in numbers and interest.—Mrs. Sam Yazel, Plymouth, Ind.

Center.—We held our revival meeting Oct. 2-16, with Bro. Ralph Bowman of Virden, Ill., as the evangelist. Bro. Bowman also presided at our love feast, which was held on the evening of Nov. 16. Nine persons were baptized, seven at the close of the meeting and two on Nov. 5.—Clara Meeker, Walkerton, Ind.

Nappanee.—Since our last report, our pastor held a revival in the Turkey Creek and Pleasant Hill churches. While he was absent, John Metzler, Paul Verghese, Bro. Bosler and Everett Pippen supplied the pulpit. The men sponsored the first of a series of studies on stewardship with the showing of the film, *Into the Good Ground*. The women held an all-day meeting at the John Metzler farm. The choir presented a program at the Mexico home for older people on a recent Sunday afternoon. Our pastor, S. W. Longenecker, preached at the union Thanksgiving service in our city. The church is sending a Christmas box to our missionary, June Wolfe, and her family. Several of our women were guests of the First Mennonite church when Mrs. Pannebecker, wife of the Mennonite Seminary president, spoke on *Crossing the Interdenominational Borders*. The young people are editing a bimonthly *Loyal Broadcaster*, which is sent to every family of our church. The church and friends are grieved over the recent passing of Bro. Ralph Miller, one of our faithful and talented members. Mr. and Mrs. Orville Sherman, workers in Venezuela, presented a program of pictures about their work one Sunday evening.—Hazel Gras, Nappanee, Ind.

Osceola.—The men's organization has as its project the remodeling of the church basement. Several of the men painted the church before our harvest meeting. Bro. Homer Burke was the speaker at both morning and afternoon services. Our revival was held Oct. 1-15 with Bro. J. E. Whitacre of Petersburg, W. Va., as the evangelist. Bro. Heskit, assisted by his wife, conducted the music services. Four new members were added to the church by baptism. Our communion service was

held Oct. 14. Sixteen members have been added to our roll in the past year. Our pastor, Bro. Edward Stump, conducted revival services at Salem Oct. 16-29. Brethren William Brubaker and Earl Nusbaum had charge of the Sunday services in his absence. Our father and son banquet was held on the evening of Nov. 11. Bro. Foster Statler of the Elkhart City church, was the speaker. The ladies' aid has been canning for Bethany Hospital and sewing for the needy in the community as well as for foreign relief.—Geneva Secor, Elkhart, Ind.

Pleasant Chapel.—We have been busy the past year building an addition to our church and remodeling and redecorating the old part. About five years ago we decided that the church offering on the first Sunday of each month be set aside for our building fund. The members did much of the decorating and painted the outside of the church. On Sept. 24 we held a combined dedication and harvest meeting. Bro. Ivan Fry of Chicago, Ill., a former pastor, delivered the forenoon message and Bro. Russell Sherman of Garrett, Ind., delivered the afternoon message. Bro. Claude Leslie assisted in both services. On Sept. 10 our elder, Bro. Charles Light, and his wife were with us. Bro. Light delivered the morning message and he and Bro. Leslie installed Brother and Sister Russell Perkins, Brother and Sister Dale Thomas and Brother and Sister John Reinvehl into the office of deacon. We held our revival meeting Oct. 16-29, with Bro. Hugh Kloppert of Columbiana, Ohio, as the evangelist. On Oct. 30 we held our love feast. Brethren Claude Leslie and Russell Sherman are preaching for us until a pastor can be secured. Brother and Sister Tairan have donated the proceeds of eleven acres of wheat ground to the church. The men of the church got the ground ready and fertilizer and seed wheat were donated. We are hoping that proceeds from the wheat from this field, together with our offerings, will clear our church debt.—Mrs. Alvada Ober, Ashley, Ind.

Sugar Creek.—On Oct. 15 we celebrated the centennial of the church. Bro. Vernon Schwalm of North Manchester College was the guest speaker. Elder Amsa Snell gave the history of the church in the afternoon, following which group singing was enjoyed. The ladies' aid has been doing relief sewing. One of our members fell and broke his ankle but he is improving satisfactorily. Our love feast was held on Nov. 12. During the year two new members were baptized and four received by letter. Our evangelistic meetings will be held Nov. 19-26, with Bro. J. Johnson of Mon-

ticello as the evangelist.—Mrs. Ruth Harwood, South Whitley, Ind.

Syracuse.—Our revival meetings were held with Bro. Lon Karns of Dayton, Ohio, as the evangelist. Nine persons were baptized. Our communion was held on the Monday evening following with a good attendance. On Nov. 12 our pastor, Bro. Clayton Mock, was ordained to the eldership by Bro. Russell Sherman. Our church was host to the ministers of the Northern Indiana district on Nov. 18. The ladies' aid of our church served the noon meal. In the afternoon Bro. William Beahm spoke on the ordinances. Our attendance here is ever on the upward trend. We certainly do appreciate the work of Brother and Sister Mock at this place.—Mrs. Gilbert George, Syracuse, Ind.

Union Center.—Bro. Arthur Keim has resigned as our pastor. The church has called Bro. Herbert Fisher as our pastor. We held our regular quarterly council meeting with Bro. Samuel Longenecker in charge in the absence of Elder Evans. Our church and Sunday-school officers were elected. Bro. William Brubaker of New Paris preached at both forenoon and afternoon services at our harvest meeting. Our communion was held on Oct. 7, with a fellowship breakfast on Sunday morning. The ladies' aid has been quilting, knitting comforters and sewing for relief. The Sunday-school classes made Christmas towel kits and mend-it kits for the needy. The Homebuilders class put a new ceiling on our church. The men's work bought a heifer for the heifer project.—Mrs. Dean Price, Nappanee, Ind.

Iowa

English River.—Bro. L. M. Baldwin of Morrill, Kansas, held an eight-day evangelistic meeting for us. Bro. P. G. Bhagat was with us one evening and gave an interesting talk on India and showed pictures on the mission work. Brother and Sister Wayne Parris met with us on Oct. 15. Bro. Parris spoke on *The Africans' Cross* at the morning worship hour, and at the evening service showed pictures of their work among the African lepers. In the absence of our pastor, Bro. Keim, who had been called to Idaho by the illness of his father, the deacons had charge of the Thanksgiving service. An offering was taken for home missions. Our two German students have returned to their homes, after spending a year here. Several of our number attended the regional conference at McPherson. The men's work has finished the harvesting of the farm crop, which was their project for the past year.—Ollie Coffman, South English, Iowa.

Fernald.—Since our last report, seven persons have been received by letter. Our aid has sent sixty-five pounds of clothing, fourteen gallons of soap grease, eight comforters and one box of shoes for relief. They also sent for twelve layettes from New Windsor which we made. At our council meeting Sunday-school and church officers were elected. Bro. Lee Kendall was elected elder. Brother and Sister Vance Harris were installed into the office of deacon. Bro. David Wieand of Bethany was with us on Oct. 1 to install our Sunday-school and church officers. He also gave very good talks on Saturday and Sunday evenings. Our aid voted to send twenty dollars to the Bethany Hospital building fund. Five persons from our church attended our leadership training school, which was held at Pine Lake. We have two German students in our midst. Our pastor attended the conference at McPherson this fall.—Mrs. Virgil Jarboe, Nevada, Iowa.

Union Ridge.—The church convened in council meeting with Bro. Roy Stern presiding. Our elder, Bro. Stern, had charge of the installation for our pastor, Brother and Sister John Johnson. Brother and Sister Oscar Stern of Guthrie, Minn., were guests that day also. Sunday-school and church officers were elected for the coming year. Brother and Sister Johnson were

The Brethren Ministers' Book of the Month Club selection for February

POSITIVE PROTESTANTISM

by Hugh Thomson Kerr, Jr.

Neither an attack on Catholicism nor a defense of Protestantism, this book is an attempt to answer the question that is basic for all Christians: "What is the essence of the Christian faith?" Dr. Kerr emphasizes the need of Protestantism to be redeemed from mere negativism.

Copies of Positive Protestantism will be mailed to members of the Brethren Ministers' Book of the Month Club about February 10.

Regular price, \$2.50; to members of the book club, \$1.75 plus postage and handling; to other Brethren ministers, \$2.00.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

our delegates to the district meeting at South Waterloo. Our love feast was held Oct. 1. At the October council meeting deacons were elected and installed by Bro. Stern and Bro. Johnson. A district sectional women's work meeting was held at our church on Oct. 27. The men's work harvested nearly 2,000 bushels of corn from the church farm.—Mrs. John Burn, Hampston, Iowa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 496. Wanted: Retired Christian carpenter who would be willing to teach boys and supervise minor construction, also do maintenance work. Write: L. C. Jones, Piney Woods Country Life School, Piney Woods, Miss.

No. 497. For Sale. 6-room modern house at Waterloo, Iowa. Five acres, 40 rods frontage, other buildings. Level, productive soil, suitable for poultry or gardening. Write: Chester C. Shank, 552 East Third, Winona, Minn.

No. 498. Middle-aged single man wants situation caring for elderly couple in exchange for room, board, small salary. Preferably in Missouri. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 499. Brethren couple, one child, would like to manage small business such as book and gift shop or grocery on partnership basis or would buy on contract. Indiana preferred, would consider elsewhere. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 500. Wanted: Man to operate small dairy farm and milk truck. Applicant must be strong enough to handle ten-gallon milk cans. Could furnish small house. Write: Vernon Stutzman, R. 2, Hollsopple, Pa.

No. 501. For Sale: 86-acre improved farm, good soil and buildings, large modern home, bath, furnace, enclosed porches. City schools, close to Brethren church and Ashland College. Write: Warren Pittenger, 86 Bartley Ave., Mansfield, Ohio.

No. 502. Middle-aged teacher and family want to find work and a home in predominantly Brethren community. Would consider changing schools beginning second semester this year or next fall. Write: Brethren Service Commission, 22 South State St., Elgin, Ill.

No. 503. Wanted: Housekeeper for Brethren widower in Hartville, close to Brethren church. Write: J. C. Brumbaugh, Hartville, Ohio.

No. 504. Wanted: Families to locate in and around Sunnyside, Wash., in the Yakima valley. All kinds of work available in country or in town. Good community, Church of the Brethren, will help locate you. Write: Libbie Eshelman, Box 657, Sunnyside, Wash.

No. 505. Wanted: Farm help, preferably married couple, for Brethren farmer in Northern Illinois. House provided. Near Brethren church. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 506. Wanted: Two experienced Brethren farmers for full-time farm work, Lima, Ohio. Living quarters provided, also salary. Write, giving age, size of family, experience, references to Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 507. Wanted: Brethren couple to be superintendent and matron of Brethren Old Folks' Home at Marshalltown, Iowa, beginning May 1, 1951. Write: Roy E. Stern, Fredericksburg, Iowa.

No. 508. Wanted: Country lady, twenty to forty years old to do housekeeping in country home. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

Kentucky

Flat Creek.—The recent visit of Brethren Charles E. Zunkel, J. H. Mathis and Mark Schrock brought both inspiration and encouragement to our work. Brother and Sister Alvin Bolinger brought a car to Sister Mareta Shrider for use in her work. The car was a gift from the Bolingers and the Acme Sunday-school class of the West Manchester church in Middle Indiana. Brother and Sister Chester Pense and Brother and Sister O. K. Sink were with the Bolingers. Since our last report, two of our BVS workers have left. Sister Eunice Breshears returned to La Verne College for her senior year. She is preparing for further church work in the future. Sister Norma Hillsamer was married to Bro. Butler Sizemore on Nov. 1. They are entering Bethany Seminary for Bible study during the winter term. We are looking for two more BVS workers soon. At our regular quarterly council our officers were elected. Bro. Harlan Sizemore was relicensed for another year. The Flat Creek young people are planning a special program for Christmas. The Mud Lick young people plan to go caroling in the community. Our pastor, Bro. F. C. Rohrer, and his wife attended the Central Region conference at North Manchester, Ind., in October.—Mareta Shrider, Plank, Ky.

Maryland

Flower Hill.—Our revival services were held Oct. 8-15 by Bro. S. Earl Mitchell. As a result of the meetings, eight persons were baptized and thirty-one reconsecrated. On Oct. 29 Bro. S. Earl Mitchell preached to us about the office of the deacon. Following the morning message we elected Brethren Lewis French and Harry Smith to the office of deacon. The men sponsored a supper on Oct. 7. They furnished the money and labor to connect the church and parsonage with the city water supply. Several carloads from our church attended the training school for church workers held at the Westminster church Oct. 26-28. The ladies' aid sponsored a fellowship supper on Nov. 9 in the church basement, which was followed by a white elephant sale in the parsonage basement. Eleven men attended the men's rally and banquet at Westminster on Nov. 16. Our pastor and his family held open house at the parsonage for members of the church on Nov. 26.—Mrs. Wallace M. Embrey, Derwood, Md.

Locust Grove.—Our love feast was held on Oct. 29 with our pastor, Bro. Carl F.

Smith, presiding, assisted by Bro. William E. Baker. Our ladies' aid met in the church on Nov. 8 and made several garments for relief. We were happy to have Bro. Marshall Wolfe with us on the week end of Nov. 18 and 19. He conducted a Bible institute on Saturday evening, preached for us on Sunday morning and held a Bible institute on Sunday afternoon. Our church held a joint Thanksgiving service with the Bush Creek church with Bro. Raymon E. Eller as the speaker.—B. R. Purdum, Mt. Airy, Md.

Myersville.—Under the sponsorship of the young people's class, Bro. Carl Myers, assistant pastor of the Hagerstown church, showed slides in connection with an explanation of our foreign relief program. The proceeds from this service were contributed towards the support of a DP family, whom the Middle Maryland District is sponsoring. We observed our communion service on World Communion Sunday with Bro. A. J. Fitzwater of Broadway, Va., presiding. Preceding this service, eight of our members were installed into the office of deacon. On Oct. 8, which was pulpit exchange Sunday for Middle Maryland, Bro. Carl Zigler, pastor of the Pleasant View church, was our guest minister and our pastor, Bro. Lindsay, was the guest minister at the Pleasant View church. The council meeting for the Middletown Valley congregation was held in the Myersville church with our elder, Bro. S. F. Spitzer, presiding. Two delegates, as well as other members of our congregation, attended the district conference at the Welsh Run church. Brother and Sister S. Earl Mitchell and their family recently moved to Hagerstown and in appreciation for their services rendered to our congregation, a social was held for them. The members of our choir recently held a hobo party.—Jeanette Rice, Thurmont, Md.

Michigan

Sunfield.—Our pastor, Ted Gandy, and his family attended the Toronto conference and brought back good reports. Our young people recently sponsored a fellowship meeting with eight German students of this area in a service for all age groups. Several of the students have now completed their year here and have gone home. Gretchen Gierman of our church led us in an evening hymn sing of some of the hymns coming out in the new hymnal. Bro. Royal Frantz delivered a message on The Christian Home's Responsibility to the Church. Our pastor has conducted a study on personal evangelism on several Sunday evenings this fall. We were

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happy to have a large group from the Lansing church with us at our fall communion. Two boys have been baptized since our last report. Recently the church bought a parsonage on a five-acre tract near the church and we are hoping to put it in readiness for our pastor's family before the holidays. Bro. Gandy and his family have been making a forty-five mile drive from their Battle Creek home each Sunday for more than two years. He and Elder I. C. Snively will conduct a five-day Bible institute between Christmas and New Year with both afternoon and evening sessions. Our ladies' aid canned fruit again for Bethany Hospital. They continue to send relief shipments and assist in many needy areas.—Mrs. Virginia Snively, Vermontville, Mich.

Missouri

Cabool.—Our council meeting was held Oct. 4, and officers were elected for the new year. Our revival was held Oct. 8-22, with Bro. H. H. Keim, Jr., of the English River church, Iowa, as the evangelist. A home-coming was held on the closing Sunday of the meeting. The program for the afternoon included a sermon by Bro. Keim, local church history by Sister Charles Bishop and singing. The women met recently in four homes to can apples for relief. Several boxes of clothing were packed and ready when the relief truck came by. A district rally was held at the Farrenberg church, which is the farthest east of any church in our district. Our love feast was held Nov. 8.—Mrs. R. E. Wade, Cabool, Mo.

Wakenda.—At our quarterly meeting Luther VanPelt was re-elected as our executive head. We were deeply grieved at the passing of Sara Fifer, a faithful church worker. The intermediate class held a Halloween party on Oct. 24. The ladies' aid sponsored a chili supper on Oct. 26 and served at a sale on Oct. 19. Many of our number attended the district meeting at Rockingham Oct. 20-22. Our revival meeting was held Oct. 29—Nov. 12. Our evangelist was H. M. Coppock of New Mexico. His messages of the gospel were most inspiring. Our annual turkey supper was served to approximately 200 people on Nov. 22.—Mary Etta Dye, Norborne, Mo.

New York

Lake Ridge.—On Oct. 1 special dedication services were held in our church for the new bulletin board, the new Sunday-school rooms and a new station wagon. Our district meeting was held at the West Greentree church. Our pastor, Bro. Guy Buch, and Edward Bowman were our delegates. Our annual evangelistic meeting was held Oct. 16-29. As a result, seven persons were added to the church by baptism and five by letter. Our meetings closed with our love feast. Our evangelist, Bro. Knavel, presided. On the evening of Nov. 9 our annual church birthday supper was held. On Nov. 12 a six-member deputation team from Elizabethtown College worshiped with us. They presented several selections in song. Our Sunday school is steadily growing. A newly organized class of intermediates has fifteen active members. The young people's class has a Lord's acre project. They planted three acres of red kidney beans. These have been harvested and the class is busy sorting and cleaning them for sale. The men's Lord's acre project of wheat netted \$126. Our Thanksgiving services were held in the morning at the church. Nov. 26 is the time set for our annual home missions offering. On Dec. 14 we are planning an indoor Sunday-school picnic to be held in our church basement. We are trying to reach a goal in attendance each Sunday of 100. Since our last report we have lost two of our members by death. At the present time we are busy working on a Christmas program.—Ruth N. Tvaroha, Ithaca, N. Y.

North Dakota

Minot.—Our church met in fall council with Elder Ray Harris in charge. Bro. Harris was re-elected elder for the coming

year with Elder Mark Emswiler as assistant. Our love feast was held on Oct. 21 and our harvest meeting on Oct. 22. Bro. Ralph Anderson of Chicago, Ill., served as our summer pastor and will return in the spring to serve both the Surrey and Minot congregations for a year. The district young people's rally was held in our church. Violet Harris showed pictures of Puerto Rico and her work there in the Castañer hospital. She has now returned to continue her work there. Sister Rose Huber, representing the Minot interchurch council, attended a two-day leadership education audio-visual institute in Fargo on Nov. 16 and 17. Our women's work organization has been very faithful in its work for missions overseas and at home. We sent 180 pounds of clothing to the Fort Totten Indian reservation of North Dakota. We also sent 18 pounds of towel kits and 103 pounds of clothing to Nappanee, Ind., for overseas relief and 110 pounds of clothing to a family in Kentucky. There is a renewed effort being put forth to interest more young people in the church.—Mrs. Ray Harris, Minot, N. Dak.

Ohio

Bradford.—Bro. E. Friend Couser resigned as pastor of the Bradford church on Oct. 1. Bro. Howard Erbaugh of Dayton was installed as the new pastor in an impressive service on Oct. 22. The Bible committee, under the leadership of its chairman, Etta Bailey, has started a mid-week hour-of-prayer service. At present the Circle class has as its project the making of layettes for overseas relief. Our revival meeting was held Nov. 20—Dec. 3 with Bro. Byron Miller, pastor of the Painter Creek church, as the evangelist. On the afternoon of Nov. 5 several of our members motored to Greenville and conducted services in the Brethren home there.—Lena Friend, Bradford, Ohio.

Columbus Co-operative.—The Co-operative Brethren church at Columbus experienced a week of revival meetings Oct. 15-22. Bro. Bud Hunter of North Manchester, Ind., was our song and devotional leader. The preaching during our revival was unique because each evening the sermon was delivered by a different Ohio preacher. The speakers were E. M. Riddle of Ashland, H. R. Garland of West Alexandria, Floyd Sibert of Pleasant Hill, Charles Munson of Ashland, John C. Hurst of Circleville and the pastor. Each of the visiting preachers delivered a good evangelistic sermon and the message was truly Christ-centered. We were also inspired by the Ambassador quartet from Ashland College, which was present one evening. As a direct result of the revival meetings, there were eleven confessions. At this time seven of these have been received into the church either by baptism or on former baptism. The Columbus church has invited Bud Hunter to be with us in another revival meeting sometime.—D. R. Murray, Columbus, Ohio.

Fostoria.—Bro. J. Herman Reinke of Ashland was with us for a ten-day revival, which closed Nov. 19. Many homes were visited. Since our last report, seven persons have been baptized. At our semi-annual business meeting Sister Mary Cook and the pastor were elected as our delegates to the district meeting. Four of our teachers attended the school of religion, which was sponsored by the Fostoria ministerial association. Our women's work group made comforters and did much relief sewing. The children from the schools and the women's organization of the city made substantial contributions to relief through our church. Our elder, A. G. Freed, was elected for another two-year term.—Mrs. Nellie Schubert, Fostoria, Ohio.

Silver Creek.—Our council meeting was held at the church with Elder George Throne presiding. Officers for the new year were elected. Bro. George Throne, our elder, resigned and Bro. Orville Noffsinger of Defiance was chosen to take his place. Lena Preston was elected messenger agent and the writer Messenger cor-

respondent. Brethren Dale Brubaker and John Hane were elected as our delegates to the district conference at Lima but neither one could go; so Bro. George Throne acted as our delegate. Our harvest meeting and home-coming was held at the church with an all-day program and a basket dinner was served at noon. The message was delivered by Sister Fay Moyer, missionary to Africa, in both the forenoon and afternoon. The history of the church was given by one of the oldest members, Sister Dora Cocanower. A series of meetings was held Nov. 5-19 with Bro. Harold Hendricks of Adrian, Mich., as the evangelist. Bro. Hendricks told a Bible story each evening for the children. On Monday evening following the meetings a mother and her two sons were baptized just prior to our love feast. On Nov. 19 a parsonage dedication service was held in the afternoon. At this time the parsonage note was burned. The ladies' aid has been quilting, making comforters and doing relief work.—Mrs. Anna Throne, Pioner, Ohio.

Pennsylvania

Holidaysburg.—Our Sunday school, under the supervision of Sam Werking, has been very active and our attendance is improving. Our men's and women's classes often combine for meetings, having separate business sessions but one social program. Our men's work has been reorganized with quarterly meetings. At the fall meeting Bro. Stanley Earhart of the Leamersville church delivered the message. We are planning to have a Lord's acre this year. Our temperance committee, headed by Mrs. Robert Perry, presented a Sunday evening program consisting of a movie, *The Vicious Circle*, and a lecture on *The Alcoholic* by Dr. Glenn Reiman, psychologist at the local veterans hospital. Our missionary society has been enlarged into a women's work organization headed by Mrs. Boyd Calvert. Our fall love feast was held with our elder, Bro. E. M. Detwiler, presiding. Our new pastor has been very busy and our church attendance reflects our appreciation for the Dan Haldemans. A new program of weekday religious education was inaugurated this fall for the school children each Wednesday after school. We are looking forward to evangelistic services Nov. 29—Dec. 3 by Bro. Tobias Henry.—Chester N. Baird, Holidaysburg, Pa.

Martinsburg.—There have been two baptisms since our last report. Two German high school girls and one boy have been received into Brethren homes. There is also a DP family in the congregation. Prayer meetings continued all summer and previous to the revival they were held in four sections of the town. Bro. Blough led in a study of personal evangelism. Consecration services were held for seven babies. During the year \$400 were given to the Brotherhood fund and \$1,200 to the building fund. The proceeds from the twenty acres planted in sweet corn amounted to \$652.47. A service was held recently when ground was broken for our new educational building. On Oct. 1 the women's work had charge of the harvest-home services. The president, Mrs. Paul Dilling, presided and Sister Bertha Brumbaugh brought the message. Group meetings are being held each Sunday evening. On Oct. 15 J. H. Tice of the Pennsylvania Temperance League spoke on *Christ for Youth*. On Oct. 29 Bro. Weaver of Tyrone, in an exchange with Bro. Wilson, addressed the missionary meeting. On Nov. 2 Bro. A. Stauffer Curry of Washington, D. C., spoke on the proposed draft legislation. On Nov. 3 World Community Day services were held in our church with a message on *Religious Life in Europe Today* by Dr. Henninger of Altoona. On Nov. 5 Paul Dilling, J. Glenn Rhoades and Edwin Bridenbaugh and their wives were installed into the office of deacon by Bro. E. M. Detwiler. Bro. Detwiler also

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Virginia

Beaver Creek.—Since our last report, we have had two revival meetings in our congregation. Bro. M. R. Wolfe held a week's meeting at Beaver Creek. There were twenty-five persons baptized and three received by letter. The other one-week meeting was held by the pastor at Mt. Bethel. There were twelve persons baptized and four received by letter. The remodeling of the Montezuma church is going along nicely. It is hoped to be near completion by the first of the year. Our communion was held on World Communion Sunday. A new electric organ has been purchased for use at the Beaver

Creek church. It was a privilege to have Bro. Bhagat of India with us on Thanksgiving evening at the Montezuma church. The ladies' aids are very active. Each church is going to have a Christmas program—a play at Mt. Bethel on Dec. 17; a play and film, The Child of Bethlehem, will be presented at Montezuma on Dec. 23 and a cantata, The Music of Bethlehem, will be presented at Beaver Creek on Dec. 24. A men's chorus has been organized at Beaver Creek with Bro. Galen Miller as the director.—Louisa Shirkey, Bridgewater, Va.

Briery Branch.—Bro. Renz was with us one evening in the interest of temperance. Bro. I. L. Bennett held a two weeks' meeting. Seven persons were baptized and one reclaimed. Our communion service was held the first Sunday of October with our pastor, Bro. I. J. Garber, presiding. We recently dedicated our new electric organ. The women's work group meets one day a month and sews for relief. They gave \$75 and the Sunday school gave \$160 to week-day religious education.—Stella V. Wine, Dayton, Va.

Peters Creek.—The work is progressing nicely under the leadership of our new pastor, Bro. Carroll S. Ringgold. The attendance has increased at both the Sunday-school and morning services. At our regular quarterly council church and Sunday-school officers were elected. Bro. Ralph E. White was re-elected elder. We held our communion service on World Communion Sunday with Bro. Ralph White presiding. We began having Sunday evening services on Oct. 1. The attendance has been good. The services are varied each Sunday night with preaching by our pastor and programs by the various departments of our church and visiting congregations. Recently we had a member of the Quaker faith with us. On Oct. 8 Bro. John S. Crumpacker was with us and delivered the morning message. Installation services were held for our pastor and his wife at this service and also for church and Sunday-school officers for the coming year. The ladies plan to do more relief sewing and quilting during the winter months. We recently conducted a drive for relief clothing and the response was very good. Our revival was held Oct. 22-29 with good attendance. Our pastor, Bro. Ringgold, conducted the services. Two persons have been received into the church by letter since our last report. The work on the parsonage is progressing nicely and we hope to have it completed within a few weeks. A Thanksgiving service was held Nov. 23. A Christmas program will be presented during the holiday season.—Mary Naff, Roanoke, Va.

West Virginia

Mathias.—Bro. Renz gave an illustrated talk on temperance, using alcoholic drink ads clipped from leading magazines. A group of members met and revised the membership list of the church. Our pastor held a week of evangelistic services, closing with our annual love feast. Four members were added to the church by baptism. A community sing was held the following Sunday evening. A young people's group has been organized and meets regularly. On Oct. 29 a group of singers from the Greenmount congregation presented a music program. Mr. and Mrs. John Hinegardner were our delegates to the district conference which was held at Garbers church in Dayton, Va. On Dec. 10 Bro. P. G. Bhagat of India was with us. We have lost several members by death since our last report.—Sadie Mathias Hinegardner, Mathias, W. Va.



HIS FIRST COMMUNION

TO SHARE for the first time in the Lord's Supper is a rich experience—in India as well as in America. Cyril is the boy to the right in the picture. Just prior to the communion service he had been baptized and now he is partaking of the memorials of his Savior's body and blood, along with many other members of the Church of the Brethren in India who came to the mission hostel in Bombay for that purpose.

Turning the pages that follow we are privileged to meet many other Brethren in India: elders and ministers and leaders in the church there as well as the missionaries we have sent. As India comes to the forefront in world affairs we look to our Christian brothers there to guide a great nation into right paths. But they need our help and our prayers as they move forward.

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 27, 1951

Volume 100 Number 4

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The Ministry

If I had a thousand lives to live everyone of them would be lived. as far as I was able, in response to the ringing challenge, the superb adventure and the highest calling of the Christian ministry. I did not choose the ministry nearly so much as the Lord "called" me to that supreme office. There is no other vocation, profession or calling that takes all of a man — body, soul, mind and spirit. It does not take much of a man to be a minister, but it does demand all of him.

My calling came as a youngster, and later as a member of another Christian denomination. It has not been easy to transfer customs, traditions and ideas to the Church of the Brethren, but the eternal kingdom challenges all to the best and greatest.

The ministry is not a calling of sacrifice. Jesus did not consider it a sacrifice when "he must needs go through Samaria." That was a rare opportunity to set a woman on the "high road to life eternal." The sacrifices that I make are those that come because I have failed him who alone ought to be followed patiently and obeyed implicitly.

Often people of the church and ministers pity themselves when we ought to be thrilled at the thought that the eternal God of Abraham, Moses and David humbled himself to ask us, men of clay, to engage in his work.

Let me illustrate. I tried to play football in my high school days. For one season I sat on the bench in eager anticipation. Game after game I sat there. Near the end of one unimportant game the coach sent me in to play. I was elated. I have never forgotten the experience. That was the only time in my life that I was privileged to play on the varsity. There was no happier boy in the school. That is how I feel about the ministry. — John H. Clawson, Robinson, Pa.

Brother Beahm

Only a short time before the tragic death of Bro. I. N. H. Beahm, on the night of Nov. 11, 1950, I washed his feet at a love feast which was being observed at Jones' Chapel church near Martinsville, Va. Then while we were traveling home the sudden impact of an oncoming automobile

ushered Bro. Beahm into eternity and me into unconsciousness. Three men in the other car and I were carried to the hospital, Bro. Beahm to the mortuary.

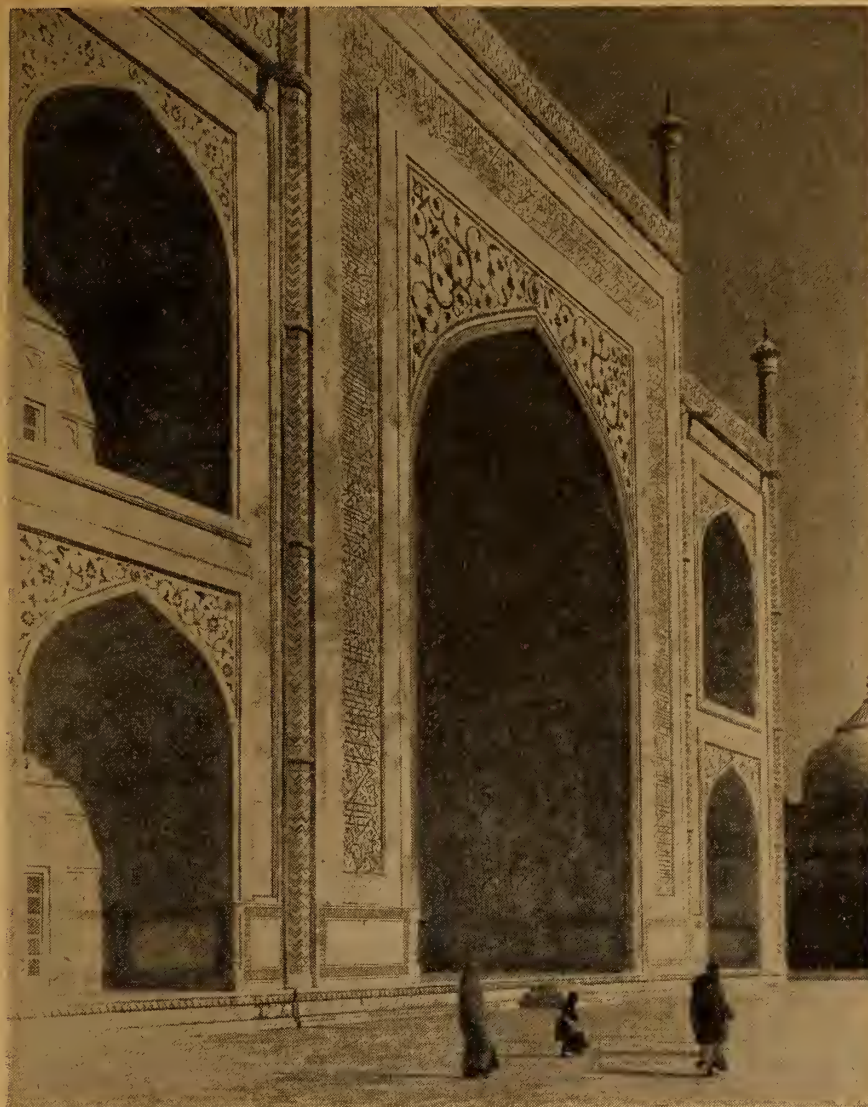
Three things shall always be remembered by me in relation to this night. First, that I in all humility was privileged to wash Bro. Beahm's feet, this great servant of God, on the night of his death; second, that this great soul who was in good health and excellent spirits at ninety-one years of age should meet an untimely and tragic death in my presence; and third, how churches throughout the entire Brotherhood and friends everywhere in all walks of life mourned over the loss of Bro. Beahm and prayed and hoped for my recovery.

I think of Bro. Beahm as always being loyal to the highest ideals. He was loyal to God by seeking his will and serving him faithfully to the end. He was loyal to the church by ministering unselfishly to her needs and by giving wise counsel by lip and pen. He was loyal in his devotion to his family. He rarely ended a card or letter without the mention of Sister Beahm or some member of his family. He was loyal to his state and country, for he was a law-abiding citizen, and fully respected by the high and lowly. He was loyal to his friends, always respecting personality, never unfaithful to a trust or obligation. He was a prolific letter and card writer showing excellent penmanship, always remembering his friends. His friends outside the church knew him as "an ambassador of good cheer." His friends in the church knew him as, "a servant of God."— W. C. Sweitzer, Ridgeway, Va.

Bro. Sweitzer had been a close friend of Bro. Beahm for many years. Although he is a school administrator he has found time to preach in many Virginia communities, ably serving side by side with the man he honors here.—Ed.

Total Abstinence

A very timely article, your "The Case for Total Abstinence" in the issue of Dec. 30. Well written and factually correct also, which usually isn't the case in religious publications; in fact, hardly ever. — Alcoholics Anonymous, B, San Fernando, Calif.



A close-up view of the lovely Taj Mahal shows one aspect of India's past glory. But now the eyes of the world are upon India as it becomes a leader among the nations of the world

Harlan Brooks

Vyara, Surat District, India

Photo by Philip Gendreau

India to the Forefront

IT IS a world fact that non-violence on a national scale came to its fulfilment in India. Gandhi applied Christ's principles to the political arena. In fighting for her independence India was, fortunately, dealing with a Christian nation, Great Britain, which could and did negotiate according to a constitutional pattern. Thus a bloody revolution and chaos were avoided. This achievement, with India's subsequent joining of the British Common-

wealth of nations stands as a landmark in modern history.

The teaching of democratic principles in Christian colleges and other institutions helped lay the foundation for India's constitution. There were, for instance, in 1946-47, 23,014 students (Christian and non-Christian) studying in thirty-nine Christian arts and sixty-three training colleges. The total number through the century would run into the hundreds of thousands. It is, therefore, usual for one to meet

in almost any train or city or department of government someone who has studied in a Christian institution. Not infrequently some fellow passenger tells me that he still remembers certain Bible lessons taught by a Christian college teacher. The Christian college has aided India's leaders to play a vital role in the United Nations. Even so, her college-trained citizens are an infinitesimal portion of

her rapidly increasing population.

India is to the fore in having Pandit Nehru. Having been trained in Western institutions he is a tried and true champion of freedom, democracy and orderly social progress. He is a statesman of the first rank. Only recently the dissenting Indian Congress gave him a full vote of confidence. He towers head and shoulders above his Indian colleagues. He told the welcoming crowd in Washington that India and the U. S. would co-operate in facing the problems of the world, even though they are separated by a great distance and have different ways of looking at things because of dissimilar backgrounds and histories. It is well that American statesmen consider his utterances.

India is to the fore in her emphasis on religion. India is religious, and interested in things spiritual. Religion is a frequent and easily accepted topic of conversation. The masses live in a constant effort to propitiate the gods. Wealthy or poor, the home is guided by the religious rites of special occasions and in orthodox homes, from dawn to dark, by the word

of the priest and ancient customs. This devotional spirit can prove of great strength if it is won for Christ. The release from fears by the power of Christ makes new personalities. Pandit Harshi, a high caste Hindu, was won to Christ through his association with missionary language students. He is now teaching a class of his Brahmin friends.

India has a fervent nationalism. It has been brewing for years and is bound to affect her attitudes for years to come. So intense is this nationalism that economic and technical aid to Asia by the U.S. through the UN is sometimes suspect. Her masses have little concept of co-operation among the nations of the world. A few of her leaders do, and on these leaders are pinned the hopes of the Western world.

As a subcontinent of hundreds of languages and dialects, India finds the English language indispensable. Even though there was antagonism against this language when independence was declared, we sense now a greater appreciation of it as an international medium. Recently, in an all-India conference,

English was the only possible medium of communication. All railways stationmasters, telegraph operators, postmasters and government administrative officers throughout India have for years used English. India's knowledge of English provides a medium for sharing the Christian pattern of co-operation for progress.

India has a claim on our Christian sharing because of certain weaknesses.

Illiterate millions. In a recent train conversation a Hindu lawyer asserted that Pandit Nehru should be given even more weight in international political conferences because he represented so many more millions in population than other nations' leaders in such conferences. "Is not Pandit Nehru as great as President Truman?" The answer was, "Yes, but when any great leader tries to speak for so many millions of illiterates he works at a great disadvantage." In helping to make millions literate and in supplying reading matter, the Christian church can aid in determining what India shall think and do.

Health Handicaps. "What

Continued on page 13

EDITORIAL

India Still Needs Christian Missions

Guest Editorial by Rufus D. Bowman

INDIA is a land of freedom. India is a land of great problems. India is a land of great opportunities. India is a land with a great future in the world community. The sun of India is rising in the world, and the influence of the Indian people is increasing. India is an emerging nation.

Because Christian missions have been in India for a long time, there is a tendency on the part of some to think that the need is supplied. This is a mistaken point of view. Really, this is the time for the Christian church to advance in India.

Opportunities have multiplied and new doors have opened.

India still needs Christian missions because of the opportunities there for the Christian church. There are four hundred million people in India and about four million of them are Protestant Christians. The new Indian constitution guarantees religious liberty. Since this happened Indian states have opened up to Christianity which formerly prohibited the teaching of the Christian faith.

The Church of the Brethren in India has over eight thousand members, twenty-one organized churches, and three hundred and forty-seven villages with clusters of Christians which may develop into organized churches. Besides this,

Rajpipla, Dharampur, Bansda, and Sagbara states have opened up to Christianity with hundreds of thousands of Christians. This is our territory if we will take it. This oldest mission field of our church has unlimited opportunities. This is the time to get our second wind and increase the program for India.

It should be said also that India still needs our support. Self-support in India is increasing. Some of our churches are pretty largely on a self-supporting basis. But most of the members of the Church of the Brethren are from the aboriginal classes and are not economically able to keep a strong church program going without outside help. The education of our pastors, aid to support pastors and evangelists, the development of our schools, and expansion into new territory call for help from the home church.

India still needs our missionaries. The work of the missionary is changing some from what it was fifty years ago. Indian Christians are assuming more responsibility and leadership. The missionary is a sharer and a comrade. The missionary helps to train native workers, helps to inspire and counsel them. The missionary gives constructive supervision. The missionary frequently moves out into new places in evangelistic work. But the missionary aims to train native workers to carry more and more of the program of the church.

The Joint Council needs the help and encouragement of the mother church. One of the most encouraging things Bro. Brubaker and I saw in India was the work of the Joint Council. The Joint Council may be understood as the board carrying on the work of the two districts of India. It is composed of seven missionaries, seven Indian workers, and seven Indian laymen. The Joint Council deals with the employment of Indian workers, the program of evangelism and education, and the extension of the church into new territory. The Joint Council supervises the funds given by the home church for the building of the church in India. Bro. P. G. Bhagat is secretary of the Joint Council. This group advises the Foreign Mission Commission regarding the return of missionaries. The Joint Council issues the call for new missionaries. It is doing a good job and needs the encouragement, support and prayers of the mother church as it deals with the problems inherent in building the church. A vital contact between the daughter church and the mother church is necessary.

India needs Christian missions because the gospel of Jesus is mankind's only hope. Christianity in India has had a great influence in breaking down caste and pagan customs. Christianity will help to mold this developing nation.

No Forcing a Man's Judgment

If you try to dictate or force a man's judgment, or set him down as one to be despised, he will close all the avenues to his head and to his heart; and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more than Herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw.—Abraham Lincoln.

More than this, the gospel of Jesus is the only hope for this world almost ready to plunge into another world conflict. For the world it is either Jesus Christ or darkness and chaos. For the individual it is the choice between accepting or rejecting Christ as Savior. Our heavenly Father sent his Son into the world as the perfect expression of his spirit, life and word. Jesus, then, is both Savior and Lord. The teaching of this "good news" to the world is the supreme task of the church. There is no other hope for mankind than the acceptance of Jesus and living according to his teachings. In this we have our missionary motive and challenge. As long as there are people in the world who have not accepted Christ, the church has the command, "Go ye."

The Time Is Now

These are the days
That call for nights of praying.

This is the time
For prayers that cannot easily be spoken;
For deep, unutterable cries for help;
For a thirsting for righteousness,
And a hungering for the ways of God,
And an earnest seeking for direction.

This is the hour
For honest facing of our sins;
For looking squarely at our cowardice, our smooth
excuses, our evasions of responsibility;
For admitting we have loved applause more than
truth, comfort more than right, success more
than service;
For confessing our neglect of God, our withdrawal
from the plight of suffering and lonely men.

This is the moment
To repent of our failure and wrong,
To pray for the help God will give,
To begin the practicing of the way of Christ,
To put into every day the realization of his kingdom.—K. M.

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R. E. Arnold, Elgin, Illinois

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Woodbury.—Our church was host to the district meeting of Middle Pennsylvania, the meetings being held in the Woodbury church and three other churches in the town. The meetings were well attended. On World Communion Sunday we observed our love feast with our regional secretary, Bro. L. K. Ziegler, as our guest minister. It was one of the largest love feasts we have ever had. Bro. John Rowland of Greencastle held a meeting in the Woodbury church and Bro. Stewart Kauffman of Everett was the evangelist in the Holsinger house. As a result of these two meetings, six persons were baptized. Three were baptized later. Four letters have been received since our last report. Our church continues to grow under the guidance of our pastor and elder, Bro. H. M. Snively. Since the fire at Curryville, we are worshiping at the Morrison Cove high school. The rebuilding of the Curryville church is moving along. The men and women of the congregation have been working together in many ways to raise money for the church. A Thanksgiving program was held in the Holsinger house and at Woodbury the women's work of Curryville and Woodbury held a joint service.—Mrs. Vernon Stayer, Curryville, Pa.

Virginia

Beaver Creek.—Since our last report, we have had two revival meetings in our congregation. Bro. M. R. Wolfe held a week's meeting at Beaver Creek. There were twenty-five persons baptized and three received by letter. The other one-week meeting was held by the pastor at Mt. Bethel. There were twelve persons baptized and four received by letter. The remodeling of the Montezuma church is going along nicely. It is hoped to be near completion by the first of the year. Our communion was held on World Communion Sunday. A new electric organ has been purchased for use at the Beaver

Creek church. It was a privilege to have Bro. Bhagat of India with us on Thanksgiving evening at the Montezuma church. The ladies' aids are very active. Each church is going to have a Christmas program—a play at Mt. Bethel on Dec. 17; a play and film, The Child of Bethlehem, will be presented at Montezuma on Dec. 23 and a cantata, The Music of Bethlehem, will be presented at Beaver Creek on Dec. 24. A men's chorus has been organized at Beaver Creek with Bro. Galen Miller as the director.—Louisa Shirkey, Bridgewater, Va.

Briery Branch.—Bro. Renz was with us one evening in the interest of temperance. Bro. I. L. Bennett held a two weeks' meeting. Seven persons were baptized and one reclaimed. Our communion service was held the first Sunday of October with our pastor, Bro. I. J. Garber, presiding. We recently dedicated our new electric organ. The women's work group meets one day a month and sews for relief. They gave \$75 and the Sunday school gave \$160 to week-day religious education.—Stella V. Wine, Dayton, Va.

Peters Creek.—The work is progressing nicely under the leadership of our new pastor, Bro. Carroll S. Ringgold. The attendance has increased at both the Sunday-school and morning services. At our regular quarterly council church and Sunday-school officers were elected. Bro. Ralph E. White was re-elected elder. We held our communion service on World Communion Sunday with Bro. Ralph White presiding. We began having Sunday evening services on Oct. 1. The attendance has been good. The services are varied each Sunday night with preaching by our pastor and programs by the various departments of our church and visiting congregations. Recently we had a member of the Quaker faith with us. On Oct. 8 Bro. John S. Crumpacker was with us and delivered the morning message. Installation services were held for our pastor and his wife at this service and also for church and Sunday-school officers for the coming year. The ladies plan to do more relief sewing and quilting during the winter months. We recently conducted a drive for relief clothing and the response was very good. Our revival was held Oct. 22-29 with good attendance. Our pastor, Bro. Ringgold, conducted the services. Two persons have been received into the church by letter since our last report. The work on the parsonage is progressing nicely and we hope to have it completed within a few weeks. A Thanksgiving service was held Nov. 23. A Christmas program will be presented during the holiday season.—Mary Naff, Roanoke, Va.

West Virginia

Mathias.—Bro. Renz gave an illustrated talk on temperance, using alcoholic drink ads clipped from leading magazines. A group of members met and revised the membership list of the church. Our pastor held a week of evangelistic services, closing with our annual love feast. Four members were added to the church by baptism. A community sing was held the following Sunday evening. A young people's group has been organized and meets regularly. On Oct. 29 a group of singers from the Greenmount congregation presented a music program. Mr. and Mrs. John Hinegardner were our delegates to the district conference which was held at Garbers church in Dayton, Va. On Dec. 10 Bro. P. G. Bhagat of India was with us. We have lost several members by death since our last report.—Sadie Mathias Hinegardner, Mathias, W. Va.



HIS FIRST COMMUNION

TO SHARE for the first time in the Lord's Supper is a rich experience—in India as well as in America. Cyril is the boy to the right in the picture. Just prior to the communion service he had been baptized and now he is partaking of the memorials of his Savior's body and blood, along with many other members of the Church of the Brethren in India who came to the mission hostel in Bombay for that purpose.

Turning the pages that follow we are privileged to meet many other Brethren in India: elders and ministers and leaders in the church there as well as the missionaries we have sent. As India comes to the forefront in world affairs we look to our Christian brothers there to guide a great nation into right paths. But they need our help and our prayers as they move forward.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JANUARY 27, 1951

Volume 100 Number 4

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Ministry

If I had a thousand lives to live everyone of them would be lived. as far as I was able, in response to the ringing challenge, the superb adventure and the highest calling of the Christian ministry. I did not choose the ministry nearly so much as the Lord "called" me to that supreme office. There is no other vocation, profession or calling that takes all of a man — body, soul, mind and spirit. It does not take much of a man to be a minister, but it does demand all of him.

My calling came as a youngster, and later as a member of another Christian denomination. It has not been easy to transfer customs, traditions and ideas to the Church of the Brethren, but the eternal kingdom challenges all to the best and greatest.

The ministry is not a calling of sacrifice. Jesus did not consider it a sacrifice when "he must needs go through Samaria." That was a rare opportunity to set a woman on the "high road to life eternal." The sacrifices that I make are those that come because I have failed him who alone ought to be followed patiently and obeyed implicitly.

Often people of the church and ministers pity themselves when we ought to be thrilled at the thought that the eternal God of Abraham, Moses and David humbled himself to ask us, men of clay, to engage in his work.

Let me illustrate. I tried to play football in my high school days. For one season I sat on the bench in eager anticipation. Game after game I sat there. Near the end of one unimportant game the coach sent me in to play. I was elated. I have never forgotten the experience. That was the only time in my life that I was privileged to play on the varsity. There was no happier boy in the school. That is how I feel about the ministry. — John H. Clawson, Robinson, Pa.

Brother Beahm

Only a short time before the tragic death of Bro. I. N. H. Beahm, on the night of Nov. 11, 1950, I washed his feet at a love feast which was being observed at Jones' Chapel church near Martinsville, Va. Then while we were traveling home the sudden impact of an oncoming automobile

ushered Bro. Beahm into eternity and me into unconsciousness. Three men in the other car and I were carried to the hospital, Bro. Beahm to the mortuary.

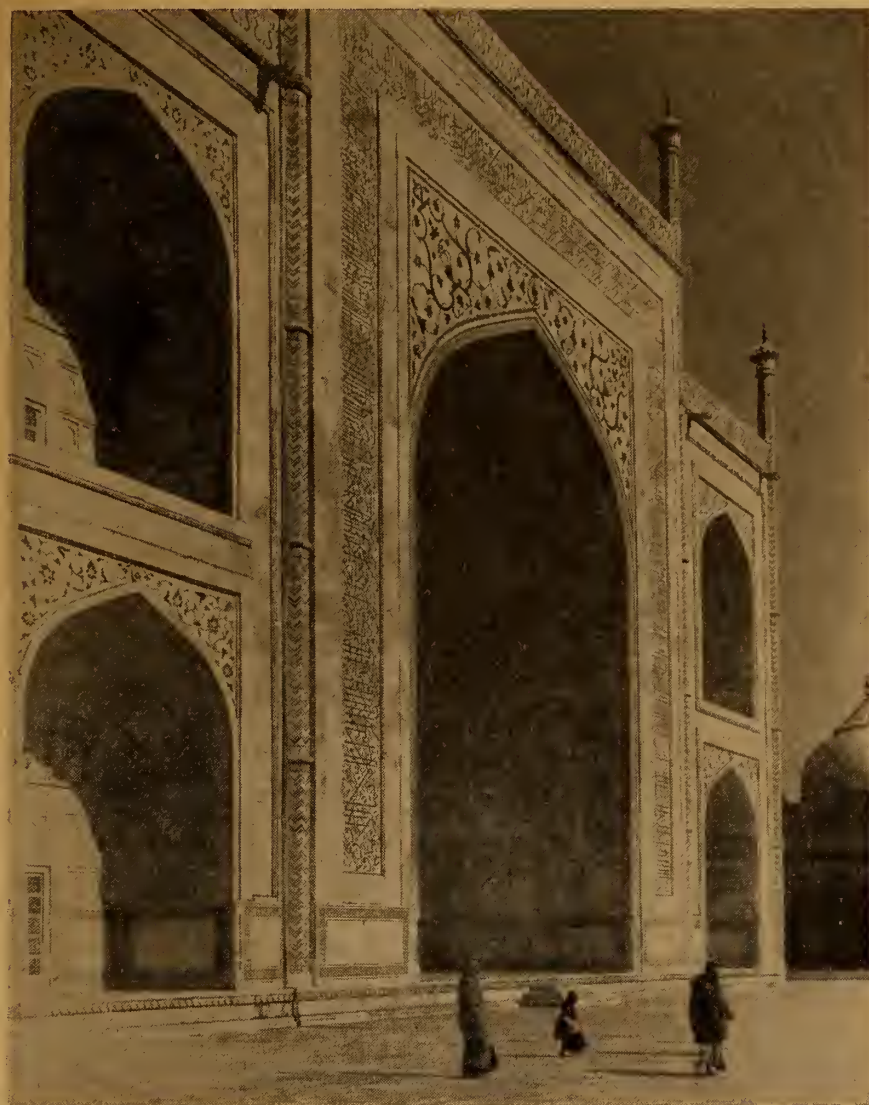
Three things shall always be remembered by me in relation to this night. First, that I in all humility was privileged to wash Bro. Beahm's feet, this great servant of God, on the night of his death; second, that this great soul who was in good health and excellent spirits at ninety-one years of age should meet an untimely and tragic death in my presence; and third, how churches throughout the entire Brotherhood and friends everywhere in all walks of life mourned over the loss of Bro. Beahm and prayed and hoped for my recovery.

I think of Bro. Beahm as always being loyal to the highest ideals. He was loyal to God by seeking his will and serving him faithfully to the end. He was loyal to the church by ministering unselfishly to her needs and by giving wise counsel by lip and pen. He was loyal in his devotion to his family. He rarely ended a card or letter without the mention of Sister Beahm or some member of his family. He was loyal to his state and country, for he was a law-abiding citizen, and fully respected by the high and lowly. He was loyal to his friends, always respecting personality, never unfaithful to a trust or obligation. He was a prolific letter and card writer showing excellent penmanship, always remembering his friends. His friends outside the church knew him as "an ambassador of good cheer." His friends in the church knew him as, "a servant of God."— W. C. Sweitzer, Ridgeway, Va.

Bro. Sweitzer had been a close friend of Bro. Beahm for many years. Although he is a school administrator he has found time to preach in many Virginia communities, ably serving side by side with the man he honors here.—Ed.

Total Abstinence

A very timely article, your "The Case for Total Abstinence" in the issue of Dec. 30. Well written and factually correct also, which usually isn't the case in religious publications; in fact, hardly ever. — Alcoholics Anonymous, B, San Fernando, Calif.



A close-up view of the lovely Taj Mahal shows one aspect of India's past glory. But now the eyes of the world are upon India as it becomes a leader among the nations of the world

Harlan Brooks

Vyara, Surat District, India

Photo by Philip Gendreau

India to the Forefront

IT IS a world fact that non-violence on a national scale came to its fulfilment in India. Gandhi applied Christ's principles to the political arena. In fighting for her independence India was, fortunately, dealing with a Christian nation, Great Britain, which could and did negotiate according to a constitutional pattern. Thus a bloody revolution and chaos were avoided. This achievement, with India's subsequent joining of the British Common-

wealth of nations stands as a landmark in modern history.

The teaching of democratic principles in Christian colleges and other institutions helped lay the foundation for India's constitution. There were, for instance, in 1946-47, 23,014 students (Christian and non-Christian) studying in thirty-nine Christian arts and sixty-three training colleges. The total number through the century would run into the hundreds of thousands. It is, therefore, usual for one to meet

in almost any train or city or department of government someone who has studied in a Christian institution. Not infrequently some fellow passenger tells me that he still remembers certain Bible lessons taught by a Christian college teacher. The Christian college has aided India's leaders to play a vital role in the United Nations. Even so, her college-trained citizens are an infinitesimal portion of

her rapidly increasing population.

India is to the fore in having Pandit Nehru. Having been trained in Western institutions he is a tried and true champion of freedom, democracy and orderly social progress. He is a statesman of the first rank. Only recently the dissenting Indian Congress gave him a full vote of confidence. He towers head and shoulders above his Indian colleagues. He told the welcoming crowd in Washington that India and the U. S. would co-operate in facing the problems of the world, even though they are separated by a great distance and have different ways of looking at things because of dissimilar backgrounds and histories. It is well that American statesmen consider his utterances.

India is to the fore in her emphasis on religion. India is religious, and interested in things spiritual. Religion is a frequent and easily accepted topic of conversation. The masses live in a constant effort to propitiate the gods. Wealthy or poor, the home is guided by the religious rites of special occasions and in orthodox homes, from dawn to dark, by the word

of the priest and ancient customs. This devotional spirit can prove of great strength if it is won for Christ. The release from fears by the power of Christ makes new personalities. Pandit Harshi, a high caste Hindu, was won to Christ through his association with missionary language students. He is now teaching a class of his Brahmin friends.

India has a fervent nationalism. It has been brewing for years and is bound to affect her attitudes for years to come. So intense is this nationalism that economic and technical aid to Asia by the U.S. through the UN is sometimes suspect. Her masses have little concept of co-operation among the nations of the world. A few of her leaders do, and on these leaders are pinned the hopes of the Western world.

As a subcontinent of hundreds of languages and dialects, India finds the English language indispensable. Even though there was antagonism against this language when independence was declared, we sense now a greater appreciation of it as an international medium. Recently, in an all-India conference,

English was the only possible medium of communication. All railways stationmasters, telegraph operators, postmasters and government administrative officers throughout India have for years used English. India's knowledge of English provides a medium for sharing the Christian pattern of co-operation for progress.

India has a claim on our Christian sharing because of certain weaknesses.

Illiterate millions. In a recent train conversation a Hindu lawyer asserted that Pandit Nehru should be given even more weight in international political conferences because he represented so many more millions in population than other nations' leaders in such conferences. "Is not Pandit Nehru as great as President Truman?" The answer was, "Yes, but when any great leader tries to speak for so many millions of illiterates he works at a great disadvantage." In helping to make millions literate and in supplying reading matter, the Christian church can aid in determining what India shall think and do.

Health Handicaps. "What

Continued on page 13

EDITORIAL

India Still Needs Christian Missions

Guest Editorial by Rufus D. Bowman

INDIA is a land of freedom. India is a land of great problems. India is a land of great opportunities. India is a land with a great future in the world community. The sun of India is rising in the world, and the influence of the Indian people is increasing. India is an emerging nation.

Because Christian missions have been in India for a long time, there is a tendency on the part of some to think that the need is supplied. This is a mistaken point of view. Really, this is the time for the Christian church to advance in India.

Opportunities have multiplied and new doors have opened.

India still needs Christian missions because of the opportunities there for the Christian church. There are four hundred million people in India and about four million of them are Protestant Christians. The new Indian constitution guarantees religious liberty. Since this happened Indian states have opened up to Christianity which formerly prohibited the teaching of the Christian faith.

The Church of the Brethren in India has over eight thousand members, twenty-one organized churches, and three hundred and forty-seven villages with clusters of Christians which may develop into organized churches. Besides this,

Rajpipla, Dharampur, Bansda, and Sagbara states have opened up to Christianity with hundreds of thousands of Christians. This is our territory if we will take it. This oldest mission field of our church has unlimited opportunities. This is the time to get our second wind and increase the program for India.

It should be said also that India still needs our support. Self-support in India is increasing. Some of our churches are pretty largely on a self-supporting basis. But most of the members of the Church of the Brethren are from the aboriginal classes and are not economically able to keep a strong church program going without outside help. The education of our pastors, aid to support pastors and evangelists, the development of our schools, and expansion into new territory call for help from the home church.

India still needs our missionaries. The work of the missionary is changing some from what it was fifty years ago. Indian Christians are assuming more responsibility and leadership. The missionary is a sharer and a comrade. The missionary helps to train native workers, helps to inspire and counsel them. The missionary gives constructive supervision. The missionary frequently moves out into new places in evangelistic work. But the missionary aims to train native workers to carry more and more of the program of the church.

The Joint Council needs the help and encouragement of the mother church. One of the most encouraging things Bro. Brubaker and I saw in India was the work of the Joint Council. The Joint Council may be understood as the board carrying on the work of the two districts of India. It is composed of seven missionaries, seven Indian workers, and seven Indian laymen. The Joint Council deals with the employment of Indian workers, the program of evangelism and education, and the extension of the church into new territory. The Joint Council supervises the funds given by the home church for the building of the church in India. Bro. P. G. Bhagat is secretary of the Joint Council. This group advises the Foreign Mission Commission regarding the return of missionaries. The Joint Council issues the call for new missionaries. It is doing a good job and needs the encouragement, support and prayers of the mother church as it deals with the problems inherent in building the church. A vital contact between the daughter church and the mother church is necessary.

India needs Christian missions because the gospel of Jesus is mankind's only hope. Christianity in India has had a great influence in breaking down caste and pagan customs. Christianity will help to mold this developing nation.

No Forcing a Man's Judgment

If you try to dictate or force a man's judgment, or set him down as one to be despised, he will close all the avenues to his head and to his heart; and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more than Herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw.—Abraham Lincoln.

More than this, the gospel of Jesus is the only hope for this world almost ready to plunge into another world conflict. For the world it is either Jesus Christ or darkness and chaos. For the individual it is the choice between accepting or rejecting Christ as Savior. Our heavenly Father sent his Son into the world as the perfect expression of his spirit, life and word. Jesus, then, is both Savior and Lord. The teaching of this "good news" to the world is the supreme task of the church. There is no other hope for mankind than the acceptance of Jesus and living according to his teachings. In this we have our missionary motive and challenge. As long as there are people in the world who have not accepted Christ, the church has the command, "Go ye."

The Time Is Now

These are the days
That call for nights of praying.

This is the time
For prayers that cannot easily be spoken;
For deep, unutterable cries for help;
For a thirsting for righteousness,
And a hungering for the ways of God,
And an earnest seeking for direction.

This is the hour
For honest facing of our sins;
For looking squarely at our cowardice, our smooth
excuses, our evasions of responsibility;
For admitting we have loved applause more than
truth, comfort more than right, success more
than service;
For confessing our neglect of God, our withdrawal
from the plight of suffering and lonely men.

This is the moment
To repent of our failure and wrong,
To pray for the help God will give,
To begin the practicing of the way of Christ,
To put into every day the realization of his kingdom.—K. M.

My Visit in the Home Church

IT WAS decided by both the India district conferences, Gujarati and Marathi, to send a delegate to the Annual Conference of the Church of the Brethren in America in 1950. By the help of the General Brotherhood Board and the Foreign Mission Commission the proposed project was carried on and hence I have been able to visit some of the churches across the Brotherhood.

Appreciation

I wish to thank the General Brotherhood Board and the Foreign Mission Commission for arranging and providing all possible facilities to make my tour a success. I also deeply appreciate the help of the regional secretaries. I would also extend my thanks to the pastors and the brethren who very kindly and lovingly took care of me while I was in their homes.

Visitation

During the first five months I was able to visit sixty-five churches, three Sunday schools, six summer Bible schools, eight camps, two colleges and Bethany Biblical Seminary. It was also my privilege to attend sixteen district conferences. Although at times the journey was tiresome, everything had been arranged in such a way that I experienced no trouble. The whole journey was a happy and rich spiritual experience.

Impressions

I feel that it is rather difficult for me to express myself as clearly as I desire and to give a true and correct picture of the Church of the Brethren in America as I have seen it. Nevertheless, I shall try to explain some of the impressions which have been made on my mind during my visit. They are as follows:

Premchand G. Bhagat
Anklesvar, India

1. *The spirit of brotherhood.* The Grand Rapids Conference was a great inspiration to me. I felt that the spirit of brotherhood, the spirit of freedom and the spirit of co-operation prevailed throughout the whole period of the Conference. This brotherly love has also prevailed clear across the Brotherhood. Wherever I went the homes were opened wide for me. I was counted as a member of the family. Every one of the family loved me like a brother. This Christian fellowship and spirit of service have made a deep impression on my heart. I have been able to see a higher and greater vision of Christian service and love.

2. *A Brethren church.* It is clearly seen everywhere across the Brotherhood that the church is still able to preserve the spirit of the Church of the Brethren. It is still a peace-loving church. The New Testament is still its creed. The members are ready to give help to those who are in need, taking no account of caste, creed or nationality. I am sure if the leaders of the church shall continue to teach the fundamental principles of the Church of the Brethren, it will always remain the Church of the Brethren and will never lose its real spirit.

3. *The missionary spirit.* The church as a whole still believes in mission work. Her missionary spirit is alive. I have found many members taking keen interest in the mission work. Many churches are taking more and more interest in the mission work. Many individuals and the churches have very earnestly expressed their desire to do more for Christ and his kingdom.

This spirit is being maintained

and kept alive through projects such as mission study classes, special institutes, vacation Bible schools, camps, etc. It is most encouraging to see that many young people have an interest in the missionary movement.

4. *Love for the India field.* To my surprise I learned that many Brethren people love India. They do love India, they think about India, they pray for India and they are willing to give for India. India has become centered in their heart. India has become "our India" to them. Some have written to me calling India "Dear India." In their hearts there is a longing for India and they are now ready to do more for her. They desire to see the church in India more and more as a growing church. They are interested in the gospel of Jesus Christ, that through his gospel many souls may be saved. I hope that the church in India may be able to accomplish this desired work.

5. *The spiritual life of the church.* In general the church is still able to maintain its spiritual life. There are people whose spiritual lives are very rich. They read the Bible. They are men of prayer. They are men of faith.

The leaders of the church are trying to help the members to raise the spiritual standard through vacation Bible schools, camps, evangelistic meetings, revival meetings and special institutions. Bethany Biblical Seminary and the Brethren colleges are playing an important part in the spiritual life of the church.

Although the favorable impressions far outnumber the unfavorable impressions, there are some points which I feel I should mention. I am not speaking in a spirit of criticism but with the spirit of love and sympathy. I



Premchand Bhagat presents to William Beahm a silver chalice, the gift of the India church to the church in America

speak as one of the Brethren and I speak for the good of the church as a whole. They are as follows:

1. *Simple life disappearing.* I was taught from the beginning of my Christian experience that the simple life was one of the great ideals of the Church of the Brethren. Now it would seem to me that this ideal is being forgotten by some of the Brethren. I have seen with my own eyes that practically all kinds of modern fashions such as ornaments and the most recent comforts of modern civilization have entered the church. I fear if the church does not realize this trend there is likelihood of her losing this great Christian virtue of simplicity.

2. *Insufficient world-wide interest.* Some churches are seemingly not taking much interest in the church as a whole. They do not appear to have a world-wide vision. Their interest is too localized. Some are putting almost all their time, energy and money into building big new churches, remodeling churches and beautifying them. It seems

to me that due to such tendencies the Brotherhood Fund is suffering. It is good to have beautiful church buildings, but at the same time needy and underprivileged people are not to be neglected.

3. *Decrease in evangelistic fervor.* Evangelism in its true sense does not seem to take the central place in all the activities of the church. The Christian religion is taken too much for granted. This lethargy leads to dissatisfaction among the people. Too often the church does not seem to see the necessity and the responsibility of bringing souls to Jesus Christ. There are yet many souls to be saved.

I am sorry to state that it appears that the doors of the Church of the Brethren are not always yet opened for the Negroes and the American Indians. Are they not to be saved? Are they not also the children of God? There is a great opportunity for evangelistic work in America among the people of various races. It was reported to me that someone said that if a Negro was allowed in the church

we had no objection, so long as the Negro stayed in his place. I would ask, "Is that the Christian spirit?" I wonder why more missionary work is not done here. The gospel is to be preached to the Negro as well as to the white man without distinction of caste or color. I think it is necessary to teach the members that they are responsible to witness and it is their duty to care for the neighbor's salvation.

4. *Organizing new churches.* It seems to me that churches should be established by preaching the gospel, teaching the believers, bringing them into church fellowship and then organizing new churches. This is called a new church. I have seen several places where such new churches could be organized.

5. *Insufficient loyalty to our church organization.* In some places one finds that interest in the organization of the Church of the Brethren is not active and now and then one discovers the feeling of distrust and criticism. There seems to be divided interest and this ought not be.

6. *Inadequate Bible study.* I think that adequate place is not given to Bible study itself in many churches, in our church camps and in the vacation Bible school classes. Naturally there are many activities in the camps and that is necessary; nevertheless, more emphasis should be put on Bible study. I think this could be carried out on the ashram pattern for the deepening of the spiritual lives of children and young people. I firmly believe that this would help to raise the spiritual life of the whole church.

In conclusion I would like to say that the Church of the Brethren has been and still is faithful to her Savior in carrying out his commission and sending the mis-

Continued on page 10

Christianity Produces Changes

The missionaries and Indian Brethren look back to the beginning of our work in India and at the work today



Elsie Shickel and her helper set out for an evangelistic tour by tonga

Evangelism by Tonga

Sadie J. Miller
Glendale, California

FORTY years is a very short period of time in God's reckoning, for with him a thousand years is as one year and one year as a thousand years. It is true that the Church of the Brethren church in India is younger than many other groups who started work long before we did. Their growth, along with ours, has been gradual but sure, until today India is Christian conscious. Christianity has created "an ocean of goodwill." There remain many areas where the message of the Christ has not penetrated.

The Bible and Tract Societies have continually made their books available. The Bible is in India, as everywhere, a good sower of the seed. Some missionaries have also made it their mission of mercy to send free the

New Testament to non-Christian English-speaking people throughout the country. This has proved a good gesture of goodwill. In many places no book is read more or is in greater demand than the Bible.

Forty years ago caste was rife throughout the land. It proved a giant barrier to the spread of the Word of God. Forty years ago we hoped and prayed many times for the day when caste would be outlawed. Today missionaries and reformers rejoice that it is really being abolished, even by law.

We dare not pass by the tireless efforts of Mr. Gandhi and Dr. Ambedkar in breaking down caste. They were outstanding leaders among the non-Christians in bringing about this enormous accomplishment. All of them have borne from the caste people persecutions, humiliations

and reproaches beyond description in the process of its removal. In the end the reformers have triumphed, for caste is finally abolished. Mr. Gandhi did not live to see the day of the emancipation of the untouchables. However, in all of his efforts throughout those years, he defied his own caste people on the question of caste. Often he took his life in his own hands and proclaimed several fasts unto death in order to accomplish his aim. Even though it did not end in his lifetime, the results of his efforts are seen today.

Dr. Ambedkar, in his fight to achieve freedom for his fellow untouchables and to acquire an education, climbed the ladder of fame in spite of many odds against him. In 1942 he became labor member in charge of the governor general's council and later in 1947 he was seated as a member of the Bombay legislative council. Imagine him, therefore, as a high authority able to see the dramatic moment on November 29, 1948, as he stood in the assembly and introduced Article II. It was the fulfillment of his dream of a lifetime when in commanding terms, he pronounced it: "Untouchability is abolished and its practice in any form forbidden . . . and shall be punishable in accordance with law."

What a day for him! What a day for Christians, for missionaries and for the suffering untouchables! No more are they to be ostracized. True, in plenty of places the spirit of caste continues. Certain of the caste people continue to abuse their victims but they must know they are

doing it against the law. The outcaste is no longer recognized as an outcaste by law. He cannot be ignored by the shopkeeper who used to throw purchased articles in his face in order to avoid touching him and to shout, "Get out, get out, you outcaste." No, the caste man can no longer deny the outcaste entrance into the schoolroom, into eating places, or refuse him the use of drinking fountains, or make him sit at a distance in railway trains. His entrance to temple worship cannot be lawfully forbidden. The man who was once an outcaste can become independent and his inferiority complex can be removed. Is not this the day for the untouchable to accept Christ? It is and there are forty million of them.

A Hindu seeing and hearing a program in our evangelistic meeting sat speechless as long as he could. He sat in wonderment at the miracles, as he termed them, when he saw the young people and the children of the backward classes performing in drama and dialogue and demonstrating with handicraft articles the things they had made. When this Hindu was unable to restrain his feelings any longer he stood and said, "I am amazed and touched in my very heart to see this work directed by you foreigners and Christians. This is work which we Hindus should have been doing all these years."

A man from India in America gave witness as follows: "The church is doing things. It counts. It is a big factor in the world today. In my country, India, I am impressed when I ask myself, 'Who has most of the homes of mercy and other institutions caring for the poor and needy? The young Christian church. Who have hearts for the unfortunates? Who go into villages to help? Again the answer is the Christians.'"

Forty years ago the missionary had no Ford and no jeep. Ox-carts and other ox vehicles were

the chief means of transportation with bicycles, horseback riding and walking thrown in for good measure. In village evangelism the aim was to spread the gospel and make Christ known and the evangelist used the available means of travel as best he could. Today many have motors and jeeps, equipped with projectors, generators, electricity, radio, slides and reels of films. One missionary said, "I showed the film, King of Kings, 165 times in one year. The King of Kings is especially effective, bringing results. So many are finding the Christ." Another says, "Caste distinctions are breaking down. People are realizing that Christ came for all, not for one clan or caste. Many

Hindus have Bibles and they are using them. There never was a time like this to press the claims of Christ."

What a privilege the missionary has in soul winning! The good work must advance and use be made of every good method of approach with the people, even the use of the most recent inventions. In some areas the time has now come when airplanes and helicopters are used in evangelism. In proclaiming the word of truth, both old and tried methods are essential and new devices are recommended. In each decade evangelists have used the means which were at hand to bear the gospel of Christ to those who had not heard it before.

Evangelism by Jeep

Jivanji H. Satsangi

Vyara, India

THERE is a greater opportunity to proclaim the gospel today than formerly. In former days people did not care to know about other people's religion. There was also the superstition of caste, the rebukes of the high caste people, and various other difficulties in religion. But Gandhiji, in the stir which he raised, began to give some teachings similar to Christian principles. On this account people's minds became awakened. They began to proclaim service to the country, patriotism, love for one another, forbearance and co-operation. On account of all this, our Christian work became more effective. Christians living in the villages were mostly illiterate and did not fully comprehend their religion; therefore, they were not courageous in giving testimony before the people. But now they are becoming more courageous in leading songs, in holding meetings, in directing singing

bands, in giving witness for Christ. This is, indeed, a joyous fact.

All churches hold a special evangelistic month in which old and young join in groups to proclaim the gospel. The meetings are held in near-by and distant villages. Books, Bibles, New Testaments, gospel tracts, handbills, etc., are sold or distributed in large quantities. In this way the church members spread the gospel. The pastors and missionaries live in villages during the cool season and hold meetings, mingling with the people. They also distribute medicine, which is a good point of contact. Each evening lantern slides on the life of Christ or on some religious subject are shown, and the group singing is enthusiastic as well as inspiring.

On special occasions, such as Christmas, Easter and communion services many non-Christians attend. Thus they too



Top: Evangelist Jivanji H. Satsangi on his tonga in the Vyara area
Bottom: Though the tonga is still used in many areas, the jeep is coming into use for evangelistic tours. Anna Warstler and one of the schoolgirls, Anandi Samson, beside the jeep

hear the message of Christ, the effect being that as friendships are deepened more teachings can be given. They also give in the offering.

For evangelistic work in the villages we have had up to the present time bullock carts and tongas for transportation. Much time was thus lost and less work accomplished. Within more recent time there is a motor in each main station, and the missionaries and other leaders and workers, riding together, can

reach their work quickly. Because some have not seen motor cars in the villages, big and little gather to see this strange thing. Here also there is a chance to give teaching. The motor battery is used to project beautiful colored pictures. In this way it is possible to do an effective type of religious work.

In our evangelistic work we are teaching the principles underlying the Christian home, as for example, the rearing of children in the fear of the Lord, family harmony, the importance of good example, home beauti-

fication, each member of the family bringing offerings to the Lord, and the discarding of ignorant practices. We are receiving excellent guidance in these lines.

Institutes are held regularly in station centers and are being developed in the outlying churches. In these, young and old receive instruction on various worth-while subjects and a good interest is taken in them.

At the present time there is another fact causing rejoicing in our evangelism. The young men and women of the church are showing an increasing interest in taking singing bands to the villages and giving their testimony, thus becoming leaders in the Lord's work. Hence, new vitality has been added to the work of spreading the gospel. The pastors, the leaders and missionaries are joined together in this effort.

An emphasis is being made on teaching stewardship. The general effect is increased interest in giving money, eggs, fruits, grain, special thank offerings, etc. In certain churches it happens that from 200 to 250 rupees are raised from special season's offerings. By receiving this teaching, the members of the various churches are becoming more earnest in their service and we believe that in the future more gifts will be given.

My Visit to the Home Church

Continued from page 7

sionaries to other countries to establish the kingdom of God. I am sure that she will continue to carry on that work very enthusiastically and sacrificially. Let us all try to do our share to improve the condition of our church that it may become "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." It is my earnest desire and prayer to God.

Medical Work Forty Years Ago

Drs. A. R. and Laura M. Cottrell
Sebring, Florida

FORTY years ago anyone going north from Bombay had to travel two hundred miles before coming to the nearest mission hospital. This was under the Irish Presbyterian mission in territory adjoining our own.

In the seven thousand square miles of our mission area there was no Christian doctor, no Christian hospital and only one Christian nurse, Ida Himmelsbaugh. When we began our own work there was no Christian technically qualified to advise us how to proceed in professional matters; what to do or what not to do, or how to do it. There were different manners and customs and a new language to learn, and new diseases to treat; there were no medical buildings, no trained staff, no equipment and at first no budget. There was no electricity and for many years the nearest X-ray outfit was 125 miles away. There were no motor cars and very few good roads and no bridges over the rivers. Neither were there vitamin preparations, sulfa drugs, penicillin or other medicines of that nature.

In the cities there were some moderately well-trained Indian doctors in private practice but they were very few in number to care for all the people and they had few or no hospital facilities. One large city, Surat, had a fairly good hospital which was under government management. County seat towns had government-controlled dispensaries with usually two to four beds for emergencies. Their equipment was exceedingly limited.

Occasionally you met a well-qualified English doctor or an Indian with European training. These were in the government

service and being so few in number were only found in the large cities.

Medical education is expensive and the few Indian doctors naturally tended to locate in large towns where they would have larger incomes with better social and educational opportunities. The great majority of Indians live in villages and in most villages transportation facilities were, and still are, undeveloped. Most villagers walk to wherever they are going even if it be ten to twenty miles away. Some go by oxcart (no springs) and a very few by horse-drawn vehicles. During the four months of the rainy season, when there may be up to one hundred and twenty inches of

rain, many villages are virtually isolated, especially for sick people who are unable to wade knee-deep mud. Almost no villages have a resident doctor or even a nurse.

Wherever medical care is so limited the people expect every foreign missionary to have some knowledge of simple remedies and first aid and many homes are opened to evangelistic work by such help. From the very first the public was responsive to Christian medical work and more patients always sought treatment than could be adequately cared for, even according to Indian standards. The only limit was the limit of one's physical strength. Thousands of homes were opened to the gospel message through this ministry of healing. We cared for their bodies that they might know of our Lord and Savior who cares for both body and spirit.

Medical Work Today

Hazel Messer, R. N.
Dahanu, India

IN INDIA the care of maternity cases, prenatal care, delivery and postnatal care, all fall on the nurse. Indian women are slow to go to a doctor, especially a man doctor, for confinement and prefer to stay in their own little dark huts in the village. So the training of midwives (maternity nurses) is very important, and the new Indian government is eager for more hospitals to give such training. Ever since the Dahanu hospital was opened we have been giving such training, but the government would not recognize our hospital certificate. One reason they could not recognize it was that the doctors and nurses were all American trained and so could not register in India. The other reason was that the hospital did not have sufficient maternity beds or cases to qualify. But as the work grew and the

number of cases increased we were finally given partial recognition and our nurses were allowed to take the assistant midwifery examinations.

Then in September 1949 the Bombay Nursing Council sent a delegation to inspect our hospital and again we asked them what we as American nurses might do to register in India. Always before the answer to that question had been, "Take eighteen months of training in an Indian hospital and then the government examination." We felt that eighteen months away from our own hospital and our mission work was too much time; so we had not done it. But this time, after inspecting the hospital and seeing our records, they said they thought arrangements could be made for us to do it

in three months. They realized the great need for more trained workers and were ready to make some concessions to us. So Dorothy Brown and I took our three months in the Wadia maternity hospital in Bombay, passed the government examinations and are now registered as midwives in India. Now we can give our nurses full midwifery training.

I was the only American or European person in the Wadia hospital, the whole staff being Indian. But I was treated wonderfully well and welcomed in every department.

The superintendent of nurses was a fine Christian woman and she made it understood from the first day that I was to receive the same courtesy she received, and that made my work much easier.

The Nowrosjee Wadia maternity hospital is the largest in India, having nearly 8,000 deliveries a year. It was built by a Parsee gentleman and it is maintained by gifts and a large municipal grant. It is located in the densely populated factory area of one of the suburbs of Bombay, and is surrounded by large apartment buildings where eight or ten people live in one tiny room. The building is beautifully constructed, is light and sanitary and has wards of fourteen beds each. But into these wards as many as twenty-five patients are often crowded, because like all hospitals it is overcrowded and understaffed, and all their supplies are insufficient. Linen intended for 200 beds must reach for 250 and many times patients have to be put on the floor with only a blanket, not even a sheet. Because beds were not enough second-day cases were moved to the floor to make room for first-day cases and patients were sent home on the fourth day. All this was charity work. A very few paying cases were kept in one ward. While the care and food seemed very

poor to me, to most of the patients it was very fine. They were not accustomed to beds or white sheets or to three satisfying meals a day.

A very extensive teaching program is carried on at the hospital. Every three months a new class of nurses comes in and a class finishes and goes out. And the same is true with medical students. Every three months there is a change. Students from all over Bombay Presidency come to the Wadia maternity hospital to learn and observe. There is also a postgraduate class and these students spend hours in the wards and delivery rooms mostly observing.

It was interesting to me to watch the interns and staff doctors fight to save a life. It did not matter to them about caste or creed. They were doing just as we have been doing in our mission hospitals for so many years. However, there was a difference in the equipment, for they have everything to work with and are not sparing of supplies when necessary. One day I returned to the labor ward from my lunch hour to find the whole staff working frantically over a woman. She was a temple woman, and she had just delivered a fine baby boy. But she had collapsed immediately after and never rallied. Seven doctors, three staff nurses, sev-

eral student nurses and two student doctors were all there. Blood transfusion, oxygen, and stimulants of all kinds were used and I even heard a young Christian doctor standing near me pray. As I watched those tense earnest faces about me, I knew that here were some who really cared about their fellow men and were doctors and nurses who wanted to serve and not just make money.

While it is still true in India that a large percentage of doctors and nurses are Christian, other groups are more and more catching the vision of service and are preparing themselves to go out to work for their own people. It is a new idea but one that promises much for the building of a better and stronger New India. And we need to pray that the vision will continue and they will not "grow weary in well-doing."

I left this Wadia hospital and returned to our own little hospital at Dahanu, inspired to do more to help our Christian girls find bigger fields of service. Our first class of nurses will be taking government midwifery examinations very soon. Already offers are coming to them from other hospitals and communities, and they must decide where they will serve. God grant that they may choose wisely and well and always be an honor to his name.



Government prohibition van passing the Ahwa church in the procession celebrating the inauguration of prohibition in Bombay Province

In British India

D. J. Lichty

Franklin Grove, Illinois

IT WAS to the decided advantage of Christian missions that the British in India pursued a policy of neutrality and impartiality towards all religions throughout their political administration of that country. The claims of Christ could thus be presented on their own merits and the missionaries were free to carry on their work as Christ's ambassadors and not as agents of a foreign government.

After World War I the British India government saw fit to take precautionary measures against the admission of undesirable aliens into the country. Thus a missionary bound for India, in addition to a valid passport, had to be sponsored by some responsible agency recognized by the government. Until the country became independent, the agency so recognized was the North America Foreign Missions Conference. Under free India the National Christian Council of India is functioning in this capacity. In addition to the above, missionaries had to give a written undertaking to refrain from all political agitation and activities. While serving the ends of government, this measure also helped the missionaries to avoid giving aid or comfort to the government, on the one hand, or to those who were attempting to overthrow the government, on the other hand, and to maintain friendly relations with both parties. Perhaps this is one of the reasons why free India tolerates and even welcomes missionaries today.

The policy of the British India government to subsidize private schools enabled the various mis-

sions to make primary education available to thousands of villages of underprivileged people who had no other educational facilities. Outside of school hours and without extra pay, the Christian teachers of these schools and their wives were able to preach and teach the gospel in the local and surrounding villages and were thus able to establish Christian communities and social centers. Mission boarding schools, high schools and colleges also benefited from government subsidies. Out of appreciation for the valuable contribution made to education by missions, free India, in spite of her policy not to subsidize private schools, continues to contribute to the support of Christian institutions of learning in a liberal way.

In assuming the government of India the British made a treaty with more than five hundred feudal states wherein they were given various degrees of authority to rule in their several borders. It was agreed therein that any foreigner wishing to reside and carry on any business in any of these native states would have to secure permission from both the state and the British India government. Unfortunately many of the rulers of these states used their prerogative to deny this permission to foreign missionaries. Thus for 200 years the doors of many of these states were closed to the ambassadors of Christ. Now all is changed. All the feudal states have been liquidated and amalgamated with the new India government, which guarantees freedom of residence and re-

ligious propaganda everywhere in the country.

In view of the liberal attitude of free India towards missions, it behooves us to double our efforts while the doors of opportunity remain open to advance with Christ in that needy country.

India to the Forefront

Continued from page 4

would any nation do if some foe attacked and killed off not only its soldiers but its civilians . . . men, women and children without discrimination at the rate of one a minute . . . for every 365 days a year? . . . This very thing is happening in India today" from tuberculosis (From the Christmas Seal Committee, Ajmer, India). Though the government of India is paying much greater attention to the treatment of leprosy, it is still true that missions in India have to carry on nearly all the leper work, as well as the T. B. care.

Idolatry. India's millions of gods were modeled in ancient times after man's imaginations. Some are now pictured on their postage stamps. There have been efforts at reform but, by and large, the masses cling to their deities. No individual, no nation can rise higher than the gods which are worshiped.

India with her strength is our good neighbor in helping to make the world a better neighborhood. India with her weaknesses of illiteracy, health handicaps, idolatry, poverty, and the antiquated plough and hand grass knife, symbols of unremitting drudgery, constitutes a challenge to the genuineness of our Christianity. Strong and weak, India presents the same opportunity to the Christian forces which China did before the bamboo curtain dropped.

Political Influences, the Church and Nehru

SINCE India has self-government, she has many problems to solve. I know of no country like India, where there have been so many castes and varied religions, often one pitted against the other in their beliefs. This is hard enough for any government. For this she must have her best men. We thank God that we have some such men and we are especially thankful to God for having Pandit Nehru, a most tolerant and learned leader, as our Prime Minister.

Pandit Jawaharlal Nehru is descended from an aristocratic and wealthy family. He received his higher education in London at Harrow and Cambridge. India's mind was drawn to him before she got her freedom. He and his father, Motilal Nehru, were struggling for the freedom of India along with some others and especially in co-operation with Mr. Gandhi who is known as Mahatma, the Great Spirit.

Mr. Nehru gave up all he had for the welfare of the country and especially for the uplift of the downtrodden and untouchable people. Moreover, he suffered imprisonment and many other hardships. Because of his fair vision, tolerant nature and sacrificial service, he won the hearts of the people. The choice of Mahatma Gandhi fell upon him as his heir in all matters.

In the beginning all the minor classes had fear in their minds, not knowing what the majority of the country would do. We Christians here and the mother churches also had the same fear, and these fears were realized when the provincial government asked for the mission schools to be turned over to the local board of education in a period of three years. Moreover, a rumor was spread about very vigorously

Govindji Satvedi
Bulsar, India

that public preaching and conversion were not to be allowed. But we praise the Lord that this attitude was soon dropped. The government decided that all private schools would be allowed to run as desired and that they will receive financial aid if recognized by the government.

I think all will be glad to learn of the twenty-fifth and twenty-sixth articles in the Constitution of India which read:

"Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion."

"Every religious denomination or any section thereof shall have the right (a) to establish and maintain institutions for reli-

gious and charitable purposes; (b) to manage its own affairs in matters of religion; (c) to own and acquire movable and immovable property; (d) to administer such property in accordance with law."

Prohibition, adult education, uplift of depressed and backward, education of women, and many other such activities which have been carried out by the churches now are carried on by the government.

All this proves that a wide door for effectual work is opened to the church and the power of death shall not prevail against it, but the church needs to be alive and faithful. Spirit-filled lives are the only evangelistic witnesses to win souls. The harvest is plentiful but the laborers are few. So we plead for more missionaries, and pray that God may use us mightily for his kingdom in India.



Pandit Nehru
talks with the
members of the
Town Meeting
group

Schools Forty Years Ago

J. M. Blough

Martinsburg, Pennsylvania

THROUGHOUT the years schools have been a very important agency in missions around the world. In the early years of our own mission in India their value was recognized and a few schools were opened in needy communities. Since there were no Christian communities as yet this meant starting schools for non-Christians. This was a much appreciated service by which we won the friendship and confidence of the people. However, for the most part, these schools were rather inferior and inadequate in many particulars. Having no buildings of our own in the villages any sort of vacant place that could be rented was secured for the school; hence, some schools were accommodated on somebody's front veranda or in a vacant corner of a stable. Such conditions were not conducive to the best results, but it was a beginning. Another great handicap was the lack of

Christian teachers; so some non-Christian teachers were employed to conduct these schools. This was not satisfactory from our standpoint, but it gave the people schools which they greatly prized.

Forty years ago we had no Bible school or training college. What schools we had were primary schools, mostly teaching only the lower grades. The best and most advanced of these were the two schools we had in our Christian community at Bulsar. These were attended by the orphan children many of whom had already been baptized. One school was for the boys and the other for the girls, as coeducation was not practiced yet for older children. In these we had Christian teachers, but they were untrained and some even unqualified, but we carried on with them as best we could. Year by year we tried to secure better qualified teachers. For a while we used a retired govern-

ment-trained teacher in our boys' school as headmaster in order to improve the school and give it a standing before Government. Though he was rather old, he did good work so that the school improved and our boys made better progress. About the same time the girls' school was fortunate in securing from outside a Christian woman who was well trained for the work to serve as headmistress.

Since our greatest lack was trained Christian teachers, we made every effort to secure teachers as soon as possible from among our own young people in these two Bulsar schools. In order to enable our boys to complete their higher standard work satisfactorily we had to send them to the Bulsar town school where they had the help of a good trained headmaster. As soon as a few of our older boys and girls completed the primary course and passed the final examination we sent them to the government training college. When these had finished their training we had teachers on whom we could depend and our schools improved.

Just at this time Bro. Ross opened a boarding school at Vyara for non-Christian children from the villages. It had a very difficult beginning with untrained teachers, but after a trained headmaster took charge of it, it soon became a fine school. Some of the village schools at the various stations did really good work for that day, even though the teachers were untrained; a few of these schools have continued to the present time. As rapidly as possible the non-Christian teachers were replaced by Christians. This made it possible to give Christian instruction and also a Christian example. Thus, the students would be in contact constantly with Christians as their minds were trained.



Govindji K. Satvedi, principal of Bulsar Bible training school, with a class

An Appeal to Brethren Youth

In the light of the increasing deterioration of the national and world situation and the tremendous pressures this confusion brings upon youth, the National Youth Cabinet of the Church of the Brethren in meeting at Elgin, Ill., Dec. 9, 1950, issued the following statement as a call to youth of our Brotherhood:

"We live in a period of crisis and impending chaos. The present draft and the threat of an imminent total mobilization and declaration of national emergency encourage panic and instability. We as Christian youth must not allow ourselves to lose our sense of direction and thus be drawn into the whirlpool of desperation and futility, but must keep our attention on the Christ who calmed the storm rather than being shaken by it, who transformed even his crucifixion into victory, and who stands ready to lend us the strength to remain poised in the midst of a turbulent world.

"In order to strengthen our faith so that we may stand firm, we recommend that Brethren youth:

- (1) Reconsecrate themselves to Jesus Christ and to the way of love that he demonstrated both in his life and death.
- (2) Consider carefully and prayerfully the Annual Conference pronouncements regarding the position of the Church of the Brethren concerning war.
- (3) Seek the mind of Christ through regular and intensified Bible study and prayer.
- (4) Align themselves with those forces that are making an active testimony for peace through constructive service, particularly the Brethren Service program and Brethren Volunteer Service."

Mrs. Gladys Royer has been chosen to represent Africa on Standing Committee of the 1951 Annual Conference. Wayne Parris is the alternate.

George Mason, who is preparing to go to India soon, has changed his address from 844 N. Emerson, Portland, Oregon, to 814 N. E. Jarrett St., Portland 12.

Dorothy Brown of Dahanu Road, Thana District, India, left Bombay on Dec. 7, 1950, on the SS Canton going to Southampton, England, and leaving there on Dec. 28, on the SS Queen Mary, she arrived in New York on Jan. 2. Her address is now % Daniel P. Brown, Curryville, Pa.

An extension of time has been granted for submitting sermons to the forthcoming issue of Best Sermons. Clergymen of all faiths are invited to submit sermons to Dr. G. Paul Butler, 431 Riverside Drive, New York 25, New York. Sermons may be on any subject and should have been preached between Jan. 1, 1949, and Dec. 31, 1950.

Quinter church, Kansas, will have a music institute Jan. 27-29, in charge of Alvin Brightbill of Bethany Biblical Seminary. Mrs. Gordon Yoder will also conduct a teacher's training institute Feb. 10-11. Mrs. Yoder is the Western Region Director of Children's Work. James Elrod will hold a stewardship school Feb. 16-18. Workers in neighboring churches are welcome to attend these training schools.

Carol Joy Bowman was born on Dec. 11, 1950, to James and Merle Bowman, who are stationed at Gulak, Via Jos and Garkida, Nigeria, British West Africa.

S. S. Blough has changed his address for the winter months from 406 W. Main St., Greenville, Ohio, to 227 Rose Ave., Sebring, Fla. Will correspondents please note.

Mt. Joy church, Pa., will have its dedication service for its newly decorated and remodeled church on Sunday, Jan. 28. Bro. C. N. Ellis of Juniata College will be the speaker.

Elder W. R. Argabright, formerly of Leeton, Mo., suffers intensely from hardening of the arteries, and the family asks the Brotherhood to join with them in prayer that his suffering may be as light as possible. Bro. Argabright, retired after many years of pastoral and evangelistic work, is at the home of his daughter, Mrs. Wallis Varner of 1605 Drury Ave., Kansas City 3, Mo.

Bro. William Kinsey of Greencastle, Pa., has written a sixty-one page booklet of devotional readings for the Lenten period. It is called Spiritual Ascents and may be obtained by writing to the author at Greencastle, Pa. Daily readings include Scripture passages, meditations, quotations from hymns and poems and directions for prayer. Many of the poems are by Bro. Kinsey. Single copies are twenty-five cents, but two or more copies are twenty cents each.

The Williamson Road church, Roanoke, Va., will dedicate its new building Sunday, Jan. 28, 1951. The congregation has an average Sunday morning attendance of approximately 100. In the two and one quarter years since the church has been organized, they have given \$25,000 to the building and equipment fund in addition to caring for all other expenses. Currently, they have an annual budget of \$14,500 and in addition have set a goal of \$5,000 for the dedication offering. Raymond R. Peters will preach the dedicatory sermon.

Bequests to the General Brotherhood Board for the nineteen-month period ending Sept. 30, 1950, totaled \$120,211.72 and were received from the estates of the following persons: Luther Dewitt Calvert, Lucy Hoerner, Wm. Puterbaugh, Wm. E. West, Barbara Norford, F. H. Heilman, Ida Lehmer, Samuel C. Witmer, D. H. Gish, John H. Cupp, Harriett Long, Truman and Florence Miller, J. P. Harshbarger, B. Roop, John Hacker, Franklin Rhodes, Harry Mishler, Martha Garber, Josiah Gabel, Martha Frantz, Lucy Sherman, Edward Eikenberry, Blanche Minter, Elizabeth Kintner, Saloma Burkholder, O. D. Kinzie, Benjamin H. Clark, Charles Myers, Ada Fahnestock, Amanda Correll, C. C. Beachy, Charles McCauley. For the same period of time contributions of \$156,800 were received for which agreements with annuity returns were issued to thirty-two people.

Juniata College

Nine seniors from Juniata College were selected for recognition in the 1950-51 edition of Who's Who Among Students in American Universities and Colleges. The students were selected on the basis of scholarship, leadership, participation in extracurricular and academic activities, citizenship and promise of future usefulness to business and society. Included in the group were: Charles E. Allison, Johnstown, Pa.; Walter M. Bush,

Theme: Deepening and Sharing the Christian Life

Alexandria, Pa.; Gerald F. Hartzel, Souderton, Pa.; Lorena A. Hebrank, Jeannette, Pa.; Hilton R. Hines, Carney's Point, N. J.; Donald K. Howe, Caldwell, N. J.; Dorothy Ann Humphreys, Huntingdon, Pa.; Ruth K. Kimble, Stuart's Draft, Va.; and Vernon S. Showalter, Mt. Pleasant, Pa.

Dr. Willis A. Sutton, one of the nation's foremost public school educators, presented a public lecture in Oller Hall on Dec. 1. Former president of the National Education Association and superintendent emeritus of the Atlanta, Ga., public schools, Dr. Sutton spoke on the topic, Education—the Foundation of Business.

The fifth annual Christmas pageant by the Juniata College chapel choir was presented on Dec. 10 in Oller Hall. A cast and choir of fifty students under the direction of Prof. Donald S. Johnson, college organist and chapel choirmaster, presented A Mystery for Christmas (in the medieval manner), a religious spectacle of pantomime and music.

The Juniata College a cappella choir is preparing for its nineteenth annual session of public concerts in churches and schools. Approximately thirty concerts will be presented this season, beginning with a ten-day tour of Western Pennsylvania and Ohio, Jan. 26 to Feb. 4. The thirty-six-member group is under the direction of Prof. Charles L. Rowland, who is in his nineteenth and final year as director of the choir.

Menahem Pressler, young Israeli pianist, was the second artist to appear under the Community Concert series when he presented a recital on Jan. 8.

Bethany Biblical Seminary

Bethany Biblical Seminary is enjoying another splendid school year. Though hindered some by bad weather, the brick layers on the new chapel have started on the second story of the building.

The school has had the privilege to have a number of special chapel speakers including President Emeritus A. C. Wieand, E. Stanley Jones, Kenneth Morse, Stauffer Curry, Orie Miller, and Nels Ferré. Brother and Sister Wieand spent several months on the campus while Bro. Wieand was revising his book, Gospel Records of the Message and Mission of Jesus Christ. The book is now printed.

Elder P. G. Bhagat spent a week with the students, speaking in chapel, meeting classes and sharing his faith and church experience.

The E. B. Hoff Memorial lectures given by President V. F. Schwalm, Oct. 23-27, were a high point of inspiration. The morning lectures on the life and work of Elder Otho Winger were exceptionally interesting.

A peace forum was held in December with the entire student body to help students think through their convictions in the light of world conditions. There was unusual interest throughout the four-hour period.

Bro. Clarence E. Clark, chief engineer at Bethany for thirty-seven years, passed away on Dec. 13. The cause of his death was a fall on the ice, breaking several bones and bringing on pneumonia.

John and Esther Eichelberger of York, Pa., are welcomed into the Bethany fellowship. Bro. Eichelberger became business manager and treasurer of the Seminary on Jan. 1, 1951.

Dean William M. Beahm and Mrs. Anna Beahm Mow attended the funeral of their father, Elder I. N. H. Beahm on Nov. 14. Bro. Beahm participated in the dis-

trict meeting of Northwestern Kansas in October and held a preaching mission in Marion, Ohio, during Thanksgiving week. Mrs. Mow worked with the Committee on Family Life during the meeting of the National Council of Churches in Cleveland.

An article from the pen of Jesse H. Ziegler appeared in the current issue of Religious Education. Bro. Ziegler was also elected to the General Committee on Research of the National Council of Churches.

Floyd E. Malloft was the guest speaker at the district meeting of Northwestern Ohio. **Chalmer Faw** served as acting pastor of the First Church of the Brethren of Chicago during the absence of Pastor Harper Will from September through December. **David J. Wieand** attended the meeting of the National Society of Biblical Literature in New York during the holidays.

President Rufus D. Bowman was a representative of the Church of the Brethren at the Constituting Convention of the National Council of Churches and was elected to the executive committee of the Division of Foreign Missions. He also participated in the meeting of the executive committee of the American Association of Theological Schools on Dec. 9, and was guest speaker for the city week of prayer services at Gettysburg, Pa., Jan. 7-12.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Oakland church, Calif., Jan. 30—Feb. 11; in the Waterford church, Calif., Feb. 27—March 10.

Bro. Lon Karns of Dayton, Ohio, in the Kingsley Methodist church, Van Wert County, Ohio, March 6-18; in the Happy Corner church, Ohio, March 22-25.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Front Royal church, Va., Feb. 5-18.

Gains for the Kingdom

Five baptized in the Fairview church, Pa.

Six baptized in the Heidelberg church, Pa.

Four baptized in the Keyser church, W. Va.

Six baptized in the Topeka church, Kansas.

Eleven baptized in the Big Swatara congregation, Pa.

Two received by letter in the Spring Creek church, Ind.

One baptized and two received by letter in the Denton church, Md.

Five baptized and two rededicated in the Rossville church, Ind.

Six baptized and two received by letter in the Leamersville church, Pa.

Eleven baptized and four reconsecrated in the Carson Valley church, Pa.

One baptized and one received by letter in the Champaign church, Ill.

Seven baptized and three received by letter in the Lititz church, Pa.

Seven baptized and thirteen received by letter in the Glendora church, Calif.

Two baptized and four received by letter in the Eversole church, Ohio.

Nine baptized and six received by letter in the Fruitland church, Idaho.

Five baptized and one received by letter in the Maple Avenue church, Canton, Ohio.

Nine baptized, one awaiting the rite and two reclaimed in the West Greentree church, Pa.

One baptized, one received by letter and one on former baptism in the Los Angeles church, Calif.

Calendar for Sunday, January 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Sunday-school Lesson, The Great Teacher.—Mark 3:13—4:34. Memory Selection: Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. Mark 4:24 (R. S. V.).

CBYF Topic for January, Islam.

The Opportunities of Christian Education in the New India

Lillian Grisso
Vyara, India

Lillian Grisso with the Vyara school staff



WHAT will be the effect of an independent India on mission work? This was the question in the minds of many Christians as Independence Day, August 15, 1947, drew near. Then as the work of constitution making was begun there were many conflicting ideas as to what the constitution would be like and whether or not Christian teaching would be hampered. For with independence actually achieved two well-defined groups have emerged into clearer view. One is a large group which has as its ideal the development of a secular state within which all races and religions shall be guaranteed equal rights and privileges. The other is a smaller, but very influential and vocal group, which desires that a Hindu state, or *RamRaj* as they call it, be established.

Fortunately, the first group has thus far predominated in the central government. Their ideals are embodied in the tolerant, democratic, progressive outlook of Jawaharlal Nehru, the present prime minister. It is this group that was most influential in the drafting of the constitution.

We are glad indeed, for the guarantees of the rights of mi-

norities which are written in the constitution. Our readers will be especially interested in Articles 27, 28 and 30:

"No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination."

"No person attending any educational institution recognized by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institution or in any premises attached thereto, unless such person or, if such person is a minor, his guardian has given his consent thereto."

"All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

"The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

Untouchability is abolished in another article and its practice in any form is forbidden. The enforcement of any disability

arising out of untouchability shall be an offence punishable in accordance with law.

Notwithstanding the above provisions of the constitution, those unsympathetic to Christian work have made some efforts to hinder Christian education. During the latter part of 1949 and the early months of 1950 attempts were made to take over some Christian schools. Announcements were printed in the official paper of the district school board of one area, giving a definite time when certain mission schools would be taken over and administered by government. The issue became so acute that a meeting of representatives from the various missions working in Gujarat was called. After meeting in Bombay for prayer and conference, delegates were chosen to meet the prime minister of Bombay. He was educated in a Christian college and appreciates the good work which has been done by mission schools. After the delegation met with him he issued a statement which appeared in the newspapers, and this settled the question. Since then little has been heard about the government taking over mission schools.

However, many questions are

continually arising which bring into focus the conflict between the ideas of a non-Christian society and the Christian view. In meeting the situations that arise there is danger that we may fail to achieve the central purpose of Christian education.

Some of the difficulties arise in connection with attempts which are on the whole praiseworthy. As an example, there is the laudable effort of government to promote communal harmony. To realize this aim there is a desire to have the people of all communities participate in the celebration of the holidays of each community. So far this only indirectly affects Christian schools. We must give leave in our schools on the holidays of other communities but other than that there is little difficulty. But it may throw Christian children into temptation, and there may be more difficulty as time goes on.

Again there are two songs each of which has practically acquired the status of a national hymn. The one can be sung by a Christian without compunction of conscience but the other involves definite recognition of some of the Hindu gods and expresses other ideas which conflict with Christian thought. The government would like to have both songs used in schools as expressions of Indian patriotism. So far the issue has not been forced.

Textbooks are prescribed by government. Some of them are predominantly Hindu in outlook and content. What marginal learning takes place as the child reads some of this material?

Bible teaching is not allowed within government school hours, yet the constantly growing demands of the educational department on the time of both students and teachers is making it increasingly difficult to plan for Bible teaching outside school hours and give the Christian training we desire to keep at the heart of our work. In trying to meet the various demands of government we run the risk of missing our goal unless we are very careful.

In some respects Christian secondary schools and colleges have greater difficulties to face in their relation to government. In some cases government has demanded that a certain percentage (rather a large percentage) of the student body must be from communities other than the Christian. Proportional representation of the different religions on the board of management of such institutions has been proposed. In some instances, government also requires that other religious groups must be represented on the staff. All this raises some very serious questions. For many years Vellore Christian Medical School has received a large grant from government.

Then a stipulation was made that fifty per cent of the student body must be from the non-Christian communities. Vellore is a union mission institution and decided to forego the grant that they might more fully maintain the Christian nature of the institution.

In some instances where there has been a mixed student body the question of carrying on public Hindu worship on the school campus has arisen, Hindu student demanding this privilege as their right.

If the group which desires to see a Hindu state established grows in power, as seems very possible, the problem of Christian schools may become much more acute. Much wisdom is needed in maintaining a co-operative relationship with government, at the same time safeguarding the distinctively Christian witness of Christian schools.

What are the present opportunities of Christian education in India? First, there is the opportunity of co-operation with government in constructive measures of social welfare and reform.

The Bombay government has enacted a strong prohibition law and is trying hard to educate public opinion against alcoholic liquor. Here is an opportunity to help government, which Christians should heartily welcome. The government will gladly share their prohibition charts and other propaganda materials, and Christians should assist government wholeheartedly in bringing about an end to the liquor traffic.

Again there is the struggle to rid the country of untouchability. We may help by observing *Harijan Day* in our schools and by using other opportunities to bring about the full realization of government's purpose.

Another area of opportunity is



The girls' writing class at Anklesvar

the development of intercommunal harmony. In our schools we should teach our Christian children due respect for and appreciation of other communities. When we can take part in community and intercommunal projects without compromising Christian principles we should do so. As there are opportunities we should serve all communities, irrespective of religion, caste, or social status.

If restrictions make direct religious instruction more difficult, we need to use more carefully the casual opportunities which come inside and outside the classroom for the inculcation of Christian principles. Greater use needs to be made of Christian hostels for building Christian character. We should create a more truly Christian home atmosphere in which the impact of Christian ideals shall be carefully planned for.

Another field is open to us which has scarcely been more than entered, as yet, by our own mission. This is the opportunity to influence the educational methods and policies, the building of curricula, and the preparation and selection of textbooks, through contact with leaders in the department of education and through demonstrating the results of modern educational methods in our Christian schools.

We must carefully prepare Christian young people to meet the opportunities that will come to them as teachers in government schools. Some months ago a village in which there were only two Christians sent a definite request to government that Christian teachers be appointed in their village school. A Christian man and his wife are there now as teachers, and are having a good influence. Very often Christian teachers in government schools lack the courage to stand firm on Christian prin-

ciples when they are isolated from the Christian community.

Then Christian schools have a wonderful opportunity to train leadership, both Christian and non-Christian, for responsible positions in public life. Much of the freedom we enjoy in our mission work today is due to the influence of non-Christians who have received their education in Christian schools and, because of this, appreciate the ideals which Christians teach and the contribution which Christian education can make to India. We should covet the chance to help mold the ideals of young people even though they may not become Christians.

We may well rejoice in the service to the Indian government given by such Christian citizens as Dr. Matthai, who was finance minister of India, Amrit Kaur, present minister of health in Delhi, and Maharaj Singh,

governor of Bombay, and his wife. Some young men of our own church in India are making splendid contributions as city mayors.

We need to give higher education under Christian influence to many more young people so that such ideals as unselfish service, integrity and dependability may leaven the work of government in this land. One of the greatest needs of India today is more men and women of sterling character among the official classes in central, provincial and local governments.

May Christian missions and churches in India have wisdom to use more fully to the glory of God and the good of India the opportunities in Christian education. And may Christian educators be given strength to preserve the spirit and message of Christian schools in the new India.

Evangelism and the Village Schools

S. Olive Widdowson
Bulsar, India

IF A village school is living up to its opportunities, it is a powerhouse. It is a center of influence and strength for the village Christians and also a great help to the people in surrounding villages. We must consider each individual person with his family relationships or else we are missing the personal touch through which God strives to bring each one back to Himself. True it is that the village school should receive help from the station and church institutions for the deepening of its spiritual life. This assistance comes through institutes, visits from church leaders, in teaching helps for Bible teaching, health instruction and better farming methods.

Some village customs are of significant value such as blessing the seeds, giving of the first fruits, offering a gift in worship. These village customs may profitably be incorporated in the plans for village improvement.

The village school itself is a source of spiritual inspiration. If the village teacher has seventy to eighty pupils, it will not be possible for him also to care for the village in a satisfactory way. We have had the practice of placing in such a large school an experienced teacher with a younger teacher as his assistant. Sometimes it is the wife of the experienced teacher who helps with the teaching, the wife being especially helpful to the women and girls. Recent retrenchment

has sent many of these young teachers into government service. For example, many of the Bulsar village schools are too large for one teacher to give the help he should to the villagers. Many of these teachers who have gone into government schools are now dissatisfied because they are not permitted to do any Bible teaching. Sometimes they are the only Christians in the village and they know they are deprived of a great opportunity.

What is involved in the evangelistic effort which we are trying to further through our village schools? The new commandment, "Love one another," which came into the world with Christ, not claiming privilege or priority because of being a particular race or clan can be understood better if a teacher's daily life and teaching explain it. The Indian village people live a very simple life and unless we get into their lives they appear uninteresting and are sometimes uninterested. The villager must be led to understand that the

gospel is true for all men, Christ died for all and God's love reaches out in Christ to "Jew and Greek, bond and free." A good village school does not know caste. A love greater than that found in caste saves the world and it requires a love greater than that to save the individual. Only a new creature in Christ must be the result. This transformation is often experienced because a patient, loving teacher lives in the village and brings his brother to Christ.

From the lower classes Christians are coming forward and are becoming men of faith. They are earnest and capable. This is quite disconcerting to the caste Hindu who has believed that these classes are lower than the cow and incapable of being changed. But there is no question about their changed lives. Also in connection with the village school are the older people who had not had school privileges. They are learning to read and do practical problems. They have been handicapped not being able

to read but their minds have been at work on life's problems. Now with the ability to read, a new vista of life opens to them. Thus it is in his village that the teacher's life starts a trail of transformed lives and it continues indefinitely from friend to friend and from relation to relation.

In one village where there is a school and night classes, I took with me some very interesting reading material especially prepared for these new readers. In a short time, they bought all I had taken with me and we promised to bring more on our next visit to them. One old man begged for a picture of "my Savior," as he said of Jesus. Fortunately I had a nice picture with me. He said, "I will put it under glass in a frame; it helps me to look at it."

Many of the teachers should have more training to help them in their village problems. Often it is only the Christian teacher in the village who is able to help the villager get justice. The village teacher is not only the regular schoolteacher but he also has a daily worship service for all and a Bible class in the school. We are always glad to go to a village where there is a teacher. We always find friends and helpers there.

The village schools are really the outposts of our evangelistic effort. We had hoped after the last war that we might, to a marked degree, "enlarge the place of our tents and stretch forth the curtains of our habitations." As yet these hopes have not been realized. Will you pray especially for the teachers in the village schools that God may use them more in helping the villagers turn to him. If he is calling you to help in India will you consider it an opportunity for service for him and answer as Isaiah did in his great acceptance of God's call.



Three charter members of the Ahwa church: Shankar, Shivlibai Thakor and Kishon Shende



VOCATIONAL TRAINING AT KIANGWAN

THE plan of the Kiangwan vocational department, as it was first conceived, was twofold. One phase was the training of personnel in vocational jobs such as mechanics, carpentry, painting and plumbing. The other phase was the material contribution the department would be able to make to the support and expansion of the Kiangwan health station. At first it was hoped that some of the handicapped patients who came to us would be interested in vocational training, but most of them seemed unadaptable. The training was, therefore, given more to the younger type of student who was able to meet the requirements.

The length of training was planned for approximately two years. At the end of this time it was hoped that those trained would be fitted for independent employment.

One of the advantages in having this training in connection with the medical work was the possibility of training the students at the same time in sanitation, hygiene, and co-operation. The leaders had faith in Christianity, and a Bible was given to each trainee.

The training was begun with the tools at hand and was placed in charge of two Chinese brothers with myself assisting as a representative of Brethren Service. Unfortunately, after several months one of the Chinese contracted tuberculosis, and the training was carried forward by his brother. The first students were taken in July 1948. Altogether five students continued in training for about a year.

Because of our circumstances, the training depended on actual orders for needed articles or services. We could not use materials for training alone but had to make some useful item while teaching. Because of this the training in certain skills was somewhat disconnected. Nevertheless, the men were able in a year to get considerable training in such skills as welding, both gas and electric, and simple machine work like drilling, turning, boring, cutting and filing. We had a number of

Gordon Brand
Bellingham, Washington

The author of this article was a member of the tractor unit which Brethren Service sent to China in 1946 to work under UNRRA. Later he was assigned to the Kiangwan project, which had two phases, health and vocational training.

This article deals with the vocational training phase. The Kiangwan health program was described in the mimeographed Brethren Service News for November 1950.

The Communist "liberation" of China brought the whole Kiangwan project to an untimely end, but readers will doubtless find its story interesting, perhaps doubly so in view of current events. Mr. Brand and his family returned to America a few months ago.

vehicles to repair. This provided opportunity to understand the fundamentals of auto repair. Some of the men gained considerable knowledge and skill.

Construction work for the Kiangwan station gave opportunity for experience in plumbing, both installation and repair, in concrete work, and in the fabrication of items needed to equip a dwelling. Several men became quite skillful in gas welding when they made metal legs for hospital tables.

Experience in spray painting came with several auto paint jobs. In the fabrication of a truck body we learned something about handling sheet metal, shaping, riveting and so forth.

Another gain was in the field of attitudes. The students had an opportunity to develop traits of self-help, co-operation, and service. They were graded as much on these points as on the skills they acquired. In industry, thrift, and unselfishness some of the men improved steadily. Others reflected the unrest and instability of the period and were less settled and co-operative.

The following material benefits were also realized: From July 1948 to September 1949 a total of forty-

six specific job tickets were written. Besides actual cash paid for such work there were returns such as equipment turned over to us in payment for services rendered. From the Southern Baptist group, for instance, we received in payment for putting a motorcycle into serviceable condition enough of another motorcycle to make one for the hospital. For repairs on the village fire department's truck we received, from the chief, a piece of land near our place.

In addition, there were increases in capital investment realized by the direct assistance of the shop. These included a beautiful new shop building, not yet complete but in use on a piece of ground loaned to us by the village; plumbing for running water and inside sanitary sewage; maintenance of our own ambulances, trucks, motorcycle and bicycles; development of natural gas, discovered when a well was dug, so that we could use it for water heating and cooking; and the installation of the water pump run by the same gas. The shop and our students installed all these things as well as a water storage tank and piping, generator and wiring, showers, fans, some fencing, and some of the house construction.

Less tangible, but also of great worth, was the service rendered by the group from the vocational department during the time of the "liberation" by the Communists. Many thought that we should all leave Kiangwan because of the danger, but those in charge felt that to leave the station would mean that everything would be carried off and lost, which proved to be the fact. The students in the shop stayed with those in charge of the station to try to serve the area in that troubled time and at the same time help to hold what had been gained.

They not only helped to hold the material (the only thing lost to marauding soldiers was one roll of barbed wire), but they also gave medical assistance to the wounded when the medical staff were short of help.

Also there were the friends we



VOCATIONAL TRAINING SCENES FROM KIANGWAN. Above, students repairing a Brethren Service truck. Left, building a bus body. Right, bedside table made from powdered milk can by students.

made by help which the vocational department gave. Our students used the power plowing equipment not only on our land, but on that of others. Several organizations were grateful to have their equipment repaired by us because they had confidence that they would receive an honest job.

To a smaller degree, but important to some, is the contribution made as people of different parts of the world came together in a common effort to serve the people of this area.

"Time for Sharing" Films

MARCH 18 has been set as the Brethren date for *One Great Time for Sharing*, the annual united effort of many denominations to lift a great offering for relief work abroad.

No doubt a number of churches will want to show relief films in preparation for this offering. These churches should immediately send requests for bookings to our Visual Education Service, 22 S. State St., Elgin, Ill. For the best service, requests need to be made from four to six weeks in advance.

It will be good to mention first, second and third choices of titles and likewise of dates when the film can be used. This will increase the possibility of providing some film, even if not the one most wanted, for the occasion. Since only two or three copies of most films can be kept in stock, there are bound to be disappointments at a time when everyone wants the same picture at once.

As to titles, our slide set on Austria and several relief movies were listed on the Brethren Service

pages of the Messenger for Jan. 13. A few other appropriate movies will be found in an adjoining column this time.

One Great Time for Sharing is the successor to *One Great Hour* and *One Great Hour of Sharing* of previous years. All money given by our churches and sent to Elgin will be used in our own Brethren Service program.

This should be a great, liberal offering. Our Achievement Offering no longer conflicts, and with the trouble in Korea the need of war victims is again increasing.

There will be some radio broadcasts about *One Great Time for Sharing* probably in the latter part of February when most denominations will lift their offerings. Our church will observe it several weeks later. Watch the Messenger and your local newspapers for more definite announcements.

More Films on Brethren Service Subjects

To secure any of these films or slides, write to the Audio-Visual Education Department, General Brotherhood Board, 22 S. State Street, Elgin, Ill.

Answer for Anne. 16 mm. sound film. Black and white. 40 minutes. Rental, \$10.00

The story of how a teen-ager learns all about DP's (displaced persons) and why they need help. An excellent film to use in preparation for "Time for Sharing" and to stimulate a DP project in your own church.

Daybreak. 16 mm. sound film. Black and white. 20 minutes. Rental, \$4.00.

The story of a young refugee who

is released from a prisoner-of-war camp and escapes to Austria. He prepares to study for the ministry and receives help from Church World Service. Another good film to use in connection with "Time for Sharing."

The Two Kingdoms. 16 mm. sound film. Black and white. 60 minutes. Rental, \$16.00.

The story of an American relief worker in Germany who helps a boy refugee and his family and finally reconverts them to the Christian faith. Highly dramatic, this is a good film for family night, young people's meetings, or evening services. Especially recommended for "Time for Sharing" emphasis.

The Way of Peace. 16 mm. sound film. Color. 18 minutes. Rental, \$8.00.

A film using animated puppets against miniature backgrounds. With its orchestral musical accompaniment the film makes a deep, almost awesome impression. It depicts the Creation, the sin of man, the coming of Christ, and man's continued strife on into the atomic age. The scenes of atomic destruction are terrifying and rather prolonged for children.

For All People. 16 mm. sound film. Black and white. 26 minutes. Rental, \$8.00. Guide to use, 10 cents extra.

The dramatic true story of All People Christian church and community center in Los Angeles. This mission church ministers to people of many races. The story tells how young people are lifted from rowdy gang life to co-operative Christian living. Good for classroom and discussion use.

ONE-HUNDRED YEARS of SERVICE

Poplar Ridge congregation, Ohio, dedicates remodeled church on its one-hundredth anniversary

ONE hundred years of serving religious needs of its rural community was commemorated on June 24 and 25, 1950, by the Poplar Ridge church of Northwestern Ohio in its remodeled church building. The church is located six miles northeast of Defiance, Ohio.

In the early days of the Poplar Ridge church, the congregation met at homes of the different members from Sunday to Sunday. Some of the larger meetings such as the love feast and communion services were held in the barns to accommodate the large number of people. Seventeen years after the founding of the congregation the frame church building was constructed in 1867.

During the early days, this church was served by a group of elders who were responsible for the functions of the church. John Flory was the elder in charge for a number of years. He was followed by Jay F. Hornish, who is known as the "first pastor." The first salaried minister came to the church only in 1940. That was Harold Myers, who was followed by Otto Laursen; in 1944 he was succeeded by Medford D. Neher, who left this pastorate Sept. 1, 1950.

The extensive remodeling which was dedicated in June was started in 1946 and represents the first major work done since the repair work following the destructive cyclone in 1920. In the recent remodeling project much of the labor and the logs for the lumber were donated. The remodeling includes the arch over the pulpit, baptistry, Sunday-school classrooms, junior chapel and tower, modernized kitchen and dining room.

Significant gifts to the church by members have added to the facilities of the church. The broadcasting of sacred music from the church tower is made possible by the gift of the amplifiers and record changer. Last year one family provided a forty-eight passenger bus on which they

pay all maintenance to provide transportation to Sunday school and church. Choir robes have been given. New draperies for the church and an automatic oil heater have been given during the remodeling. Another member donated an acre of ground near the church as the site for the parsonage to be built later. In the meantime the young people are planting this acre to popcorn, giving the proceeds to the church work.

Men of the church farm forty acres of land as a community effort with the money going into the church treasury. Eighteen or more tractors will move into the field, prepare the land, and then later plant the seed.

The centennial observance in June brought many ministers and lay people from over Northwestern Ohio district to Poplar Ridge. Saturday was a day of worship and fellowship. Reuel B. Pritchett of White Pine, Tenn., spoke and in the evening the love feast and communion service was held.

Sunday morning James M. Berkebile now of McPherson, Kansas, brought the message. His mother, Mrs. Nora Flory Berkebile (deceased), was the first missionary to India sent from the local church at Poplar Ridge. At the Sunday afternoon dedication service Bro. Charles D. Bonsack of Elgin, Ill., brought the message in the centennial celebration.



The remodeled Poplar Ridge church

Thinking About the News

Not All News Is Bad

AMONG the news items that do not quite make the big headlines are reports that are encouraging. Good news is news also. For example:

1. Danish Lutherans have collected a fund of about \$21,000 for erecting a church and parsonage for a large congregation of German refugees near Nuremberg. The contributors suffered under German occupation forces during the war, but they regard their action now as a gesture of reconciliation toward German expellees.

2. Children in Reformed Sunday schools in Yugoslavia received 1,000 copies of the Gospel of John at Christmas as a gift made through the Department of Interchurch Aid of the World Council of Churches by the American Bible Society.

3. Sixty railroad carloads of food contributed by Christian farmers in seventeen states were unloaded in European and Asiatic ports during November for distribution among needy people in twenty-five countries. The cargo, consisting of wheat, corn, beans, soybeans, peas, lard, honey, dried fruit and nuts, was shipped by CROP.

4. Devere Allen, news interpreter, calls attention to a United Press news story from Koto, North Korea on December 10. "United States and British marines gave first aid, food and water to about fifty wounded Chinese Communist prisoners today and left them in a heated house to be recovered after UN troops left. This was a 'thank you' from the fighting in eastern Korea for similar treatment accorded United States prisoners on the northwestern front two weeks ago by the Communists."—K.M.

Around the World

Siegfried Line Being Razed

While Europe fearfully watched the world tremble on the brink of a new international conflict in Asia, ironically enough the famous German Westwall, or Siegfried Line of World War II, was still being razed after more than four years' labor. The job was soon to be finished, however, but not until it had cost around 17 million dollars.

The big task of razing the fortifications has been costly in life. During the past four years, 47 German workers were killed at the task, 32 of them by mines. No fewer than 131 German civilians, entering one or another of the mine fields, lost their lives.

Though the blasting and other work may soon be completed, it will take years to erase altogether from the countryside the marks of this symbol of former Nazi military power. (WP)

The Colombo Plan for South and Southeast Asia

Faintly reminiscent of the Marshall Plan, but adapted to the needs of the Asian peoples, which are different from those of Europeans, one conspicuously unique thing about the Colombo Plan is the program's emphasis. If it can be made to succeed, it will exert a profound influence in checking the growth of communism internally, and even may arrest the march of it by armed

forces which take their orders from the Kremlin. And yet, rather refreshingly and intelligently, it is not being presented, nor is it primarily conceived, as a mere step to combat communism. It aims simply and directly at the betterment of life for the impoverished masses.

Nowadays it is a pretty ill-read person who does not know of the dire poverty and even hunger that continuously afflict the 570 million people living in this area. The cynic can rightly dismiss all this as a condition which has existed for centuries. But while that is true, it is equally true that a large part of the present misery is due to World War II. The "scorched earth" policy in certain regions, the wearing out of equipment without replacement, and the sheer loss of health and life—all these factors have made things even worse than they were before.

It is proposed to embark on a six-year series of programs for land improvement, irrigation, better transport, and increase of electric power. At the end of six years, it is expected that there will be, in South and Southeast Asia, 13 million more acres under cultivation; 6 million more tons of food grains produced; 13 million more acres irrigated; and electric generating capacity stepped up by 1,100,000 kilowatts. Of the total funds expended, thirty-two per cent will go for agriculture, 34 for transport and

communications, six for fuel and power, ten for industry and mining, the eighteen for social progress in the form of housing, health and education.

If that sounds dry and statistical, think of what it means in human terms! Think of the right-about-face it means in the attitude of the West toward Asian peoples; instead of exploitation, which characterized the past, this is friendly aid and creative upbuilding. Already in the plan and committed to making it work are the following countries of the area: Ceylon, India, and Pakistan; while also in are the dependent territories of Malaya, Singapore, North Borneo, Brunei, and Sarawak. Indo-China, Burma, Indonesia and Thailand have been invited to full participation and are giving it thoughtful consideration. (WP)

International Help for Children

During June, July and August 385 British children were sent to various centers in France, Denmark, Norway and Luxemburg. Of special interest was the party of twenty-five asthma sufferers who went to La Bourboule, where they received six weeks' treatment free of charge from the French authorities. In reverse there came to England 375 French children, 20 Greek and 25 Italian children for periods varying from a few weeks to seven months. Included was the twelve-year-old Greek waif Angeliki, on whom "infinite patience and love" have been spent in the hope of giving her sight, hearing and speech. "Entirely by hand she was taught to distinguish objects, to associate ideas, even to speak. She is now an authoress. . . . A happy child, a mischievous child . . . Angeliki feels the world is a good place."

The organization, International Help for Children, provides recuperative holidays for ailing children on an international exchange basis.

Warn Against Anti-Jewish Feeling

Eleven leading clergymen and religious teachers of various Protestant churches have warned Christian leaders that "widespread anti-Jewish feeling is a cancerous growth pushing its evil roots deep into the vitals of the Christian church."

Their appeal, which has been issued through Dr. Henry A. Atkinson, cochairman of the Council Against Intolerance and Dr. John Paul Jones, chairman of the appeal committee,

states that "there is no graver threat to the spiritual life of the church than the manner in which we have denied the gospel of Christ in our dealing with Jews. . . . Not to acknowledge this with penitence and humility and meet it with courage and honesty is to conceal and nourish the cancer."

Secondly, the appeal holds that "as a part of the cleansing process, we must guard against unwitting and unintentional error. We must examine and correct our teaching and our literature. The natural antagonisms of organized religion must be overcome with spiritual vitality aided by psychological insights. We must be humble and honest enough to recognize that Christianity builds on the foundation of Jewish faith."

Religious Leaders Protest Remilitarization of Japan

Through John Haynes Holmes, minister emeritus of Community church, New York, sixty-six religious leaders and educators have issued a statement declaring that they are "deeply disturbed" by reports that "the United States is now pressing for a Japanese peace treaty which will place no restrictions on Japanese rearmament" and will lead to the scrapping of "the war-renouncing clause" which was written into "the constitution of Japan with the full sanction if not on the initiative of the American occupation." They contend that a free and nonbelligerent Japan would be an inspiring example to other Asiatic peoples, and thus a bulwark against the further spread of communism in Asia."

The signers include Clarence E. Pickett, honorary secretary, American Friends Service Committee; Professor Roland H. Bainton of Yale University Divinity School; Dr. Paul M. Limbert, president of the YMCA College, Springfield, Mass.; Professor Mary Ely Lyman of Union Theological Seminary and former dean of Sweetbriar College; Dr. T. T. Brumbaugh, secretary for Japan of the Methodist Board of Foreign Missions; Dean Walter Muelder of Boston University School of Theology; Dr. Phillips Packer Elliot of First Presbyterian church, Brooklyn; and Dean John Warren Day of Grace Episcopal Cathedral, Topeka, Kansas.

Rearming Japan, the statement declares, "involves a fearful risk of re-establishing in Japan the very militarism for the destruction of

which so much American blood was shed. . . . A remilitarized Japan will arouse among the Chinese and other Asiatic peoples memories of past Japanese aggression and fears of its repetition." It is suggested that a Japan, "which was genuinely independent of western control," would probably be "more secure against attack from Russia than a remilitarized Japan." The hope is expressed that "a peace treaty under which the Japanese constitution will be fully respected and the Japanese people are unequivocally granted their independence, will soon be enacted."

Missions Council Hits Alaska Liquor Advertising

Liquor advertising on Alaskan radio stations was condemned by the Home Missions Council of North America, which expressed the hope that the stations would not renew such contracts.

A council resolution said that the Alaska Broadcasting Company "advertised hard liquor over seven stations in the larger communities of Alaska in September and that a five-a-week, fifteen-minute sports program for twenty-six weeks has been sold" to a large liquor corporation.

"This type of advertising is not in keeping with good taste," the council said, "and can only help to demoralize further a people who are sadly afflicted by widespread drinking."

In stressing the gravity of the liquor problem in Alaska, Dr. Earl R. Brown, chairman of the council's Alaska committee, pointed out that

the city of Ketchikan, with a population of about 6,000, spent nearly \$5,000,000 in one year for liquor and only about \$135,000 for education.

"In many visits to Alaska's principal cities," he said, "I have found drinking the most serious menace to the health and well-being of the people."

News Briefs

A prominent laywoman of Burma, Mrs. Ba Maung Chain, has been elected the first woman president of the Burma Christian Council. Active in public and civic affairs, she is the leader of an interracial group in Burma which has consistently worked for peace in the country's civil war. She is also a leader of the Burma Y.W.C.A.

Twenty-eight Japanese students have come to the United States and Canada for graduate study on scholarships provided by U.S. and Canadian Protestant church groups. All of the twelve women and sixteen men will be studying at American colleges and universities except one, who will attend the University of Toronto.

The National Christian Council of India is sponsoring a series of weekly Christian messages on the life of Christ and the teachings of Christianity in The Hindu, principal non-Christian daily newspaper published in South India (Madras). The series, to continue for a year, is planned by the council along with various mission bodies "to reach large groups of non-Christians otherwise inaccessible." (EPS)

Nehru Speaks About Korea

Nehru said that during these last few months a great deal had happened in Korea. Everybody on every side talked about the freedom, unity and independence of Korea. The United Nations stood for that and forces fighting with the United Nations more or less said the same thing. The result of this unanimous approach was that Korea was dying and desolate. He had had a letter from Seoul, the Korean capital, from a friend, a lady who had gone through all kinds of horrors during these many months. In that letter was the sentence, "My country is sick and dying of cold and disease and starvation."

"It was a strange thing," said Nehru. "We seek to find remedies to help our friends in ways which kill them or destroy them. It is a

strange commentary on the ways of violence which all countries, including our own country, somehow are forced to adopt in the present-day world, and that commentary will be complete when a third world war comes and we all sink into common ruin and oblivion. So it is about time we thought in some other terms, that we did not get lost in our passion and anger at wrongdoing of the other, that we looked perhaps into our own actions and any way learned the lesson that wrongdoing cannot be cured by wrongdoing nor can violence be ultimately conquered by violence. It is easy to talk piously and in platitudes like this but it is something more than a platitude: it is the bitter truth that we have to understand and realize today."—India Bulletin.

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. W. E. Burroughs of Independence, Kansas, celebrated their golden wedding anniversary on Nov. 18, 1950.

Brother and Sister Burroughs were married on Nov. 18, 1900, at the Parsons church, Kansas, and started their house-keeping at that place. They have lived in or near Independence for nearly thirty-seven years. Bro. Burroughs has served in the office of deacon for thirty-five years.

The couple have the following children: Mrs. C. F. Gerren of Independence; W. V. of Temple, Texas; H. D. of San Francisco, Calif.; Mrs. E. L. Hudson of Cabool, Mo.; and K. A. of Emporia, Kansas. The couple also have eighteen grandchildren.

Many gifts, cards, phone calls and letters, one of which was from the governor of Kansas, were received.

They have been long-time members of the Church of the Brethren.—Mrs. C. F. Gerren, Independence, Kansas.

Baker-Earl.—Paul F. Baker and Ruth Ann Earl, both of Sidney, Ohio, in the Sidney church, Dec. 17, 1950, by the undersigned.—C. C. Sollenberger, West Milton, Ohio.

Bittinger-Platter.—Sterl Edgar Bittinger and Phyllis J. Platter, both of Grantsville, Md., Dec. 12, 1950, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Boyd-Pryor.—Don Boyd and Velma Pryor, Dec. 15, 1950, in the Girard church, by the undersigned.—Robert D. Hoover, Girard, Ill.

Byrd-West.—Roger J. Byrd of Arcanum, Ohio, and N. Jean West of Pleasant Hill, Ohio, in the Pleasant Hill church, June 24, 1950, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Currens-Richert.—Richard E. Currens of Loudonville, Ohio, and Martha Ann Richt of Danville, Ohio, Nov. 23, 1950, in the Danville church, by the undersigned.—John A. McCormick, Danville, Ohio.

DeLanghe-Kime.—Donald DeLanghe of Lakeville, Ind., and Clarice Kime of North Liberty, Ind., Nov. 19, 1950, in the Pine Creek church, by the undersigned.—E. Wayne Gerdes, North Liberty, Ind.

Ecker-McIntyre.—Gordon B. Ecker of Plymouth, Ind., and Esther M. McIntyre of Bourbon, Ind., in the Bremen church parsonage, Dec. 16, 1950, by the undersigned.—Warren Shoemaker, Bremen, Ind.

Hoffer-Buffington.—Jay R. Hoffer of Hershey, Pa., and Eleanor Buffington of Palmyra, Pa., Nov. 14, 1950, by the undersigned, at his home.—Luke H. Brandt, Hershey, Pa.

Langolf-Bright.—Harry A. Langolf and Mrs. Ethel Bright, both of Atlanta, Ind., in the Arcadia church parsonage, Dec. 16, 1950, by the undersigned.—Arthur L. Dodge, Arcadia, Ind.

Lauver-Fogleman.—Paul R. Lauver of Thompsonstown, Pa., and Ada E. Fogleman of McAlisterville, Pa., Dec. 23, 1950, by the undersigned, at his home.—Martin Scholten, Bunkertown, Pa.

Moore-Shiplett.—William R. Moore of West Lafayette, Ohio, and Patsy Lee Shiplett of Zanesville, Ohio, Jan. 1, 1951, in the parsonage, White Cottage, Ohio, by the undersigned.—H. P. Garner, White Cottage, Ohio.

Oakes-Plybon.—Letcher Calvin Oakes and Ruby Mae Plybon, both of Penhook, Va., Nov. 24, 1950, by the undersigned, at his home.—L. A. Bowman, Martinsville, Va.

Pritchard-Hains.—Rondale Pritchard and Juanita Hains of Danville, Ohio, in the bride's home, Dec. 21, 1950, by the undersigned.—John A. McCormick, Danville, Ohio.

Shafer-Yount.—Ted Shafer of Troy, Ohio, and Arlene Yount of Tipp City,

Ohio, Dec. 30, 1950, by the undersigned, at his home.—Murray L. Wagner, Troy, Ohio.

Sheets-Brooks.—Guy J. Sheets of Surrey, N. Dak., and Eloise V. Brooks of Nickerson, Kansas, Dec. 31, 1950, in the Salem Community church, by the undersigned.—H. C. Lehman, Nickerson, Kansas.

Thomas-Brown.—James V. Thomas and Eleanor R. Brown, both of Hyndman, Pa., Dec. 22, 1950, in the Church of the Brethren, by the undersigned.—John H. Buffenmyer, Hyndman, Pa.

Tosh-Coffery.—Ralph Tosh, Jr., and Doris Jean Coffery, Dec. 14, 1950, in the Girard church, by the undersigned.—Robert D. Hoover, Girard, Ill.

Ulrich-Krall.—John A. Ulrich, Jr., and Esther Krall, both of Lebanon, Pa., Sept. 2, 1950, by the undersigned.—Cyrus B. Krall, Camp Hill, Pa.

Weist-Reidenbaugh.—Jay C. Weist and Lucille Reidenbaugh, in the Lititz church, Pa., Dec. 25, 1950, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Obituaries

S. A. Blessing

Sidney Alpheus Blessing, son of John and Sarah Miller Blessing, was born April 7, 1868, in Huntington County, Ind., and died Nov. 30, 1950, at his home in West Milton, Ohio.



He was educated in the public schools of Indiana and attended Mt. Morris College, Ill. For eleven years he taught in the public schools of Indiana.

In 1895 he was married to Anna Belle Klepinger, and to this union were born three children, one of whom died in infancy.

His wife preceded him in death in 1936. In 1942 he was married to Lydia Grossnickle of Castine, Ohio.

In 1900 he moved with his family to a farm in Montgomery County, Ohio. Since 1905 he has been a resident of West Milton, where he was manager of the telephone company for over twenty years. From 1925 to 1929 he served as a representative in the Ohio state legislature. For years he has been active in temperance work and has served in many other capacities in the community.

In 1889 he became a member of the Church of the Brethren in the Loon Creek church, Ind. Throughout his life he gave his unstinted effort in the service of the church. In 1892 he was elected to the ministry. In 1908 he was ordained to the eldership. For a number of years he has served as presiding elder of the Beech Grove, Castine, Prices Creek, Pittsburg, West Milton, Middle District and Potsdam churches of Southern Ohio. For the past eighteen years he has been elder of the Potsdam church. Bro. Blessing gave fifty-eight years of his life in the active ministry of the church. He held various offices in Southern Ohio and represented the district several times on Standing Committee.

He is survived by his wife, Lydia; one son, Earle of Orange, N. J.; one daughter, Mrs. Harry Black of Greenville, Ohio; three grandsons; two great-grandchildren; one brother, L. Glenn Blessing of Chicago; and two sisters, Mrs. William Hall of West Milton and Mrs. Lillian McConkey of McPherson, Kansas.

Funeral services were conducted by Bro. Lester E. Fike, assisted by Brethren Perry Huffaker and L. John Weaver. Interment was in the Bear Creek cemetery.—Mrs. Velma Heck, Laura, Ohio.

Minnie E. Brumbaugh

Minnie Etta Miller Brumbaugh was born March 5, 1865, in Broad Top City, Pa., and died at her home in Rockhill Township, Pa., Oct. 5, 1950.

In 1885 she was married to Reuben H. Brumbaugh, who survives. In 1900 Sister Brumbaugh was baptized into the Church of the Brethren. In 1910 she with her husband and family moved to the farm where she was living at the time of her death.

She was a member of the Indian Creek church, where she and her husband had served in the ministry since 1910. Though ill for some period of time, she was very patient through all of her suffering.

She is survived by nine children in addition to her husband.

Funeral services were conducted in the Hunsicker funeral home, Souderton, Pa., by Brethren Joseph G. Moyer, Elmer M. Moyer and the undersigned. Interment was in the adjoining cemetery.—A. A. Price, Harleysville, Pa.

Ethelbert E. Hylton

Ethelbert E. Hylton was born at Willis, Va., April 3, 1873, and died Oct. 19, 1950. In 1907 he was baptized into the Church



of the Brethren and in 1911 was elected to the office of deacon. He was active in the Pleasant Hill church, and served as teacher for the Bible class for many years.

In 1894 he was united in marriage to Ruth A. Vaughn. To this union eight children were born. His wife and two children preceded

him in death. In 1918 he was united in marriage to Zena Dickerson, and to this union six children were born, one child preceding him in death.

His Christian influence will be missed by all who knew him.

Funeral services were held in the Pleasant Hill church by Brethren A. N. Hylton, Hampton Marshall and Rufus McDannel. Interment was in the church cemetery.—Mrs. E. E. Hylton, Willis, Va.

Danner, Samuel B., son of S. J. and Elizabeth Litchfield Danner, was born Aug. 20, 1867, and died Dec. 7, 1950. On Sept. 29, 1891, he was united in marriage to Emma Sweigard, who preceded him in death in 1946. One daughter also preceded him in death in 1948. He is survived by four children, seven grandchildren and three great-grandchildren. He was a member of the Woodland church. Funeral services were held by his pastor, Bro. Harold Deeter, assisted by Bro. Homer Kira-cofe, in the Astoria church. Burial was in the Astoria mausoleum.—Annie Blickenstaff, Astoria, Ill.

Good, Roland D., son of Levi and Elizabeth Eshelman Good, was born April 26, 1872, and died Nov. 26, 1950, at the home of his grandson in New Holland, Pa. He was a member of the Spring Grove church. His wife preceded him in death seventeen and a half years ago. He is survived by two sons, one daughter, six grandchildren, ten great-grandchildren, three step-sisters and two stepbrothers. Funeral services were held from Esbenshade funeral home in New Holland, with further services at the Bareville church by Bro. Noah Martin, Bro. Milton Stoner and Bishop Mahlon Witmer. Interment was in the Bareville Brethren cemetery.—Mary Esther Stoner, Lititz, Pa.

Howell, Charles Elmer, son of Mr. and Mrs. Samuel Howell of Jonesboro, Tenn., was born Jan. 6, 1887, and died Oct. 31, 1950, at his home in Kingsport, Tenn. Early in life, he united with the Knob Creek church and remained a faithful member all the rest of his life. In 1908 he was united in marriage to Ollie Edna Adams, also of Jonesboro, whom he met at the Annual Conference in Bristol, Tenn., in 1905. To this union were born five children, four of whom survive. He was elected to the office of deacon in the Liberty church, and was a charter mem-

ber of the Kingsport church when it was organized in 1948. Before the Kingsport group became an organized congregation, he was superintendent of the Kingsport Sunday school until illness no longer permitted. He is survived by his wife, four children, one brother, three sisters and five grandchildren. Funeral services were conducted in the Huff funeral home in Kingsport by the undersigned, assisted by Bro. A. M. Laughrun of Jonesboro. Interment was in the city cemetery, Kingsport.—Ervin F. Block, Kingsport, Tenn.

Jackson, Arthur Raymond, son of John and Annie Bowder Jackson, was born Nov. 7, 1886, in Kent, Ohio, and died at his home in Norcatur, Kansas, Dec. 7, 1950. He accepted Christ in his youth and became a member of the Church of the Brethren. He served the church as deacon for many years. He was married to Viola Wertenberger on Jan. 25, 1911, and to this union were born two sons and two daughters. He is survived by his wife, one daughter, two sons, three grandchildren, two brothers and two sisters. Funeral services were held in the Methodist church in Norcatur by Elder George Merkey, assisted by Bro. Leslie Rogers and Rev. Walter Berg. Interment was in the Norcatur cemetery.—Mrs. Clea Wertenberger, Norcatur, Kansas.

Kem, Lewis Waldo, son of Frederick W. and Sophia M. Kem, was born April 3, 1882, and died Oct. 18, 1950, at his home in Brookville, Ohio. He was married to Mattie Spittler on April 10, 1909, and to this union three sons were born, two of whom preceded him in death. He was baptized into the Brookville church on Sept. 21, 1948. He is survived by his wife, one son, one granddaughter, two brothers and one sister. Funeral services were held in the Brookville church by Bro. James Beahm.—Mrs. W. Russell Miller, Brookville, Ohio.

King, George H., was born in Lancaster, Pa., Oct. 15, 1864, and died just one day before his eighty-sixth birthday. He was married to Mary Schweitzer of York County, Pa., on Jan. 1, 1885. She preceded him in death in 1938. He was baptized into the Church of the Brethren in Carroll County, Ill., by Bro. S. J. Harrison. He is survived by four children, five grandchildren and three great-grandchildren. Funeral services were held in the La Verne church by Rev. Ira H. Fox, Sr.; his former pastor, Bro. Galen K. Walker; and his present pastor, the undersigned. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Kreider, Susan E., was born Sept. 3, 1861, and died April 15, 1950. She was an active member of the Mechanic Grove church for many years. Her husband, Elam Kreider, and one daughter preceded her in death. She is survived by seven sons, two daughters, fifty grandchildren and several great-grandchildren. They are staunch members of the Church of the Brethren. Memorial services were held in the Mechanic Grove church by her pastor, Bro. Rufus Bucher, assisted by Lester Schreiber, Robert Schreiber and Lester Bucher.—Martha A. Bucher, Quarryville, Pa.

Long, Urilla Ann, daughter of Jasper and Elizabeth Hicks, was born at Mason Dixon, Pa., Dec. 23, 1866, and died at her home in Hutchinson, Kansas, Aug. 8, 1950. On Feb. 17, 1887, she was united in marriage to Albertus Long, who preceded her in death in 1942. She is survived by one son, five daughters, eighteen grandchildren and six great-grandchildren. She was united with the Church of the Brethren in 1904. Funeral services were held at Quinter, Kansas, by Bro. Floyd Crist. Burial was in the Quinter cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Michael, Catharine, daughter of Emanuel and Mary Gay Ridenour, was born at Fairhaven, Ohio, March 2, 1869, and died at the Darlow Brethren home near Hutchinson, Kansas, Oct. 21, 1950. She had lived

at the home for the past eighteen years. She was a faithful member of the Church of the Brethren in Topeka, Kansas, for many years. On Dec. 26, 1894, she was united in marriage to William Michael, who preceded her in death Aug. 23, 1900. Funeral services were held in the home by Bro. Charles Dumond, Jr., assisted by Bro. Charles Miller. Burial was in the Rochester cemetery in Topeka.—S. E. Caster, Darlow, Kansas.

Myers, Jacob Welty, son of Jacob and Catherine Homman Myers, was born Nov. 9, 1870, near Casstown, Pa., and died Aug. 30, 1950, at the Washington County hospital in Hagerstown, Md. His wife preceded him in death several years ago. He was a member of the Back Creek congregation for many years. He is survived by one daughter, one son, one brother and two grandchildren. Funeral services were held by Bro. Maurice B. Mentzer. Burial was in the Spring Grove cemetery.—Elizabeth Heckman, Lemasters, Pa.

Myers, William August, son of George and Catherine Myers, was born Aug. 3,

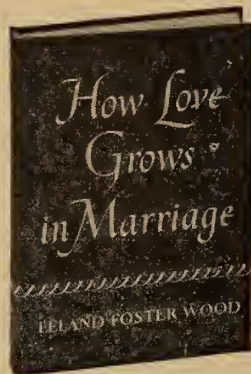
1869, in Montgomery County, Ohio, and died Dec. 2, 1950. On Dec. 19, 1896, he was married to Anna Holp, and to this union were born five children. He was baptized into the Church of the Brethren, being a member of the Brookville church, Ohio, for many years. His wife preceded him in death in 1944. He is survived by five children, nine grandchildren, one great-grandchild, three brothers and two sisters. Funeral services were held in the Brookville church by Bro. James H. Beahm.—Mrs. W. Russell Miller, Brookville, Ohio.

Stauffer, Mino, son of Emanuel and Mary Stauffer, was born Dec. 23, 1886, in Elkhart County, Ind., and died at the Goshen hospital, Oct. 22, 1950. He was united in marriage to Hattie A. Huber on Feb. 27, 1909. He is survived by his wife, two daughters, one son, twelve grandchildren, two brothers and one sister. Bro. Stauffer united with the Church of the Brethren in November 1908. Funeral services were held at the Goshen City church. Burial was in the Violette cemetery.—Mrs. Mary Burger, Goshen, Ind.

IMPORTANT NEW BOOKS

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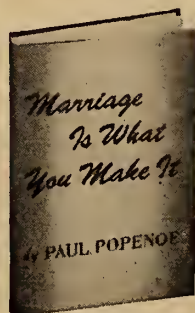


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Church News

California

San Diego, First.—Our delegates to district meeting were Mrs. Walter Kurth, Bro. Lewis Hyde and our pastor, Bro. Truman Northup. The following Sunday each gave a report. Our pastor has been bringing us fine messages from the parables of Jesus. On Dec. 2 our fall council meeting was held with our elder, Bro. Charles Forror, presiding. Our love feast was held on Nov. 19. The women of the church recently had Mrs. H. L. Ruthrauff, district women's work president, as their guest speaker. The ladies' aid spends one day each week quilting and sewing for relief. The men hold regular monthly meetings, which are well attended. They are at present painting the exterior of the church. The Sunday school is growing and is in need of more classrooms. A fund is being raised for a new administration building. Our youth fellowship meets each Sunday evening for study and worship. The young people recently redecored their Sunday-school room. We expect Bro. Harold Fasnacht, president of La Verne College, to be our guest speaker at the morning worship hour on Dec. 10.—Mrs. Lewis Hyde, San Diego, Calif.

Waterford.—Our love feast was held on Nov. 2. Our first family night of the year was held with Mrs. Mae Nish, head of the Stanislaus County adoption agency, as the speaker. Our all-day harvest meeting was held Nov. 19. Our last family night service was sponsored by the Truth Seekers class in the form of an auction. The sale netted \$222.10, which starts a fund for enlarging the social hall. Since Oct. 1, seven persons have been received by baptism and three by letter. The adults have had an interesting Sunday evening study led by Bro. F. E. Miller, using E. G. Hoff's book, Exploring the Bible. Our Home-

makers class meets twice a month in homes for Bible study under the direction of Mrs. Ethel Miller. The church is ordering 150 new hymnals. One of our girls, Edna Switzer, went to New Windsor to prepare for a year of volunteer service in Germany. Two sound films, Rolling Stones and The Guiding Star, were recently shown. Mrs. Dorothy Hopwood, children's director of Northern California, was with us on Dec. 3 to visit our department and have a session with our teachers in the afternoon.—Edna Bradshaw, Waterford, Calif.

Florida

Miami.—We are very grateful to have Bro. E. J. Gascho as our new pastor, as we have been without one since Bro. S. T. Richardson passed away in August. Brother and Sister Ed Alderman were our delegates to the district meeting in October. Our Builders class held a box supper on Oct. 28 and the women's work held a bazaar on Dec. 2. Our congregation is continuing its membership in the 100% Messenger club. Our young people have organized Sunday evening services.—Mrs. J. E. Jones, Miami, Fla.

Idaho

Bowmont.—Our church held a revival meeting Oct. 10-22 with Bro. I. D. Leatherman and his wife as the evangelists. Eight persons accepted Christ as their Savior. Bro. H. G. Shank is our pastor now and our Sunday school is growing. The ladies' aid meets every other Thursday. We held our love feast on Nov. 5 with a good attendance. Several persons from Bowmont attended the district meeting in Nampa.—Mrs. V. W. Goodman, Nampa, Idaho.

Illinois

Champaign.—Our church is making good progress under the leadership of our pastor, Niels Esbensen. William Myers, who, with his family, moved here from California, was elected educational director and

is doing a fine job. Our men's work and young people's Sunday-school class are enjoying the fine leadership of Joseph Shelly, who, with his family, moved here from McPherson, Kansas. We participated in the city-wide national Christian teaching mission with Charles E. Zunkel of Elgin as our guest leader. The result of this mission gave us about 200 new homes either giving our church as their preference or with some connection already established. A committee is assisting our pastor in the follow-up work. Our new church building is now enclosed and much work has been done by volunteer labor. We hope to be able to occupy it by Easter.—Mrs. Willard Ashby, Champaign, Ill.

Liberty.—Robert and Hazel Akers were our delegates to the district meeting. We raised about \$1,000 for repairs on the parsonage. Two persons were baptized. A farewell for Brother and Sister Bucher, our summer pastors, and a welcome for our new pastors, Brother and Sister Delmar Moyer and their son, was held. The work is continuing nicely under Bro. Moyer's guidance. Knitted garments were brought for the needy by the ladies' aid. We have been sewing garments from New Windsor. Christmas kits for children were bought. We are busy preparing for our Christmas program.—Helen Ogle, Liberty, Ill.

Oakley.—Bro. D. J. Blickenstaff, who served as our elder for nearly forty years, asked to be relieved as his hearing is failing. Bro. W. T. Heckman was elected elder. We have family worship night once a month. Bro. Delmar Moyer and his family, who left our congregation in August, have taken up the work at the Liberty church. Our new pastors are Brother and Sister Lorell Eikenberry. Bro. Eikenberry is our first full-time paid pastor. He conducted our evangelistic services Oct. 23—Nov. 5, closing with our love feast on Sunday evening. Sister Eikenberry conducted the song services. As a result, ten persons accepted Christ and were baptized and one was received by letter. The Golden Rule Sunday-school class has taken as a project the work of fixing the church basement so that it can be used for recreation and for extra Sunday-school rooms. The primary department sent eight towel kits overseas for Christmas. The members of the Golden Rule class present gifts to each guest at the Home in Girard. Then the church as a whole takes other gifts such as food and candy for all there.—Neva Snoke, Oakley, Ill.

Indiana

Four Mile.—Bro. L. S. Shively of Muncie was chosen as our elder. Mrs. Lester Gehart was our delegate to the district meeting at the Arcadia church and brought back a splendid report. When we met in council our new officers for the church and Sunday school were elected. Joe Sheets and Ada Turner attended the regional conference at Manchester College. Soon after Bro. Pius Gible and his wife came to take up the pastoral work here, we had a get-acquainted party in the church basement. We are having services at the church every Sunday evening. Bro. Estel McCullough held installation services for the Gibbles. Brother and Sister Daryl Parker, former missionaries to China, were with us at our home-coming. Each gave inspiring messages. Our church and the Hanna's Creek church had a co-operative supper and Thanksgiving service at the Kitchell school building. Dr. and Mrs. Bond of Greensfork showed pictures of their recent trip to Guatemala and rendered several musical numbers. The aid has been sewing for the Reid and Riley hospitals and for relief.—Alice M. Brower, Liberty, Ind.

North Winona.—Bro. William Brubaker of New Paris and Bro. Ivan Frye of Bethany Biblical Seminary have visited our church as guest speakers recently. An installation service was held for the new teachers and church officers and a play was presented at the evening service on

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Oct. 1. Bro. Earl Garver of North Manchester delivered both morning and afternoon messages at our home-coming on Oct. 8. Family night was observed on Nov. 5. After the Thanksgiving sermon on Nov. 19, two young people accepted Christ and were baptized the following Sunday evening. Our aid has two monthly meetings to sew for relief and for those who need help. One meeting each quarter is sponsored by our home cabinet director. Bro. Kenneth Long of Union City will be with us and help us in a revival beginning Dec. 4.—Mrs. Alma E. Hanawalt, Piercetown, Ind.

Iowa

Sheldon.—Bro. W. B. Gahm and R. H. Glessner were our delegates to the district conference at Waterloo. They reported to the congregation on the following Sunday. The pastor has begun a Sunday evening class for adults. Attendance has been good and much interest shown in these discussions. Sister Gahm conducts a class in handwork and stories for the children during this period. The young people are continuing their Monday evening classes at the parsonage. The ladies' aid has worked on many quilts for relief. Nine of our members presented the skit, Growing Pains of Women's Work, at the district aid conference. Brother and Sister Gahm represented us at the regional conference in McPherson. Brethren J. D. Kyser of Worthington and Vernon S. Powell of Kingsley installed our pastor as an elder this fall. Our love feast was held Nov. 24. We joined in heartiest congratulations to Brother and Sister J. E. Rolston as they celebrated their fiftieth wedding anniversary on Nov. 28.—Mrs. Harold V. Evans, Sheldon, Iowa.

Kansas

Garden City.—Since our last report, eleven persons have been baptized and seven received by letter. The building committee has been working on plans for a new church building and has raised some money toward the project. Our delegates to the district conference at Wichita were Sister Ruth Anderson and our pastor. We were also represented by others of our congregation. A very successful revival effort of two weeks was led by Bro. Lon Karns of Dayton, Ohio. Eleven persons were baptized and four received by letter during the revival. Sister Wilma Kuns has been a great help to us since her return from Brethren Service work in Europe. She has shown slides taken in Europe and has helped with the young people's activities. Men's and women's work organizations are active in service work. The Quinter church choir, under the direction of Bro. Ikenberry, presented a program for us on Nov. 12. Bro. Patrick held a revival meeting at the Salem church. Bro. Eugene Eisenbise had charge of the services on Nov. 26. Bro. James Elrod held a school on stewardship Dec. 1-3. Evening classes for children and new members of the church on the history, ideals and doctrines of the church have been conducted on Sunday evenings before the evening services.—Mrs. Ruth Dougherty, Garden City, Kansas.

McPherson.—The churches of McPherson worshiped with the Brethren in a union service on Thanksgiving morning. Our pastor, Harry K. Zeller, Jr., presided and Bro. Bittinger delivered the Thanksgiving sermon. Several pastors assisted in the service. The offering was sent to our Brethren Service director, Bro. W. W. Peters, in Vienna, Austria. The United Council of Church Women in McPherson held its meeting in the Baptist church. Mrs. Desmond Bittinger had charge of the program and presented McPherson College students from Germany, Puerto Rico, Japan, Samoa and Iran. Their messages were most interesting and helpful. Bro. Lowell Helsey and his wife have moved to Bridgewater, Va. Much relief sewing and knitting have been done and the women of

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our church entertained all the regional conference women at a supper. On the same evening the men's work had as their guests the conference men. The men's organization prepared and served a waffle supper for the students and church folks and friends. In all of these social affairs the church and college work hand in hand. Various music groups add much to these meetings, as well as to our regular church services. Two of our young people, Mr. and Mrs. Melvin Christy, are serving as teachers in Puerto Rico. Several young people spent the summer working as attendants in the Elgin, Ill., and Fulton, Mo., mental hospitals. Bro. Berkebile was ordained to the eldership a few weeks ago. Irven Stern and C. L. Gottman were ordained to the ministry. Donovan Speaker was licensed to preach for one year. Four persons have been received into the church by baptism and thirteen by letter since our last report.—Mae Albright, McPherson, Kansas.

Quinter.—Our communion service was observed on World Communion Sunday. The church was well represented at the district meeting on Oct. 18 and 19 at the Portis church. Our harvest festival was held with messages by Raymond Flory of the history department of McPherson College both morning and afternoon. A German student from McPherson College brought greetings from his country. On Layman's Sunday Marilue Bowman gave a review of her Brethren Service experiences at the Elgin mental hospital, where she spent the summer. The program which our choir presented at the Garden City church on Oct. 12 was broadcast from the Garden City station. The colored choir from the First Baptist church of Nicodemus presented a musical program on Oct. 19. Ten adult members attended the regional conference at McPherson. Besides their monthly meetings, the men have done some work at the parsonage as well as finishing work on the home of our DP family. Another DP family and a single man have been approved for our community. Six of our college students at McPherson participated in the BSCM conference at Bridgewater, Va., at Thanksgiving time and were snowbound in Washington, D. C. Union Thanksgiving services were held in the local Methodist church with our pastor, Bro. J. Wilburn Lewallen, delivering the message.—Mrs. D. Louis Bowman, Quinter, Kansas.

Wichita.—At our fall council Bro. H. R. Hostetler was re-elected elder and Mrs. Ethel Miller was re-employed as community worker. A monthly class for community women has recently been started. We were privileged to entertain the dis-

trict meeting of Southwestern Kansas Oct. 6-8. Earl Kimmel, one of our laymen, was elected president of our district men's work. Thirteen members have been received by letter and five baptized since Oct. 1. Four weddings have been held in the church since Sept. 1. Ilse Schwochow, our German high school student, left in September for her home in Germany. Several of our young men have been called into the service. Our young people recently participated in a movement to raise money for a university in Japan. Bro. Hostetler, our pastor, held a preaching mission in our Denver church for one week in October. The north end Wichita churches held their union Thanksgiving service at our church on Thanksgiving morning. Rev. Battin of the Friends church delivered the message and our choir furnished special music. Our choir will present its Christmas program on the evening of Dec. 17, when our white gift service will also be held. The Sunday-school program will be presented at a vesper service on Dec. 24. Several of our women are very active in relief work. The relief truck comes quarterly.—Ruth R. Garnett, Wichita, Kansas.

Maryland

Maple Grove.—Our district Sunday-school meeting was held at our church with Mr. G. Floyd Dye, president of the Somerset County Sunday-school Association, as the speaker. Dedication services for our new parsonage were held with our elder, Bro. O. P. Fike, presiding. After this service, our first full-time pastor, Bro. Richard Grumbling, was installed. A two weeks' revival meeting was held at the Loch Lynn house with Bro. John Geary of Jerome, Pa., as the evangelist. Five persons were baptized. Two letters were granted since our last report. Our pastor and Bro. Victor Miner were our delegates to the regional conference held in Roanoke, Va. Our annual ladies' aid fellowship dinner was held at the Pleasant Valley recreation area. We recently sent a large box of clothing and shoes for relief. We also paid \$200 toward our parsonage fund. At our home-coming service Brethren George and Chalmer Dilling of Nanty Glo, Pa., were our speakers. Bro. William McDaniel held our revival meeting, which closed with our love feast. There were eight new converts. Our church was well represented at our district meeting held in the Oak Grove church. Our people helped to refurbish a home for a family who was completely burned out. Our church was host to the district women's work meeting. Mrs. Vera Mitchell, our regional president, was with us. Nov. 12 was cash rally day for our

folks; at this time over one-third of our parsonage debt was canceled.—Mrs. Arthur Resh, Grantsville, Md.

Michigan

New Haven.—Brother and Sister Lloyd Evans began their pastoral duties at the New Haven church recently. We met in our regular council with Elder Ervin Weaver presiding, and Sunday-school and church officers were elected. One night each week Bro. Evans and his wife meet with the young people of the church for choir practice. Prayer meeting is also held one night a week. The sectional meeting of the CBYF was held at the New Haven church on Nov. 19 with Bro. Russell Hartzler of Clarksville as the speaker. Because of the unusual season, the results of our Lord's acre project were just fair. The ladies' aid society is busy quilting, sewing and gathering clothing for relief at home and abroad. At this time they are gathering relief material for a widow and her family, who recently lost their home and all their goods by fire. Bruno Weber, a German student who was in the J. J. Cook home for a year, started for his home in Germany in October. A Christmas program is being prepared. We are continuing with our 100% Messenger club.—Purl Bosserman, Middleton, Mich.

Ohio

Fairview.—We met in our regular council Dec. 5 with our elder, Bro. J. A. Guthrie, presiding. Church officers were elected for the coming year, with Bro. Guthrie being retained as our elder. Our church is in the midst of an extensive building and remodeling program at present. We are looking ahead toward its completion around Eastertide or before. We have been able to use the main auditorium for regular services so far. The ladies continue to make comforters for relief. A Christmas program is being planned. We have a 100% Messenger club again this

year. Bro. Lester Fike was with us in a revival meeting in October. Five persons were added to the church. Our young people and their teacher and his wife, attended the Thanksgiving conference at Bryan.—Gertrude E. Guthrie, Metamora, Ohio.

Zion Hill.—Bro. Hugh Cloppert is our new pastor. Installation services were held, with Bro. Adam Miller, member of the district ministerial board, presiding. Our business meeting was held on Oct. 5 with our elder, Bro. Clyde Mulligan, presiding. Grayce Brumbaugh, missionary to Africa, was our guest speaker on Oct. 22. Bro. David Landis, pastor of the Chipewa church, began a series of meetings on Oct. 29, closing with our communion service on Nov. 12. Three persons were added to the church by baptism. On Nov. 5 a fellowship dinner was served at the church. On Dec. 3 Brother and Sister H. Spenser Minnich worshiped with us and Bro. Minnich delivered the message. The ladies' aid society is sewing for relief.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Pennsylvania

East Fairview.—Since our last report, we have elected new officers for most church organizations. The president of our women's group has planned a special project for each month of the coming year. Our first project was that of rolling bandages for the mission fields of India. As our November project we are preparing the Thanksgiving dinner for the children's orphanage at Neffsville. Different families are planning to take turns in reading to and playing with the orphan children each Friday evening during the month of December. The women's group presented the pageant, *It Takes a Heap of Living*, at the Salunga church one evening. They are also presenting the same pageant in our church on Dec. 10 and in the East Petersburg church on Mother's Day. The group is planning to present a program at

the Bareville church in the afternoon of Nov. 19. They have the privilege of having two German high school exchange students in their group for the coming year. The men's work has reorganized.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 498. Middle-aged single man wants situation caring for elderly couple in exchange for room, board, small salary. Preferably in Missouri. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 499. Brethren couple, one child, would like to manage small business such as book and gift shop or grocery on partnership basis or would buy on contract. Indiana preferred, would consider elsewhere. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 500. Wanted: Man to operate small dairy farm and milk truck. Applicant must be strong enough to handle ten-gallon milk cans. Could furnish small house. Write: Vernon Stutzman, R. 2, Hollsopple, Pa.

No. 501. For Sale: 86-acre improved farm, good soil and buildings, large modern home, bath, furnace, enclosed porches. City schools, close to Brethren church and Ashland College. Write: Warren Pittenger, 86 Bartley Ave., Mansfield, Ohio.

No. 502. Middle-aged teacher and family want to find work and a home in predominantly Brethren community. Would consider changing schools beginning second semester this year or next fall. Write: Brethren Service Commission, 22 South State St., Elgin, Ill.

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No. 504. Wanted: Families to locate in and around Sunnyside, Wash., in the Yakima valley. All kinds of work available in country or in town. Good community, Church of the Brethren, we will help locate you. Write: Libbie Eshelman, Box 657, Sunnyside, Wash.

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No. 506. Wanted: Two experienced Brethren farmers for full-time farm work, Lima, Ohio. Living quarters provided, also salary. Write, giving age, size of family, experience, references to Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 507. Wanted: Brethren couple to be superintendent and matron of Brethren Old Folks' Home at Marshalltown, Iowa, beginning May 1, 1951. Write: Roy E. Stern, Fredericksburg, Iowa.

No. 508. Wanted: Country lady, twenty to forty years old to do housekeeping in country home. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 509. Wanted: Reliable Brethren man or middle-aged couple to help with chores around country home, in exchange for room and board, when not otherwise employed. Write: Mrs. Lizzie Ross, R. 1, Box 135, Walkerton, Ind.

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They are sponsoring a program on the evening of Nov. 19 with Bro. Robert Eshleman as the guest speaker. During the last week of October we conducted our revival meetings with Bro. Robert Hess as the evangelist. Three persons were won to Christ as a result of the meeting.—Ester D. Sauder, Manheim, Pa.

Ephrata.—Bro. Hiram Frysinger of the Big Swatara congregation brought us an inspiring message on rally day. Other guest speakers have been Bro. Charles E. Weaver and Les Black, the Gospel artist. Our love feast was held Oct. 8, with Bro. Paul Rummel presiding and bringing the morning message. At a youth fellowship Mr. and Mrs. Dorsey Mishler of the Menonite Central Committee showed slides on their relief work in Ethiopia. Other pictures we have appreciated are Piercing the Shadows, First Missionary Journey and Ambassador for Christ. Elder S. Clyde Weaver was with us Oct. 15-22 in evangelistic services. As a result, fourteen persons were baptized. Our pastor has been absent for two weeks, holding evangelistic meetings in Springfield, Ohio. Bro. Lester Bucher was the speaker at our Sunday-school workers' meeting on Oct. 24. One of our women's Bible classes sponsored the project of raising funds for the completion of the Bamanvel church roof in India and for the digging of the Taropa well. Our women have made fifty-seven aprons and nine comforters for relief. Several of our women are engaged in quilting. Wilmer Hurst, one of our young brethren, is giving service in a mental hospital in Elgin.—Mabel M. Myer, Ephrata, Pa.

Salisbury.—On Nov. 9 the church building was rededicated after the remodeling and redecorating of the church was completed. At the morning services Bro. B. F. Waltz of Germantown, a former pastor, was the speaker. At the rededication services in the afternoon the address was delivered by Bro. Levi K. Ziegler of Lemoyne and opening devotions were led by Bro. George E. Yoder of Windber, who was elected to the ministry from this church in 1906. At the evening services the secretary of internal affairs of the state of Pennsylvania, William Livengood, Jr., was the speaker. Offerings amounting to over \$1,000 for the repair fund were received. Services continued each evening during the week and were brought to a close on the evening of Nov. 12 with our love feast. On this Sunday three members were received by letter and five by baptism. It was with regret that the church received the resignation of Bro. A. Jay Replogle, who has been pastor of the church since 1941. He will take up the work at the church in Rummel, Pa.—Mrs. Irwin E. Miller, Grantsville, Md.

Tennessee

White Horn.—Our pastor showed pictures of the Life of Christ from Giotto's paintings. Our council met with our elder, Bro. G. C. Brown, presiding. We voted to retain Bro. Brown as our pastor and elder for another year. Our love feast was held with Brethren Ray Wine and John Davis as the guest ministers. Bro. Wine presided. Mrs. Emma B. Hamm of Denver, Colo., gave us an inspiring talk one Sunday morning. Two persons have been received into the church by baptism since our last report. Brethren C. W. Snapp and Charles Moore were our delegates to the district meeting. The All Singers singing convention was held in our church one evening. Our church was host to the district young adult group on Oct. 22. Our women's group has been quilting. We also canned fruit for the Kingswood school at Tate Springs. Some of our group attended the district women's conference in the New Hope church.—Mrs. Edward Snapp, Bulls Gap, Tenn.

Virginia

Roanoke, First.—On Oct. 20 the women's auxiliary of the church honored two of the oldest active members, Brethren Leland C. Moomaw and Daniel P. Shickle, with a potluck supper and program. On Oct. 29 the church celebrated the fifty-seventh anniversary of the Sunday school. We were honored with the presence of one of the charter members of the First church, Elder J. H. Murray, who delivered the message. Our revival was held Oct. 29—Nov. 5, with Bro. Roy D. Boaz as the evangelist. Eleven persons were baptized and several were received by letter. Our communion service was held on Nov.

12. On Nov. 10 the women's auxiliary served a supper for the members of Everybody's Class. A program was arranged, consisting of chalk talks and special music.—Mrs. D. P. Flora, Roanoke, Va.

Washington

Yakima.—Our church held its annual harvest festival on Nov. 12, with Rev. W. Wilson Rosco of the Presbyterian church as the speaker. Don Reed, director of music, led the group in singing. A family style dinner was served under the direction of Mrs. Edna Eggers. An offering of \$215 was taken. Several members attended the district meeting held in the Olympic View church in Seattle, Nov. 15-19. Our delegates were Mrs. Dora West and Mrs. Lavina Holdren. Bro. Harold D. Fasnacht, president of La Verne College, spoke on the problems and aims of La Verne College at the parish house on the evening of Nov. 20.—Evelyn Saathoff, Yakima, Wash.

Covington Community.—This is a community Church of the Brethren. The work has been going forward during the past year. More room had to be provided for a growing Sunday school. This was done by converting part of a large chicken house into a church annex. The children meet separately from the adults under the able supervision of Mrs. Bovee, a former missionary among the Navajo Indians. In addition to class work, occasional religious movies, flannelgraphs, Bible memory work, story sermons, songs, etc., provide an interesting church experience for the children. We are hoping to build a new and better church building soon. We have two choirs, an adult choir and a junior choir. Capable teachers and workers are working together for the ongoing program of the kingdom. Our delegates to district conference were Mrs. Dave Brown and Mrs. Clement Bontrager. It is our prayer that we may reap a harvest of souls. We ask an interest in the prayers of those who may read this that God's will may be done in this corner of his vineyard.—Mrs. Clement Bontrager, Kent, Wash.

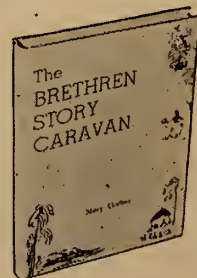
Wisconsin

Stanley.—On Dec. 19 we held our love feast. Our elder, Bro. Walter Miller; our pastor, Bro. Dale Kessler; and Bro. Oscar Stern were with us and gave very interesting and inspiring talks. We have a very good Sunday school and very good teachers. Our attendance at church and Sunday school has increased. We are very happy to have three ministers in our midst. Our ladies' aid has packed and sent several boxes of clothing and comforters again this fall. At our aid meetings we have visitors from other churches here in town. Once a month the different churches meet at the city auditorium for a singspiration. There is also a speaker each time and the different churches have special numbers.—Mrs. Tom Mitchell, Stanley, Wis.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 3, 1951

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Number 5

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

German Students Saw America As It Really Is

In the article, "The First German Students Return" (Gospel Messenger, Nov. 11), it has been stated those students had it too easy during their stay in America and that they did not get acquainted with what America really is. Being one of the first group myself I agree that we had it easy, but as far as knowing America is concerned I think most of us who kept our eyes open wherever we went were able to look at things as they really exist. I admit that we have been somewhat encouraged to take this not too seriously; however, everyone of us had the opportunity to look into American life—the economic and agricultural methods — so thoroughly that illusions and false impressions are rather impossible. I noticed it very strikingly on our first follow-up conference near Kassel, Germany, where nearly all the students of the first group got together. The exchangees were telling their experiences in a very objective way without any illusions and exaggerations.

So I think the argument that we had it too easy is rather weak!—John Gwildis, Stuttgart, Germany, American zone.

For Whom Does the Bishop Speak?

An article which appeared in our Dayton Daily News on Dec. 11 quotes Henry Knox Sherrill, president of the newly formed National Council, as saying that use of the A-bomb may be justified. This article has raised eyebrows in our community since we are a part of the 31,000,000 Protestants assigned to the bishop's leadership. We want to live up to our name and protest the bishop's pronouncement. To whom should we protest? What is the bishop's address? Or should we write to the newspaper?

The Messenger should make some note of our attitude and perhaps make a statement that this idea is the Bishop's own opinion and was not spoken for the 31,000,000 Protestants. — Perry L. Huffaker, West Milton, Ohio.

Raymond R. Peters, as a member of the General Board of the National Council, has replied as follows:

Bishop Sherrill, though president of the National Council, does not

have the authority to speak for the council. You will note that he did not speak for the council but gave his own personal views. The reporter, however, related him to the National Council. This, of course, makes good news for the paper. The National Council will be very careful in making official announcements and when made, they will be thoroughly reviewed by the General Board, which is the governing body of the National Council during the biennium. During the convention a number of people spoke regarding the war, the international situation, and the use of the atomic bomb. There seemed to be rather general agreement that there could be no holy war and the church could not be justified in blessing war.

I would suggest that you write a letter to the Rt. Rev. Henry Knox Sherrill at Greenwich, Conn., and send a copy of your letter to Dr. Samuel M. Cavert, 297 Fourth Ave., New York City. I think a letter to the Dayton Daily News pointing out the difference between the ideas of the president of the council and an official statement of the council would be in place.

Candy Cigarettes

Maxine Loek can get an audience for her subject in Christian Life Magazine and the Gospel Messenger. (See Cigarettes for Your Children in the Dec. 16 issue, pages 6 and 7.) But as an individual she faces the same problem as you and I in confronting her daily contacts and expressing her convictions. When her son returned from the party with the candy cigarettes, at least the hostess at the party didn't hear the mother's reaction. I hope that Maxine Loek had an opportunity to let the other mother know how she felt. If all the mothers who read the Messenger article nod their heads and cluck their tongues in agreement and then fail to speak their feelings when an opportunity arises, where is the good in printing the article? If we are forever to keep quiet on controversial questions, how can we redirect what we feel is a dangerous tendency? It is more embarrassing for us to speak out against something that is commonly accepted—it attracts more attention to ourselves than we like. But the more commonly accepted a wrong is, the more of a danger it is to us. . . .—Jane Fulton Lefever, Spring Grove, Pa.

Commitment and Lent

Foster B. Statler

Pastor, Elkhart City Church, Indiana



Development of spiritual sensitivity means a creative use of silence, a fellowship with God through quiet times, private prayer and group worship

J. Henry Long

SOME years ago I stood one day on Inspiration Point in Yellowstone National Park. It was a glorious, inspiring sight: deep canyons, towering heights, grand vistas and beautiful color. Lent is God's call to climb to the soul's Inspiration Point, there to let the vision of God and the greatness of his purposes dawn upon us, to become strangely aware of his eternal presence and to journey out with him to bless a broken, bewildered world.

It is a call to climb, an invitation to pilgrimage, to journey with Jesus through his temptation, betrayal, suffering and

death. To answer that invitation, to go on that pilgrimage, means commitment. Lent and commitment go hand in hand. They are of one piece.

The commitment of Lent is, for one thing, commitment to spiritual sensitiveness. To be spiritually sensitive is to be sensitive to sin. That was true of Jesus in the wilderness. It was his spiritual sensitivity which enabled him to detect the cunning cleverness and deceit of the tempter. Many of us slip and fall because we lack what Jesus had.

Many people do not like to have one speak about sin. But

it remains a dread reality. Several years ago I was shoveling snow off of my sidewalk when my neighbor came out to do the same. We talked a bit and then he said: "I just told a friend of mine the other day that we in America are sinning more and more and doing it with more ease." Just so. And all the while sin goes on doing its deadly work. It hurts and spoils and poisons life. And sin, whether coarse or respectable, is anything that hurts the body, mind or soul, is hurtful to other people and makes it harder for them to

live good lives. That is why people who are really in earnest about living the good life are committed to total abstinence. Deep down in their hearts they have taken the pledge. Drink for them does not fit with the good life.

But commitment to the development of spiritual sensitivity is not merely something negative. It is something positive. It means training in spiritual discipline. It means the creative use of silence, fellowship with God through quiet times, nourishment and enrichment of life through Bible study, and a discovery of the power that comes through private prayer and corporate worship. It may mean spiritual discipline through the fellowship of a cell group.

The commitment of Lent is also a commitment to the will of God. One may be inclined to say that it is commitment to the way of sacrifice. Commitment may involve sacrifice. It did for Jesus. But it is not a choice of sacrifice. Jesus did not say, "Lo, I am come to do a glorious thing, to sacrifice myself for the

world." Rather he said: "Lo, I am come to do thy will, O my God." The doing of God's will did turn out to be giving his life by dying on the cross. But the basic thing was not a choice of sacrifice, but of obedience to the will of God. It is so for us. Are we living in the will of God? Or are we living in self-will? The Christian life is a pilgrimage from self to God. It is a shifting of centers, from life where self is the center to where God is the center. That is a process. Lent will have meaning for us as we move from self to the God-centered life.

It is not enough to talk about commitment. We must do something about it. America is afraid of communism and it well may be. For whether we like it or not communism does more than talk. The Communists put their theory, vicious as much of it is, into a definite program and then put their program into practice. They have a faith, ill-founded as it is, but still a faith and they act on it to the point of sacrifice in loyalty to an idea. Christianity is being challenged by this

new religion which has arisen. If the former is to win, it must outthink, outlive and outdie communism. Tanks and bombs will never defeat it. Only suffering love will triumph over it, love growing out of heroic commitment to the will of God.

Many years ago Frank Laubach, one of the great spiritual seers of our time, went as a missionary to the Philippines. The first year there, he has said, was the hardest year of his life. He has told how night after night he would climb Signal Hill back of his cottage. There he would talk with God. One night his lips moved but it seemed as if God was speaking through them and saying: "My child, you are suffering because I am not yet satisfied with you. I am in travail to set you aflame with Christ. How fully can you surrender and not be afraid?" The surrender of that night was not a mere matter of words. It was a matter of life. The years since have witnessed how greatly God has used this surrendered man. That is the commitment to which God calls us in Lent.

EDITORIAL

Pass It On!

IT WAS a Friday afternoon many years ago, and the overgrown farm boys who were in the highest grade in the one-room school were in no mood for study. As several of them stood at the blackboard, the boy at the end punched the arm of his neighbor and whispered, "Pass it on." The punch and the whisper went up the line, ending with the boy nearest the teacher. When she asked him what had happened, he pointed to his neighbor and said, "He hit me." And then, in reverse order, the excuses were made, each one turning and pointing to the one who hit him. The culprit, who began it all, had no one to blame but himself.

Those were the happy days before we had

learned about the chain reactions set up by splitting the atom, but even then it was obvious that an act of aggression could start a series of conflicts and a whisper of gossip could ignite a small scandal. And usually there was someone to blame besides yourself when you were caught in a misdeed, so that an act of violence could be justified by saying, "He hit me."

The situations that face the nations today, although neither so simple nor so obvious, indicate that our experts on policy seldom deviate from variations of the old refrain, "He hit me," or as your small child would say, "He started it." How rare is the grace of Christian honesty, the willingness to admit we too are partly responsible and must repent. And how much more rare is the Christian grace of forgiveness.

The world picture—or, for that matter, the

national picture, the church picture or the family picture—would be so much brighter if we would start to outgrow the adolescent tendency to put all the blame on someone else. Should not Christians especially be among the first to start the chain reaction in another direction? Turning the other cheek and walking the second mile means just that. And what else, short of a reversal in the direction our world is plunging, can save it?

Imitating Christ Today

DR. ALBERT HYMA, a professor of history at the University of Michigan, has given years of study to some of the religious movements that preceded and paved the way for the Protestant Reformation. Out of one of these early movements, the Brethren of the Common Life, came the beloved devotional classic, *The Imitation of Christ*. Dr. Hyma's researches have led him to the conclusion that the Imitation is not originally the work of Thomas á Kempis, to whom it is usually attributed, but rather to Gerard-Zerbolt of Zutphen, who was the librarian for the Brethren and who produced a manuscript which forms the basis of the first section of the Imitation. A new translation of this section gives us fresh insights into the mind of a fourteenth century Christian and describes the aspirations of a group of devoted men who took Christ as the pattern for their lives.

To the average Christian of today it matters little who actually wrote a great devotional classic. What is far more important is our need to provide an imitation of Christ in our lives that will honor him and transform the ones who take him as a pattern. It is unfortunate that some Bible students and theologians, in their desire to emphasize Jesus as Savior, have minimized the Christian's duty to regard him also as an example. Yet the New Testament calls for such an imitation just as clearly as it witnesses to him as a Redeemer who can bring us salvation.

Present-day Brethren, like those lay brothers whose way of life produced an "Imitation of Christ" and like the Brethren of past years who tried to put Christlikeness into everyday living, may well afford to make Jesus their pattern and to attempt to walk in his steps today.

Conference Business Is Your Business

BEGINNING with this issue the Gospel Messenger is giving space to the publication of business items, including queries from districts and reports of appointed committees, which will come before the Annual Conference at San Jose, California, in June. In past years it has often been difficult to print all of the Conference business matters as early as was desired because

DAILY PRAYER

O God our Father, we lift our hearts in gratitude that our spirits may touch thy Spirit; that in the babel of tongues, thou dost understand each one of us. We thank thee that thy still small voice is wafted to us during the hard work of a busy day; that we may hear it on crowded trains, on lonely farms, in frozen fields of ice and in the burning tropics; we have but to lift our hearts to thee anywhere and everywhere, and lo, thou art there as a loving Father always ready to listen and to speak to all who seek thee.

Forgive, O Lord, our sins, great and small, known and unknown. Forgive us our share in wars and the aftermath of wars; in the failure of statesmen; the cries of children, the sickness and famine which our misuses have wrought amidst thy bountiful creation. We are not worthy to be called thy children, yet in thine infinite grace and by thine unfailing mercy we are gathered within the circle of thy redeeming love.

Make each one of us an instrument of thy will, that in thy strength we may increase good where evil abounds, enlarge courage where fear controls and thus live more nearly as thy true disciples. Cleanse our hearts, O God, illumine our minds, strengthen our bodies and lift our spirits that, as children of God, made in thine image, baptized in thy love, redeemed by thy sacrifice, we may together form the holy church of Jesus Christ—his sacred body and eternal kingdom. In his Name and for his sake we pray. Amen.

—The United Council of Church Women.

some districts held their meetings late in the spring and some committees and boards could not report until shortly before Conference.

The moderator and secretary of Annual Conference have repeatedly urged that business for Conference be sent to the secretary as soon as it is ready. The Gospel Messenger staff hopes that by beginning the publication of business now we can give not only delegates to San Jose but every member of every congregation an opportunity to review the business of the church as it awaits Conference action in June.

Conference business is our business because it concerns the vital work of the church. Through the delegates who represent us we can help in shaping policies and in guiding the program of the church. It is an act of stewardship, therefore, to inform ourselves of the work of the church and through our prayers, our willingness to work, our financial support as well as our votes, to help the church move forward for Christ.



The choir has a special responsibility to help others to worship more meaningfully

A. G. Breidenstine
Lancaster, Pennsylvania

Photo by Keystone

Accompaniment and A Cappella Use of the New Brethren Hymnal

IT IS no longer necessary to stress the importance of good hymn singing as a part of the worship service. Even though hymns are still being used as "openers," and instruments to facilitate the ventilating of the church or the resting of the audience, it is generally established that they are an indispensable part of worship.

Many hymns would mean more to us if they were appropriately announced and introduced. Organists deserve much credit for effective introductions both of the mood and the music. Since the new hymnal will have ample scriptural indexes, it is hoped that many ministers will introduce the hymn, particularly the new ones, with the meaningful quotation of the basic Scrip-

tures. Often, however, the most effective introduction is the proper spirit which has been created up to the point of announcing the hymn. If at all possible, the hymn announcement should be by "bulletin" rather than by calling out. Audiences will learn quickly to be ready if services move in unannounced fashion. All of these considerations as techniques have a direct bearing on hymn usage.

A trite and yet necessary statement about instrumental accompaniment is that the instrumentalist should accompany, not precede or follow. Good organ accompaniment is often quite inconspicuous. The organist introduces the hymn, creates the proper mood and tempo, yet does not appear in the limelight at all. It is fortunate indeed if the organist can be located in a

manner so that she is practically unseen by the audience. Her accompaniment can actually detract if all the organ manipulations are boldly evident.

Possibly something should be said about the manner of instrumental accompanying. Certain radio programs and conventions, or mass meetings, make much of embellished hymn introductions. Many "grace" notes are often introduced and a general popularization of hymns seems to make its definite appeal. This is certainly in poor taste and hardly in harmony with the dignity of an inspired worship service. God may be pleased with "joyful noises," but I personally doubt that the worldly musical jollifications please him as we strive to worship him. It would be a safe rule, therefore, to accompany the hymn by playing the

music as written with the best possible interpretation according to the meaning of the words. Special slurs, showmanship, jollification and embellishments are taboo.

The organist or pianist should generally play through the entire hymn, if it is new, before the audience sings the hymn. Fortunately, the musicians of the new hymnal have pioneered as to what accompanists should do for well-known hymns. Clearly marked symbols show where to take up the theme and where to leave off. In this manner the hymn tune is properly presented without the need of playing the entire hymn, and without awkward musical introductions or conclusions. These indicators are also appreciated by the accompanist as ready and available aids when a hymn announcement takes them by surprise.

Ideally, in my opinion, we in the Church of the Brethren should come to a method of accompanying which combines our excellence of singing with our recent addition of instrumental accompaniment. Many churches have already come to using the choir, the organ and the minister of music to direct the hymns. In this manner the minister of music, who is often the choir director as well, can work with the organist in the planning of the hymns selected by the pastor

and the minister of music. Without any showmanship, whatsoever, such a team can lead and accompany the hymns with dignity and in a manner pleasing to God and to the worshipers. In the Sunday worship service something is gained when all take their place properly without the need for a chorister to beat out the time, and give gestural signs to the accompanist.

While not directly on the topic under consideration, I am compelled to offer a comment on the instrumental use of our new hymnal. In many areas of the Brotherhood, the organists or pianists are using the new hymns as preludes, postludes and offertories. At times, several of the great hymns can be combined into an effective medley. On the great religious holidays—Christmas, Easter, Reformation and Communion—ample opportunity is afforded the organist to present classic hymn music in reverent fashion. Some congregations will sing the new hymns of the hymnal, hardly knowing how they ever learned them, if they worshiped prayerfully during the hymn preludes and postludes previously.

But you say we do not have musical instruments in our church. To which I would add, a cappella music has been a tradition of Brethrenism and I hope it will be improved but never re-

placed. All that has been said above can be done, generally with greater difficulty, if a trained choir and the pastor and the minister of music work together. The choir can introduce new hymns and should always aid in the singing of all hymns. It is a serious mistake when the choir members consider their service complete when they have presented their "piece." They are not performers as much as they are participants and worshipers with a special responsibility to help others worship more meaningfully.

If choirs are unavailable, then a cappella singing under the leadership of a director can be more effective with the new hymnal than with previous hymnals. This is true largely because of the recapturing of great old hymns which lend themselves best to a cappella treatment. It is true also because of the superior ability of young groups, many of whom have had experience in a cappella singing in high school.

Accompaniment and a cappella use of the new Brethren Hymnal will present no difficult problems to any congregation. The essentials for reverent worship can be learned and great classic hymns and appropriate gospel songs found in the new hymnal are two essentials which should not be overlooked.

NEXT WEEK—

Above the Color Line, by Carl H. Zigler. When Christ is the center of our lives, all distinctions of race, color and creed disappear.

Learning to Love Our Neighbors, by Calvin Tooker. Being the only white teacher in a school for Negroes in the Deep South makes one aware of his unconscious prejudices.

Chinese Christians Sign a Manifesto. The background and interpretation of the Manifesto signed by 1,500 Chinese Christians, prepared by Wendell Flory at the request of the conference on China. The editorial, **Christians in China**, should be read with this.



Good hymn singing is an important part of an effective worship service

Campbell-Hays
from
Monkmeyer

With the Arab Refugees in Palestine

THERE are Arab refugees inside Israel as well as in the Gaza Strip. Not so many, to be sure. Only about one hundred thousand Arabs remained within the borders of Israel at the conclusion of the Israeli-Arab conflict. Of these perhaps half are refugees who were driven, or fled, from their homes as village after village was destroyed in the course of the military operations. They, too, are being fed by the United Nations, just as are the rest of the three quarters of a million Arab refugees in the Middle East.

These homeless Arabs in Israel are little, if any, better off than their brothers in the tent camps located in the surrounding Arab states. Some are in tents but the majority are crowded in with friends, relatives and others in villages which still stand. The ration distributed in Israel is almost identical with that in Gaza. There is the same shortage of blankets. Not much can be done to improve the lot of these poor people until some peace treaties are signed. Even then it will be a slow process.

Life in Israel is vigorous and rigorous for all. The state was two years old last May 14. It occupies something like five sevenths of the land of Palestine. In December 1949 the one millionth Jewish citizen came into the country. Other hundreds of thousands have been entering this year. All supplies are limited and almost everything is stringently rationed.

The American Friends Service Committee had a small unit in Israel from the fall of 1948. Under the UN plan this team of workers was responsible for seven thousand refugees in western

Forest S. Eisenbise
Pasadena, California

In a former article, which appeared November 4, the author described his work among Arab refugees in the Gaza Strip in Palestine. Now he calls attention to the plight of Arabs within the borders of Israel. Since January the author has been serving as a regional secretary for the American Leprosy Missions, Inc.

Galilee. Eighteen hundred of them were in the old city of Acre, the others scattered over a considerable area in twenty-three villages which added considerably to the difficulties of the situation.

In August 1949 the Friends appointed my wife to the project. And at that time I was asked to transfer to Israel and become director of the work there. Upon invitation from our dear friends, M. R. and Mrs. Zigler, my wife and I arranged to meet in Geneva. I flew there by UN plane from Gaza and my wife made the flight from New York in one of the large trans-Atlantic airliners. The Ziglers had arranged for us to attend the Annual Con-

ference of the Brethren Service workers in Europe, held in September 1949, near Schwarzenau, Germany. Following the conference we accompanied them back to Geneva, stopping at many points of interest en route. We greatly appreciated the

beautiful churches and cathedrals, deeply deplored the devastation left by the war and thoroughly enjoyed the scenic beauties of the trip.

On September 14 we boarded the UN plane for the run to the Holy Land. We followed the Rhone River down across France to the Mediterranean, crossed the island of Corsica (Napoleon's birthplace), stopped in Rome for our lunch, then sped on to Athens, where we were lodged for the night not far from the Acropolis on Mars Hill where the Apostle Paul preached his sermon about The Unknown God. Next day we arrived in Beirut, Lebanon about noon. Here we stopped until the next day, when



Courtesy Church World Service

Albert Crews (left) and Dr. C. Fry working on the details of a round-the-world mission in behalf of relief, reconstruction and service to refugees. Dr. Fry is president of the United Lutheran Church and Mr. Crews is director of production of the department of broadcasting and films of the National Council of Churches. The team left Jan. 4 and is visiting areas of need in Asia, the Middle East and Europe



UNations from Monkmeier

Because of the magnitude Palestine refugees are a separate problem. From the stage of relief the United Nations is passing to public work projects to make the vast mass of refugees economically productive. A plan is being formed to resettle or repatriate them

we were flown to Gaza, with brief stops at Haifa and Jerusalem en route. We collected my personal effects and the day following, Sept. 17, we once more boarded the plane and were quickly landed in Haifa, Israel, where we were welcomed by the Friends.

Across the Bay of Acre from Haifa, fifteen kilometers by road, stands the ancient, walled city of Accho, or Acre. Here Friends had secured the use of a large house as headquarters and here we made our home during our stay in Israel. The house set back just across the road from the Mediterranean, facing the West. As that end of the house was almost all glass we had the benefit of the gorgeous sunsets which were free for the looking. The same almost but not quite all glass front was also responsible for our donning rubbers and raincoats and forming a mop-and-pail brigade when the rains beat in from the West across the sea.

My wife's assignment was that of housemother and superintendent; she also was to act as office receptionist, to help keep our records and to assist in village visitation. This was an interesting and never-ending task. The house itself presented a number of problems, which had been met in various ways by those who had preceded us in the work. There was intermittent electricity and sometimes running water, though not for bathing or sanitary purposes. All drinking water had to be boiled or heavily chlorinated. There was no sort of heating and only the famous Primus stove upon which to do the cooking. A young Arab man assisted in the kitchen and a young Arab woman did much of the cleaning and ironing. Two women came in during the week to wash our dirty clothes. The living room was large enough, forty-five feet long, twenty and a half feet wide, with sixteen-foot ceilings. The floor was solid Italian mar-

ble. There was no heat and the plaster dropped day and night.

Our living conditions were luxurious compared to the conditions of our friends the refugees. They were little better off than those in the tents in the Gaza Strip. And, remember, they are still refugees and their position is deteriorating rather than improving, according to letters which we receive from friends we left behind.

We attempted in every way possible to promote goodwill and understanding between the two groups of neighbors with whom we lived and worked. Open house affairs brought a few together. Small groups could be gotten together for socials and music. All were welcome to ride in the Quaker jeeps and the pickup to the capacity of the vehicles.

Hundreds of people came to our office for advice and assistance. Grace and our interpreter met most of these folks first. A few cases could be solved on the spot. Many demanded careful consideration, committee work and a series of investigations. Mothers with new babies learned to come to our housemother for help. She became increasingly busy as the women of the community learned of her ability and training and earnest desire to be of help to those in need of her skills. There is no way to measure the deep satisfaction of helping some of these needy ones at firsthand, or to gauge the poignant realization that for everyone helped there are a hundred others just as needy who cannot immediately be reached. Only those who have been on similar projects can fully understand our feelings in this regard.

We met many delightful people and made many friends, both Arabs and Jews. We learned to know many sincere Christian

Continued on page 14

The Role of the Church in the Present Crisis

Gladdys E. Muir*

SHOULD the church attempt to guide the affairs of men? Should it support the powers that be? Should it enter the political arena? Should it essay the role of prophet? All these and many other questions are being asked today with regard to the role of the church in the present crisis. Our answers to this question will depend on our answers to several other more basic questions: What is the primary function of the church? What is the nature of the present crisis? What possibilities are there that the church can carry on its chief functions in this crisis?

Although the church has assumed many functions in its history, from crowning kings to dispensing soup to the needy, it is fairly clear that its primary function is to help men find God and grow to spiritual maturity. The fact that the times are critical does not seem to lessen this responsibility. On the other hand, if the church performs its function well, it will have at hand the very resources most needed for any period of danger—enlightened leadership, men who have a sense of direction and who have discovered a way of deliverance. The spiritual leaders of every age have done this from the time of Isaiah to the present.

As to the nature of the crisis in which we live, should we not first consider the matter of diagnosis? If one is faced with a

physical ill, for example, a rash on the body, proper procedures would depend on whether the rash was diagnosed as chigger bites, hives, poison ivy or smallpox. The remedy for poison ivy would be absolutely useless for a constitutional disease such as smallpox. One's very salvation, in the latter case, would probably hang on the diagnosis.

This is one of the chief difficulties in the field of international relations. We act without diagnosing, or we permit our newspapers or our congressmen to make our diagnosis, and realize too late that it was superficial, because it was too contemporary. It lacked perspective. For example, some columnists might almost give us the impression that the present crisis began a short time ago in Korea over a boundary line, that the United States sent over some troops, that the United Nations then decided to repel invasion, and the result was "police action." This sounds reassuring, but we are not convinced, and so we read on. Another more thoughtful commentator tells us that this is an ideological dispute, or that we have here in Korea a thinly disguised struggle for power on the part of the United States and Russia, that this struggle has even penetrated the United Nations, where the two powers are jockeying for position, that police action under the present set-up, with all nations armed to the teeth, is really war and, however worthy the end, might easily lead to a war of the proportions of World War II, should the aggressor be

one of the two present world powers.

It would seem to me that while both of these interpretations give important facts, they have been made without taking into consideration the broad stream of history. They are like drawings without perspective. A third dimension—time—is necessary to indicate something of the rootage of our problem and to show some of its possible consequences.

Since a world crisis surely deserves discriminating examination, I suggest that we consider the diagnosis of some outstanding thinkers and philosophers who are particularly known for their "long view." I am suggesting four: Arnold Toynbee, the British historian; Albert Schweitzer, the German philosopher; Pitirim Sorokin, the Harvard sociologist (of Russian background); and Lecomte Du Noüy, the French biologist. They, too, are fallible, but they may help us in the matter of perspective. As we look at their diagnoses, we feel almost as if we were looking through a stereopticon. Some things are plainly in the foreground, others appear in a much less important position.

Let us look first at the diagnosis as it appears to our historian, Mr. Toynbee. The present crisis, he tells us, is a crisis which engulfs our whole Western civilization. Our situation is not unlike that of past civilizations which were confronted with a challenge to which they failed to respond adequately. The disintegration of these civilizations, he points out, was due to a loss of creativity—the inability to devise new and constructive solutions to the problems they faced. They were not murdered by other civilizations. They committed suicide. There is a direct correlation, he says, between religious vitality and creativity. What is the way of deliverance for us if we would

* Professor of peace studies at Manchester College.

avoid their fate? Three main lines of reconstruction, he suggests, are necessary: (1) The structure of civilization must be placed back on its religious foundations. "Something more than a return to orthodoxy is needed; rather a vital recovery of moral and spiritual values." (2) In economics we must find some middle way that will conserve both the values of the free enterprise system and the values of socialism. (3) We must solve the baffling problems of world government.

If we turn from Mr. Toynbee to Albert Schweitzer to ask him what is the matter with our culture he tells us that our trouble began at least as far back as the middle of the nineteenth century, when we stopped thinking about philosophy, when we stopped asking questions about the goal of life and its ethical values. When we focused our attention upon the natural sciences and the scientific method, he says, we became more interested in the means of life than the end. In fact, we made of method a goal. We ceased asking whether a thing was good or bad, but only whether it would succeed or not. What is the way of salvation? we ask him, and he tells us that the way will be very difficult, for we no longer believe in the one essential for salvation—the spiritual advance of mankind. "The only conceivable way of bringing about a reconstruction of our world," he tells us, "is first of all to become new men ourselves. . . . Everything else is more or less wasted labor, because we are building not on the spirit, but on what is merely external."

If we consult Mr. Sorokin's conclusions to see what he thinks is the nature of our crisis, we find that he assigns our cultural disintegration to our partial view of life. The central thesis on which our civilization has rested since the sixteenth century, he says—that only those things are

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My husband and I have taken great joy in trying to look ahead for the future of our two children. Among the experiences that will come to them, we hope will be that of establishing homes of their own. We have been so very happy in our own marriage and family experience that we would somehow like to know how to do the best we can by way of guidance to insure them a similar one. What are your suggestions?

Two Who Were Fortunate.

Dear Friends,

You have signed yourselves as "two-who-were-fortunate" and indeed you are. Your children are even more so. One of the things our marriage experts have found out through research is that happy and successful homes tend to produce happy and successful homes. Hundreds of homes were studied to make this discovery. So you have already done much to point the way simply by giving your children the opportunity of growing up in a wholesome constructive home environment. They are copying even now from you more fully than you know. Small children love to play at keeping house. That is the beginning. And there is much evidence that the dating couple, the engaged couple and the young marrieds, often draw on their firsthand knowledge of loved and respected parents for patterns of procedure. "The odor of the house was in their garments" applies nowhere more truly than to the

whole atmosphere of love and courtesy and kindness, of joyous creative living together, of forbearance and forgiveness, of sympathy in suffering. Again, our marriage experts tell us that the major ingredients for a well-adjusted married couple are two individuals who each in his own way has come to full maturity as a loving, outgoing person in all his attitudes.

You will need to do a little more than this. Table conversation and other family discussions offer opportunity to analyze the happy and good experiences of other families. The newspaper will provide some incidents for discussion, since evaluating the experience of those who live too close at hand is not always practical with growing children. You will want sometimes to evaluate the negative things that happen; fear of the evil consequences of wrong choices has its place too.

Then as your children actually reach the age of dating and making choices you will contribute most by being sure that they have the kind of guidance now made available by courses on friendship, courtship and marriage in our camps, our colleges and often in our local churches or our high schools. All kinds of excellent books, pamphlets and visual materials are available for groups taking a course. You will help too by seeing that your children have a great variety of social contacts with the kind of young people from whom a worthy life mate may be drawn.

Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

real which can be discerned by the senses—is only partly valid. We are just as blind as the people of the Middle Ages who held the converse proposition—that the things of this world are an illusion; all reality lies in the other world. Since we are like a man viewing the world with only one eye, our view is distorted, and we make one wrong diagnosis after the other. Our first job is to get the other eye, the inner eye, open. It takes two eyes to see the real world. In

religion this means the recovery of "a vital sense of the living presence of God." It also means (1) the transformation of individuals, (2) a revision of our scale of values and (3) necessary revisions in our social and political institutions, for example, world government, with disarmament, which would make real "police action" possible.

Mr. Du Nuoy, being a biologist, has perhaps the "longest view"

of all. He sees the present crisis as a stage in the long process of man's evolution. Man has reached the end of his physical development. If he continues to develop, it must be through conscious and deliberate development on a psychological plane. He thinks we are too preoccupied with the organization of peace. He does not question its necessity, but points out that the social events follow man's psychological evolution. What is the way of salvation? we ask him. And he replies by telling us "peace must be established by transforming men from the interior . . . the source of all wars lies within us." "Nothing permanent is built which is not the consequence of a deep previous transformation in the individual soul." These ideas, he reminds us, are similar to Jesus' teachings.

At this point we might well ask what these insights indicate, what do they add up to? What are their implications for the church?

Let us observe the common ground we find in these diagnoses.

(1) All testify to the fact that the greatest challenge we face lies within our own culture, that we are more in danger of committing suicide than of being murdered. (2) All speak of a loss of creativity evidenced by our inability to respond adequately to the challenges confronting us. (3) All believe that the situation is not beyond hope. (4) All believe that a basic and necessary factor in the reconstruction of society lies in the transformation of individuals. (5) All look to a living religion as the source from which the new insights must come.

What does this mean for the church? It should mean that the present crisis is giving her the greatest opportunity of her spiritual career, for the trans-

formation of individuals is her primary business. Humanity seems to be looking toward religion for inspiration and is in a mood to listen to the church, if she can only demonstrate that she has the spiritual power of which she talks.

It also brings the humble realization that we are not ready. We cannot speak with one voice. The great World Council of Churches at Amsterdam clearly demonstrated that. On the important problem of war, it split in at least three ways as to the obligations of the Christian. We would be hard put to produce many great church leaders that are the living exponents of spiritual power. We would probably have to go outside of Christendom to find the greatest exponent of spiritual power in our age—Mahatma Gandhi, who won his victories with "soul force," and not with horses and chariots. We say we believe in spiritual power, but actually our faith seems to be in horses and chariots.

However, our search should also remind us that we have in our tradition the lives of many great saints whose extraordinary achievements demonstrate that they did have such resources.

They not only lived transformed lives themselves, but were the means by which other lives were illuminated and changed. We can learn from them.

We should be encouraged, too, to recall the fact that the revitalization of the church has occurred at various times before in history. It is still possible. In a sense the monastic movement of the late Middle Ages was such an attempt, and men like St. Francis and St. Dominic did succeed in bringing new life into the Catholic Church for a time; the Protestant movement was another such movement; likewise the Pietist movement out of which the peace churches came. Our forefathers were not visionaries who knew nothing of such times as these. They had come through some of the most troubled wars of history, and when they considered the war problem they knew from experience what they were talking about. They decided that this whole business was incompatible with the Christian way.

What were the circumstances out of which these movements for revitalization came? What were their common factors? As we study these movements we are impressed with the fact (1)

Snowflakes

Norma Jean Shelby
(Fourteen years old)

The white and billowy clouds are gath-ring 'way
up in the sky.
The earth is cold, the wind dies down, the
flakes fall from on high.
They strike the earth with gentlest ease,
forming a blanket for the ground;
They cover the soil, the trees and homes,
as they fall without a sound.
The posts are topped with cotton caps that
are so white and pure,
There are piles of snow around the house,
and on the step at the door.
The snow continues its earthward descent,
that goes far into the night;
It gathers on ice on the brook, and
reflects the moon's soft light.
The earth is so silent and peaceful, when
it snows without a sound;
God sends his sunshine and rain to the earth,
and scatters the flakes on the ground.

that all began with an attempt to return to the Source; (2) all were carried on by individuals who had a firsthand religious experience, they knew the Eternal; (3) as seekers they were known for the deep ties of love which bound them together; (4) in the beginning they had little organization, and did not depend much on this, or on wealth to spread their ideas; (5) their ideas were spread mainly through personal contagion. Each individual was a demonstration of the way.

These facts indicate that as a church we are going in the right direction when we emphasize our primary function—helping men to find God and to grow to spiritual maturity—and when we expect such lives to express themselves in deeds of loving service. On the other hand, we are perhaps missing the boat when we trust too much in political and economic machinery for the reconstruction of society. These are necessary, but alone they will prove an insufficient remedy for a society whose ills rise mainly from spiritual malnutrition if we can trust our physicians.

None of us can feel very easy about trying to reform society or attempting to transform our neighbors until we are sure first that the task has been begun at home. We must begin, as did the saints, with the confession of our inadequacy for the job and our utter helplessness to proceed without divine guidance and power. We have to follow the same toilsome path they did, by seeking to enlarge our view through "spiritual exercises" that we may see the world scene not just as it appears to us now with all our prejudices, but that we may obtain a glimpse, at least, of it as God sees it. We need to try out our skills in human relations on the groups immediately around us to discover if we really have something or not. Maybe if we can prove skillful in human rela-

More About Christ

A. R. Coffman
La Verne, California

AN ECUMENICAL secretary is reported as saying, "The preachers talk so much about religion. Why don't they talk more about God?" Religion, etymologically, seems to mean "to bind back." In that sense it would be a good term for redemption for it suggests that we need to be bound back to God. However, not many people have this in mind when they talk about religion. They think in vague terms of human learning but our chief problem neither has been nor ever will be knowledge but power to live our knowledge. It is not necessary to discard the word *religion* but there is need certainly to inject meaning therein because the concept is usually so much in the abstract that it becomes useless or even negative in the specific work to be done by the preaching of the gospel.

We might go our secretary one better and say that the preachers talk much about religion and God. Why don't they talk more about Christ? The late Dr. E. J. Pace, well known in his worldwide ministry of drawing lesson cartoons for the Sunday School Times, was wont to say, "I was converted from religion to Christ." Christ is the way to God (John 14:6). He says that nobody can come to the Father but by him (Matt. 11:27), and

that if we do not honor him we do not honor the Father who sent him (John 5:23). He indicates that nobody except himself has seen the Father and that we have eternal life because we trust ourselves to him (John 6:46-47). Yes, brethren, if we are going to get to God, we dare not leave Christ out.

In current preaching we do hear some mention of Christ. He is the Revealer, the Educator, the "Exegeter," the "Declarer" of God. In circles of Christian education it is customary to refer to him as the Great Teacher sometimes, leaving out the fact that he is also Redeemer, Comforter, Holy Spirit of God. In his great love he extended to us the forgiveness of our sins and it cost him his lifeblood. That he lives in us is true not only for Paul but also for us. Each one of us has the same right as did the apostle to the Gentiles to say, "Christ liveth in me." Why don't we hear more about him as the risen, glorified, indwelling, coming Savior? Could it be that we are not humble enough to acknowledge our sin and need? Are we so bent on a human program of social betterment that we become blind to the fact that the eternal, spiritual society can only be realized in the rebirth of a new order wherein sin, sorrow and

tions in our own church and community, God can use us as channels for the larger problems of human relations.

But, you say, catastrophe may overtake us, if we follow this slow path. Perhaps. We may be the victims of our previous errors, but it would appear there are no short cuts to salvation. And, at any rate, perhaps we

should not be so much concerned about the approach of death. Nothing is more certain. The end comes to each of us within a short time whether we die individually or collectively—the important thing is not how it comes, but that we are going the right direction when it comes.

death are conquered and righteousness dwells forever. The solution of literal war (and it cannot come too soon) will save bodies for this life-span but of itself it cannot save souls. In our relief work the Bread of Life must go along with the feeding of the five thousand if we are to preach the full gospel. In John 6 much more space is given to the discourse than to the miracle, which is preparatory really to the sermon. Brethren, the preaching of the historical, philosophical, pedagogical Christ is not enough. He lives in us and we ought to bear witness to it in word and deed.

The ecumenical secretary is right when he says that the preachers talk too much about religion and ought to talk more about God. However, it is Christ who has revealed God to us even unto the death of the cross. The grave could not hold him, for the victory was to be permanent, beginning in his resurrection and ascension and continuing forever in the lives of his followers by means of the Holy Spirit of power. Christ is the Incarnation of God, and his Holy Spirit wants to make our bodies the temple of his kingdom that began when Jesus was born, is being preached today and will be advanced until the Lord comes and the knowledge of Jehovah fills the earth as the waters cover the sea. Brethren, let us live up to our profession of having the whole New Testament as our rule of faith and practice.

With the Arab Refugees

Continued from page 9

men and women among the Arab folk, some refugees, some not. It was our privilege to visit the many holy places in the course of our tour of duty in the Holy Land. The Bible literally came alive for us at every turn. We followed the footsteps of Jesus up and down the land. And we

enjoyed a never-to-be-forgotten Christmas in Jesus' home town, Nazareth. But that's another story.

Since returning to the U.S.A. we have tried to enlist the interest of others in the plight of the Arab refugees. Perhaps ultimately those in Israel will be fitted into the economy of the country. At present they have a hard lot. Comparatively few of those outside Israel will ever be permitted to return. We can all pray for them. We can urge government representatives to hasten a just peace. And we can send supplies through reliable channels which will make life more bearable for at least a few of these innocent victims of war and all its evil results.

Christ Is Not a Western Power

ALMOST a year ago Martin Niemoeller said: "Christ is not a Western power, and his church is not a West European political party." This seems to be a sane statement, and we do not think it was given sufficient publicity at the time. Our temptation is always to identify God with ourselves. Not long ago we attended a pastoral conference in which we found a very cocksure attitude as to the present world situation. We, the Western powers, are right in every way, and the rest of the world is all wrong. Our economic system is the only Christian system ever developed and no other Christian system will be developed. Those who even dare to ask a question pertaining to this view are pink, if not red.

It is easy to forget that Christ never supported any special economic view and that he never suggested any method of government. Suppose that Christ was born in today's Russia. He would begin to preach and teach as he did 1900 years ago. It would take a little time for the powers that be to catch up with him. First they would admit that

he came from the laboring class. He also did much good, and he seemed to have a great ability to draw a following. His miracles made a deep impression. He certainly would have leadership qualifications. He would do well both in domestic and foreign policies.

However, he was so irregular. He would not be bound by the party discipline. He did not pay more attention to a party leader than to an old hungry peasant woman! After some time the leaders would decide that they never could make use of him for their own policies, and when they would have decided that it would be only a question of time before he would be liquidated. He would be put to death, perhaps after a trip to Siberia.

But the strange thing would happen. He would rise again, and his disciples would start to preach that he was alive, and that he had sent them out into the whole world. Gradually these disciples would win. To be sure, they would have a rough time, but their message would establish a church. Their message would proclaim liberty, first of all spiritual liberty to all, but the message would not necessarily support the special political and economic system which we have in the West.

This is just a bit of fantasy, but we want to say that because we happen to have the economic power we are also prone to think we have the right view of everything. We should be careful, for power has a tendency to get corrupt. That is why it is not good to continue with one political party too long. It becomes smug and complacent and adverse to constructive criticism.

We have been reading a number of biographies of Luther of late. We are amazed at the stupidity of the men that were sent out to convince Luther to go back to the "true" church. They were not able to see anything but the power of Rome,

and so they really had only one argument: They threatened him and cried retract! Because the powerful institution, the Roman Church, had no other argument it lost to Luther. They wanted to identify Christ with Rome, and Luther refused to submit to this.

Luther before God was very humble. Therefore, he had power before men. The cardinals and the papal nuncios had no humility before either God or man, and therefore they were blind and lost.

We have Christianity in the West. We have Christ in our midst. But we must not identify our Western civilization with Christ. We would hate to see our Western civilization crumble, but we need not worry about the church of God. It is above our American way of life.

This editorial appeared in the Ansgar Lutheran, official weekly of the United Evangelical Lutheran Church, Rev. John M. Jensen, editor. It is reprinted with their permission.

Conference Business

QUERIES

Study of Literature for Youth

The Limestone Church of the Brethren, assembled in council, Aug. 6, 1950, requests the district conference convening at the Jackson Park church, Jonesboro, Aug. 16-18, 1950, to petition the 1951 General Conference to appoint a committee to make a study looking towards the improvement of the Youth Quarterly of our Sunday-school literature and to explore the possibilities of providing helps for Sunday evening young people's meetings.

Very respectfully,
Guy C. Presley, elder.
Sam Presley, clerk.

Passed by Tennessee district conference to General Conference, Aug. 17, 1950.

Reuel B. Pritchett, moderator.
John B. White, writing clerk.

Perpetual Minister's License for Missionaries

Whereas the Church of the Brethren has workers returning from the mission fields that are not ordained ministers, and

Whereas their names are omitted from the list of official workers in the Yearbook of the Church of the Brethren, and

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Open Secret of Christianity. Nathan R. Wood. Revell, 1950. 143 pages. \$2.00.

A well-written and convincing presentation of the reality of the new life to be found and lived in Christ. It is thoroughly supported by ample Scriptural citations and is soundly evangelical in its point of view. It is the sort of book a minister could give to a doubting but honest soul seeking life in Christ.—*Charles E. Zunkel.*

Pastoral Psychology. William Goulooze. Baker Book House, 1950. 266 pages. \$3.50.

An outstanding book which shows the use of the Christian approach in pastoral psychology and counseling. The author brings together pastoral psychology and pastoral theology in an effective way for our ministry to the greater blessings of man. Part I deals with the history of this field of development. Part II describes the author's experience and research in the area of sickness and pain. Part III presents pastoral psychology based on a sound Scriptural interpretation. Part IV is devoted to fruitful practices.—*Charles E. Zunkel.*

Creative Play Acting. Isabel B. Burger. A. S. Barnes, 1950. 199 pages. \$3.00.

A book which is much needed by leaders of youth and children because it gives a sound point of view as well as methods and techniques for creative dramatics. It was written for secular youth-serving agencies as well as for the church, and church workers should read it with that understanding. The author gives practical suggestions for step-by-step development of creative play-acting as well as help with settings, costumes, lighting, etc.—*Dessie R. Miller.*

The Adventure Called Death. Monroe Bush, Jr. Bond Wheelwright Company, 1950. 32 pages. \$1.00.

A little booklet of six chapters plus ten worship meditations, written briefly, helpfully and in very beautiful language for those who mourn the loss of loved ones. It is soundly Christian and makes a strong Christian appeal for a wholesome attitude toward death. It will be very appropriate also for a pastor to give to those who sorrow.—*Charles E. Zunkel.*

Whereas all missionaries, regardless of their avenue of service, are ministering to the spiritual needs of mankind—

We, the members of the Bethel and Fort Wayne congregations do hereby petition the General Conference of the Church of the Brethren, through Northern Indiana district conference, that the home congregations or the home district grant all missionaries at least a perpetual minister's license with the privileges attending such a license, either before they enter into service, or after they have retired, if such license is desired.

Answer of District Meeting:
Passed to Annual Meeting.

C. C. Cripe, clerk.

Study of Symbolism in Worship

The elders' body of the District of North Dakota and Eastern Montana petitions Annual Conference through the 1950 district conference that: Since there is considerable confusion as to forms of worship, chancel arrangements and other liturgical trends, the Annual Conference appoint a committee of five, representative of the related interests of the church, to:

1. Make a study of symbolism in its relationship to worship in the light of the historic position of the Church of the Brethren.

2. Define the function of the minister in worship in the light of the New Testament doctrine of the priesthood of believers.

3. Recommend, in the light of this study, chancel arrangements and church architecture which may serve to guide local building committees and our church building counselors.

4. Let the conclusions of this study serve to guide the seminary in its training of our ministers and church leaders, and in the chancel arrangements of the new Bethany chapel.

5. Make a report of this study to the Annual Conference next year.

Ray Harris, chairman.

Mark Emswiler, secretary.

Answer of district conference: Approved and passed to Annual Conference.

Chas. A. Zook, moderator.

Mark Emswiler, clerk.

More Conference Business will appear in future issues

Annual Conference Business

It will be a great help to the Annual Conference if all district secretaries who have items of business to come before the Conference will send them to the secretary of the Conference, William M. Beahm, 404 S. Homan Ave., Chicago 24, Ill., as soon as possible so that he can get them on to the editor of the Gospel Messenger for appearance in the Messenger. It is provided for in the minutes that Conference business shall be printed in the Gospel Messenger some time prior to the Annual Conference. Frequently this is impossible because the business is not placed in the hands of the Conference secretary until too late for it to appear in the Messenger. The prompt attentions of the districts to this suggestion will be appreciated.

Conference Moderator.

Bro. Harold Jones was licensed to the ministry, and Brethren John Moyer and Norman Ziegler were installed in the office of deacon in the Indian Creek church, Pa.

Wayne L. and Melba Parris, missionaries to Africa on furlough, who are now attending McPherson College, may be addressed at the following: 132 N. Charles, McPherson, Kansas.

Mrs. William E. Wright of Utica, Minn., tells of a unique wedding anniversary for Mr. and Mrs. Everett Duncanson, who celebrated their sixteenth anniversary at a rest home where Mrs. Duncanson had been a patient for several months.

President Truman will greet twelve outstanding Boy Scouts in the White House on Feb. 6, opening the forty-first anniversary of the Boy Scouts of America. Boy Scout Week will be observed Feb. 6 to 12 in every part of the nation by more than 2,750,000 boys and adult leaders.

A new television network program, America for Christ, Inc., was announced in Denver, Colo., at the annual meeting of the Methodist Church's General Board of Evangelism. Organized by laymen as a nonprofit evangelistic enterprise, the program will be televised weekly by the American Broadcasting Company, starting March 5. The program will be interdenominational in theme.

Daily prayer meetings for peace were inaugurated by Protestant churches in the United Nations-controlled area of Korea. The prayer meetings were started under the sponsorship of the Association of Korean Christian Churches and were held every day until Jan. 21. The association announced that the meetings would ask God "to restore peace in our poor country," and "save it from total destruction." The association called upon church members to "offer a little sacrifice by going without all means" on Jan. 21.

Those licensed to the ministry are Max Shank in the Navarre church, Kansas, and Robert A. Hess in the West Greentree church, Pa.

The price of the revised edition of Gospel Records of the Message and Mission of Jesus Christ, by A. C. Wieand, has been set at \$3.50. A previous notice had given the price as \$3.00.

The Child Study Association of America will hold its annual conference at the Hotel Statler in New York City, Feb. 19, with three sessions centered around the topic, Changing Ways of Children—What Real Gains Have We Made?

Realizing that the Brotherhood depends on a steady inflow of gifts throughout the year to maintain its worldwide program, the Greensburg church, Pa., has decided to remit a substantial portion of its Brotherhood Fund goal each quarter.

A number of young ministers at Bethany Biblical Seminary are available to hold meetings in churches from Palm Sunday through Easter. Churches desiring a student minister from Bethany should get in touch with President Rufus D. Bowman.

The Robert L. Sink family would like to express their gratitude, through the pages of the Gospel Messenger, to their many friends over the Brotherhood for their expression in floral gifts, letters, cards and words of interest and concern in the parting of their dearly beloved companion and mother.

Per member contributions of Brethren for all benevolences this past year rose to \$33.66, according to a statistical report just released by the United Stewardship Council. Our church now is in thirty-fifth place in per capita giving. All-purpose contributions of the past year by our membership totalled \$5,605,083. Anyone interested in this informative report on fifty-three denominations may have a copy, without charge. Address the Stewardship Department, 22 So. State St., Elgin, Ill.

About 300,000 people in 150 cities heard the noted Japanese Christian leader, Dr. Toyohiko Kagawa, during his six months' tour of the United States and Canada, according to the report issued by the Kagawa National Committee in New York. After filling final engagements in Los Angeles, Dr. Kagawa left by plane for Honolulu and Japan. While in the United States, he gave approximately 400 addresses, according to Dr. J. Henry Carpenter, executive secretary of the Brooklyn Division of the Protestant Council of the City of New York.

Contributions to the American Friends Service Committee dropped off by nearly a million dollars last year, compared to the previous year, it was reported at its annual business meeting in Philadelphia. The financial report, covering the Quaker committee's fiscal year that ended Sept. 30, showed an income of \$3,970,000, and a cash balance of \$119,250. The committee has total resources of \$1,426,000, of which only \$330,200 is for unspecified general use. "This does not mean that there was any slacking off of the committee's far-flung relief work in Europe and Asia," said Lewis Hoskins, the executive secretary.

Theme: Deepening and Sharing the Christian Life

For the first time in Wyoming history, a Negro minister is serving as chaplain at the state legislature. The Rev. B. J. Washington, pastor of Second Baptist church, Cheyenne, is chaplain of the House. In his opening day prayer, he included a plea for peace throughout the world.

In addition to the regular support which the Quakertown, Pa., church gives to two missionaries, one in Africa and one in India, their annual Christmas offering of \$851 was given for general use on the India and Africa fields. This represents the giving of eighty members of the Quakertown church. It should be a challenge to members of other churches to give more sacrificially for the Lord's work.

The Connecticut Council of Churches is marshaling its forces to oppose the relaxation of gambling laws in this state. A bill to permit the operation of certain "games of chance" for the benefit of charitable, religious, civic and veterans' organizations was opposed by the church council at legislative hearings last fall. Despite this opposition the bill was approved by the legislative council for consideration by the new legislature now sitting. Since the fall hearings, the church council has conducted an educational program on the evils of gambling. Minutemen are being stationed in various parts of the state to alert church people on short notice to appear at the state capitol when the bill is presented.

For several weeks preceding Easter a number of network radio and television programs will give publicity to the One Great Time of Sharing, a united appeal for world service gifts. Tentative plans call for spot announcements on Feb. 4, a report of the round-the-world trip to observe conditions by Franklin C. Fry and Albert Crews on Feb. 9 and a series of TV programs around Feb. 15. Local newspapers will likely carry information as to exact stations and times for programs. March 18 has been set as the date for the special emphasis in our churches. All money given by our churches and sent to Elgin will aid in raising the Brotherhood Fund and will be used in our Brethren Service program.

La Verne College

The New Era Banquet for this year has been set for March 9 at 6:30. Harry K. Zeller, Jr., pastor at McPherson, Kansas, will be the speaker.

The ground-breaking ceremony for the Hoover Memorial library building was held on Jan. 7. The new library, to cost approximately \$130,000, is planned for an eventual student body of 400. It becomes the central edifice on the campus. The library is a memorial to former president and dean, Dr. W. I. T. Hoover.

A founders' day recognition service will be held on Feb. 22, at 10:45 a. m. Raymond R. Peters, general secretary of the General Brotherhood Board will bring the main address.

College-community banquets have been planned in various communities of the region as follows: Live Oak, Nov. 13; Modesto, Dec. 16; Fresno, Jan. 26; and Medford, Feb. 17. At the Medford banquet, to be held in connection with Pacific Coast Regional conference, all conference visitors will be guests of the college. A special invitation is extended to the young people present. Reservations should be mailed to the college.

Honor came to two staff members recently when Dean J. C. Brandt was elected secretary of the Association of Academic Deans of Protestant Colleges in California and J. Jack Melhorn, director of admissions, was chosen as chairman of the newly formed San Dimas-La Verne Research and Social Adjustment Committee.

Robert Richards, associate professor of religious philosophy, has recently completed a successful evangelistic series at the Calvary church in Los Angeles. He is scheduled for a mid-February series in Roanoke, Va., a pre-Easter series in Pasadena, and another in La Verne following Easter. During January, February and March he will compete in a number of national athletic contests in the East as a pole vaulter for which he has been so widely known.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Charles Zunkel of Elgin, Ill., in the Somerset church, Pa., March 18-25.

Elder Howard A. Whitacre of Mechanicsburg, Pa., in the Upper Claar church, Pa., Jan. 22—Feb. 4; in the Circleville church, Ohio, Feb. 26—March 11.

Bro. C. O. Brubaker of Hollansburg, Ohio, in the Martin Creek church, Ill., Feb. 26—March 11.

Gains for the Kingdom

One baptized in the Roanoke church, La.

One baptized in the Reading church, Ohio.

Three baptized in the Schuylkill church, Pa.

Nine baptized in the Manor congregation, Pa.

Thirteen baptized in the Midway church, Pa.

Three baptized in the Potsdam church, Ohio.

Four baptized in the Camp Creek church, Ind.

Eleven baptized in the Big Swatara church, Pa.

Two baptized in the Mechanicsburg church, Pa.

Three baptized in the First church, Akron, Ohio.

One baptized in the First church, Kansas City, Mo.

Two received by letter in the Navarre church, Kansas.

Four received by letter in the First church, Flint, Mich.

Fifteen baptized in the Bella Vista church, Los Angeles, Calif.

Five baptized and two reconsecrated in the Fairview church, Pa.

Seven baptized and one reconsecrated in the Clover Creek church, Pa.

Eleven baptized and four reconsecrated in the Carson Valley church, Pa.

Four baptized and seven reconsecrated in the West Nimishillen church, Ohio.

One baptized and two received by letter in the Cedar Grove church, Ohio.

Five baptized and one reconsecrated in the Pleasant View church, W. Va.

Five baptized and twelve reconsecrated in the Myrtle Point church, Oregon.

Five baptized, one received by letter and three reconsecrated in the Portland church, Oregon.

Nine baptized, one awaiting the rite and two reconsecrated in the West Greentree church, Pa.

Calendar for Sunday, February 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Mighty Worker.—Mark 4:35—6:6. Memory Selection: Jesus said . . . "Do not fear, only believe." Mark 5:36 (R.S.V.).

CBYF Topic for February, Christ in the Fine Arts.

Announcements

REGIONAL CONFERENCE

Pacific Coast Region.—Medford, Oregon, Feb. 15-20.

DISTRICT MEETING

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEASTS Virginia

Feb. 18, 7 pm, Front Royal.



Two Messages From

RETURNED GERMAN STUDENTS

The first group of German high school students have now been back in Germany for several months after spending a year in American communities and mostly in Brethren homes. We are glad for these articles from two of them.

John Gwildis is thinking about the task of interpreting America to his own people. Gerry Mueller is impressed with the Kaltenstein project which Brethren Service is assisting near his home.

About two hundred more German students are spending the present year in our communities. We hope to give news about them soon.

Our Second Task

John Gwildis

Stuttgart, Germany

NOW that we are back in Germany in our home communities, we "ambassadors of good will"—as our "Uncle" John Eberly called us—are facing our second major and very important task. That is to make our experiences and knowledge about America, the American people, their habits and customs, etc., useful to our own German people, institutions and government.

We felt and we have heard from various other people that we have brought this wonderful program to a successful conclusion in the United States, but not yet in Germany.

On our arrival at the Frankfurt airport an American officer made the remark, "At this moment this program has come to an end!" Many people, Germans and Americans, thought that way right after our return. We were discouraged quite a bit for readjusting to German life was difficulty number one. None of us thought it would be so hard!

But soon most of us began to overcome this situation, and to act as ambassadors of goodwill. Of course, we were accepted by our relatives and friends, but the rest of the people were mostly reluctant to do so. This does not mean that the Germans disapprove of the Americans although there are several things which they don't like about them naturally.

But many Germans were skeptical about our whole program and seemed not to know what to think of

us. Was this whole thing just a political trick in order to Americanize these youngsters? Or was it really an honest effort by the American people to bring about a better mutual understanding between our two nations? Naturally, since this project was completely new and our group was the first one to go over and come back, these questions may have been justified.

Soon, however, people began to realize that the second answer was right. So they came and asked us about America and our experiences over there. We very soon found out that we couldn't just tell them our experiences (and most of them were good ones), for people got suspicious and simply wouldn't believe what we reported. To illustrate, one of the students was telling his experiences in a classroom when somebody

shouted, "Listen, fellows, this is the Voice of America!"

The best thing for us is to let people come and ask by themselves. Then it is our job to be "ambassadors" and tell them what they want to know in a very *objective* manner! I don't mean to say that we never dare to speak in public on our own initiative. But it seems advisable not to push ahead too far and too fast.

Now that we have been back for about three months, it is a lot easier to deliver a speech in a meeting. The pictures and slides we brought with us were and still are most valuable to us. What words can't say, pictures will express! As advice for those exchangees who are still in the States, I want to add that they should gather as much visual material as they possibly can, even though it might not seem useful to them right now. They'll find out soon when they're back in Germany!

One of the most important and effective ways of fulfilling our second task is to live as an example for everybody, as an excellent one wherever we are, whatever we do—in school, in our job, church and in social life. We are aware of this. Everyone is looking at us and will observe our actions, ideas, opinions, etc., whether we're living according to the valuable things we have experienced during our stay in America.

Thus, we exchange students, pioneers of the teen-age program, in spite of all the difficulties and disappointments that confronted us, are working to form a better world through better understanding and appreciation of one another. We are doing it over here, separated by the vast waters, while you are doing it over there.



John Gwildis

May I extend our deepest and most sincere thanks to everyone who collaborated in this program and who made this wonderful year, so rich in experiences, possible. In particular, we thank our American parents, the Brethren Service Commission and the United States State Department and, last but not least, our "Uncle" John Eberly!

A Great Project

Gerry Mueller

Vaihingen, Germany

WILL you take a little walk with me? Well, then let's see what is going on up there within the walls of that old castle they call Kaltenstein. This castle looks way out over the country of Schwaben in the southwest of Germany. It was built several hundred years ago.

During the last hundred years its buildings served as a prison for federal prisoners. Hitler had use for something like this too, naturally. He put some kind of a concentration camp in there. But now the big iron bars have been removed from the windows, the doors are painted nicely and some eighty boys are running around there.

That isn't all of the story, however. One of the greatest projects I know of is going on here. Some people have established what is called a "Youth Village" at this place. Boys who did not get the right start in life have found a home there. Most of them had to leave the Russian zone of Germany for some reason or other and were too young to get a job. Others were tramping along the highways—desperate, hungry and without room or clothes. The Christian Welfare Board in Germany, the Y.M.C.A. and other helpful agencies helped to give these youngsters a temporary home.

The boys work a little, and some of them even have actual training in agriculture, gardener work, mechanics, etc. When they get old enough they will have positions provided for them in the communities around here.

In this way these boys are saved from becoming criminals or other low characters which otherwise they were all too likely to be. Now they look into the future with bright eyes. They are satisfied with the good management of their "Youth Village." But it takes a lot of shoes, clothes and food to keep these boys looking so well.

Yes, and what you haven't noticed so far is a little sign beside the entrance to Kaltenstein which says *Brethren Service*. Now it may be easy for you to understand that a number of the boys wear American T-shirts, sweaters, pants and other things boys need. You gave those things to your Brethren Service center, hardly realizing how much good they would do.

Take these words as a great and big "thank you" from the boys. They depend on you, for without your help it would be much harder for them to live the way they do. This is only one of many ways in which Brethren Service helped our German people to get back to a normal standard of living. May the Lord bless your friendly hearts, and may he hear our prayers for peace and understanding among all people.

Notice . . .

Plans are under way to have summer work camps in Germany, Austria, and perhaps Italy or Greece for the summer of 1951. The cost will be approximately \$600 per person. For any additional travel while in Europe, the cost will be extra.

Applications should be sent to the Brethren Service Commission, 22 S. State St., Elgin, Ill., by March 1.

Broadcasts on

"Time for Sharing"

FRIDAY and Saturday nights, Feb. 9 and 10, have been scheduled for broadcasts on *One Great Time for Sharing*, the annual interdenominational campaign for relief offerings.

Church World Service has sent Dr. Franklin C. Fry, president of the United Lutheran Church, and Albert Crews, of the National Council's department of broadcasting and films, on a world tour to survey relief conditions. These men are to report over the radio on Feb. 9 and 10. We regret that information on exact hours and stations is not yet available. Further information will be sent to pastors if possible. Watch your local newspapers for announcements on those days.

This is the third united appeal. Each year the campaign has had a slightly different name. First, *One Great Hour*. Then *One Great Hour of Sharing*. This year, *One Great Time for Sharing*.

Interdenominationally the campaign begins on Feb. 4 and continues until Easter. Other interdenominational publicity, like the broadcasts, will be coming early in that period. Our Brethren date, however, for this campaign has been set late in the period, March 18. Local churches may, of course, use another date if more convenient.

The General Brotherhood Board's department of promotion has prepared a set of materials for this offering, and pastors or other local officials have probably already received notices and order blanks. If your church has not ordered its material yet, it will be wise to do so at once.

This should be a great offering this year. The need for relief is tremendous and still growing. Our churches have so far given only a modest total to the Brotherhood Fund in the current year. This offering is part of the Brotherhood Fund. Therefore, a generous response will not only meet great need in a war-torn world, but it will also help us keep the promise we made when we adopted our current budget at Grand Rapids last summer.

In the past it was our custom to lift a great Achievement Offering in February. That now comes at another time. There is no reason why March 18 should not indeed be *One Great Time for Sharing*.



The village of Vaihingen, Gerry Mueller's home, with Kaltenstein Castle towering over it in the distance



The Tent and Forty Years

Anna Warstler
Umalla, India

One of the girls at Anklesvar in a sewing class; the spirit of India's awakening women shines through her

I CAN'T come. I don't know anything. I can't pray." Some years ago these were very common answers given by village women when they were invited to come to the tent to take part in a women's meeting. In many places it was almost impossible to get a handful of them to come out of their homes for a public meeting. They were reticent, retiring and bashful. Their place, as they understood it, was in the home, not in meetings. Such gatherings were for men and children only.

Throughout the years, hundreds of these women have come in contact with the lady missionary and her Bible woman as they have moved from village to village making the tent their home for several months of the year. In the shadow of, or within this jungle home, many a shy

mother's face has lighted up and her attitude changed as her baby was held lovingly in the arms of this messenger of God, or its feverish brow cooled with a wet cloth. Even wholesome laughter has often overtaken an otherwise scared and solemn expression when the visitor sat on the floor of her home and put a hand on the crude grinding wheel over the one already there. What a strange sight to this retiring soul! Could a "great" woman like this be so friendly to her, a lowly person?

When sometimes the missionary would understandingly ask for the torn wedding skirt which had been so ruthlessly ripped apart by an enraged husband, the grief on the little wife's face seemed to fade away. She had somehow come into the fellowship of someone who seemed to share her deep hurt and pain. And so there welled up in a once

cold and distant heart a warm response to the message and purpose of the tent.

Thus year after year the district tent went faithfully to some, only some of course, of the 700 villages of Raj Pipla State. It came to symbolize to hundreds of women such things as friendship, helpfulness, kindness, love, and a meeting place for women. In it were beautiful pictures of children, flowers and, best of all, of One who loved them and often healed their kind and their children. There were medicines also for fever, skin diseases, tropical sores. There was music—singing, the rhythm of drums, the organ, the tingling of cymbals. The call to go and listen was compelling.

Then sometimes there were health lessons, strange things to learn about themselves and their families. Oh, yes, it sounded rather foolish to them, as they

thought of their own knowledge and superstitions about these things, but most of the words seemed interesting. And so they liked to tarry awhile and listen. Another happening in the tent which struck a responsive chord was the baby show. A baby show! These little ones who seemed to come as a matter of course into their homes, sometimes living and sometimes dying, were the center of attraction. How could this be? They were not so important as all this. And as women looked on and brought their little ones to the show, mother hearts began to respond in a new way to the needs of their offspring. And somehow unconsciously the ties of a new fellowship were being entwined about their lives, year after year. This was not only the bond of an earthly friendship but it was to be to scores and scores of women a new spiritual relationship to Jesus Christ.

As the years moved on in company with the tent, something else began to happen in the realm of womanhood and girlhood. Little girls began to go to school. Boys had gone already. There was not much of a question about many of the boys unless strict poverty held them back. But girls, their story was different. Now with an awakening sense in women and the encouragement of the district women's workers, girls began to go to the Christian village school. Of course, not so many at first, to be sure. But there were a few, and then more and more. And it goes almost without saying that it was not long until some of these girls found their way into the boarding schools at Bulsar and later at Anklesvar.

The experiences of these girls were no longer confined to the limited thinking and superstitions of the village. They were living in a new world. When they returned to their old surroundings they took with them

a new sense of pride and dignity in girlhood and womanhood. They told their mothers about it, and of course their mothers could feel it, too. The fathers and brothers also became conscious of a change in the thinking of their homes.

Thus time with its ally, the district tent, has carried along with it the women and girls of Raj Pipla State as well as those of the other sections of the India field. A new day in a new era of their country has emerged for them. It is really an old day with new meaning and hope. For through the four decades the experience of these one-time scattered, shy, Christian women who were held together by the fellowship afforded largely by the tent have come now to the place where they are organized into four women's groups, each with its own program of work. These four church groups—Vali, Amletha, Jamoli and Netrang—are organized also into a sectional group. At the head of this group is a fine Christian woman who is a trained teacher serving in a government school. The four

World Day of Prayer

February 9, 1951, is the date for the World Day of Prayer this year. Perfect Love Casts Out Fear is the theme. This is based on 1 John 4:18. The service has been prepared by German Christian women. They are living in a divided country and they have written out of their own difficult experience, calling the Christians in this turbulent world to come humbly and unitedly to the altar of God to pray.

The program materials are ready and should be ordered soon. For the service in your church or in your community the following literature is available:

World Day of Prayer Programs (adult), 5c.

Poster, 10c.

Leaflet: Call to Prayer, 10c per 100.

Guide for World Day of Prayer Committees, 15c.

World Day of Prayer Skit, 6 copies for 10c.

Children's World Day of Prayer, 5c.

local organizations along with the sectional one receive help from the district organization which is in the First District of the Church of the Brethren in India. Mrs. N. V. Solanky is the efficient president of this allover group.

At the first yearly sectional rally in Raj Pipla in 1950, fifty women gathered together at Umalla, largely at their own expense and on their own initiative. In the group were old and young, educated and uneducated. In fact, on the one hand, one or two women were entirely illiterate, while one Christian young woman with an M.A. degree led some of the thinking during the rally. During the two-day meeting these women worshiped together, studied the Bible, sang together, played together and made a few simple plans for the coming year. They also shared in a love-offering for some people whose homes were destroyed by fire.

Perhaps you will say, "It sounds rather good. Is it as encouraging and perfect as it is described?" Perhaps not, if results are compared with women's work which is held up and backed up by years of experience and progress. But if they are held in the light of the long, weary, winding and dusty trail of the district tents with such souls occupying them as Eliza and Sadie Miller, Mae Wolf Miller, Kathryn Ziegler and Anna Lichty, all of whom gave their lives without reserve to the cause of Christian womanhood in India, then you will be compelled to say with me, "What a change has been wrought in forty years! What healthy growth! What more could be expected at this stage of the game? According to the picture they are doing well."

And now finally you ask, "What has become of the tent and the friends of the women in

this so-called new era?" The answer is that they are still here and they are still wanted and needed but in just a little different position. They too have changed with time. They no

longer are at the center of the program as they once were. Both the district tent and missionary are happy to give way to the homes and women of the villages as they find their rightful places

in the fellowship of Christian homes and women in India. This old and yet new institution of the tent becomes the helper now in the larger work of the program of Christian women.

The Church at Home

Edited by Alberta Yoder

The new Elkhart City church



George W. Phillips
Pastor, Bear Creek Church, Ohio

Elkhart City Church Dedicated

JUNE 25, 1950, was a memorable day for the Elkhart City church in Northern Indiana, for on that day was dedicated the new church edifice which has been a dream of the congregation since twenty years ago when lots were purchased and the parsonage erected at the new location on the corner of Wold and Benham Avenues in Elkhart, Ind.

The original church building in Elkhart was erected fifty-seven years ago at a probable cost of \$1,900. It was extensively remodeled in 1923. The congregation had become a separate organization from the Elkhart Valley church in 1897. I. D. Parker was the first elder and pastor. A total of nineteen presiding elders have served the church, and the following part- and full-time pastors: I. D. Parker, J. H. Miller, P. B. Fitzwater, Eli Heestand, J. V. Felt-house, C. C. Kindy, E. C. Swihart,

Wm. J. Buckley, Wm. Kinsey, Lorell Weiss and George W. Phillips. Other ministers at times did considerable preaching. Jesse Bollman has been in the congregation as minister about forty years. Foster B. Statler is the present pastor of this church.

The congregation has grown to a total of 560 members. Ample facilities will be found in the new church for this number. The sanctuary will seat 300 with additional room on the main floor and balcony for 250 more. The fellowship room in the basement will seat more than 300. A chapel has a seating capacity of seventy. There is a total of more than forty rooms.

The over-all dimensions of the church building are 81 by 116 feet. The construction is of the best with a brick veneer. The church building is beautiful in all its appointments both inside and out. The entire church property comprises twelve city lots which provides for

ample parking and future expansion needs. Though less than one mile from the downtown area it is not in a crowded section, and is adjacent to a large city park now under construction. Elkhart is a city of 35,000 population.

The entire construction covered a period of eleven months. The cornerstone was laid Oct. 2, 1949, with R. H. Miller of Manchester College giving the address for the occasion. The dedicatory address was given Sunday afternoon, June 25, by Rufus D. Bowman, president of Bethany Biblical Seminary. The presiding elder, Glen Weimer of South Bend, gave the dedicatory prayer. The morning sermon was given by the pastor, George W. Phillips, who has since gone to another church.

With a commitment of life to Christ, a devotion to his cause, and a sense of mission, the Elkhart City church can have a successful ministry for the kingdom of God.

Thinking About the News

Brains Are Expendable

SIX advisory committees on the draft recently recommended special deferments of students who rate high in intelligence and aptitude tests. College students who score over 120 on an army intelligence test would be permitted to continue in school. Smarter students who finished college would be given four months to get employment in an essential occupation.

The purpose of these proposals is not to exempt a special class from military service but rather to assure the nation of the services of professionally trained men and women. But it is expected that such advanced training will serve the best interests of a nation at war.

On December 28, for example, a member of the U. S. Atomic Energy Commission spoke to an assembly of scientists and called for a nation-wide plan for "stockpiling and rationing scientific manpower." He reported on the increased use of scientists by the government—the Atomic Energy Commission alone employs as many physicists now as there were in the whole country in 1920. Specifically he proposed a Scientific Service Corps, which would be under civilian direction, but which would have authority to shift scientists from one job to another, to keep them out of or to put them in the armed forces as need would arise.

The commissioner's address put some holes in the argument that one benefit of war is the progress in scientific discovery. He said that between 1940 and 1945 almost no new scientific men were trained. He admitted that "science . . . has known its best fulfillment in the free atmosphere of peace."

We can see the outlines of the regimentation that hovers over our nation. Must every scientist use every skill and discovery and experiment for the purposes of destruction? War and the announced threat of war have drained off generations of healthy men and boys—and to what ends? Now it is proposed that we conscript the minds of men for destruction. In the meantime, what happens to our souls?

Christians remember that losing one's soul overbalances the gaining of the whole world, according to the words of the Master. We should, therefore, stand firm against the war-making powers that would demand our physical strength, our minds, our souls. But no earthly power can conscript the heart that is bound to God and devoted to serving one's neighbor.—K.M.

Around the World

The Mormon Missionary System

One in a hundred Mormons is a missionary, according to the latest figures released by that group. Since 1830 more than 62,000 Mormons have served voluntarily and at their own expense in mission fields. The Mormon missionary system is said to be unique, with missionaries using their own personal savings plus donations from family, friends and fellow workers.

UN Solves the Problem of Eritrea

The United Nations has added another constructive achievement to its record with its solution of the problem of Eritrea, the former Italian colony in Africa. Eritrea will retain its self-government in most respects while federating with Ethiopia.

Safeguards for the minority rights of 20,000 Italians and protection for the 300,000 Moslems in Eritrea were incorporated into the plan. The Italian Republic and the Arabian League, contrary to all predictions, raised no opposition to the plan. (WP)

Germans Answer Call for Help

The religious relief organization, *Hilfswerk*, upon receiving an urgent call for help from East Germany, especially for aid to children, stressing the need for shoes, decided to meet the need as far as it could from its own resources, without outside assistance. "This will not simply involve a pair of shoes," said the movement, "but it will also give people an opportunity to show donors and friends abroad that Germans, too, are prepared to give and not only to receive." (WP)

The Demand for Bibles in Korea

Through the years, the Korean people have been a Bible-loving people. They have had the complete Bible in their own language since 1911, when it was published jointly by the American Bible Society, the British and Foreign Bible Society and the Bible Society of Scotland.

So great was the call for Bibles, at the end of World War II, that when shipments of Korean Scriptures from the American Bible Society reached the country, it was

necessary to ration the books so that a fair distribution might be made. "It was just the sweet rain after many years of continued drought," said the secretary of the Korean Bible Society in Seoul.

Today, though war has laid waste the land, Scriptures are being eagerly sought, even above the thirty-eighth parallel. Chaplain Harold Voelkel reported after the capture of Seoul by the Americans, "It is difficult to tell all that it meant to the Christians of this city to have Korean Scriptures arrive. They were the first to arrive for years, since the end of the second world war."

World Brotherhood

World Brotherhood was organized in UNESCO House, Paris, in June 1951. The purpose of the organization as determined by the 300 leaders from 15 nations is defined thus: "To promote justice, amity, understanding and co-operation among people varying as to religion, race, nation or culture." The organization is limited to people "who believe in a spiritual interpretation of the universe," although the brotherhood to be sought is for people everywhere in the world.

World Brotherhood is an extension into other nations of the work of the National Conference of Christians and Jews in America. Similar groups have been organized in a number of other nations. This new international organization will bring together the work of these organizations. It is also the answer to a request made by religiously motivated people in all parts of the world for an organization seeking brotherhood on a basis wider than that of Christians and Jews.

Dr. Arthur H. Compton is chairman of World Brotherhood and Paul-Henri Spaal is honorary chairman.

Find That Alcohol Use Shortens Life

As compared with nonabstainers, eight distinct classes of insured users of Alcoholic Beverages reflect mortality more than three times the expected rates, according to the conclusion reached in the most extensive study of insured drinkers since the repeal of prohibition, reports the American Business Men's Research Foundation.

This important study of insured lives has just been made public by Walter Menge, Vice-president of the Lincoln National Insurance Company of Fort Wayne, Indiana.

In a personal communication to the Foundation, Vice-president Menge says that the over-all average, 310% ratio of actual to expected mortality, was based upon a study of Alcoholic Habits Cases,—an analysis which included 72,658 policy years, 758 death claims.

The discussion showed, said Mr. Menge, "The number of deaths incurred during the period of this investigation among a group of excessive drinkers was over three times the mortality that would have been expected from a group of standard lives similarly distributed with respect to age and amount of insurance."

Calls for Fundamental Changes in Handling Divorce Cases

In a statement on the problem of divorce the former Federal Council of Churches called for a "fundamental change" in the present methods of handling divorce cases, contending that such methods "often aggravate the bitterness and tragedy of family disintegration." This statement did not represent an effort to determine the conditions under which divorce might be justified, but expressed a concern over traditional court practices in divorce cases.

The way out of the present difficulty is not "to accept divorce as an inevitable phase of our present social mores, nor merely to make it harder," said the statement.

One way to bring about reform in divorce methods is to adapt juvenile court principles to the divorce courts. "In such procedures," the statement asserted, "difficulties between married people are approached through the informed insight of a third party, sympathetically hopeful of salvaging the marriage, authoritatively established and socially approved."

To carry out these measures, the churchmen said, the courts should have access to "expert testing, counseling and psychiatric personnel."

"In the interests of more effective and happier marriages and a more Christian way of dealing with marriage when it is in peril of dissolution, we urge a plan of study and counsel by specialists to make trial unnecessary whenever this can be achieved through reconciliation."

News Briefs

A council of East London citizens has been formed, to work against race and religious prejudice. Efforts will be made to build up respect and friendship among Christians,

From the Nation's Capital

The current foreign policy of our nation is of great interest to church people. Following are some salient points, available from the very highest and most reliable sources in Washington. The writer is not by any means in agreement with all of these elements of our policy.

At every turn there are three movements or tendencies to consider in our foreign relations: (1) the Asia for the Asians movement; (2) the continuing effects of the vast devastation in Western Europe; and (3) the centrifugal tendencies for nations to "fly apart" or disintegrate.

It is now admitted that the crossing of the thirty-eighth parallel by UN troops was a mistake. There were two schools of thought in our government at the time the decision to cross the parallel was made; obviously, the school to push on with our military operations prevailed.

Our country wants to avoid War III. This is one of our immediate objectives. But, on the other hand, our government also does not want to do anything to destroy the cohesion, unity and integrity of the free or non-Communist world. Our country favors a cease-fire in Korea, but not at the price of turning over Korea or Formosa to the Chinese Communists, or of recognizing the present Chinese government. After a cease-fire the U.S. would consider these matters, but not before.

If no adequate cease-fire on our terms can be arranged, then military operations will continue, even if our troops have to withdraw from Korea in the process. There will be a determined effort meantime to protect South Korea. The primary purpose of such continued military operations is to establish the principle of our willingness to fight for the freedom of the world. To stop fighting in face of the threat of major aggression would ruin the moral force of the U.S. with the rest of the non-Communist world.

Our country regards Western Europe as the critical spot in the present crisis. Therefore, it is necessary to develop armaments and make further plans in terms of that strategic area rather than Asia. This, of course, is evidence of the basic assumption that the Soviet Union lies at the source of the world's major difficulties.

The world's industrial power is

Jews, Protestants, Catholics, atheists, colored and white people. The chairman of the organization is the warden of Toynbee Hall. (WP)

divided three ways. The United States has one third, the U.S.S.R. one third, and Western Europe a third. The question of which side will ultimately have control over Western Europe's production is pivotal. Likely neither the United States or the U.S.S.R. could win a long war without it.

The fact that the United States has superiority in atom bombs likely deters the Soviet Union from striking now. She needs a year or two to catch up. Defection in satellite countries also gives the Soviet Union pause. Many in Czechoslovakia, for instance, hope for War III in the further hope of deliverance from Communist domination.

The United States will not use the A-bomb first, for very practical reasons. If she does, the Soviet Union would most probably unleash her six to ten million (exact number unknown) men upon eastern Europe at once. This would liquidate democracy in Western Europe. All the non-Communist armed forces of the world are hardly two or three million men. Western Europe dreads the possibility of Soviet attack and A-bomb war. If the Soviet strikes first, the U.S. will use the A-bomb.

Our present program is to build strength, both here and in Allied nations, which would ultimately match or surpass Communist strength. Our basic policy is one of building a stone wall against Communist aggression.

If war should come now, the consensus is that Soviet Union would overrun Western Europe in about three months. She would then have about two thirds of the world's industrial potential and one half to three fourths of the world's population under her control. This would place her in a position to exercise considerable domination over the rest of the world. If war comes in late 1951, or in 1952, the two antagonists will be more evenly matched, both in atom bombs and military weapons. Even then a stalemate seems the best that can be expected.

In spite of the gloomy picture, hope in the world is not gone. Through direct diplomatic negotiation, through the UN, and through other channels there may still be peace. Through prayers, study, and action of Christians, war may be averted. But delay or indcision in applying full spiritual resources of peace to the present situation may allow the trend toward war to go unhindered.—A. Stauffer Curry.

Weddings

Christley-Anderson.—Oscar P. Christley of White Cottage, Ohio, and Wanda Jean Anderson of Canton, Ohio, May 14, 1950, in the First church, Alliance, Ohio, by the undersigned.—J. D. Zigler, Alliance, Ohio.

Cocheff-McKenzie.—Chris Cocheff and Mrs. Elizabeth McKenzie, both of Alliance, Ohio, Dec. 2, 1950, by the undersigned, at his home.—J. D. Zigler, Alliance, Ohio.

Gibboney-Stage.—Clarence W. Gibboney and Marilyn L. Stage, both of Bradford, Ohio, Jan. 3, 1951, in the Oakland parsonage, by the undersigned.—Moyne Landis, Gettysburg, Ohio.

Harsh-Gwynne.—Paul M. Harsh and Delores Mae Gwynne of Alliance, Ohio, May 14, 1950, in the First church, Alliance, by the undersigned.—J. D. Zigler, Alliance, Ohio.

Hartley-Morrison.—William R. Hartley of Alliance, Ohio, and Helen I. Morrison of Canton, Ohio, Dec. 30, 1950, in the First church, Alliance, by the undersigned.—J. D. Zigler, Alliance, Ohio.

Houchins-Aldridge.—Charles Houchins, Jr., of Paconian Springs, Va., and Deloris Montana Aldridge of Salem, Va., in the Oak Grove church, Roanoke, Va., by the undersigned.—O. D. Eller, Salem, Va.

Locke-King.—Donald Locke and Bessie King of Warsaw, Ind., Dec. 1, 1950, in the North Winona church, by Rev. Louis Engle, uncle of the groom.—Lester A. Young, Warsaw, Ind.

Lozier-Helser.—Robert Lozier and Jean Helsel of Warsaw, Ind., Dec. 10, 1950, in the North Winona church, Ind., by the undersigned.—Lester A. Young, Warsaw, Ind.

Myers-Allen.—Donald E. Myers of Marlboro, Ohio, and Mary Elizabeth Allen of Alliance, Ohio, Oct. 26, 1950, in the First church, Alliance, by the undersigned.—J. D. Zigler, Alliance, Ohio.

Oxender-Smith.—Wayne Oxender and Joan Smith, both of near Constantine, Mich., Dec. 19, 1950, in the St. John Lutheran church, Three Rivers, Mich., by Rev. John M. Recher.—Glenn I. Rummel, Constantine, Mich.

Whetstone-Wilson.—Ruby Whetstone and Donald Wilson, Nov. 4, 1950, by Bro. D. D. Harner, in the Lewiston church, Minn.—Mrs. William E. Wright, Utica, Minn.

Obituaries

John R. Peters

John R., son of Mr. and Mrs. Amos B. Peters, was born Feb. 6, 1877, in Plymouth, Ind., and died Dec. 2, 1950, in Sunnyside, Wash. In 1895 he moved with his family to Cando, N. Dak. In 1902 the family moved to Wenatchee Valley, Wash.

In 1899 he was united in marriage to Alice Mary Deardorff, who preceded him in death in 1935. To this union were born three sons and a daughter. In 1936 he was married to Mrs. Edna Fisher, who preceded him in death in 1945. In 1946 he was married to Mrs. Lottie Schneidner.

Bro. Peters spent thirty years in the ministry, holding pastorates in Oregon, California, Indiana and Washington.

He organized the first Chelan County Benevolent Society unit and was responsible for the early growth of the society.

A pioneer orchardist, he became a recognized authority in the fruit industry of the Northwest.

He is survived by his wife; three sons, A. Ben of Phoenix, Ariz., Modest of Manson, Wash., and Chester A. of Santa Barbara, Calif.; one daughter, Mrs. Robert Longston of Manson; four brothers, Moses of Ceres, Calif., James G. of Walla Walla, Wash., Marvin A. and H. W., both of Sunnyslope, Wash.; one sister, Mrs. Bert Holland of Sunnyslope, thirteen grandchildren; and two great-grandchildren.

Funeral services were held in the Sunnyslope church by Bro. Jay Eller. Burial was in the church cemetery.—A. B. Peters, Phoenix, Ariz.

Diller S. Myer

Diller S. Myer, son of Benjamin and Joanna Shaeffer Myer, was born in Bareville, Pa., March 23, 1881, and died Sept. 17, 1950, in Bareville.



In 1899 he was married to Emma Buffenmyer and to this union were born four children. His wife preceded him in death in 1946.

In 1910 he was elected to the ministry and was ordained to the eldership in 1919. He was in charge of the Conestoga

church for eighteen years. He was an associate minister of the Bareville church for forty years. He was a forceful speaker and evangelist. He was orthodox in his beliefs and yet progressive.

He was director of the Brownstown Bank, Pa., for sixteen years.

In 1948 he was married to Ida Fahnestock, who worked closely by his side both in the church and in the home.

He is survived by his wife; four children, Paul B. of Lititz, Mrs. Charles Crouse of Ephrata, Pa., J. Nevin and Mrs. Lloyd Trupe, both of Bareville; one stepson and one stepdaughter; thirteen grandchildren; nine great-grandchildren; and one half brother, John Good of Bareville.

Funeral services were conducted by the home ministers. Burial was in the Bareville cemetery.—Paul B. Myer, Lititz, Pa.

Obed Hamstead

Obed, son of John and Martha Evans Hamstead, was born June 17, 1870, in Grant County, W. Va., and died Nov. 28, 1950, in Morgantown, W. Va.



While a young man the family moved to Egdon, W. Va.

Bro. Hamstead was baptized into the Church of the Brethren early in life. In 1895 he was elected to the office of deacon, in 1896 was installed in the ministry, and in 1905 was ordained to the eldership. For a number of years he served as elder in the Green-

land, Seneca, Shiloh and Morgantown congregations.

He also served in various district offices and on Standing Committee. He was actively engaged in Bible institutes and evangelistic work in many of the churches of the First and Second districts of West Virginia. He was always interested in young people of the church and in their activities. In 1927 he moved to Morgantown and served as pastor of the church there until his retirement in 1941.

In 1891 he was united in marriage to Annie Fike, who survives. To this union were born ten children, all of whom survive. They are: Lena Fike of Morgantown, W. Va., Mary Wilson of Philippi, W. Va., Bessie Fike and Ezra E. both of Morgantown, W. Va., Jonas A. of Kingwood, W. Va., Martha Lawton of Oakland, Md., Dora Steele of Wheeling, W. Va., Elwood O. of Kearneysville, W. Va., Warden E. of Williamsport, Pa., Alvah C. of Charleston, W. Va. One brother, George of Egdon, W. Va., twenty grandchildren and eight great-grandchildren also survive.

Funeral services were conducted by Bro. Sam Flora, Jr., assisted by Bro. Emra T. Fike, in the Maple Spring church, Egdon, W. Va. Interment was in the Egdon cemetery. On the following Sunday a memorial service was conducted by Bro. Flora in the Morgantown church, where Bro. Hamstead served long and faithfully.—The Hamstead daughters and Emra T. Fike.

Ivy M. Coleman

Ivy M. Coleman, daughter of Elder Albert and Lavina Hersherberger Berkley, was born in Johnstown, Pa., and died May 9, 1950, at Memorial hospital, Johnstown, Pa. In 1903 she was baptized into the Church of the Brethren. In 1917 she was united in marriage to John P. Coleman. To this union two children were born.

She was a member of the Roxbury church. Her main interests in life were her God, her church and her family. She was also treasurer of the Roxbury W.C.T.U. Sister Coleman was educated in the public schools and at Juniata College.

She is survived by her husband, John P.; two sons, John B. of Miami Beach, Fla., and Millard J. of Johnstown, Pa.; three grandchildren; one sister, Mrs. Mabel Lambert, and a brother, John M. Berkley, both of Johnstown, Pa.

Services were held in the Roxbury church, by Bro. Clarence R. Bowman. Interment was in the Berkley cemetery.—Mrs. Mabel Lambert, Johnstown, Pa.

Bohn. Abner, son of John S. and Susan Shepler Bohn, was born May 11, 1883, in Miami County, Ind., and died Nov. 15, 1950. He was united in marriage to Olive Preiser on Nov. 23, 1910. In 1912 he united with the Church of the Brethren, and in 1914 they were called to the office of deacon. He served the church faithfully in many capacities and taught a Sunday-school class for years. He is survived by his wife, one daughter and two grandsons. Funeral services were held in the Peru church. Burial was in the Salem cemetery.—F. M. Hollenberg, Peru, Ind.

Brumbaugh. Lloyd W., son of Elder John H. and Sophia C. Brumbaugh, was born near Clayton, Ohio, Nov. 30, 1876, and died at his home in Brookville, Ohio, Nov. 15, 1950. On March 8, 1905, he was united in marriage to Carrie Mote of West Milton, Ohio, who preceded him in death on Dec. 1, 1936. To this union were born two sons and one daughter. One son died in infancy. Bro. Brumbaugh and his wife united with the Salem church in the fall of 1906. He served faithfully as a deacon in the church. On Aug. 2, 1942, he was united in marriage to Della James of Roanoke, Va. He is survived by his wife, one son, one daughter, four grandchildren, one sister and one brother. Funeral services were held by Bro. James Beahm, assisted by Bro. Enos Brumbaugh, in the Brookville church.—Mrs. W. Russell Miller, Brookville, Ohio.

Bucher. Jonas, son of Jacob and Veronica Horst Bucher, died Sept. 24, 1950, at the age of seventy-six years. He was a member of the Midway church, Pa. He is survived by his wife, Olivia, three sons and six grandchildren. Funeral services were held by Elders S. K. Wenger and A. S. Heisey. Burial was in the Cornwall cemetery.—Mrs. Howard P. Risser, Quentin, Pa.

Cornell. Aletha, daughter of William and Mary Corr, was born in Jefferson County, Iowa, Nov. 16, 1883, and died Nov. 3, 1950, at the University hospital in Iowa City, Iowa. She was a member of the Ottumwa church. She is survived by her husband, Sylvanus Cornell, one son, ten daughters, one sister and forty-two grandchildren. Funeral services were held by Bro. Charles A. Albin. Burial was in the Shaul cemetery.—Mrs. Paul Ruby, Ottumwa, Iowa.

Dressler. Sarah C., died at her home in Fayette Township, Pa., Nov. 30, 1950, at the age of eighty-six years. She was a member of the Church of the Brethren for about sixty-five years. Funeral services were held in the Bunkertown church by the undersigned.—Martin Scholten, Bunkertown, Pa.

Eichelberger. Nona M., daughter of William M. and Henrietta M. Steele, was born at Yellow Creek, Pa., Jan. 4, 1889, and died June 23, 1950. She was united in marriage to J. Adam Eichelberger on Oct. 7, 1907. She is survived by her husband,

nine children, nine grandchildren, four sisters and one brother. She was a member of the Yellow Creek church and was very active in the aid society. Funeral services were held in the Yellow Creek church by Bro. J. H. Clapper. Interment was in the Reformed cemetery.—Mary Stayer, Hopewell, Pa.

Funderburg, Jacob D., son of George and Mary Denlinger Funderburg, was born in Clark County, Ohio, Jan. 22, 1879, and died Dec. 7, 1950. As a young man he united with the Donnels Creek church. For many years he served as superintendent of the Sunday school and teacher of the men's Bible class. In 1903 he was married to Mary Sandy, who preceded him in death. To this union were born six children. He is survived by two daughters, two sons, one brother and six grandchildren. Funeral services were held in the Doom memorial home at New Carlisle, Ohio. Burial was in the New Carlisle cemetery.—Ross L. Noffsinger, Springfield, Ohio.

Garver, May, daughter of Ira S. and Iva D. Martin, was born April 26, 1907, at Orrville, Ohio, and died in the Memorial hospital at Elyria, Oct. 15, 1950. At the age of thirteen years she was baptized into the Church of the Brethren at the East Chippewa congregation. She was a Sunday-school teacher most of her life and also gave private music lessons for many years. In 1933 she, together with several other college students, was a volunteer in conducting vacation Bible schools in Indiana and Southern and Northeastern Ohio. She was married to Glen Garver of Spencer, Ohio, on June 2, 1935. She is survived by her husband, one son, her parents and two brothers. Funeral services were held in the Black River church by her former pastor, Bro. D. E. Sower.—Ervin Martin, Sterling, Ohio.

Hill, Seymour Burgess, was born in Pendleton County, W. Va., and died in Keyser, W. Va., at the age of sixty-six years. He was a member of the Church of the Brethren. He was thrice married. His present wife was Mary Ellen O'Brine of Grant County, W. Va. He is survived by his wife, one son, one daughter, three sisters, two stepsons and fifteen grandchildren. Funeral services were held in the Knobley church by the undersigned. Interment was in the adjoining cemetery.—B. B. Ludwick, Keyser, W. Va.

Jackson, Arthur Raymond, son of John and Anna Bowder Jackson, was born in Kent, Ohio, Nov. 7, 1886, and died at Norcatur, Kansas, Dec. 7, 1950. In 1909 he united with the Church of the Brethren, which he served as a deacon, Sunday-school superintendent and teacher. On Jan. 25, 1911, he was united in marriage to Viola Wertenberger, and to this union were born four children.—Leslie G. Rogers, Norton, Kansas.

Kline, George I., son of George and Elizabeth Miller Kline, was born March 18, 1872, near Mayland, Va., and died at the Rockingham Memorial hospital, Nov. 19, 1950. In 1896 he was married to Amanda R. Layman, who preceded him in death in 1923. He later married Cleo Summers, widow of Jacob Summers, and to this union were born two sons and two daughters. He is survived by his wife, six sons, three daughters, twenty grandchildren and seven great-grandchildren. Bro. Kline was a grandnephew of Elder John Kline. He was a member of the Church of the Brethren and served as a deacon for many years. Funeral services were held at the Linville Creek church by his pastor, Bro. Jesse D. Robertson, assisted by Elders S. D. Zigler and C. E. Nair. Interment was in the Linville Creek cemetery.—Wilma K. Robertson, Broadway, Va.

Leckrone, Fred E., son of Joseph and Amanda Smith Leckrone, was born near Glenford, Ohio, Oct. 9, 1892, and died in the Bethesda hospital, Dec. 17, 1950. In April of 1906 he united with the Olivet church. On Nov. 29, 1918, he was united

in marriage to Opal Poling of near Junction City, and to this union were born three children. For years he had taught or assisted in teaching Sunday-school classes. He is survived by his wife, one son, two daughters, one sister and three brothers. Funeral services were held in the Olivet church by the undersigned, pastor of the church. Burial was in the Olivet cemetery.—Kenneth W. Hollinger, Thornville, Ohio.

Miller, Nellie Inez, daughter of Austin C. and Rosa Ellen Palmer, was born at Austinville, Pa., Nov. 10, 1875, and died at the Dickinson County Memorial hospital in Abilene, Kansas, Dec. 12, 1950. She was united in marriage to William J. Miller on Feb. 27, 1895, at Sabetha, Kansas. To this union were born one daughter and three sons, all of whom survive. Mr. Miller preceded her in death on April 29, 1948. She has been a faithful member of the Church of the Brethren for several years. Funeral services were held by the undersigned, assisted by Rev. William Whistler, pastor of the Brethren in Christ church, at the Rasher funeral home in Abilene, Kansas. Interment was in the Abilene cemetery.—Ward Nance, Madison, Kansas.

Oellig, Effie Margaret, daughter of Lewis X. and Elizabeth Stoner Bonebrake, was born near Waynesboro, Pa., July 17, 1860, and died at her home in Waynesboro, Pa., Dec. 12, 1950. In her girlhood she united with the Church of the Brethren. In 1890 she was married to C. R. Oellig, who was elected to the ministry three years later. Last January they celebrated their sixtieth wedding anniversary. She was blind for two years. She is survived by her husband, two daughters, one son, six grandchildren, two great-grandchildren and two sisters. Services were held in the Waynesboro church by her pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Winger, Waynesboro, Pa.

Risser, Joseph S., was born Sept. 5, 1867, and died Nov. 17, 1950. He was a deacon in the Conewago church. He is survived by his wife, two daughters, three sons, fifteen grandchildren and seven great-grandchildren. Funeral services were held at the Bachmanville church by Brethren Norman Patrick and Harry Aldinger. Interment was in the Spring Creek cemetery in Hershey, Pa.—Bertha M. Shissler, Elizabethtown, Pa.

Russell, Ida U., daughter of Jacob M. and Rosann Zeller Angle, was born July 19, 1869, in Polo, Ill., and died Dec. 18, 1950. She was preceded in death by her husband, John E. Russell, in 1930. In 1919 she united with the Iowa River church near Marshalltown, Iowa; she was a devoted servant of her Lord. She is survived by five daughters, two sons, two sisters, sixteen grandchildren and sixteen great-grandchildren. Funeral services were held at the Iowa River church by the pastor, Ralph W. Skaggs, assisted by G. W. Keedy, elder of the church. Interment was in the near-by cemetery.—Harl Russell, Elgin, Ill.

Stauffer, Maria Jane Miller, was born Oct. 10, 1858, and died Dec. 12, 1950. She was a descendent of Alexander Mack and one of her ancestors was Elizabeth Price Miller, whose home was on the battlefield of Antietam. Her mother was Elizabeth Holsinger, a near relative of Henry R. Holsinger, the founder of the Brethren Church. She attended Mt. Morris College and taught in the country schools for several years. On March 1, 1892, she was married to A. H. Stauffer. She and her husband were charter members of the Polo church. Her husband preceded her in death seven years ago. After his death she made her home in the Brethren Home at Mt. Morris. She was a Bible student and Sunday-school teacher. Soon after moving to town, they sold their farm and gave the proceeds to the General Mission Board for the work of foreign missions. Funeral services were held in the Melvin funeral home in Polo by the pastor, Wayne Crist, assisted by the writer.—John Heckman, Polo, Ill.

Church News

Florida

Winter Park.—Several of our members attended the district meeting held at Camp Ithiel recently. The guest speakers were Dr. Laura Cottrell, a returned missionary to India; Dr. Burke and his wife from Puerto Rico; and Ora DeLauter of Bridge-water, Va. We welcome to our district Brother and Sister Walter Replogle, pastors of the Okeechobee church. Bro. Ralph White held our fall evangelistic meetings and the results were four baptisms and five received by letter. Our love feast was held on Nov. 2, with Bro. J. H. Morris presiding. Our pastor, Bro. Floyd Biddix, had the Sunday morning worship and sermon over station WHOO on the morning of Nov. 5. On the evening of Nov. 12 the play, *It Takes a Heap O' Livin' to Make a House a Home*, was presented. On Nov. 24 a Thanksgiving Day sermon was preached by our pastor and was followed by a basket dinner. Interest is very good in the youth groups under the leadership of Brother and Sister Biddix. Pictures are often used for the Sunday evening CBYF program. Our mothers and daughters met in the home of Mrs. Chester Hiatt for an all-day meeting to sew on garments for relief. We have lost one person, Phillip L. Haines of Daytona Beach, by death recently. We are looking forward to Feb. 4-11, when Bro. C. Ernest Davis will be with us for our winter meetings. Previous to this, we have the chain of missions over the state of Florida with speakers from different denominations.—Mrs. Howard Brown, Winter Park, Fla.

Illinois

Astoria.—Our church met in regular business meeting on Dec. 5, with our elder, Bro. Dewey Cave, presiding. Two letters of membership were received. The women's work group sent relief towel packages to Europe. Stewardship was stressed during the month of October and interesting messages were brought on the subject by the pastor. The film, *Like a Mighty Army*, was shown at the church on the evening of Oct. 15. On Nov. 19 our church was host to the young people of the northwestern section of our district. Bro. Ira Gible was the guest speaker at the morning service and in the evening he showed pictures and spoke of service work in Austria. Bro. Robert Stehman assisted Bro. Gible. Both are students at Bethany Seminary. On Thanksgiving Day our church joined with the other churches of the town in a union service.—Lizzie Wherley, Browning, Ill.

Hickory Grove.—Mr. and Mrs. George Laughrin celebrated their golden wedding anniversary with a family dinner in their home and a reception at the Hickory Grove church. On the evening of Nov. 26 Cal Reber showed slides on China and the freewill offering was sent to an orphanage for blind girls in China. The ladies' aid society entertained the ladies of the community at a Christmas tea on the afternoon of Dec. 15 in the church parlors. The annual Christmas party for the children was held on the evening of Dec. 15 at the church. The young people of the church will present the pageant, *Service of Light*, on Dec. 17. The children's program was presented on Dec. 24 during the Sunday-school hour.—Mrs. Luther Leavens, Savanna, Ill.

Oak Grove.—We held our council meeting and Sunday-school officers were elected. The Pacific Garden mission showed the film, *Out of the Night*, one evening. Our communion service was held on Oct. 1. Communion was also taken to the homes of two sick members. A music program was presented by our newly organized choir on the evening of Oct. 8. Our women's work presented their program and held their rain barrel opening, which netted \$64.21. The W.C.T.U. sponsored their gold medal contest at our church on Oct. 21. A film on Christian education was presented one Sunday evening with a sermon by Bro. Funderburg

We held special services on Thanksgiving evening. The men harvested a good corn crop from the Lord's acre. Our Sunday evening services are well attended.—Mrs. Melvin Crist, Lowpoint, Ill.

Polo.—Since our last report, our pastor, Bro. B. Wayne Crist, has attended the regional conference at Manchester and the National Council of Churches constituting convention at Cleveland. On Oct. 8 consecration services were held for five babies. A request music program was presented recently and a freewill offering was given to pay for new hymnals. Mrs. LeRoy Miller of Franklin Grove was the guest speaker at the Sunday evening service on Oct. 22. Julian Gromer showed colored movies of the Columbia River on Oct. 29. Bro. A. J. Brumbaugh of Mount Carroll spoke here at a foodless banquet. The Polo church was well represented at the district leadership training school at Rockford on Nov. 5. The father and son banquet was held on Nov. 24. Union Protestant services were held at our church on Thanksgiving Eve. Shirley Wisner is the new president of the CBYF. A large amount of clothing and bedding was sent on the relief truck.—Mrs. Fred Krum, Polo, Ill.

Indiana

Andrews.—Our regular fall communion was held on the evening of Nov. 12, with our pastor and Bro. Frank Mulligan of Huntington in charge. We had a family night on Dec. 17 at the church with a fellowship supper, followed by a Christmas program. Gifts were given to the children. The painting of the church building has been completed and plans are made to refinish the inside walls soon. The ladies' aid group met one Thursday and canned for the Mexico home and a total of 130 quarts of fruits and vegetables were taken to the home. The group is making layettes, bedroom slippers and comforters for relief. We remember our aged members and shut-ins with a handkerchief and a Christmas card.—Mrs. Kenneth Shaffer, Andrews, Ind.

Kokomo.—On Dec. 18 we met in our quarterly council, which had been postponed because of cold weather and drifted roads. Church officers were elected. We retained Brother Thomas E. Shively as our elder and Brother Perry Coblentz as our pastor. We had a one-week revival meeting with Bro. Charles Oberlin as the evangelist. Seven persons were baptized. Our love feast was held with a large attendance. There were several visiting ministers. The ladies' aid delivered a box of material to needy families in Kokomo before Christmas.—Mrs. Lillie Bailey, Kokomo, Ind.

Mt. Pleasant.—Bro. Frank Crumpacker was the speaker at both forenoon and afternoon services of our harvest meeting on Oct. 8. Our love feast was held the following evening. Bro. Merlin Cassell of Plymouth assisted in this service. Bro. Ralph Petry held our revival services during the week of Nov. 12. His inspirational sermons were appreciated and the children enjoyed the illustrated story period he conducted each evening. As a direct result of this meeting, two persons were taken into the church by baptism. Church officers for the coming year were elected at our quarterly council on Dec. 8. Bro. N. H. Miller was re-elected elder; Ethel Price, Messenger agent, and the writer, Messenger correspondent. Our ladies' aid has been sewing for relief and for hospitals. We recently purchased an electric sewing machine. On Dec. 3 our pastor, Bro. N. H. Miller, and his wife celebrated their fiftieth wedding anniversary.—Mrs. F. J. Wiedeman, Bourbon, Ind.

Pleasant Dale.—We met in council in October and church officers were elected for the coming year. Bro. Howard Kreider held a two weeks' revival for us. Brother and Sister Russell Weller assisted Bro. Kreider in the revival. We are sorry that our pastor, Bro. Weller, has resigned. He is ready to assist in whatever way he can. Eight persons were baptized. Recent guest speakers since the resignation of Bro. Weller were Bro. Paul Leckrone,

Bro. Lloyd Hoff, Bro. Wayne Miller, Bro. R. H. Miller, Bro. H. L. Hartough and Bro. Noffsinger. While our church is being repaired, we have been holding services in our neighboring high school. Our ladies' aid has been quilting and making comforters. Our 1951 project is making house slippers and robes for the needy. The ladies and children held their Christmas exchange and a social evening on Dec. 12 at our parish hall. The children's Christmas program was presented on the morning of Dec. 24. A candlelighting service will be held in the evening. Anyone passing by this way is invited to worship with us.—Mrs. William Bryan, Decatur, Ind.

Pyrmont.—Our revival meeting was held Oct. 23—Nov. 5, with Bro. Homer Miller and his wife of Virginia as the evangelists. One person received baptism. Mrs. Miller gave some interesting readings. Four persons have been received into the church during the year. Our love feast was held Nov. 11, with our pastor, Bro. G. L. Wine, presiding. Bro. Hyman of Ohio preached the following morning. The women's aid is busy quilting and sewing for relief. On Dec. 1 our council was held to elect officers for the year. Bro. Wine was elected elder for another year. The Sunday school presented a program on Dec. 22. The women of the church sewed three days for the Wheeler mission in Indianapolis.—Mrs. Claude Cripe, Rossville, Ind.

Roann, Brethren.—We are happy to report that our pastor and his wife are home now and Bro. Baldwin is able to occupy the pulpit again. The week previous to the date set for our evangelistic services our pastor became very sick. We carried on for one week, the messages being brought by ministers of the Church of the Brethren and Brethren churches. At this time it was thought advisable to discontinue the meeting until a later date. There was one accession at this time and another since by letter. There has been much activity in the church since the last of November. A thanksgiving and praise service was presented by the Sunday-school children with both the junior and adult choirs participating and closed with the annual Thanksgiving offering. On the evening of Dec. 17 the children presented a program, When the Star Shone, which was followed by a candlelight service, The Light of the World, by the Loyal Workers, an adult class. During the Christmas season this class presented a program and gave treats to the men and women at our county home. The junior and adult choirs presented a Christmas cantata, The Child of Bethlehem, on the Sunday evening before Christmas. After the worship hour on the evening of Dec. 31, a watch-night program was held, sponsored by the True Blue adult class.—Mrs. Birdie Leslie, Roann, Ind.

Walnut.—Bro. T. G. Weaver was re-elected elder. Bro. Roy Burroughs, Richard Bright and Louis Reed were elected deacons, and they and their wives were installed by Bro. Mark Schrock. Several persons attended the peace meetings, which were held in the form of panel discussions in the Plymouth church. Some of our ladies attended the two-day session of the Northern Indiana women's camp at Camp Mack. Our harvest festival and home-coming was held with Bro. Wendell Flory as the speaker. The home and family life committee sponsored a program, which was presented by the children and young people on Thanksgiving night. The various adult classes meet once a month to study the booklet which they selected on home and family life. The ladies' aid meets twice a month to make new garments for overseas, to quilt and to knit comforters. We are happy to have a German student, Karolina Lauer, with us. She is making her home with the Clarence Ault family. Nettie Senger spoke on the morning of Dec. 10 about her work on the China mission field and in the evening she showed pictures of her work. Our aid was host to the ladies of the community on Dec. 12 at a potluck dinner. Sister Senger was the guest speaker. Our

pastors, Brother and Sister Rhett Petcher, broadcasts a program each Sunday from 2:00 to 2:30 over Warsaw station WKAM 1220. We have a Bible study each Thursday evening to study the Sunday-school lesson, thus giving the teachers an opportunity to sit in class. A Christmas program was planned for Christmas Eve.—Lois Bollinger, Argos, Ind.

West Goshen.—A fellowship supper honoring Bro. Berkebile's fiftieth year in the ministry was well attended and enjoyed by the members of the church. The women have organized into four circles. Mrs. Homer Bright, a returned missionary to China, was our speaker for the October meeting. The Homebuilders had charge of the December meeting and stressed the theme, Christmas in the Home. We have knotted comforters, have taken 314 pounds of clothing and some grease to Nappanee; we also canned over 200 cans for Bethany. We sent several dresses to Anna Warstler in India. Our pastor, Bro. D. G. Berkebile, held a two weeks' revival at Pontiac, Mich., in October. The children's story hour, which meets each Wednesday, reports an average attendance of sixty. We are happy to announce that the parsonage debt has been cut in half. Our revival was held in November with Bro. Edward Kintner of North Manchester as the evangelist. Fifteen persons were added to the church by baptism and four were reinstated into our fellowship. Several have been received into our number recently by letter, among them a deacon and his wife. Several comforters have been made for relief. On Nov. 16 the ladies entertained the ministers of the church, their wives and Dr. Kintner.—Mrs. Joseph Eckstadt, West Goshen, Ind.

West Manchester.—Bro. C. Ray Keim was the speaker for our harvest and home-coming day. He gave a splendid talk on What the Church Means to Me. An offering was lifted for missions. Bro. Leonard Custer was chosen elder for the coming year. Several of our members attended the meeting in regard to military conscription at the Mexico church. Our revival meetings were held in October by Bro. Earl Hostetter of the Eel River church. One person was added to the kingdom and we were strengthened spiritually. We are enjoying the fellowship of three German students who have homes among us. Our DP family is faithful in attendance. Our Thanksgiving service was well attended. The missionary offering amounted to approximately \$130. At this service a display was made of the thirty-one men's and boys' shirts that were donated by the aid and twenty-one pairs of overalls donated by the men to be sent to Germany. The men's annual fish fry was held early in December before Charles Gibbs went into volunteer service at New Windsor. This fall the men built a corn crib at the church farm. On Dec. 3 Bro. Alvin Bolinger and his wife showed pictures of the Flat Rock mission in Kentucky. In October they, Brother and Sister Oscar Sink and Bro. Pence made a trip to the mission field, delivering a car, which had been bought for the workers by their Sunday-school class. An offering of seventy-seven dollars was donated to the church building fund at the mission. Later the Acme Sunday-school class made up \$258 for this fund. The aid women are working on men's shirts for Germany. Fifty used shirts were donated. The aid did canning for the Mexico home.—Mrs. Frank Wolfe, North Manchester, Ind.

Yellow Creek.—Since our last report, Mrs. Howard Bosler talked and showed pictures of their work at the Garkida leper colony in Africa. One evening a group from our church motored forty-five miles to render special music at the Blue River revivals. We have had two hymn sings on Sunday evenings. Our pastor is leading a peace group, which meets each Monday evening. The Life of Christ slides were shown one evening. Brethren William Brubaker and Mel Stutsman brought mes-

sages during the absence of our pastor, who was holding revivals in Ohio. On Oct. 15 a male quartet from Goshen College presented a music program. We made Christmas towel kits. Two young married people's classes took a program to the Mexico Old People's Home on the afternoon of Oct. 22. Our revivals were held Oct. 30—Nov. 12 by Bro. James Beahm of Brookville, Ohio. Bro. Stanley Strycker of Goshen City directed our singing. Ten persons were baptized on the following Monday evening. Our communion was held on the evening of Nov. 14. Our pastor has been giving special Bible teaching and instructions to the ten new members each Sunday morning. We again have a 100% Messenger club. At the prayer meeting held each Wednesday evening we are studying the Book of Revelation. Our Christmas program was presented on the evening of Dec. 17. On Christmas Eve we had a song service with special numbers in music. Our elder, Bro. Ralph Petry, presided at our council on Dec. 8. One letter was granted and two received and church officers were elected.—Mrs. Elmer L. Weaver, Goshen, Ind.

Iowa

Muscatine.—On Dec. 3 our church met in a fellowship dinner with Elder U. H. Hoefle of Vinton, Ray Zook of Garrison and David O. Schechter of Mt. Vernon as our guests. During the afternoon business meeting Bro. Schechter accepted pastoral charge of our congregation. Several individual members did a commendable job on redecorating the elementary Sunday-school rooms, including the installation of additional windows and Venetian blinds.—Mrs. Irene Bowman, Muscatine, Iowa.

Kansas

Independence.—Our church met in council and elected church officers for the coming year. Bro. Michael of the Fredonia church was chosen elder. Bro. R. L. Daggett and Sister X. L. Coppock were chosen delegates to the district meeting. The church enjoyed a visit from Bro. C. V. Coppock of Tipp City, Ohio. Bro. Coppock delivered the morning message. One person was baptized since our last report and six letters were granted. On Nov. 5 our elder, Bro. Michael, and his wife showed pictures of their three years' work in Mexico. The church sent twenty-five quarts and twenty-five cans of food, plus a box of canned soup to the Brethren home at Hutchinson. Four members attended the regional conference at McPherson. On Oct. 21 the ladies' aid served luncheon for the district FHA convention at the church. Profits will be used to purchase equipment for the church kitchen. The Bible class is planning to place church ads along the highway. Our Christmas program was presented on Dec. 17. Our superintendent, Bro. Virgie Wilson, who has been in poor health for the last several months, is improving.—W. E. Burroughs, Independence, Kansas.

Maryland

University Park.—Considerable interest has been shown in the total program of the church in recent months. This interest was evident in our November revival directed by Bro. DeWitt L. Miller, pastor of the Washington City church. Sixteen persons have joined our fellowship by baptism, eight have been received by letter and nine more have indicated their desire to come in by letter. Our church and Sunday-school attendance have shown an increase over last year and a new record was set on rally day. The women of the church continue to work in providing relief materials, including soap, clothing and comforters. As a token of appreciation for the soap that our women made and sent to them, the women of Germany made pin cushions for each of our aid members. The men's group held their annual banquet in December with the theme centered on Building Together. Our CBYF group

has been faithful in attending local and district programs. Our church services have been enriched by the good music furnished by the choir. Just recently we have organized a junior choir. Plans for the near future include the aim of liquidating our parsonage debt by February, holding a music conference in the spring and enlarging our present church building as soon as architectural drawings are completed by Bro. Groff and approved by the church council.—Mary H. Smith, College Park, Md.

Michigan

Florence.—Brother and Sister Homer Burke were at our church for our harvest meeting. After the services, a goodly number met at the Oxender home to dedicate a heifer for relief, which was a gift from the men's work and the Oxender family. At our fall council officers were elected. Bro. Homer Schrock remains as our elder. A carload of folks went to the regional conference at Manchester College. On Oct. 29 we had our usual fifth Sunday service. The local young people had

charge of the afternoon program, presenting Youth Serves. The offering went to them. The union Thanksgiving services were held at our church. The ladies' aid has been busy with relief sewing. We recently sent 409 pounds of clothing to Nappanee. They also did some canning for Bethany Hospital. The primary class with help from others had as a project the giving of school supplies for the Puerto Rican children and the preparing of several towel kits.—Martha Rummel, Constantine, Mich.

Lansing.—Our new pastor and his wife, Brother and Sister Perry Hoover, have been with us since the first of September, replacing Bro. Wayne Wheeler, who is still convalescing. Ground-breaking services were held on Oct. 21 for the new church building, which will be erected at 3020 S. Washington Ave. The church has purchased a parsonage which is located at 554 E. Cavanaugh Road. At the present time services are being held at the Seventh-Day Adventist church. Therefore, we held a combined love feast in October with the Sunfield church. The ladies'

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aid has contributed freely to the church work and foreign relief. Two letters have been received into the church and one has been granted.—Mrs. Beulah Beard, Lansing, Mich.

Onekama.—Bro. Edson Ulery was elected our elder for the coming year in our fall council meeting. We had a harvest festival service on Oct. 8, with Bro. Galen Barkdoll of Marilla as the speaker for the morning service. In the afternoon we had a program, The Spiritual Harvest Musical. Our love feast was held on Oct. 27. We had as our guests members from two of our neighboring Brethren churches of Marilla and Brethren. On Oct. 29 our church choir, under the direction of our pastor, Bro. Martin Krieger, sang for the old folks at the county hospital. We held our Thanksgiving Day service in the morning. After the service we had a fellowship potluck dinner, followed by a program. Our ladies' aid has been re-organized for fall and winter work and is busy sewing for the needy.—Mrs. Hedwig M. Wise, Manistee, Mich.

Minnesota

Worthington.—Several of our members attended the district conference which was held at the South Waterloo church near

Waterloo, Iowa. Vernon Finckh and Robert Woods were our delegates and brought back good reports. Seven persons came into the church by baptism. Two of them were the Polish family employed by the Schechters. Bro. Joshua Schechter, who suffered a severe stroke on May 12, is now in a Worthington rest home. His progress is very slow. We continue to pray for him. Our communion service was held with Bro. Zandt of Sheldon, Iowa, assisting Bro. Kyser. The Brethren Service Committee has recently received a letter that the heifer, which had been contributed for shipment to Western Germany, had arrived safely. The women's work have decided to study the women of the Bible at their regular aid meetings this coming year.—Lelsa Edstrom, Worthington, Minn.

Oregon

Medford.—At our fall council meeting officers for the Sunday school and church were elected. Our attendance is increasing at all of our services. Our Southern Oregon women's rally was held in our church in October. Josephine Flory, returned missionary to China now living at Grants Pass, was the guest speaker. We recently closed a two weeks' meeting conducted

by Brother and Sister I. D. Leatherman. One person is to be baptized and there were several reconsecrations. Several of our number attended the district meeting held at Springfield. Improvements are being made on our church auditorium and basement in preparation for the regional conference to be held here in February. A father and son banquet was held on Nov. 16 with a good representation and an interesting program. Geraldine Lininger and Esther Wolfe, both teachers at Myrtle Point, who spent the summer in Europe, showed pictures, which they took while there. Preparations are being made for our Christmas program and an all-church social. Several sacks of clothing were collected and sent by the young people and some was sent to Korean relief from our women's group.—Marie Pence, Medford, Oregon.

Pennsylvania

Beachdale.—We held our family fellowship banquet with Sister Grace Clapper as the speaker. She told of her experiences in a concentration camp. We had a very good time at our home-coming with the regular service in the morning and a program in the afternoon by the Vinco Brethren men's quartet and their pastor, Bro. Woodrow Brant. Eight new members have been received, three by letter and five by baptism. Bro. David Markey, pastor of the Westmont church in Johnstown, was with us throughout the week. Donna Lou Robertson, Virginia Walters, the pastor and Mrs. Replogle attended the regional youth conference at New Enterprise. A travelogue sponsored by the CBYF was presented at Beachdale by the pastor on the evening of Nov. 15. The Christmas party of the Beachdale women's group was held at the home of Mr. and Mrs. Nevin Beachley on the evening of Dec. 12. The young people met at the church the same evening. Our Christmas service was held on the evening of Dec. 21.—Dorothy E. Foust, Berlin, Pa.

Heidelberg.—Our fall love feast was held with Bro. Lester Bucher and Bro. Harry Fahnestock as our ministering brethren. The men's work group sponsored a Sunday evening meeting with Bro. Conway Bennett as the guest speaker. Our church sent three delegates to the district meeting at Rheems. On the morning of Nov. 19 we had a Christian education program with Bro. Richard Hackman bringing the message. Our quarterly council was held on Nov. 20. Bro. Michael Kurtz ministered to us on Thanksgiving morning. Our revival meetings were held Nov. 26—Dec. 10, with Bro. Howard Bernhard as the evangelist. There were six applications for church membership. Bro. Earl Ziegler delivered the Christmas message on Christmas morning. Our young people had a meeting on Christmas Eve, after which they went caroling. The ladies' aid packed fruit baskets for the aged and the sick. They also spend the first Thursday of each month at the Good Samaritan hospital in Lebanon to sew and mend for this institution.—Candace M. Royer, Myerstown, Pa.

Johnstown, Morrellville.—Our delegates to the district meeting at Meyersdale were Mrs. Nellie Hileman, Mrs. Bertha Smith, Mrs. Jeanette Ribblet, Mrs. Bessie Myers and Mrs. Roy Forney. The next year's district meeting will be held in our church. Bro. Levi K. Ziegler, regional secretary, was with us during our city-wide teaching mission, to help in our self-study and census Nov. 2-8. We enjoyed having Bro. T. F. Henry with us during Thanksgiving week, when we observed Brethren week with our neighboring church, the Third Brethren. The West End community annual Thanksgiving service was held in our church with Rev. Wallace Faas of the Methodist church as the speaker. Our young adult class held a Christmas party for the children of the church, when gifts were given to them. The Sunday school presented a Christmas program, A Pan-

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orama of Christmas, on the evening of Dec. 17. The chapel choir of the Roxbury church joined with our choirs in presenting the annual Christmas Eve candlelight service in our church on Dec. 24. Bro. Floyd McDowell, a student at Bethany Seminary, spent the Christmas holiday with his parents and worshiped with us.—Mrs. Philip Myers, Johnstown, Pa.

Leamersville.—Our pastor held three weeks of evangelistic meetings in the Maitland and Skippack churches and during his absence the pulpit here was filled by Brethren Dan Haldeman, Roscoe Wareham and Emmert Frederick. Bro. Earhart and Bro. Glenn Stone represented our church at district meeting, at which our pastor, Bro. Earhart, and his wife were ordained to the eldership. Our pastor and his family have moved into the new parsonage. On Nov. 3 they observed open house. They were showered with many beautiful and useful gifts by the congregation. On Nov. 5 the dedication service was held for the new parsonage with Bro. Galen R. Blough of Somerset as the speaker, and the pastor leading in the dedication service. Special music was provided by a mixed quartet from the Roaring Spring church. The dedication offering totaled \$1,341. The total cost of building was a little more than \$17,000. The remaining debt will be cared for by quarterly offerings. Our evangelistic meeting was held Nov. 5-19, with Bro. Elmer Ebersole of New Paris in charge. Six persons were baptized and two letters were received. We had a heavy sleet storm in this part of our state, which crippled some of our activities as the electric power was off for several days. We had a Christmas service on Dec. 24 and in the evening we had a candlelighting service. On Dec. 27 Bro. Paul Bauman of the Grace Brethren church presented slides and a message telling of conditions in Israel. We ended the year with a watch-night service, at which time Bro. Homer Hoover spoke.—Rachel Claar, East Freedom, Pa.

Lebanon.—We held our fall love feast on World Communion Day. Bro. Henry G. Bucher, dean of Elizabethtown College, was the guest speaker at our morning services and presided at our love feast service. At our regular council meeting Elders Norman Musser and Henry King and our pastor, Elder Carl W. Zeigler, installed John Snyder and James Martin and their wives into the office of deacon. The church unanimously voted in favor of participating in the Brotherhood pastoral pension plan. The trustees were authorized to purchase 400 new church hymnals. At our missionary meeting we enjoyed slides on our Brethren Service work in Puerto Rico. Plans were made to pack towels with necessities for babies and children for overseas Christmas bundles. We also decided to knit or buy knit articles for DP's, which were taken to our World Community Day observance in the Tabor Reformed church in November. The men were well represented at their fellowship supper at Palmyra. Some of our teachers are taking courses in leadership training at Lebanon Valley College. Our pastor is teaching a course on the New Testament in evening classes. Our choir participated in the Eastern Pennsylvania District chorus festival held in the Hershey Industrial School auditorium. The offering was for missions. Our men's chorus, under the direction of George Frantz, presented an evening program of religious songs at the Cornwall church. Our pastor was the main speaker at the dedicatory services at the Meyer church. Our CBYF meets every Sunday evening before the regular evening services. Our pastor will lead a discussion on problems of courtship and home building for a period of four or five weeks at their meetings. A deputation team, representing the Student Christian Movement of Elizabethtown College, had charge of an evening service with Rev. D. C. Hoopert and Bro. Levi Ziegler as the speakers, and with

several special quartet numbers. Golden chrysanthemums were placed in the church in observance of the golden wedding anniversary of Mr. and Mrs. David Stauffer by their children.—Ruth B. Reinhold, Lebanon, Pa.

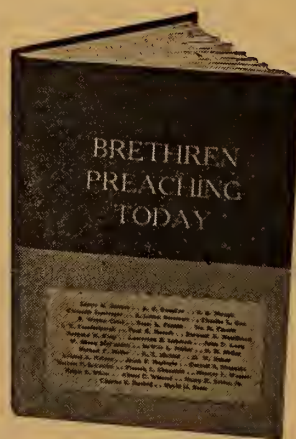
Little Swatara.—Our harvest-home service was held with Bro. Clarence Horst of Springville as the speaker. One Sunday evening we had a variety Sunday-school program in which all of the classes took part. Bro. Nevin Zuck of Elizabethtown spoke to the young people on courtship and marriage. Bro. Berkey Knavel was the guest speaker at a program sponsored by the men of the church. Our love feast was held Oct. 7 and 8, with Brethren Harry Fahnestock of Big Dam, Perry Liskey of Annville and John Myers of Springville bringing the messages. Bro. Myers presided. Bro. Jones from the Hatfield congregation held our revival services Oct. 8-22 and, as a result, ten persons accepted Christ. The neighboring churches joined us in sponsoring a music program on Oct. 29. Mr. Alley, returned missionary, showed slides and gave a talk on his

work. The deputation team from Elizabethtown College presented an evening program. On Nov. 29 the Homebuilders presented a program, using their own talent. On Thanksgiving evening a sermon was preached by Bro. Mark Keeney, who is at present a student at Elizabethtown College.—Mrs. K. Eugene Stump, Bethel, Pa.

Lititz.—Sigrid Leibrich, a German student, is spending a year in the home of Brother and Sister John G. Hershey. She attends the Lititz high school. The churches of Lititz again sponsored a preaching mission, conducted by Dr. Howard Moody Morgan of Philadelphia. Alterations and improvements to the basement of the church building are being made, so that we may better accommodate our Sunday-school scholars. We appreciated having Brother and Sister Paul S. Hoover with us one Sunday. Sister Hoover is supported on the mission field by our church. Since our last letter, seven persons were received into the church by baptism and three by letter. On the first of November Mr. B. G. Daniels of Akron, Pa., took over

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the position of director of music. On Nov. 26 the members brought gifts of food to the church, which were later given to the orphanage at Neffsville. In the evening the young people took toys out to the orphanage and presented a program for the children. The Lititz week of prayer services will be observed Jan. 1-5 in the Moravian church. The missionary committee of the women's work was in charge of the candlelight service on Dec. 3, when Sister Mary Schaeffer brought the message. The Mennonite chorus of Akron presented a program of sacred music recently. Our Christmas program was presented on Dec. 17. It was a musical drama entitled *Oh, Come Let Us Adore Him* and was written and directed by our pastor's wife, Sister J. T. Dick. Watch-night services were in charge of the Crusaders Sunday-school class with Sister Anna Bomberger as the chairman. A Christmas party was held for the children of the Sunday school on the afternoon of Dec. 16. On Jan. 14 Elder A. C. Baugher will conduct a Bible institute in the Lititz church. We recently sent 500 pounds of goods to New Windsor. At the morning service on Nov. 26 Elder Dick presented a check of \$6,500 to Bro. Lloyd Witmer, chairman of the building committee. This sum was raised during the past year by the coupon system and is a part of the total of \$10,000 given this year by the congregation for the new addition to the church.—Mrs. Louis Huebener, Lititz, Pa.

Spring Creek—At a recent council meeting the church elected Eugene Moore and Ammon Gible and their wives to the office of deacon. Our evangelistic meetings were held with Bro. Nevin Zuck as the evangelist. As a direct result of these efforts, fourteen people were added to the fellowship of the church. At our love feast Bro. Levi K. Ziegler of Harrisburg was the guest minister. Our pastor and his wife, Brother and Sister J. Herbert Miller, entertained the members and friends of the church at open house. The Student Christian Movement of Elizabethtown College presented a program on the evening of Nov. 19. December events included a cantata by the choir and a program by the children. A family night was enjoyed on the evening of Dec. 8. Christmas caroling for shut-ins was also a part of the program. We will have a school of missions throughout the month of January. Among the speakers will be Elder Bhagat of India and Bro. M. Richard Shaul, missionary to Colombia. Our community will observe a week of prayer services during the week of Jan. 7-14. We have a 100% Messenger club.—Mrs. Moyer Craighead, Hershey, Pa.

Rockwood—Our church and Sunday-school attendance has been gradually increasing. The Gideon male chorus from the Walnut Grove church presented a program of music one Monday evening. Our mother and daughter banquet was held with Zola Detweiler of Waynesboro, formerly of Rockwood, as the guest speaker. Bro. James Boitnott of Toledo, Ohio, was a recent guest speaker. At our fall council meeting church officers were elected. Our love feast was held on Oct. 8. At this time four persons united with the church by baptism. The delegates to our district meeting were Mrs. W. H. Bowlby and Mrs. W. F. Sembower. On Dec. 17 we hope to have Bro. J. M. Blough with us to bring a missionary message.—Mrs. Walter Berkebile, Rockwood, Pa.

Royersford—After several delays, the Bieber family sailed for Africa on Nov. 10. A bus load of their friends went to New York to bid them farewell. On Nov. 5 we observed our love feast with Brethren Caleb Bucher and Charles Bieber presiding. Nov. 12 was our missionary day. Our total offering was \$423. Dorothy Jones spoke of her experiences in Europe. Our pulpit has been supplied by various speakers the last few months during Bro. Bucher's leave of absence. During the past week word was received from the Biebers, saying that they had reached the coast of Africa and expected to reach Jos by Dec. 1.—Ollive Flemings, Royersford, Pa.

Waynesboro—On the evening of Dec. 2 we had a reception in the social room of our church for our pastor and his wife, Brother and Sister George L. Detweiler, who had returned that afternoon from a three months' trip to Europe and Palestine. One month of that time was spent doing parish work in Kassel, Germany. During their absence, Bro. Paul H. Bowman of Timberville, Va., served as temporary pastor. At the fall meeting of our women's work organization, Mrs. Cassius Fenton was the guest speaker. She told of some of her experiences in Palestine while accompanying her husband, who was doing relief and rehabilitation work with a Quaker unit. On the evening of Oct. 22, Bro. Nevin W. Fisher of Bridgewater College was our guest speaker. After presenting a brief piano recital he gave a short address on the new Brethren hymnal and led the congregation in singing some of the hymns which will appear in the new hymnal. On the morning of Oct. 29 Rev. O. Bruce Poulsen, district superintendent of the Pennsylvania Temperance League, was our guest speaker. On the evening of Nov. 5 Bro. John Eberly of New Windsor, Md., delivered an address on The Ministry of the Brethren in Europe, which he illustrated with the use of the projector. Our congregation participated in the union church service on Dec. 3 in recognition of the organization of the National Council of the Churches of Christ; Bro. Bowman was the speaker. Our women participated in the World Community Day service, which was sponsored by the Waynesboro Council of Church Women, on Nov. 3. Bro. Bowman delivered the message on Thanksgiving morning. The offering received was equally divided between foreign and home mission work. In our midweek services Bro. Bowman led us in a study of some of Paul's letters.—Sudie M. Wingert, Waynesboro, Pa.

York, First—Recent guest speakers in our church were Bro. J. M. Baugher, Bro. Stanley Dotterer, Ernest Lefever, Bro. Don Royer of Manchester College, Ind., Bro. Aaron G. Breldenstine of Lancaster, Elder C. H. Royer and Bro. Milton M. Baugher. The play, *The Brother*, was presented by the young people of the church. We met with the Black Rock congregation at Chestnut Grove for worship and fellowship. Mrs. T. S. Dickson was the speaker at the women's and girls' birthday party. On Oct. 1 we observed our love feast services, preceded by a baptismal service earlier in the week. A program emphasizing spiritual growth by reading was sponsored by the women on Oct. 5. The youth fellowship conducted the evening service on Oct. 22. Oct. 29 was designated as Reformation Sunday. The pageant, *It Takes a Heap O' Livin'*, was presented by the council of women's work on Nov. 5. A deputation from Elizabethtown College presented a service of music and meditations on Nov. 12. On Nov. 16 the men of the church enjoyed an oyster bake. Our church co-operated with neighboring churches in a Thanksgiving service. On Nov. 26 the men's work presented a program featuring a group of German students who came to America on a peace and goodwill visit. The closing session of this year's school of Christian education was held on Nov. 28. Dec. 3 was the date set for the annual every-member visitation. The film, *The Cross or the Sickle*, was shown that evening. The women's Christmas party was held on Dec. 5.—Esther M. Hershey, York, Pa.

Virginia

Blue Ridge—Several of our women attended the leadership training school at the Central church in Roanoke. The men's work met in October with a program of Bible discussion led by their pastor, Kenneth E. McDowell. The project of the month was canned milk for relief. A ten-day revival was held by our pastor in October. Seven persons were baptized and three were received by letter. Our fall love feast was held on Nov. 12, with Bro. Roy Boaz presiding. Our home-coming was held on Nov. 19. Our pastor preached

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in the morning and Bro. Merlin Garber of Roanoke was our speaker in the afternoon. The offering for the day was \$1,068.65, which will be applied to our parsonage debt. Our Thanksgiving service was held on Thursday by our pastor. The offering amounted to \$84.31. We were happy to have representatives of the Gideon organization with us on Nov. 26 to tell us about their work in spreading the Word of God.—Mrs. Elsie R. Radcliffe, Blue Ridge, Va.

Linville Creek.—At a special called council Bro. Robert Hoover resigned as our pastor. He accepted a call to the Girard church, Ill. Bro. Ernest Muntzing and his family assumed the duties as pastor of our church. Brother and Sister Muntzing were installed on Oct. 19 by Brethren I. C. Senger and A. R. Showalter, assisted by our local ministers. On Oct. 22 Pastor Muntzing began a revival at the Cedar Run house, which continued for two weeks. Thirteen persons accepted Christ. We raised our Brotherhood quota of \$1,500. Our pastor is conducting a family school of Christian living. Prayer service is held each Wednesday evening, followed by discussion groups. Any committee meetings are taken care of at this meeting also. Bro. Earl Fike filled the pulpit on Nov. 26. The Thanksgiving sermon was preached by our pastor on Nov. 24. A special feature of this service was a love offering presented by each family. These gifts, arranged attractively, made an impressive worship center. An offering of eighty-five dollars was sent to Front Royal. A junior choir has been organized with thirty-eight members. Bro. Joseph W. Miller was to be director, but due to his illness, Sister Jane Moyer has had charge. The women have organized a day and a night circle under the director of Sister Muntzing and Sister Ottie Myers. The young people and children are both planning Christmas programs.—Mrs. Roy Kline, Broadway, Va.

Mt. Horeb.—We held our annual love feast on Nov. 4 with Bro. W. C. Sweitzer of Ridgeway presiding. The following Sunday morning, after church school and preaching services, Bro. Donald Plank, formerly of this church, was ordained to the ministry. A business session was held with Bro. Sweitzer presiding. Bro. Sweitzer resigned as our elder and Bro. O. S. Garber of Roanoke was elected as our new elder. We are looking forward to obtaining a minister to conduct regular church services in the near future.—Virginia B. Robertson, Cartersville, Va.

Staunton.—Our combined revival service and school of church music was held by Bro. Perry L. Huffaker. Since our last report, our church has received ten new

members by letter and six by baptism. The attendance at our Sunday morning and evening services continues to grow, as well as attendance at the meetings of various church groups. Our church has changed its fiscal year so that all phases of the church program now begin on Oct. 1. Recent improvements have been made on our church building at a cost of about \$1,200. A new motion picture projector is being purchased by the women's work for our church. Miss Ina Mason was employed as full-time pastoral assistant for the year. Under her guidance the youth and intermediate work has taken on new life and an efficient program of activities has been set up. Our church now has five choir groups under the direction of Miss Mason and Mrs. Ivy Stone. Our men's club meets monthly for supper and a program of interest. Our women's work meets in five chapter groups. Among the guest speakers at our services since our last report were Bro. P. G. Bhagat of India, Pastor Floyd Mitchell of the Middle River church and Bro. Guy Stump of the Mt. Vernon church.—Mrs. J. W. Whitesell, Staunton, Va.

Timberville.—On Oct. 1 Bro. Glenn Weimer and his family arrived from South Bend, Ind., to assume the duties of pastor of the Timberville and Mt. Olivet congregations. On Oct. 29 Brother and Sister Weimer held open house at the recently purchased parsonage. Recently the first of a series of monthly family night services was held. After a fellowship covered-dish supper, the members separated into four different study groups. We later assembled in the church auditorium to enjoy the sound film, Like a Mighty Army. Our union Thanksgiving service, which was held in our church, was well attended. The annual father and son banquet was held on Nov. 28. We were saddened to hear that our former pastor, Bro. James W. Miller, is in a Richmond hospital suffering with polio. It is reported that the crisis is past and he is slowly improving.—Mrs. Ernest V. Crist, Timberville, Va.

West Virginia

Capon Chapel.—Our church is moving along very nicely under the leadership of our elder, Bro. Charles Self, who preaches for us the second and fourth Sundays of each month. Bro. Conley Chaney of Frostburg held our revival. He was to be assisted by his wife but, because of the illness of her mother, she was unable to come until near the close of the meeting. Bro. Chaney was assisted by home talent. We held our annual home-coming with Bro. Chaney, Bro. Self, Bro. Grubb of Martinsburg and Bro. Edgar Richards as the speakers. As a result of the meetings, five persons were baptized. Our former pastor, Bro. Bowman of Frostburg,

preached for us on Oct. 28. We had a grandmothers' program the second Sunday evening in October. Because of bad weather conditions, we could not have our Thanksgiving program but we hope to have a Christmas program. Our Sunday school is progressing nicely under the leadership of our superintendent, Bro. J. G. Shanholtz. Pray for us that our work may advance.—Mrs. Dora Ginwan, Okonoko, W. Va.

Keyser.—Our revival was held with Bro. Leland Brubaker of Elgin as the evangelist. Following the meeting, four persons were baptized. Our pastor, Bro. I. S. Long, reported sixteen persons baptized for the year. Mrs. Charles Bobo and Mrs. Casper Roby were our delegates to district meeting. The Keyser church is doing more in the field of visual education. Two religious films have already been shown and two more are scheduled for the near future. A new screen has been purchased. The choir, under the direction of Bro. Russell DeVore, presented a cantata, The Dawn of Christmas, on Dec. 17. The children's Christmas program was presented on Dec. 24. Plans have been made for a mission study course to be held during the month of January. The study course will close with a film, South of the Clouds, and a supper, at which people of other races and nationalities will be our guests.—Mrs. George McNeill, Keyser, W. Va.

Martinsburg-Vanclevessville.—Our CBYF presented the play, The Lost Church, at the evening service on Nov. 5. Our pastor, Bro. Wilmer Kensinger, held a week of evangelistic meetings at Brownsville, Md. In his absence our elder, Bro. S. F. Spitzer, brought us the message at the morning service and our co-elder, Bro. Rowland Reichard, preached for us in the evening, after which we met in our fall council meeting. The Negro chorus of Shepherdstown presented a program of music and the sermon was delivered by their pastor at the evening service on rally day. Bro. Charles Green of Fairplay, Md., a student of Shepherd College, has been in charge of the work at Vanclevessville for some time. Bro. Olden Mitchell of Staunton, Va., closed a week's meeting on Dec. 3, when he officiated at our love feast. One Christmas box was sent to Germany and a box of clothing to India. The children of our Sunday school are preparing a program to be presented on the morning of Dec. 24. On Christmas Eve our CBYF will present a play. Our work is progressing nicely. The interest and attendance are good.—Mrs. Mary Honsaker, Inwood, W. Va.

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Church of the Brethren
Gospel

MESSENGER

FEBRUARY 10, 1951



Religious News Service

"THEREFORE, WILL I PLAY BEFORE THE LORD"

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Changes

During four generations of observation with an open mind I have seen many changes, some for the better and some for the worse. As knowledge and science and inventions have increased, temptations have multiplied. When our nation entered World War I we fell from grace and great revivals ceased. The straight gate and the narrow way have broadened and discipline has been ignored. Intemperance and lawlessness have increased.

We get our religion mixed with tradition and superstition. Pride, prejudice and perversity keep us divided. If we were more humble, we all could learn from one another, as no one has all the truth. We take our texts out of their context and fail to get the full truth.

We claim to be the oldest temperance society but are not active. The magazines on our reading table show what is occupying our minds.—U. S. Royer, Newton, Kansas.

Responsibility for Medical Care

Who or what causes sickness? Answers to this question have varied through the ages, but it seems to me important to come as near the truth as possible in answering this question, for on it depends our answer to the question so much discussed today, Who is or should be responsible for medical care?

Recent scientific findings have outlined conditions by which the human body can remain well and vigorous until well beyond one hundred years. These show that the human organism does not get out of condition if it obeys certain fairly simple, observable rules. It primarily rests on proper food and eating habits, along with sun, air, exercise and peace of mind. If all the vitamins and minerals in properly cooked food raised in good fertile soil are available each day, the blood stream will feed each cell of the body and enable it to get rid of the day's accumulation of poisons, so that the germs will not destroy the body tissue. Germs cannot live in healthy tissue, modern science says. Only decaying, improperly nourished body cells allow disease to develop.

This is really stiff "medicine." It puts the responsibility for health directly on each of us adults. It places the responsibility for a child's health upon the parents. This is hard to take. But many are doing it. I

well remember an older relative saying long ago, "The day is coming when each person will be as ashamed to be sick as he now is ashamed of being drunk."

When we disobey, or do not know, natural laws of health, we get sick. But if those laws are easily seen and followed—which, for the most part, they are—then we cannot grumble about fate or God's will or Nature's laws being too hard on us. It seems to me Jesus, even in his sympathy for sick people, helps us face up to this when he talks about reaping what we sow. It is the very heart of the New Testament, this placing the responsibility for his own acts on the individual.

The point of all this is to urge the widespread teaching of normal living and personal responsibility for health, rather than promoting the very doubtful doctrine of social insurance and government responsibility for health.

We see much in the Gospel Messenger about the increase in drinking and the bad results to health which come from it. How much of the need for social insurance is due to liquor consumption? Is it not encouraging or indulging those who drink when we grant them social insurance or government-paid health benefits?

It is right—even Christian—to give *voluntary* sympathy or helpfulness to those who drink or who become ill. A Christian helps one face and rise to his own responsibilities. It seems to me entirely outside the realm of Christian principles when we turn individual responsibilities over to the government. Government is coercive. It takes taxes from people for purposes of which many do not approve. Whoever wants to aid the drunkard or the sick person may properly elect to do so on his own free will. But to force people who can't afford to help, or who would rather that help be in education rather than monetary support, is unchristian. In my opinion, the principle of shared risk is proper when it is *voluntarily* assumed, but it is entirely wrong to organize a whole society under government on this principle. And that is the real issue at stake in the movement so popular today, to turn to the government to do those things for which individuals and families are rightly responsible themselves.—Mrs. John Loomis, Brookville, Ohio.

GOD MADE US BROTHERS

"Here there cannot be Greek and Jew, circumsised and uncircumsised, barbarian, Scythian, slave, free man, but Christ is all, and in all"



Carl H. Zigler
Burkittsville, Maryland

Learning Together

*"Let there be no strife . . . between me
and thee . . . for we be brethren"*

PERHAPS we should invert these words of Paul to the Colossians so that they would read: "When Christ is all and in all we will no longer think of others in terms of race and class." We will no longer classify others as Jews or Negroes or Mexicans or even refugees from Europe, but we will think and speak of them as our brothers, for in reality that is what they are. In Acts 17 we read that "God hath made of one blood all nations of men for to dwell on all the face of the earth." It is high time we learned this scriptural fact, for this world is now becoming a neighborhood of diminishing size. We must

broaden our perspectives and lift our individual horizons, that all men might be included in this human family, creatures of flesh, but embodying immortal souls.

February is known as Brotherhood Month; a time for us to stop, adjust our attitudes toward other members of God's creation according to the pattern of Christ. If I am honest with myself in this, can I look at my neighbor and say, "Because your skin is black, you are not my brother. I draw a color line between you and myself. I do of this moment set myself above you. I wish to be recognized as superior to you"?

If one who takes this position, and many thousands do, were to be asked to state genuine reasons for his stand, he would be a bit confused in answering. Of course, one can always point to the obvious fact that because his skin is white he is therefore superior. But who can justify that answer? What did I have to do with deciding that I would be born into this world with a covering of white skin, instead of red or yellow or black? Did I select my parents? Was it because of anything that I did, that I am a member of a certain race? If I had nothing to do

with deciding it, then why should I boast so about it? This is without basis, or logic. Remember, "God hath made of one blood, all nations."

Medical science has proved that there is no such thing as Indian blood or Chinese blood or English blood, because there is just one blood the world over. There are, of course, four major types of blood found among all kinds of people no matter what the color of their skin, where they live or what they do. God made men that way. We must accept this undeniable fact and set about breaking down long-standing prejudices and social walls which have no foundation and which only stir up enmity and disruption among people. It is the responsibility of Christians to take the lead in correcting racial injustices in our country and the world so that the power and strength of Christian brotherhood might be felt.

"With malice toward none; with charity for all." These were the words of the Great Emancipator, Abraham Lincoln, whose birthday so appropriately comes in Brotherhood Month. The Apostle Paul would say: "If we are in Christ, we will harbor no malice for others, no prejudice against race, no color line will be drawn, but Christ is all and in all." This should be the goal toward which we work.

Did you know that all of us have a mixture of two chemicals within us, existing in differing degrees. These chemicals are known as melanin and carotene. The first causes dark pigmentation of the skin while the latter causes yellow pigmentation. I had nothing to do with the degree of either appearing in my skin. I am what I am in physical appearance largely because of my parentage, which I had nothing to do with selecting. Mine, then, must be a spirit of tolerance toward other races.

We need to overlook our differences with our fellow men in the spirit of brotherhood that the welfare of all might be had. We need to acknowledge God Almighty as our Creator and universal Father and live in peace with one another. There will come a day of reckoning when Jesus Christ, the King, "shall sit upon the throne of his glory, and before him shall be gathered all nations," according to the record of Saint Matthew. Not just America will be there, but also Russia and Japan, India and China and all the others without exception. There will be no color line drawn on the judgment day. Here on earth we are given the opportunity to learn how to get along with our fellow men and live as brothers.

Some time ago I read the life history of one of the greatest wizards of science the world has ever known. He was an American Negro, Dr. George Washington Carver. He was born a slave in Missouri, separated from his mother before he could remember her, and once traded for a

race horse. This American slave boy suffered many hardships and trials, but through all he learned to love the Lord. He worked his way through grade school, through college and university. Working together with God, Dr. Carver produced in his lifetime from the clay of Alabama some 300 products. More than 100 products he brought from the sweet potato, and from the little peanut in his hands came forth 300 items for the benefit of mankind. He was a doctor of animals, and a specialist with plants and flowers. He produced some original paints, being an accomplished artist himself, besides being a musician and, above all, a genuine man of God.

In this book Dr. Carver was quoted as having said: "I get up every morning, winter and summer at four o'clock. First, I go into the woods to gather specimens, and listen to what God has to say to me. After I have had my morning talk with God, I go to my laboratory, and begin to carry out his wishes for the day, and if I fail it is my failure,

Continued on page 9

KIN ARE WE

Ruth B. Statler

Somerset, Pennsylvania

I am flesh and sinew, blood and bone,
From the soil of every continent grown.
Nurtured by food from some far-off place,
An American and white my race,
I am kin to those who sweat and toil
Beneath the sun on Asia's soil;
For the rice we eat and the tea we enjoy
Springs from the very same dust. The black boy
Gathering fruit from the coconut trees
Is brother to me. From over the seas
Is borne in ships my bread and meat;
My flesh is made from the food I eat.
As I partake I am part of the earth
Where the brown or the black or the yellow have birth
Under the stars of a distant sky.
Kin in my flesh and more am I,
For one Creator is Father of us,
And only one Lord over all, and thus
We are brothers in body and spirit too.
Ever since Cain his brother slew
Keeper am I of my brother's life,
Of his spirit and goods. I dare not let strife
Sever the bond of this brotherhood—
Desecrate his ground by the shedding of blood.
We are bound each to other, stand together or fall,
For the Father of one is the Father of all.

EDITORIAL

Christians in China

AT THE request of our China missionaries now in this country, who met with the Foreign Mission Commission recently in a conference on China, and as a result of many requests for information on this subject from members of the church here at home, we are publishing an article concerning the Christian Manifesto, signed by many Chinese Christian leaders, which has already received widespread publicity.

Wendell Flory, a member of the Foreign Mission staff who has served in China in recent years, has prepared the report, giving both the background of the Manifesto and an interpretation which will help us here at home to appreciate what is happening among Chinese Christians today. It should be obvious that this report comes as information in order that we may partly understand the revolutionary situation in which our Chinese brethren find themselves.

As tensions mount between the government of China and our own, we Christians of both nations must be on guard against identifying the church's mission with any country's aims, even though in each country Christians will support those movements that make for righteousness, justice and peace.

Tell It to the Minister

AT THE police court bench in Louisville, Kentucky, clergymen of different faiths are on hand four days every week to study the court's procedure and to find ways of helping persons brought before the judge. The ministers do not presume to tell the judge how to run the court, but they do have an opportunity to meet with court officials and to give their reactions to what goes on.

This is just another evidence of the willingness of agencies dealing with human problems to enlist the support of Christian ministers in their work. It is a recognition that religion has something to offer in the solution of most problems and a person in trouble often needs to talk to a man of God more urgently than to see a lawyer or call a physician or visit a psychiatrist. And yet it is the chief task of ministers—and all other Christians—to keep persons out of trouble by introducing them to Jesus Christ and inviting them into the healing fellowship of a praying church. The church also should be producing Christian judges and physicians and social workers and teachers who will bring sympathy and love to the human problems they meet, along with the best knowledge and skills at their command.

Our Brothers' Keepers

EVER since the days of Cain and Abel men have devised excuses for their lack of brotherhood. With Cain it was a refusal to accept responsibility for the brother he had slain. He did not think of himself as his brother's keeper. With later generations the excuses have been more subtle, even to the point of defining brotherhood in some special sense that includes those we accept and turns a cold shoulder on those we reject.

There are some folks, for example, who maintain that their obligations toward brotherhood are fulfilled when they treat just their fellow Christians as brothers. They remind us that many of the great New Testament teachings on loving one's brother were addressed to the membership of the body of Christ or to the intimate fellowship of those who were devoted to the Master. No one would deny this—and indeed a major task in brotherhood lies in healing the breaches in the church of Christ, for Christians are often divided by the walls of prejudice which separate white and black and by the hatreds of war which set East against West.

But our obligations to practice brotherhood do not end in loving the faithful. Jesus picked for his good neighbor illustration a man of another race and different religion. He would not even allow the obvious distinction between friend and enemy as a limit to brotherhood. A Christian will love even his enemy and treat him as a brother.

It is true that many careless things have been said about the brotherhood of men and the Fatherhood of God; but there is also a great danger in setting up one's own sharp standards as a limit to brotherhood. One can easily assume, like Cain, that he is under no obligation to be his brother's keeper, excusing himself on the basis of national, creedal or racial distinctions.

But God has no favorites! Peter learned that truth in a vision. The great Golden Text of the Bible offers the salvation that Jesus Christ brings to the whole world without regard to the barriers men set between themselves. If God so loved the whole world, dare we, who claim to be his children, set limits to our brotherhood? We are under obligation to all men everywhere: if Christian, to hold them in bonds of deep fellowship; if pagan or non-Christian, to love them redemptively and to demonstrate the grace of a God who wants all men to find life in Christ.

"And he made from
one every nation of
men to live on all the
face of the earth"

Mrs. Douglas Horton

Photo by Monkmeier



"Of One Blood All Nations"

A MESSAGE FOR RACE RELATIONS SUNDAY

ALL men are brothers. This is not a statement of a pious hope or an idealistic goal. It is the statement of a fact. Time's moving finger writes for all to read that when men fail to act as brothers they violate the laws of God. Men who deny true kinship with their fellow men, all fellow men, find themselves at odds with their own destiny.

The world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of

God and men. Men everywhere assert their right to be real persons, not chattels, not underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status? Some give it motive power by acting like the brothers that they are. Many others live as though it were not true that all men are the sons of God who made men of one blood. Many talk of love but live in isolation from their brother men. Many scorn their fellows, dealing with them as "lesser breeds without the law" of God's creative love. Many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

Yet Christians are the guardians of the truth that all men

are the sons of God and cannot but be brothers. If we took that truth as literal, if we acknowledged kinship with all men, we could provide a groping world with light for solving problems yet unsolved. We shall not all agree on how our brotherhood should be expressed; we shall dispute the merits of this covenant or that; there will be those who in good faith vote yea on bills which call forth others' nays. But Christians have a standard for their choice. If they would make all judgments in the light of what would serve a brother's need they would, indeed, lead on to righteousness.

The Christian who believes that men are sons of God will not deal with them as things, pawns in his game, mere units in his shop. Men are not tools for other men. Men are one another's brothers. What serves one at the cost of others' welfare cannot be the will of God who loves them

all. Until men find a way of life which gives to all men opportunity to be their best we cannot have the blessing of true peace. This is a law of nature binding men as truly as other laws of nature bind the stars, for He "that made the world and all things therein . . . hath made of one blood all nations of men"; and God is love.

Those who dare to claim God's love are challenged to discover how God's will for all his sons can be fulfilled. This is no easy task. The tangled skein of our relationships tempts us to take no action lest we do something wrong. Some men will greet acts of goodwill with fear, resentment or treachery. But men of God are not deterred by human obstacles. In patience and in faith they seek the way in which God's will for man can be expressed. They know God's will is done by little men who grow to greatness as they work with him to make their lives reveal God's law of brotherhood. All men are brothers. God has so decreed.

What Christians can do

Create a group which will seek God's leading through Bible study, prayer and fellowship for maintaining the standard of Christian brotherhood about race in the church and the community, and for carrying out some of the following activities:

As individuals—

1. Examine your own attitudes and manners with regard to race.
2. Learn the basic facts about race. The social action department of the Brethren Service Commission will send literature upon request.
3. Avoid generalizations or prejudgments based on race.
4. Refrain from telling stories which have derogatory implications about race, creed or national origin. Where one hears these stories he should tactfully point out that relating them spreads racial prejudice.

5. Correct derogatory or incorrect statements made by others about a race.

6. Find out what your church and denomination and other agencies are doing to improve race relations and how you can become a part of this movement.

7. Support legislation designed to guarantee civic rights to all regardless of race, creed or national origin.

8. Work in your occupation, your union or vocational organization for fair employment practices.

As Church Organizations—

1. Strengthen Christian brotherhood through making church membership open to all, regardless of race.

2. Evaluate what your church has done in race relations and make plans for a race relations program that runs throughout the year.

3. Sponsor study groups, forums, worship services and other activities as a means of bringing groups of different racial and cultural backgrounds together for the purpose of discovering common needs and mutual interests.

4. Discover what racial groups live in the community where the church is located; what contributions they are making to community life; what their problems are; and how the church or individuals can help resolve them.

5. Work to guarantee decent homes for all people and for the removal of restrictive housing covenants and community practices based on race or national origin.

6. Work for impartial justice in the courts and the elimination of discrimination on account of race, creed or national origin. The fields in which these barriers now exist include: employment, housing, education, health,

recreation, hotel accommodation and community services.

7. Work with employers' groups, professional organizations and unions to establish employment practices based on character and skill rather than on race, creed or national origin.

Brethren Ministration

Wilbur Dunbar
Arlington, Virginia

IN TIMES of conscription crisis, the Church of the Brethren has an obligation to minister and maintain fellowship with every member of the church, regardless of the decision that his conscience may dictate. Brethren men that accept imprisonment, choose the armed forces—either 1A or 1AO, request vocational deferments, or take part in service under civilian direction share in common troubles, and need the ministry and fellowship of the church at all times.

This ministry to Brethren men affected by the Selective Service system is a very personal thing. It is a voluntary matter. It is that phase of the total problem at which the best counselors of the Brethren faith are urgently needed. It is the place at which the great, good fellowship of Brethren people needs most to be directed. No one should forget that there are Brethren fellows, each one a separate and distinct personality that the church is greatly interested in, cares for and prays for.

Fully half of Brethren energies, therefore, ought to go into ministration. The work of the army camp visitors, the fine work of Merlin Shull, the visits to CPS units by various Brethren—these positive matters of past record—should be greatly expanded in quantity and quality, and this ministration should be under a united, devoted direction.

"We know that we have passed out of death into life, because we love the brethren . . . Let us not love in word or speech but in deed and truth" (R. S. V.)

Learning to Love Our Neighbors

LAST spring the dean of instruction at Prentiss Institute, where I have been teaching, was involved in an accident which caused him many serious injuries. A young white friend of mine, upon hearing of the accident, had only this unconcerned comment, "It like to killed that Nigger." You say this is a typical comment of a typical Southerner. Perhaps it may be in degree, but in kind it is no different from the average American. We have similar reactions when catastrophe strikes someone who is not among our personal friends.

Before I came to the South, I had the absurd idea that I was free of this thing called prejudice. After all, I had as close friends in college a fellow from Ethiopia and a Mexican-American. Also I had gone to high school and grammar school with Japanese-Americans and Negroes. But I had never made any close friends among these latter groups and that in itself betrays the prejudice that had become a part of me.

In all fairness, let me report that there were many white people in Prentiss who were concerned over the condition of Mr. Alcee Johnson after his accident, for the educational work of Prentiss Institute, where I taught last year on a volunteer service basis, is very highly regarded.

Forty-four years ago two young people with two children and a strong faith in God came to Prentiss. Their sole purpose was to bring light and help to the unreached members of their

race in this part of Mississippi. One had graduated from a state college for Negroes and the other had been under the inspiring influence of that great American, Booker T. Washington at Tuskegee Institute. Today Mr. and Mrs. J. E. Johnson are in charge of a school with an enrollment of more than 800. These Negro youth are being trained in the use of their heads, their hearts and their hands. In an atmosphere of love and deep concern for all humanity, these youths are being trained for specific skills. Here they may receive training from the grammar school through the junior college levels on the academic plane of work. The young men are receiving training in farming and the girls are trained in the arts of homemaking.

A school such as this is a tribute to the courage, hard work, abiding faith in God, which kept two people going in the face of great obstacles. Everyone who contacts Mr. and Mrs. Johnson feels the strength and love of God through them. They have faced prejudice and segregation along with other obstacles and still they feel no prejudice or animosity toward others. They and their family would be a fine asset in any community and all Prentiss points to them with pride. A recent speaker at the institute said that Mrs. Johnson and her daughter-in-law are among the most refined and gracious people that she knows.

When I think of this and my experience during the past year, it seems paradoxical to refer to any and all Negroes as "niggers." The dean of instruction,

Calvin Tooker

Prentiss Institute
Prentiss, Mississippi

who is the son of Mr. and Mrs. Johnson, graduated from Fisk University and has studied extensively at Columbia University. The culture and refinement which he has acquired is obvious in all dealings with him. Yet a man with his capabilities remains in a situation where he is regarded as an unequal by many who, so far as education, intelligence and personality are concerned, are really his inferiors.

My year of volunteer service has awakened me to many things. Looking back, I asked myself just why I came to Prentiss. Undoubtedly, the novelty of teaching in a Negro school had its appeal. Also the teachings of brotherly love had their share. To be able to face a class of Negro students and feel no distinctions of race has been a gratifying experience. To have my students talk to me and act as though I were just another person has been something which can never be forgotten.

While getting a point of view from my colored friends, I have, at the same time, received a point of view from and an understanding of my white friends. Living in town with the whites and teaching in a Negro school has presented its problems, however. To address one of my Negro friends as *Mr.*, *Miss*, or *Mrs.* all day and then to have to refrain when in town has not been entirely satisfactory. Also it has been difficult to think of Negroes as just normal humans with the same joys, desires, loves

and emotions as I have. It has been more like living in two different worlds with only a small bridge crossing the chasm between them.

What can you and I do to erase prejudice? There are many answers to such a question. Although I cannot speak as an authority, there are some answers I shall attempt to make in the light of my small fund of experience.

The foremost thing that each of us needs to do is to practice the first and second commandments of Christ, "Love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind and love thy neighbor as thyself." We must learn to identify ourselves with others. We must feel the hurt, the indignity, the degrading influence which are heaped upon countless thousands of our fellow Americans every day. As intelligent persons and as Christians, we should accept persons on the merits of their personality and character without regard to race or religion. We can watch the little ways in which we help to perpetuate prejudice as by listening to or telling jokes about persons of another race or nationality.

I believe each Church of the Brethren congregation should make an attempt to include people of other races and nationali-

ties among its membership. So long as we talk about the brotherhood of man but make no effort to carry it into execution, our children will accept the half truths of prejudice and believe that although a person is a Christian he can violate the teachings of Christ.

Almost every state in this country has laws which discriminate against someone. Surely if we do love our neighbors as ourselves, we should do something about them. Another thing we can do is to become active in some movement or organization which is fighting injustice. Making it known that you are actively participating in some such action takes courage. However, there is danger lest one choose a manner of working that does not actually uproot the trouble. Unless one is careful the methods employed may be only on the surface and in the long run will do more damage than good. To try to afford better educational facilities for all less privileged groups so that they can help themselves is surely getting at the root of the trouble. Only through subtle means, doing things which seem insignificant and in a manner which will not offend those with prejudice, can real results be ultimately won.

To work as we should for racial brotherhood takes cour-

age. It takes a faith in God which surpasses anything the average Christian has ever experienced. It requires a commitment we repeatedly profess but seldom feel. But only through such commitment can we Christians who preach the brotherhood of man actually practice it in our homes and in our churches.

God Made Us Brothers

Continued from page 4

and if I succeed, then God's will has been done."

During Dr. Carver's lifetime he lectured to thousands of fellow Americans all over this nation. Among other things, he used to relate this experience with God the Creator. "Years ago, I went into my laboratory and said, 'Dear Creator, please tell what the universe was made for.' Said the Creator, 'You want to know too much for such a little mind as yours. Ask for something your size.' Then I asked, 'Dear Creator, tell me what man was made for.' Again the Creator replied, 'Little one, you are still asking too much.' 'Tell me then, Creator, what the peanut was made for.' Then the Great Creator taught me how to take the peanut apart and put it together again. And out of this came all these products which the Creator taught me to make."

It is true that there are not many George Washington Carvers among us, but we as Christians should learn to give, without prejudiced minds, "honor to whom honor is due." We should learn how to live with and love all our fellow citizens. When we learn to think of persons without reference to class, religion, or race, then we will be on the way to loving all mankind and destroying one of our most besetting sins, racial discrimination.

When we learn to love one another as brothers of one God



Calvin Tooker teaches a class at Prentiss

A GOOD NEIGHBOR FROM AN EVIL PEOPLE

B. Wayne Christ
Polo, Illinois

then we will cease to hear of such occurrences as took place some months ago on a bus. A Negro boy and his sister, ages fifteen and sixteen years respectively, after a visit with relatives in a Southern state boarded a bus to return to their home in New Jersey. They seated themselves in the "wrong end of the bus" and the driver, threatening them with a pistol kicked or pushed them off the bus. The judge who listened to the children's case after their arrest held them in detention home for two days; then he told them he could sentence them to state reformatory school until they were twenty-one. The children's plea was that they had never been in the South before and did not know of the state's segregation laws. They asked only to be allowed to go back to their home. The judge finally placed them on probation, saying that he believed they had realized their mistake. This is only one of many such cases for which we in America should hang our heads in shame. This is not the way of Christ; neither are we Christian when we persist in maintaining such pagan standards and teaching them to our posterity.

This nation of ours was established upon Christian principles and was founded upon the declaration that "all men are created equal and are endowed by their Creator with certain inalienable rights."

When we learn to co-operate rather than to oppose; when we learn to love and not to hate; when we learn to live together in peace, then differences will vanish and we shall understand each other. Then there will be no race riots and no color line of discrimination will be drawn, for we will have risen above such things. In the spirit of true brotherhood we will say, "Christ is all and in all."

THE source of the trouble lay in the dim and misty past. Not many knew for certain what had been the cause and most of the Samaritans and Jews simply took for granted what their fathers had told them, which had been told to them by their fathers, and so on back through many generations. Time had not been the great healer in this case. For half a millennium these two peoples lived side by side in complete hatred. They annoyed each other constantly and each would have been glad if the other had been destroyed from the earth.

It all began at least 700 years before when the Assyrians carried many of the citizens of the northern kingdom of Israel into exile and replaced them with Assyrian people. As time went on, the walls of separation that stood between the Jewish citizens who yet remained in their homeland and these Assyrian colonizers began to crumble away. There was fraternizing, intermarriage and a slow adoption of Assyrian customs and religious practices. The result was that the people in this northern kingdom could no longer be called pure Jews but rather that they were a kind of crossbreed, not only in blood but also in religion and culture. They were referred to as Samaritans.

But later a day of doom for Judah, the southern kingdom, drew near. The great nation of Babylon, eager to prove its power and gather more tribute from subject peoples, stretched itself westward as far as Jerusalem and declared itself the victor over the holy city of the Jews.

The temple and a large part of the city were destroyed and burned. The cream of the Jewish citizenry was carried off to Babylon.

Years later two able and zealous leaders arose in the midst of these Babylonian captives. They were possessed with the desire to lead an expedition back to the land of their fathers. Permission to do this was granted. They undertook the long, arduous task of leading their people back to rebuild a destroyed city and country.

As the enormous task of construction began, these relatives and cousins of the Jews to the north, the Samaritans, volunteered to help them. They were really more than cousins for assimilation with the Assyrian blood had not been that complete. They were really fellow citizens and brothers, but the old grievances between north and south, in addition to the fact that the Samaritans were now tainted by blood, caused those who thought they were the true inhabitants of the holy city to reject their offer for help.

For this rejection the Samaritans were deeply hurt. They were now cut off from an inheritance in Israel and because they were rejected, they sought revenge. They hindered constantly the work of construction. They did everything possible to agitate and to make the Jews of Jerusalem angry. Resentment and anger rose higher between the Samaritans and Jews. As time went on their wrath grew more fierce and often expressed itself in sabotage and murder.

Since the Samaritans were cut



"But a Samaritan . . . had compassion"

off from their inheritance, they decided to set up a rival priesthood and build a temple on Mount Gerizim. It is strange how long hatred can last, for it was a full 300 years after this that the Samaritans made an attack on the Jews and carried many of them away as slaves. Then 170 years later a leader of the southern kingdom made an attack upon the Samaritans, killing many of them and destroying their temple.

Another 130 years passed and it was still the same story of vicious hatred. Jesus had been born and was likely about eight or ten years of age. It was in 6 A.D. that the Samaritans committed a crime almost worse than murder when they took the bodies and bones of dead men and scattered them through the temple at Jerusalem. Jesus in his boyhood heard stories like this and knew of the hatred that existed in a Jew's heart for a Samaritan.

When Jesus began his work of love and mercy, he and his disciples were one day passing by the Samaritan village of Sychar. It was about dinnertime and Jesus sent his disciples into the village to buy food. He lingered at the edge of the city and rested himself at the mouth of the well. He asked a Samaritan woman for a drink. Because his request was

so unusual, she said, "Do you, a Jew, ask me, a Samaritan, for a drink?" But Jesus was equal to the situation and simply passed beyond the idea of any enmity between them. He began talking of the water in the well, a natural subject for conversation since it was something near at hand. The woman soon learned that he was a man of both kindness and wisdom. Finally, she asked a question about a matter that evidently had bothered her for a long time and had caused much confusion in her thinking. It had to do with the age-old trouble between Jews and Samaritans: "I've been wondering where one can really find God," she said. "Our priests say we can find him only here at Gerizim, while you say that only in Jerusalem can he be found and worshiped." To this Jesus gave an answer that by-passed centuries of hate and false dilemmas: "God doesn't have to be worshiped either here or in Jerusalem. He is a Spirit and is present with everyone, anywhere and at any time."

As the days went by, Jesus was able to increase the number of his followers. He was again making a trip southward from Galilee and passed by some Samaritan villages. Two of his followers went on ahead to the Samaritan people and asked them if they would like to

have a great teacher come. But when they found that he was passing through on his way to Jerusalem, they replied, "We will not have such close contact with Jerusalem." Immediately James and John, who were Jews in all their habits and ways of thinking, asked Jesus if they might not call down fire from heaven to destroy this city and its people. But Jesus' reply was, "No." That was not the way in which God worked. So they went on to another village.

Soon afterward, Jesus was giving a sermon in a synagogue. He came to the close of his message and a period was given for questions. A lawyer asked him, "What must I do to inherit eternal life?" He could answer that question through his knowledge of the law. But the lawyer had another question, "Who is my neighbor?"

Then Jesus told a story which give a surprising turn to a 500-year-old enmity, a story that must have been a stinging insult to a Jew — the familiar story of the Good Samaritan. It was bad enough that the priest and the Levite should be held up as bad examples but certainly no one would have expected a Samaritan to be held up as one who showed mercy. Yet, strangely enough, this was the point of the story. And the point was clear even to the lawyer who had asked the question.

In a concrete, historical situation Jesus had crossed the bonds of race, creed and nation. It was an unheard of thing that a good neighbor should come from such an evil people.

Reflecting upon this story, we should conclude that goodness often comes from places we are not looking for it; that it is dangerous to throw people into a class and say that all are evil because some of them are, and that God is working out his purpose through all men.

Chinese Christians Sign a Manifesto

Is the statement signed by 1,500 Chinese Christian leaders an endorsement of communism? How did it originate? Brethren readers will want to read it for themselves, to know what is back of it and how American Christians should regard it. This article, prepared by Wendell Flory, will help them to consider it thoughtfully and prayerfully

Historical background

In April and May of 1950 a visiting team of church leaders from Shanghai and Nanking visited the North China Christian churches. While in Peking they sought an interview with Premier Chou En Lai to discuss certain difficulties which the church had encountered in recent months. The premier's response went far beyond the team's expectations. He suggested that North China Christian leaders be also invited to sit in on the discussions, and nineteen were invited, making a total of thirty to forty persons present during the interviews. It was clearly understood that these people did not officially represent the Christian church, but were leaders interested in good church-state relations as Christian citizens of China. The premier showed a mental grasp of all that was involved, was frank, sincere, tolerant and interested in an independent Chinese church.

The keynote was struck by the premier's saying that most or all of the church's difficulties at the present time stemmed from one root—doubts or suspicions arising from the church's connection with imperialism, from the time of the unequal treaties onwards, with imperialism in general and at the present with American imperialism in particular. If the church wished to find a solution to these various concrete problems, it could do so only by way of making clear to all its disassociation with imperialism. All that followed must be understood in the light of this statement.

The premier spent thirteen hours with the Christian leaders in these discussions. As they proceeded, Mr. Y. T. Wu, of the visiting team, wrote out a statement and submitted it to the premier for his views on its effectiveness in clearing up doubts and suspicions on the unpatriotic nature of the church. It received his approval. During the months following, hundreds of Christians were consulted, the Manifesto was revised and edited a number of times, and was sent to all Christian leaders for their signatures. On September 23, 1950, it appeared first in the National Press in Peking, with over 1,500 signatures. The following day it was published in Shanghai. In succeeding days it went around the world, with both adverse and favorable comment.

Reasons for its being written

Why was it written and why did a majority of Christian leaders in China sign the Christian Manifesto? Perhaps the following will give some idea of the reasons behind the Manifesto, and the pressures and desires that brought its signators to sign it.

1. It assures the Chinese government and the Chinese people that the Christian church has come to a new position, and is now a Chinese organization, serving the Chinese people.

2. Communism forces people to rethink and re-evaluate their entire faith and position. The government has decreed that everybody, including Christians, must give up their former non-political attitude, for politics are inseparable from the responsibilities of citizenship.

3. It makes clear the official position of many Christian leaders, thus enhancing the possibility of the Christian church receiving more favorable consideration as a worth-while part of society in building the "New Era" in China.

4. There was pressure from younger nationalistic minded Christians, as well as from the government, for the church to make a statement clarifying its position in Chinese national life.

5. It will serve the cause of Christ in China today, by pointing out the future direction of the church to its own members, thus challenging them again to see the long-time goals of the church, as self-support, leadership, and self-propagation.

The Manifesto

The Task of the Chinese Christian Movement in National Reconstruction in New China

Protestant Christianity has been introduced to China for more than one hundred and forty years. During this period, it has made a not unworthy contribution to Chinese society. Nevertheless, and this was most unfortunate, not long after Christianity's coming to China, imperialism started its activities here; and since the principal groups of missionaries who brought Christianity to China all came themselves from these imperialistic countries, Christianity, consciously or unconsciously, directly or indirectly, became related with imperialism. Now that the Chinese revolution has achieved victory, these imperialistic countries will not rest passively content in face of this unprecedented historical fact in China. They will certainly seek to contrive by every means the destruction of what has actually been achieved; they may also make use of Christianity to forward their plot of stirring up internal dissension and creating re-

actionary forces in this country. It is our purpose in publishing the following statement to heighten our vigilance against imperialism, to make known the clear political stand of Christians in New China, to hasten the building of a Chinese church whose affairs are managed by the Chinese themselves, and to indicate the responsibilities which should be taken up by Christians throughout the whole country in national reconstruction in New China. We desire to call upon all Christians in the country to exert their best efforts in putting into effect the principles herein presented.

The Task in General

Christian churches and organizations in China give thoroughgoing support to the "Common Political Platform," and under the leadership of the government oppose imperialism, feudalism and bureaucratic capitalism, and take part in the effort to build an independent, democratic, peaceable, unified, prosperous and powerful New China.

Fundamental Aims

(1) Christian churches and organizations in China should exert their utmost efforts, and employ effective methods, to make people in the churches everywhere recognize clearly the evils which have been wrought in China by imperialism, recognize the fact that in the past imperialism has made use of Christianity, purge imperialistic influences from within Christianity itself and be vigilant against imperialism, especially American imperialism, in its plot to use religion in fostering the growth of reactionary forces. At the same time, they should call upon them to participate in the movement opposing war and upholding peace, and teach them thoroughly to understand and support the government's policy of agrarian reform.

(2) Christian churches and organizations in China should take effective measures to cultivate a patriotic and democratic spirit among their adherents in general, as well as a psychology of self-respect and self-reliance. The movement for autonomy, self-support and self-propagation hitherto promoted in the Chinese church has already attained a measure of success. This movement from now onwards should complete its tasks within the shortest possible period. At the same time, self-criticism should be advocated, all forms of Christian activity re-examined and readjusted, and thoroughgoing austerity measures adopted, so as to achieve the goals of a reformation in the church.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My husband and I were reared on the farm and were given chores to do each day before and after school. The other children on the farms near us worked also. Now we live in town and have a son and a daughter whom we are trying to bring up to know how to work. Our neighbors don't see things as we do; consequently, our children ask, "Why do we have to do so much work when no one else has to?" In addition to this very heavy indictment of our children against us parents, we find it hard to find work, particularly for a boy to do. What would you advise?

A Parent From the Farm.

Dear Friend,

Your problem is one which gives concern to many parents who are rearing their children in urban areas and who, like you, want them to get the value in character building of worth-while work.

In town, as well as in the country, there is housework to be done which mother and daughter may share. This largely takes care of the work situation for the girl.

Now for a few examples of ways urban parents have tried to meet this problem for their sons:

1. A father and mother bought a grocery store which became a family project. They all worked together at home and at the store happily to

make things go. For the son it presented an open door to comradeship with his father and to worth-while work.

2. A father who was a carpenter set up a workbench in the basement of his home and in the evenings taught his son the use of tools. Later the boy worked along with his father and, in time, it became not only remunerative work for him, but a factor in his effective leadership in boys' club work.

3. A father taught his nine-year-old son to print. Before long he was asked to do the church printing, a task which he did remarkably well. The money he received for this work was used to start his college fund.

4. There is always the possibility of paper routes, grocery deliveries, lawn mowings, etc. However, it seems better for work projects to grow out of family fellowship.

5. Many city parents plan regularly to have their sons spend their vacation days on farms with relatives where they share in farm work.

If his work is interesting and satisfying enough—and it takes creative thinking and planning to make it such—and if the child senses the approval and encouragement of his parents, these factors will in time, I believe, counteract the attitude of the neighbors' children.

Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Concrete Methods

(1) All Christian churches and organizations in China which are still relying upon foreign personnel and financial aid should work out concrete plans to realize within the shortest possible time their objective of self-reliance and rejuvenation.

(2) From now onwards, as regards their religious work, Christian churches and organizations should lay emphasis upon a deeper understanding of the nature of Christianity itself, closer fellowship and unity among the various denominations, the cultivation of better leadership personnel, and reform in systems of church organization. As regards their more general work, they should emphasize anti-imperialistic, anti-feudalistic and anti-bureaucratic-capitalistic education, together with such forms of service to the people

as productive labor, the teaching of an understanding of the New Era, cultural and recreational activities, literacy education, medical and public health work, care of children.

Interpretation

1. That the Manifesto has been couched in terms of Communist phraseology and that there is an evident desire to co-operate with the present government to bring in much needed reforms in China should not confuse our thinking or cause us to reject the elements of truth in the Manifesto.

2. All Christians can agree with most of what is said in

the Manifesto, such as the need for the Chinese church or any other church to become self-supporting, self-propagating, self-reliant and autonomous. This has always been the goal of mission activity, and we should rejoice that this is still their goal.

3. The present significance of the Manifesto to the Chinese government is almost entirely as propaganda. Implementation of its proposals will take time but its statement of aims is of immediate value. Hence the virulence of the attack on American imperialism.

4. There is more of a tradition in China than in this country of evading unpleasant issues by seeming compliance. This has been described as "conformity without conviction." This contains no implication to Chinese that basic faith has been compromised.

5. It is obvious that there are dangers involved in issuing such a statement. It could be used to force the church into difficult positions. It was a risk the Christian leaders felt they must take.

Our Attitude as Fellow Christians

1. Our Chinese colleagues are Christian men and women, true to their faith. We must continue to have complete confidence and faith in them.

2. Any criticism of those who signed such a paper should be tempered by appreciation of the conditions under which they are living. They are cut off from most non-Communist sources of information. Under similar circumstances, we might believe even more preposterous statements than we now accept. They see before them actual demonstrations of the idealism and efficiency of the new regime. They are Chinese citizens anxious to share in the awakening and reconstruction of their country and influenced by the forces

of nationalistic propaganda, while remaining true to their Christian faith.

3. We must exercise our faith in continued financial support without contingent functional control. So long as the Chinese church wants and can use our finances, we must send them with trust that the money will be used properly.

4. So long as there is a place for missionaries, we must send them and support them in all ways possible in their work.

5. We must pray for the Chinese church, giving them our sympathetic moral support and understanding.

6. Those of the church's missionary ambassadors who have worked in China among Christians and their leaders have confidence in them. We are convinced that in the leadership are men of God; that the Spirit of God moves in China. We do not always understand all that the Chinese leaders of the Christian church do, but we do know that as long as they are attuned to God, they are in his plan. Our prayers are continually before God that his Spirit may continually be with them.

There Was No Color Line

Helen Hollinger

Thornville, Ohio

THREE months ago it was our privilege to have Rev. and Mrs. Ernest Dixon, Jr., in our home for a week end. It happens that our skin is white and theirs is black. If anyone had asked me if I had any race prejudice I would have said no, but I had never been with people of other races long enough to forget entirely that we were different from one another.

My husband had written that he was bringing the Dixons as week-end guests. They were both in school with him at Oberlin University. The Dixons were working with rural people in Alabama to help them raise their standards of living both in a

material and a spiritual way.

Although I knew the Dixons were coming sometime Saturday evening, I did not know what time they would arrive for supper. I was just ready to prepare our evening meal when I received a telephone call asking me if I could go to Jacksontown, twelve miles away, to meet our new German daughter. Since our car was gone, I had to call on a neighbor, not a member of our church, who was able to take me there. In this manner I met our new daughter, Heidi Rank, and sensed that she would be an asset to our home, now predominantly masculine with my husband, four sons of our own and a German son, Willi Traub.

When Heidi and I arrived home, our guests were already there. Soon after the introductions were over, we forgot that we were strangers. We called each other by our first names. When Willi came home from helping a neighbor, the boys eagerly told him that they had a surprise for him. Of course, he was surprised to find a new sister and was pleased to be able to talk German to someone. As we made preparations for supper, Lois Dixon helped get ready our evening meal and her husband went to the garden with my husband to get some fresh vegetables. Our two younger boys made the Dixons think of their small boys who are about the same ages. As we ate supper, we forgot both color barriers and national barriers.

Sunday was a happy day. It began with worship around the breakfast table, followed by Sunday school, church worship, fellowship, play, rest and an opportunity for friendly conversation in the afternoon. That evening my husband and I talked about it as we were ready to retire. We no longer thought about differences in color of skin. Our friends were interested in doing the same type of work that we were.

Lois Dixon spoke of the way their family felt about the whole thing as they were leaving on Monday morning. She said she had appreciated being here so much and that she did not feel any different than if she had been in the home of people of her own race. That feeling was mutual because we also felt that there had been no color line.

Conference Business

QUERIES

Receiving Members by Trine

Immersion

To district meeting of Southern District of Pennsylvania of 1950, through elders' meeting:

We petition Annual Conference at San Jose, Calif., through district meeting to continue to recognize and observe trine immersion as the only New Testament form of Christian baptism.

Therefore, all people applying for church membership shall be received into our Christian fellowship by this ritual, which is basic.

Ministerial Board of Southern District of Pennsylvania:

J. L. Miller.

R. L. Cocklin.

Answer: Passed to Annual Conference.

E. E. Baugher, secretary.

Receiving Members by Trine

Immersion

To district meeting of Southern Pennsylvania of 1950 assembled in Codorus congregation, through elders' meeting, greeting:

Inasmuch as there has been placed in the hands of a committee for further study the matter of receiving persons into church fellowship on their former baptism, regardless of mode;

We, the Upper Conewago congregation, in council assembled, do strongly urge district meeting through elders' meeting, to present to Standing Committee a request that the Church of the Brethren continue, as it always has since its founding, to receive members into fellowship only by trine immersion.

Frances E. Shaffer, church clerk.

J. Monroe Danner, elder.

Answer: Passed on to Standing Committee.

E. E. Baugher, secretary.

Receiving Members by Trine

Immersion

The Pine Grove church assembled in regular council, Sept. 12, 1950,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Preaching Values in the Bible.

Corwin C. Roach. Cloister Press, 1950. 299 pages. \$2.50.

The author, an Episcopal clergyman and teacher at the Divinity School, Kenyon College, Gambier, Ohio, presents a series of most helpful approaches to the Bible for preaching purposes. He discusses its difficulties, books, ideas and persons, as well as its archeology, geography, seeming contradictions and Biblical language. He certainly gives many new and helpful approaches to a sound and worthy interpretation of the Book.—*Charles E. Zunkel.*

Paraguayan Interlude.

Willard and Verna Smith. Herald Press, 1950. 184 pages. \$2.25.

This book is concerned with the settlements of Mennonites, who came from Russia and Canada, in Latin America, especially in Paraguay. Although the book is about Mennonites and was written by Mennonite authors, it is more than a denominational book. The book is

packed with valuable historical facts and yet it is written in an easy and fascinating style. Along with the data, there are the authors' own personal experiences and observations as they made the trip to South America and lived among the people over a period of a few years.—*Anetta C. Mow.*

When Loved Ones Are Called

Home. Herbert H. Wernecke. Baker Book House, 1950. 52 pages. 60 cents each; \$6.00 per dozen.

A simply written, tremendously helpful little booklet for any and all who mourn or suffer the loss of loved ones. The following chapter headings indicate its scope and worth: God Comforts Us and Heals the Wound of Separation; Death a Reverence-Inspiring Experience; Death the Gateway Into Life Everlasting; Questions That Puzzle and Distress; Eternal Life Now; Remembering Them Without Pain. Finally a large and splendid selection of Bible passages for various occasions.—*Charles E. Zunkel.*

through district meeting of Western Maryland held at the Oak Grove church, Oct. 28, 1950, petitions Annual Conference at San Jose, Calif., June 1951, not to grant the privilege of departing from the scriptural method of receiving members by trine immersion into the Church of the Brethren.

Respectfully submitted,
Jonas Sines, elder.

Bert C. Ream, clerk.

Answer of district meeting of Western Maryland: Passed to Annual Conference.

J. E. Dettra, moderator.

Zena Hartman, writing clerk.

Receiving Members by Trine Immersion

The following letter from the Dry Valley congregation was passed to Annual Conference.

The Dry Valley congregation, assembled in regular council, July 5, 1950, respectfully petitions Annual Conference of 1951, through the Middle District of Pennsylvania, to reaffirm the decision of the 1945 Annual Conference, concerning the receiving of members without rebaptism:

"Persons that are satisfied with their baptism, having been performed in the scriptural manner, viz.,

trine immersion unto remission of sins, and desire to unite with the church, after giving evidence that their faith and repentance are genuine, and after a confession of faith in the Scripture as understood and practiced by the church, may be received with the laying on of hands if this has not been done, and the hand of fellowship and kiss of love." Pastors' Manual, 1940, Page 125.

Further, that this minute be interpreted as meaning that trine immersion be taken as the only true scriptural form of baptism;

That those persons only who have been baptized by trine immersion be admitted without rebaptism;

That all other persons desiring to unite with the Church of the Brethren be asked to submit to rebaptism by trine immersion as the true scriptural form, and in accordance with the practice of the Church.

Note: "Members of other denominations who have not been baptized by trine immersion may be received into full membership by rebaptism." Pastors' Manual 1940, page 124.

Alvin S. Cox, elder.

Goldie Goss, clerk.

Aliens and the Draft

In the application of draft regulations there is no difference between an alien and a citizen. An alien is required to register for Selective Service within five days after entering this country. The same deferment regulations apply to aliens as to citizens. An alien does have the opportunity of refusing military service at the cost of forfeiting his right ever to become an American citizen. There is pressure to deport aliens who renounce their right to citizenship in order to escape military service.

Word has been received of the passing of Bro. Charles F. Messer of Alliance, Ohio. He was the father of Hazel Messer, missionary to India.

The Paul Hoovers of Lansdowne, Pa., have a new daughter, Linda Lee, who was born on Jan. 13, and the Paul Petchers of Mobile, Ala., have a new son, Richard Lee, who was born on Jan. 8. Both couples are missionaries under appointment by the Ocean Grove Annual Conference.

The East Fairview congregation, Eastern Pennsylvania, will celebrate its first anniversary of being in the new sanctuary on Feb. 25, with an all-day meeting. Bro. F. S. Carper will be the guest speaker of the day, and he will also conduct one week of evangelistic services immediately following. Bro. H. A. Merkey is the elder-in-charge.

An appeal to the U. S. government to make available two million tons of food grain to relieve the acute food shortage in India was made by the National Council of Churches. The resolution said the recommended U.S. aid to India was justified not only on humanitarian grounds but to strengthen the bonds of friendship between the American and Indian peoples. It said the general board did not suggest that the food grains be made as a gift to India, but rather on mutually acceptable terms to the governments involved. It was reported that millions of people in India face starvation because of severe drought, locust invasions and the devastating earthquake in Assam.

Dr. Hugh Steward Magill of Auburn, Ill., eighty-two-year-old Methodist layman, will receive the 1951 Russell Colgate distinguished service citation, which is described as the highest international award for service in religious education. Dr. Magill, who was the first general secretary of the International Council of Religious Education, has been working in religious education since 1887 when he began teaching a Sunday-school class in Auburn. He has served as recording secretary of the World Sunday School Association, as a principal and superintendent of public schools in several Illinois cities, and as field secretary of the National Education Association with headquarters in Washington, D. C. As an Illinois state senator in the early part of the century, Dr. Magill was the author of many educational and reform measures.

The working hours for the Brethren relief center in Nappanee, Ind., are now 7:30 to 12:00 and 1:00 to 4:30 on week days and 7:30 to 11:00 on Saturday.

Bro. Ross Speicher of Accident, Md., should have been listed as the moderator of the Western Maryland District for 1951 in the new Yearbook. This correction has been called to our attention by the secretary of the district.

It costs America's thirty Lutheran colleges twice as much to educate a student today as it did four years ago, but tuition is up only twenty-six per cent. Tuition paid for about fifty-nine per cent of operating costs in 1940 but only forty-nine per cent in 1949.

The 1950 census of Nigeria, British West Africa, shows that one half the total population (230,000 people) of the capital city, Lagos, is Christian. Nearly all the rest are Moslem. Christianity is strongest among young people under twenty-five and the proportion of Christians decreases with age showing that Christianity has been gaining ground in this area for a considerable time.

A second complete recording of the King James version of the Bible has been completed, it was announced by the American Foundation for the Blind. The recording was needed because the original wore out from frequent reproduction. Distribution will be made by the American Bible Society and the Library of Congress. The Bible is the most popular of 1,500 "talking books" given free to blind persons.

Brethren people moving into the Los Angeles area and having the following mailing addresses — Los Angeles, zones 44, 47; Inglewood; Hawthorne; El Segundo; Torrance, Gardena, Playa Del Rey, Venice — are living very close to the new Imperial Heights church. The pastor, Bruce Flora, 1909 W. Imperial Highway, Los Angeles 47, would be happy to call on Brethren people in the area if he is given their names and addresses.

Mrs. Roy Gooden calls our attention to the words of a Hymn to Peace which were used at the Cincinnati meeting of the United Council of Church Women. They should express the prayer of Christians everywhere.

We feel thy Presence everywhere
Our hearts are filled with prayer.

God grant us peace on earth,
God grant us peace on earth.
O Lord in heaven look down on us
And grant us peace on earth.

An emergency wartime committee of all Korean Protestant churches has been established under the leadership of the Rev. Han Kyung Kin, forty-nine-year-old Presbyterian minister. Purposes of the committee, it was announced, will be to effect closer relations with Christian churches and organizations in other democratic nations, and to render all possible aid to North and South Korean war refugees and evacuees concentrated in the United Nations sector. Another of the committee's objectives will be to organize youth and cultural groups to promote and sustain the spirit and morale of the people who are struggling under fear and difficult conditions of life.

Theme: Deepening and Sharing the Christian Life

The address of the B.V.S. unit in Fresno, Calif., has been changed from 2236 Harvey Ave., to 1416 North Ave., Fresno.

On Dec. 28 Bro. Daniel James Whitacre of the Old Furnace congregation in West Virginia was licensed to the ministry. He is the son of Bro. Jesse W. Whitacre and a brother of Charles J. Whitacre, a senior in Bethany Biblical Seminary.

The members of the J. A. Eby family regret their inability to answer personally the messages of sympathy and appreciation from so many friends in their bereavement. They desire to express in this manner heartfelt thanks to each and every one.

Presbyterian Life, biweekly general publication of the Presbyterian Church in the U.S.A., has received the third annual award given by Tri-Lambda for distinguished service in religious journalism. The church paper was considered the single outstanding contribution in the field of religious journalism during the calendar year 1949. Tri-Lambda is a professional religious journalism fraternity.

A church seminary has conducted a study which reveals that the average minister gives thirty-five years of service. This would mean a man must be trained every thirty-five years for each church. They have discovered the minimum cost is \$3,500 above what is received in tuition charges. Their conclusion: each church would need to contribute \$100 annually to the seminary, or a total of \$3,500 over a thirty-five-year period. In the light of our own Feb. 18 offering for Bethany Biblical Seminary and other areas of the program of Christian education, this study has significance for Brethren.

The mission board of Western Pennsylvania, of which Bro. John D. Ellis is chairman, is interested in the possibility of a Church of the Brethren in Erie, Pa. In order to discover the field a meeting is being called of all members and friends at the Y.M.C.A., corner of Peach and Tenth Sts., on April 5, at 7:30 p.m. Pastors and friends knowing of members living in the vicinity of Erie will please send names and addresses to Bro. Ellis, 164 Village St., Johnstown, Pa., so that they may be informed of the meeting. If those interested cannot attend the meeting, a letter expressing their interest would be appreciated.

For the second successive year, members of fifty-three Protestant denominations in the United States and Canada contributed \$1,137,554,266 for local church expenses and benevolence causes, Dr. Harry S. Myers, a stewardship official of the National Council of Churches, announced. This is an increase of 13.5 per cent over the 1949 total. Dr. Myers pointed out that the fifty-three denominations had reported a 2.1 per cent membership increase in the past year. This meant there was an eleven per cent rise in per capita giving, he said, adding that the average member contributed \$3.13 more in 1950 than in 1949. He hailed the increased giving as "a very hopeful sign that people are becoming more and more aware of the importance of supporting their churches and church work. But, while total contributions have increased every year since 1937, the increase in giving is not as great as the increase in income."

Hazel Rothrock, missionary to China, may now be addressed at Omak, Wash. Dr. and Mrs. Howard Bosler, missionaries to Africa, may be addressed at R. 5, Goshen, Ind. V. Grace Clapper, missionary to China, calls our attention to a mistake in the new Yearbook as to her address. She should be addressed at Box 252, R. 4, Johnstown, Pa., instead of Stuart, Va.

A total of 26,242 adult Roman Catholics have been received into the Protestant Episcopal Church of the United States during the last ten years, it was estimated in a report compiled by the Rev. Frank L. Carruthers and the Rev. S. Harrington Littell. The compilers said that the statistics were given "with great leaning on the conservative side," because they did not include Roman Catholic children or adults who were taken into the Episcopal Church by the rite of confirmation.

Testimony presented to the Federal Communications Commission in Washington, D. C., revealed that religion was accorded only one per cent of the total broadcast time on the seven New York television stations during a surveyed week. The figure was included in tabulated results of a monitoring of the stations, Jan. 4 to 10 inclusive, offered to the commission by the National Association of Educational Broadcasters. The results showed that ten per cent of the program time on the air during the surveyed period was devoted to adult crime drama. Information, science and travel-ogues were accorded three per cent of the time, and no time whatever was given to architecture, sculpture, economics, child care or American history.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Paul Fike of Union Bridge, Md., in the Shippensburg church, Pa., March 4-11.

Gains for the Kingdom

Nine baptized in the Pulaski church, Va.
Five baptized in the Hiwassee church, Va.
Eleven baptized in the Bareville church, Pa.
Nine baptized in the Plum Creek church, Pa.
Six baptized in the Menomonie church, Wis.
Eight baptized in the Springfield church, Ohio.
Seventeen added to the Long Beach church, Calif.
Twenty-three baptized in the Chiques church, Pa.
Twenty-eight added to the Codorus congregation, Pa.
Three baptized in the Pleasant View church, Kansas.
Three baptized in the Western Mt. Carmel congregation, Va.
Nine baptized and two received by letter in the Salunga church, Pa.
Three baptized and two received by letter in the Front Royal church, Va.
Two baptized and five received by letter in the Waterloo church, Iowa.
Fifteen baptized and one received on former baptism in the Second church, York, Pa.

Calendar for Sunday, February 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Jesus Meets Human Need.—Mark 6:7-7:23. Memory Selection: He had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things. Mark 6:34 (R.S.V.).

CBYF Topic for February, Christ in the Fine Arts.

Announcements

REGIONAL CONFERENCE

Pacific Coast Region.—Medford, Oregon, Feb. 15-20.

DISTRICT MEETING

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEAST Virginia

Feb. 18, 7 pm, Front Royal.



HUMAN RELATIONS INSTITUTE

THIS report of the Human Relations Institute at McPherson College, July 5-19, 1950, is made to be of service to the Church of the Brethren and McPherson College.

In making plans for the institute the college sent notices to 700 church communities and gave much local publicity.

The lectures and workshop sessions were held in the delightful recreation room of the administration building. The room and its furniture lent an informal atmosphere which helped the free nature of discussion.

Thirteen students were enrolled for credit of two semester hours. Nine enrolled as noncredit auditors. From four to fifteen visitors also attended daily and generally took part in the discussion.

Three Phases

The first days were spent in establishing a factual background on

Based on a report by

Alphonse Henningburg, director

St. Albans, N. Y.

intergroup relations. This included the contributions which Negroes have made to American society and the types of resistance they met.

The second stage involved an analysis of the problem situations previously presented. For instance, the stereotypes—common notions—relating to Negroes were inspected. Each student took a "bigotry test" and was asked to give the same test to someone outside the class.

The third phase involved an evaluation of procedures and programs to improve present conditions. Four students who are teachers in Kansas public schools worked on programs connected with their duties.

Class Procedures

Class sessions lasted for three hours and began with an informal

lecture by the director. Next the students discussed the problems presented in the lecture and often related personal experiences.

Twelve case studies in intergroup relations were presented, and students formed themselves into committees and conducted "buzz sessions" around selected problems.

During the institute's two weeks four general committees were at work. The most important of these worked on field trip plans. There was some reluctance to volunteer for committee work.

Each student worked on a term report.

Field Trips

The director was eager to have the group visit several different ethnic or national groups in the vicinity of McPherson. As a result several field trips were made which included the following experiences and points of interest:



Dunham Photo

The 1950 Institute of Human Relations held at McPherson College in co-operation with the Brethren Service Commission. The director, Dr. Alphonse Henningburg, is second from the right in the front row. Earlier he had conducted a similar institute at Elizabethtown College

A visit to the near-by Amish community at Yoder, Kansas. Calls were made on three Amish families on their respective farms. One was the family of Bishop Keim.

Dinner at a restaurant recently opened by a Negro family in Hutchinson. The group found this experience so delightful that they sang several songs after dinner. Other patrons joined in. A Negro woman, one of the owners, thrilled the group with O for a Closer Walk with God.

Sunday morning services in the Negro Second Baptist church of Newton. The music was of a quality frequently found in Negro churches in the Deep South. The director was invited to speak. Afterward the group spent fifteen minutes shaking hands with the congregation.

A trip to Lindsborg, Kansas, which involved visits to the studio of Anton Pearson, the celebrated woodcarver, to the studio of the artist Birger Sandzén, to the Lutheran church which has murals by Sandzén, and to the Bethany College auditorium where The Messiah is presented annually. The last visit in Lindsborg was to the Royal Cafe, where some typically Swedish food was available.

The director was also kept pleasantly busy enjoying meals with faculty members and others, a picnic supper at the local Church of the Brethren, and speaking engagements at the Kiwanis Club and a faculty meeting.

Public Sessions

Public sessions of the institute included two addresses by the director to the regular assembly of the entire summer school. In addition the institute held three special sessions open to the whole community.

The first of these was an evening of music which included presentations by a group of seven women from the choir of the Second Baptist church of Newton, four students from Samoa, and Gregory Simms, a brilliant young baritone who sang three classical selections.

On two other evenings motion pictures were shown in the college auditorium. They included Boundary Lines, Picture in Your Mind, and the well-known adaptation of Frank Sinatra's The House I Live In. The audience also had opportunity to hear Duke Ellington's famous symphonic recordings called Black, Brown and Beige, an album presented to the college's music department by the institute.

Community Co-operation

The director was impressed by the

delightful atmosphere in which the institute was conducted and the interest and co-operation displayed by the community.

The Church of the Brethren made available two albums of records by Marian Anderson. Mrs. Rosella Switzer, active in community civic life, also loaned albums.

Crabbs Town and Country store loaned a beautiful radio-phonograph combination, and the Green Appliance store loaned records of Negro popular and folk music.

Final Dinner

The institute's final session was a dinner meeting, planned by a student committee. Eyebrows were raised when the director suggested that place cards should be mounted on heads of wheat and that the centerpieces should be bowls of wheat; but on his insistence an expedition to the wheat fields was organized.

News Notes . . .

Cut Garments: Total number of pieces shipped last week to Germany, Austria and Greece was 6,635.

The Heifer Project welcomed back from Europe last week a number of cattle attendants who had remained



Has your church made its plans for our TIME FOR SHARING offering on March 18? Our response to this appeal will help us reach our Brotherhood Fund goal. It should be a great offering

to make observations of conditions and needs to which HPC ministers in Germany. Among these were Leslie Yoder of Oregon, Mr and Mrs. Pratt Byrd of the "honeymoon" shipment, and Gordon Hirschy of Berne, Ind.

GERMAN HIGH SCHOOL STUDENT TRAGEDY

John H. Eberly

Director, German Student Program

CHRISTMAS DAY brought tragedy to the German student program in the death of Heinrich Schreck, who was living with the Ronald Workman family of Goshen, Ind. Heinrich had had an early Christmas at his Goshen home so that he could visit close friends of his father in New York state over the vacation week. These friends were the family of Hans Haas, who had been reared by Heinrich's grandfather and was just like an uncle to him.

On Christmas Day Heinrich and Hans went for a walk around the resort home of the Haas family in the Catskill country of New York. They walked out on Black Lake, where both broke through the ice and drowned. A double funeral service was held on Thursday, Dec. 28. On Saturday, Dec. 30, the body of Heinrich was shipped by air to Germany.

Heinrich was an only son with two sisters. His father and mother live near Stuttgart in Wurttemberg-Baden. He was twenty years old and had a special interest and experience in gardening. He was attending the Goshen high school and working some after school hours in a grocery store. He

had made most of the adjustments foreign students first face in going into a new country, and was making a creditable record for himself and the student program in the Workman home and the Goshen community.

In a memorial service on New Year's Day at New Windsor, where a number of German students and their sponsoring families gathered, and in a similar group at West Manchester, Ind., students spoke well of Heinrich, and letters and gifts were sent his family in Germany.

A spiritual kinship grows between the German high school students and the American families and leaders of the program. It makes us feel that we have lost one of our own sons in the death of Heinrich Schreck.

Our love and sympathy want to reach the Germany family who feels his loss even more than we. Our prayer for peace and understanding between the different peoples of the world is now more urgently felt because of this student whose life was lost in a program for this purpose.



This picture is from the filmstrip, *Leads to Leadership*, one of the series of ten new audio-visuals produced co-operatively through the International Council of Religious Education, and designed to strengthen the teaching mission of the church through better trained leadership. The complete set of the ten filmstrips with records is now available in each region

NO ENDEAVOR is ever successful until it strikes fire locally. It is in the local church that Christian education must happen, if it is to take place at all. There let us develop a vital program of Christian teaching, understanding that this undergirds everything which we attempt to do.

Education is the means by which life is changed. When you meet a person who is pleasant and wholesome, you may be sure that back of his life there has been that kind of instruction. And when you meet some person who is critical and cynical you may be assured that somewhere he has had experiences which became educational factors shaping his life along those lines. Christian instruction is a means which God places at our disposal to touch other lives for him.

We need greater faith in the importance and effectiveness of this method, and then to give ourselves more wisely and devotedly to its application. More than a dozen years ago Bro. Edward Frantz emphasized this truth in his Sunday morning sermon to the Annual Conference at Lawrence, Kansas, when he said: "The point of attack is the hearts of men. We must win them, many more of them, our own first, and then those of our halfhearted brethren. In other words, the church should do next exactly what our Lord told us

Teaching Them To Observe All Things

Christian Education in the Local Church

T. F. Henry

Huntingdon, Pennsylvania

to do first, 'Teach, make disciples.' We must give up once and for all all seductive schemes that seem to offer a quicker or an easier way. . . ."

Improvement of What We Have

There are two main suggestions in this discussion. The first one is that we should improve what we now have. What we have is good, but it must be made better. Consider the Sunday school. In spite of its shortcomings it has been for us a saving force. Not so many years ago George Herbert Betts, an authority in the field, declared that the Sunday school has been the most fundamentally significant and successful of all the church's enterprises of the last hundred years. Henry Clay Trumbull said that America was saved for the religion of Chris-

tianity and the Bible through the Sunday school.

Encouraged by such past achievement we can continue, and seek to do better. We should greatly improve the quality of our work. This means first of all trained consecrated teachers. Why must we train? To learn the laws by which God operates in the changing of human hearts, and in the development of Christian lives. We seek to discover how he works and then work in harmony with him. As J. W. Myers in his book, *Educational Evangelism*, says, "Educational evangelism is a reverent attempt to understand God's laws of human growth and development and intelligently co-operate with him in carrying out his purpose, that all may consciously and gladly love him."

Why consecration? Because only Christ's people can do Christ's work. We who are now teaching must allow ourselves to be or become his workers by giving ourselves completely to him. And in turn we must find others who will become the same kind of workers. Items in the program include: (1) study, including leadership education. Courses ought to be offered, and workers should enroll in them. There is also the Loan Library, and a wide selection of books and magazines. (2) Organization. This is not everything, but is an important part of a successful program. (3) Workers' conferences. A revival of workers' conferences throughout our Brotherhood would greatly strengthen our church. Who is responsible? Pastors and superintendents, first of all, and then all teachers and officials to attend and encourage others to attend. (4) Graded lessons for children and young people, and for the Church of the Brethren these should be Brethren Graded Lessons.

A Program of Expansion

The second main suggestion is that we should expand our program. And there are two general areas in which we should do this, that of reaching

school whose parents are not enrolled. Through personal interest and contact the child is kept in touch with the church and guided in personal affairs.

Additional activities

Another phase of expansion is in the area of additional activities. We need more time for teaching. Several methods can be followed. One is the expanded week-night session of the class. Much can be done in this way, and can be started almost any time by as small a unit as one class. There is also the more extensively organized program of weekday Christian instruction. This program should be organized to meet the varying needs and conditions of each local community. A Supreme Court decision a few years ago seemed to discourage this work. But since then adjustments and changes have been made, so that weekday Christian instruction is still carried on extensively in many places across the nation and can be organized in many more.

Other activities include the use of clubs and interest groups. These can be developed for all ages including adults. The vacation Bible school is

Recent Loan Library Additions

THE BIBLE

The Higher Happiness, Sockman. 1950.

GENERAL EDUCATION

On the Education of Women, Stoddard. 1950.

Educating Our Daughters, White. 1950.

THE HOME

Family Life

How Love Grows in Marriage, Wood. 1950.

Family Living, Duvall. 1950.

Family Life Materials (a listing of books, films and film strips, pamphlets and professional periodicals prepared by a class in Methods and Materials in Teaching Family Relations).

Of Men and Women, Buck. 1941.

Temperate Zone (three plays for parents about the climate of a home, with discussion guide).

Parent Education

Your Baby, Shultz and Hill. 1948.

Baby Book, Better Homes and Gardens. 1947.

Sex Education

Letters to Jane, Shultz. 1948.

Preparation for Marriage

Marriage and Sexual Harmony, Butterfield. 1938.

PERSONAL ENRICHMENT

Fruits of Faith, Spann. 1950.

The Girl Today, the Woman Tomorrow, Hunter. 1946.

How to Stop Worrying and Start Living, Carnegie. 1948.

Making a Go of Life, Smith. 1948.

PSYCHOLOGY AND MENTAL HEALTH

Better Ways of Growing Up, Crawford and Woodward. 1948.

WORSHIP

Meditations for Men, Russell. 1945.

PEACE AND WORLD ORDER

Peace Education in Homes, West. 1950.

A Peaceful World—Dream or Necessity, Shull. 1948.

THE CHURCH

What the Church Has to Offer, Minich.

All books listed above may be borrowed from the Loan Library. For each book borrowed a charge of seven cents is made, which should be mailed with the request for books to the Loan Library, 22 S. State St., Elgin, Ill.

Write to the Christian Education Commission for the complete Loan Library Catalog.

Who Is a Director of Religious Education?

The attention of our local churches and local church boards is called to a recommendation which came last February from the Committee on Church School Administration and Commission on Educational Program of the International Council of Religious Education. The recommendation, which reads as follows, was made in the interest of common terminology and usage:

"VOTED that the Joint Committee suggest to its constituting bodies that persons who enter into professional church leadership in the field of religious education without graduate or seminary training be known as 'assistants in religious education,' and that the term *director* or *minister of education* be reserved for persons with professional training beyond the Bachelor's Degree."

—C. Ernest Davis.

others and that of additional activities.

Reaching others

There is a place in any live church program promotion, for organized campaigns. We can do more by way of invitation and visitation. Membership committees can be motivated to function. Absentee follow-ups are important. They must be continuous and systematic to be effective. Recently the writer has come upon what might be a helpful procedure, namely, the appointment of godfathers for all children of the Sunday

another opportunity. We are using it extensively. Our goal should include more schools, wherever there is need. The camp program makes a significant contribution, and should be utilized. Likewise our church colleges should be kept in mind as an important part of the total program of the church.

Christian Education Sunday, Feb. 18, is an appropriate time to think about strengthening the program of Christian education in the local church. But we should think about strengthening that program all through the year.



High Lights in India Missions

Ruth Brooks

Vyara, Surat District, India

Mission schools are reaching children like Asha Fakira, a shy Mohammedan girl; she attends the kindergarten at Ahwa. Note the six large rings in her ear

A HIGH light of the past year was the rounding out of fifteen months of service by H. Spenser and Eva Belle Minnich in the intermission business office and missionary guest home in Bombay. They had been loaned for a short term. They won the love and esteem of our Indian Brethren and many others with whom they had contact. Their home, Rajmahal, saw the organization of the Bombay branch of the Church of the Brethren. Preaching and communion services were held there. They are sincerely missed from among us.

An interdenominational rural life short refresher course was held in Anklesvar for representative rural leaders. Health, building the Christian home, Christian education and agriculture were some of the subjects studied in this general rural uplift course. Among the

helpful leaders was the Indian bishop, John Subhan, a former Mohammedan, who recently visited America.

An interdenominational adult education conference was held in Vyara in the hot season. Dr. George Bryce, head of all-India adult literacy, was one of the outside speakers.

Elder Premchand Bhagat left India with messages of appreciation and goodwill from the churches here to the mother church of America. It also marked his successful completion of a quarter-century term as headmaster of our Vocational Training College and principal for a short time.

The interdenominational all-Gujarat W.C.T.U. held its annual meeting in Anklesvar. Young people had submitted posters and essays, and told stories in the contest in their local groups. The best in the locals and the all-Gujarat contest were given prizes. The purple satin

banner was awarded to Godhra, a Methodist women's teacher training center, for its youth membership of eighty-five and its long, continued activity through the years, and for the membership of 151 women and men, also for its donation of rupees 285 to the Mayadas Fund, an all-India project. The W.C.T.U. offered the benefit of India's representative to the world W.C.T.U. conference in England, Miss Kushila Ram, to women's groups. She visited eight centers among us this year.

Gujarat District Brethren women met at Bulsar in March in their first meeting since their organization. This society was officially recognized at our last district meeting.

During this year, the Dahanu hospital has qualified to give the course leading to the full midwifery certificate in Bombay State. Nurse Hazel Messer and Nurse Dorothy Brown completed at Wadia hospital, Bombay, the technical requirements

for teaching the course. There are seven students now in the course. All-time peak record of the Dahanu hospital — forty-seven babies in October!

A Peace News Bulletin has been prepared and distributed by Clyde Carter this year.

The Joint Council of the Church of the Brethren in India, having finished its three-year trial period, adopted several amendments to its constitution, and continues to do the work previously done by the mission.

The annual Gujarat district meeting decided to celebrate its golden anniversary in 1951.

Kenneth Charles Blickenstaff came on Sept. 21 to add joy to the home of Dr. Leonard and Betty Blickenstaff.

A new church, Lakhali, was organized in the Vyara area, with over two hundred members. Another was organized at Wankal, in the Bulsar area.

In Tribute to Anna D. Blough

Effie V. Long

Keyser, West Virginia

THEY say Anna is dead. She isn't! She has only gone through the door into that more beautiful and wonderful life with Jesus, her Lord, whom she loved and is loving still. She has been set free to serve and love and minister without any handicaps now. What a beautiful life, a beautiful life to have lived here, and now to enter a more beautiful life there!

When I saw the black lines on the

statement of her passing, I said, "Oh, I wish there were white embossed flowers, on the card, instead of black lines! This is her crowning day!"

Anna was a very dear friend of mine. We were both brides of a short while when we sailed together, with our good husbands to India, in 1903. We became good friends en route, and kept close contact in India. I had left seven sisters in America and now I needed one in India. Anna was my sister. I could go to her for counsel at any time and she always gave it very humbly and wisely. She never imposed her opinions on others, only when asked would she give her advice.

I think I have never seen dignity and humility so genuinely combined in any one person. In India she bore the respect of every one, and she was loved by everyone who knew her. I think I never heard an ill word spoken against her.

If the India people would give her a caption, I think it would be *service*. She served the India folk, both the high and the low, with the same grace and dignity. Nothing with her was too humble a service or task to be done. Like her Lord, she "went about doing good."

I can see her as she lived at Bulsar with many folks coming and going. Missionaries and others came often, for Bulsar was centrally located. Anna was always there with a cup of tea, a cookie and a smile. At mealtime she always had ample food for every one even for the "some-time" guest who just "dropped in." When we would meet for our mission conferences, she would be the last one to bed and the first one up in

the morning. While most of us had the habit of taking a rest at noon because the days were long and hot, she would sit on a chair, her apron on, her feet on another chair, often with dust cloth or some other evidence of an unfinished task, saying, "I can rest this way. You lie down."

I can see her going out to visit the sick, taking medicine or food to them, see her going into the poorest homes with a word of cheer, see her going into the villages seeking to win the non-Christian women to Christ, always an example herself of how to live, see her gathering the Christian women about the mission station and teaching them the Bible truths, even though some could not even read.

And she was such a constant companion and help to her husband, considering his work more important than hers. She would make any sacrifice to help him do what he needed to do in his difficult work.

Yes, hers was a wonderful life of service! Methinks she may be surprised in the hereafter at the many who "rise up and call her blessed." Some one might say, "She visited me when I was sick and had almost lost faith"; another, "She comforted me when my baby died"; another, "She shared her food with us when we had nothing to eat"; and another, "She taught me the Word of God, or I would not now be able to enter into Life Eternal," and so on and on.

No, Anna is not dead. She will live on and on in the lives of hundreds in India who love her and call her blessed.

Yes, this is her coronation day!

The Church at Home

Edited by Alberta Yoder

Rockford Church Completes Building Program

Kenneth H. Yingst

Pastor, Rockford Church, Illinois

THE story of the Church of the Brethren in Rockford is a story of struggle and sacrifice. But it is also a thrilling story of a church that has grown steadily since the time of its inception.

Prior to the year 1923 the congregation, with the assistance of the District of Northern Illinois and Wisconsin, constructed a church home. After worshiping there for some fifteen years the property was

sold and a new building site was secured. At this new location the congregation worshiped in a large tent during the summer months and during the winter, met in the homes of the members. During this period of time the sanctuary of the present church plant was under construction. This project was completed and dedicated to the Lord in the year 1923. But even the new building soon was discovered to be inade-

quate for a growing community church. Since that time various improvements have been made and in 1948 an extensive remodeling and building program was undertaken. This work has now been brought to completion and the newly remodeled addition was rededicated to the work of the Lord on September 17, 1950.

From the beginning the member-

ship of the church has had a vision of doing more than they have yet been able to accomplish. They were not satisfied to serve only the migrating Brethren families who came to the city for employment; they dreamed of developing a strong community program that would be worthy of the interest and support of the community people but the services of the church were limited because its facilities were limited. They found themselves in that difficult position in which program was limited because of inadequate finance, and finance was limited because of inadequate program.

In 1945 a building fund was started and by 1948 a sum of \$8,000 had been secured. This seemed to be the limit of the best effort of the congregation and the immediate needs of the church would require an estimated three times this amount. Where were more funds to be secured? The Ministry and Home Mission Commission of the General Brotherhood Board was consulted; it advised that the church should put forth an even greater effort than it had yet put forth and when the limit had been reached, the commission would consider the possibility of assistance.

The year 1948 marked the twenty-fifth anniversary of the dedication of the church. In this connection a home-coming day was planned. At this time the building needs of the church were again reviewed and the families of the church were asked to pledge one dollar per week for a five-year period. The pledges and the offering that came in, as a result of this effort, increased the \$8,000 to \$15,000. With this assurance it was believed that the work could begin.

Where should it start? Some believed the sanctuary was the place to begin. And indeed! The walls were in need of paint. The glass in the windows allowed the auditorium to be flooded with glaring light, causing the atmosphere to be hard instead of worshipful. The pews needed refinishing. The carpet was worn. The floors needed to be sanded and refinished. Others believed that the basement was the place to start. The walls needed to be plastered. Sunday-school facilities were inadequate. A new heating system was a necessity. The entire plant needed to be rewired, and this was to begin here. Still others believed a new addition was the place to begin, for five Sunday-school classes were just too many to be held simultaneously in any sanctuary. Yes, more room was needed!

It was agreed by the congregation that a committee should study the needs of the church and, on the basis of these needs, propose a plan of action. Such a study was made and a plan of execution was submitted. Three major steps in the over-all plan were to be carried out in the order of their importance to the total program of the church, over a three-year period. Step number one was to be the renovation of the basement, with the provision of new classrooms, a new kitchen, new wiring and the installation of a new heating system. Step number two, to be carried out in the second year, was to beautify the sanctuary with the installation of new windows, a new ceiling, refinishing the floors and benches and the remodeling of the chancel. Step number three was the building of a new addition to further the cause of Christian education primarily in the interests of the youth program of the church. As the work progressed, funds were sufficient to carry through to the end of step number two. It was at this point that the Ministry and Home Mission Commission of the General Brotherhood Board made possible a \$7,000 loan and the program of building was carried through to completion.

Once the work was begun, everybody in the church helped. The men were organized into five work gangs of five each and a work captain for each group was appointed. The captains were informed as to the night each gang was to report for work. In this manner, with a new group coming in each night, the work went on throughout the week without undue strain on any one person or group of persons. Each Tuesday eve-

ning a general work night was called when women as well as men answered the call. Sixty-three men and women answered the call to remove old varnish from the church pews. More than 2,000 man hours of labor were thus donated to the work of building the church.

In addition to individual participation, certain of the adult organizations of the church assumed the responsibility for various projects. One group pledged \$600 to the general building fund. Another class assumed the responsibility for covering the basement floor with asphalt tile, and the purchasing of new folding chairs and tables. Still another group chose to furnish the chancel with new furniture. The ladies' aid society assumed the cost of the provision of an extra room in order that the aid might have a room to carry on their work for relief. Now that the work is completed, all may share in the joy of achievement, for all have shared in the effort.

In the year 1939 the work at Rockford was supported largely by mission funds. Now, ten years later, the church not only is self-supporting but assumes the responsibility for a yearly budget of \$8,000, with class and group projects in addition to this amount. The church is now in a position to turn back with interest the mission money that enabled them to achieve the present status.

With the facilities as they now are, the Rockford congregation will be able to realize the early dream of a strong community program. The church is looking forward with a great deal of expectancy to a significant period of expansion and will be taking her place with the major denominations of our community.



Interior of the Rockford church after remodeling

Thinking About the News

At the Front

ONE day's newspapers bring two revealing news releases from Korea. The first asserts that there is no color line in a front-line American division in Korea. White soldiers and Negro soldiers are fighting shoulder to shoulder. Originally in one regiment there were two battalions of white soldiers and one battalion of Negroes. But now thirty per cent of the Negro battalion is white, and thirty per cent of the other two is Negro. A boy from Virginia was assigned as a white replacement to the Negro battalion. After a week, he told his executive officer, "I have never been treated better by anyone in the army than I was by my platoon leader and my squad. . . . I wouldn't leave the outfit."

The other news story tells of the reactions of three young pilots who had flown four hours to make a brief attack on Communist troops. Looking at a map later they were not sure of the spot they had hit. They were not able to answer the intelligence officer's question as to "how big a kill" they had made, because they had seen nothing but snow. One remembered hitting three boxcars but he did not know if any enemy troops were there. At one place a pilot refused to fire a shot because he couldn't make out whose troops were below. Another group of pilots had reported earlier of an attack on a village. They left thirty huts burning, but they had not seen any enemy troops.

The intelligence officer told of a young soldier who got sick after one of his shots had cut three men in two, and of another who was upset after the napalm he dropped set twenty men on fire. The officer remarked, "Sometimes I think it's really better when they don't see all the killing that goes out of their guns."

Why is it that decent young Americans are revolted at the inhuman acts they are asked to perform in line of duty? Is it because modern warfare requires that men be less than men, that they behave in ways they cannot accept and still maintain their self-respect?

Shall we who watch and read also close our eyes to the consequences of our warmaking, thinking it is better if we don't see the results? Or do we have the courage to announce and work for a better way, a way that requires of us to become not less but more than men because it is the way of God? The answer rests with us.—K.M.

Around the World

Chinese Protestants Affirm Ties With the Western Churches

Chinese Protestantism is entering upon a new phase in its internal affairs and foreign relations, but its outlook is not dark, according to a message received from the general assembly of the Church of Christ in China. Directed to "the missionary societies associated with" the united Chinese body, the message informed them that "the church which you helped to establish is coming into a new position, being recognized by the new People's Government as a Chinese organization serving the Chinese people."

It added the assurance that "the Chinese church is not breaking its ecumenical ties, its friendly relations with the older churches or its long and treasured associations with Western missionary societies and missionaries. It does not oppose the Christian people of the West."

The general assembly declared that although "the revolutionary changes in China today are testing as by fire the results of more than 100

years of Protestant missionary effort, Christianity is here to stay. The church will continue to grow."

The Chinese church stated that it endorsed the "common program" drafted under government auspices in Peiping last year, which called for "opposition to imperialism, feudalism and bureaucratic capitalism" and "the realization of self-government, self-support and self-propagation." "We believe," it said, "that you share our desire to see the church in China free from all suspicion of domination by foreign imperialistic or capitalistic interests, and become in reality an autonomous church, growing in Chinese soil, developing strong Chinese leadership and meeting the moral and spiritual needs of Chinese society."

All Christian institutions connected with the Church of Christ, the message explained, "envisage complete self-support within a period of a few years." Meanwhile, it added, "we hope that the co-operating missionary societies will give us continued financial aid."

Interracial Workshop Polls Theatergoers

A month-long interracial workshop conducted in Washington, D.C., by the Fellowship of Reconciliation, religious pacifist organization, closed after learning that seventy-five per cent of Washington white theatergoers would not object if Negroes were admitted to theaters.

The workshop, which attracted twenty-students from a dozen states, conducted a public opinion poll in which questions were asked of more than 5,000 persons entering six large downtown theaters.

Only a very small number of those questioned indicated strong aversion to the admission of Negroes. Six per cent said they would refuse to attend movies where mixed audiences were allowed.

Workshop leaders reported that they found the situation of discrimination in Washington restaurants somewhat improved. Most department stores now serve Negroes. Three downtown theaters now admit Negroes. All are smaller houses specializing in foreign or "art" movies.

Sees Race Relations Rapidly Improving

Dr. Liston Pope of Yale Divinity School, in a radio address, said "The racial barriers that have divided this country for so long are tumbling down, and America is on the march toward more democratic racial practices."

He described recent progress in race relations in the United States as "one of the few bright spots in a very discouraging world." Dr. Pope stated, however, that one of the important areas still in need of a racial "housecleaning" is the church. Segregation, he said, has been "very widespread" in the churches and it "is still more prevalent in religious organizations" than in most others.

"By continuing to teach the brotherhood of man, the churches have helped to set goals and standards for American democracy," he declared. "As in most spheres of American life, however, the ideals of the churches have been considerably better than their practices." The Yale theologian pointed out that the churches "are well aware of this fact, and a number of interracial churches have begun to appear in all parts of the country, including the South."

Recent motion pictures on racial problems, according to Dr. Pope, have "undoubtedly helped to stimu-

late greater interest in the question," but they "have also reflected an interest already present in the public consciousness."

As examples of advances in race relations, he cited the admission of Negro baseball players to the major leagues, the important role Dr. Ralph Bunche has played in international affairs, the elimination of segregation in the armed services, and the decline—although not complete disappearance—of lynching and anti-Semitism.

He lauded the U.S. Supreme Court as having had "more effect than any other agency in the advancement of rights for minorities" by its decisions recognizing the equal rights of Negroes in specific spheres. He also noted race relations improvements in business, industry and other areas of American life.

Church Leader Urges Racial Courtesy Campaign

An appeal for a racial courtesy campaign was made by the Rev. Stanley B. Sudbury, acting chairman of the Cape district of the Methodist Church of South Africa. He said that government policy seemed to be moving further away from world opinion and world Christendom.

"Courtesy costs nothing," he said, "and is an excellent way of making life more livable for all. Some of the keen edge of political frustration and economic disability could be blunted if all sections deliberately stifled their prejudices and made consideration and courtesy the rule when dealing with those of other races." He added that in this way racial reconciliation might begin in the everyday actions of individuals.

Mr. Sudbury said it was wrong that three quarters of the population should be denied, on racial grounds, any direct share in the country's government, and advocated a round-table conference on the racial question. He expressed admiration for the "dignity and restraint shown recently by so many of the colored and African peoples."

News Briefs

The white residents of Orlando, Fla., raised \$800 among themselves to cover the uninsured part of a Negro's home, which was burned by night riders. (WP)

Dr. Ralph Bunche, United Nations official and Nobel Peace Prize winner, has been appointed professor of government at Harvard University. The UN Palestine mediator is the first Negro to hold a Harvard professorship.

The members of the New Brunswick, N. J., post of Jewish war veterans volunteered to take over the jobs, without pay, of non-Jewish workers who otherwise would have had to give up their Christmas holidays and stay on the job. (WP)

A church in Darmstadt, Germany, to show its appreciation to the Chevy Chase Presbyterian church, Md., for adopting and helping the German congregation sent a silver communion plate. It was a piece from a historic set, a set deliberately broken to make the present. To round out their communion set the Darmstadt people have put in a substitute piece that does not match. (WP)

Three long-separate Baptist organizations have voted to consolidate and a committee is preparing a constitution and bylaws that will eliminate duplication and overlapping. The three are the 243-year-old Philadelphia Baptist Association with 83 congregations, the oldest Baptist group in the country; the 93-year-old North Philadelphia Baptist Association that has 37 congregations; and the Baptist Union of Philadelphia and Vicinity that has a constituency of 127 churches.

Sweden is working on a ten-year program of educational reorganization aimed at more teachers and more schoolhouses and giving all children an equal chance to become educated citizens. English will be taught from the fifth grade up. Technical trades will be taught that fit in with local work opportunities. Children that show ability will be urged to go as far as they can in the humanities and cultural pursuits. (WP)

Baptist Race Relations Statement

A statement asking equal rights for members of all racial and minority groups was adopted by the Baptist Joint Committee on Public Affairs, a committee composed of representatives of four major Baptist conventions, including the Southern Baptist. The statement said:

1. All Christians are brothers in Christ.
2. Every member of a racial or minority group is a person and should be treated as such.
3. No racial group because of biological inheritance is superior to any other group.
4. The members of all racial and minority groups should be recognized as citizens, constituting one state under one government, with equal rights.
5. All citizens have the right to

From the Nation's Capital

A report from the United Nations, currently being circulated in Washington, reveals some helpful insights into the Far Eastern picture.

The Chinese Communists are worried about the UN forces in Korea, but are more worried about continued recognition of the Chinese Nationalist Government now on Formosa. The reason for this is that the activities of probably a million and a half guerillas on the mainland are now directed from Formosa. These comprise a terrific threat to the Communist regime of terror and, in some provinces, martial law. According to the report, the British and most UN members believe that a revival of civil war in China would be a tragedy. On the other hand, as is well known, Senator Knowland and others believe the U.S. should back the Nationalists in such a civil war. The fear of civil war seems to be a large factor in the approach of Chinese Communists at Lake Success.

In November there was a strategy in the UN Security Council to assure China that UN troops would respect the Manchurian border area. But, at the same time, the UN commander staged an "end the war" offensive in Korea which tended to violate the border area. As a result the Chinese Communists attacked full blast and brought on the resulting military debacle. Also, at the same time, the U. S. government was vainly trying to persuade its (and the UN) commander not to violate the Manchurian border area. All these facts, along with military defeat, greatly lowered confidence in the U. S.

equal privileges and treatment in our local, state and federal governments.

6. All racial minority groups have a right to be represented by members of their own group on bodies concerned with the general welfare of the community—police, education, courts, elections, etc.

7. Christians should protest injustices and discriminations against any group and strive to promote community goodwill among all groups.

8. The members of every group should eliminate from their speech terms which degrade or show contempt for other groups, especially in the presence of, and in the teaching of children.

9. As Christians, we must believe and teach that prejudice or ill-will toward any group is unchristian.

Mr. Truman's reckless statement about the atomic bomb, and especially the assertion that he himself had authority to make the decision, dealt U. S. prestige a heavy blow. This loss of confidence is closely related to a general belief that the U. S. could not win a war with the Soviet Union. In another war, as expressed by some UN leaders, "there would be no victors, only survivors." The U. S. public is only faintly aware of this appraisal of other UN members.

There is evidence of questioning whether the objectives of the U. S. and other non-Communist countries are identical.

A number of solutions have been proposed. The Arab League (seven Middle-East nations) has proposed a month's truce in Korea and a three-month truce in the cold war, with U.S.-U.S.S.R. discussions to try to find points of agreement. Another series of proposals call for a cease-fire order in Korea, the policing of Korea for six months by UN forces other than U.S. or Communist forces, referral of the Formosan problem to the UN for solution, and the recognition of Communist China.

The most hopeful of these proposed solutions seems to be as follows: a cease-fire in Korea and the passing of the Truman-Atlee conversations into a conference of foreign ministers from the U.S.S.R., U. S., France, Britain and, perhaps later, the Chinese Communists. The report emphasizes that such things can be done if proper restraint is used, and proper groundwork laid. —A. Stauffer Curry.

Weddings

Bixler-Mori.—Jo Bixler and Joan F. Mori, in the Hartville church parsonage, Nov. 11, 1950, by the undersigned.—Glen M. Baird, Hartville, Ohio.

Brown-Perrigo.—Kenneth H. Brown of New Plymouth, Ind., and Joanne Perrigo of Fruitland, Idaho, Aug. 7, 1950, in the bride's home, by the undersigned.—Arthur M. Baldwin, Fruitland, Idaho.

Ewart-Noffsinger.—John L. Ewart and Florence V. Noffsinger, both of Akron, Ohio, in the Springfield church, Ohio, Oct. 28, 1950, by Bro. Stanley B. Noffsinger, Sr. father of the bride.—Mrs. Mary Cordier, Mogadore, Ohio.

Fasnacht-Berkenheiser.—Lloyd S. Fasnacht of Reinholds, Pa., and Elsie May Berkenheiser of Denver, Pa., Dec. 30, 1950, by the undersigned, at his home.—P. S. Helsey, Sheridan, Pa.

Hoover-Hill.—Marvin E. Hoover and Alberta Hill, both of Santa Ana, Calif., in the Santa Ana church parsonage, Dec. 30, 1950, by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Roch-Beacham.—Thomas Biddle Roch of Salem, Va., to Nellie Slinguff Beacham of Westminster, Md., Jan. 6, 1951, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Scheiern-Royer.—David L. Scheiern of Sheridan, Mich., and Irene Anne Royer of Edman, Mich., Oct. 21, 1950, in the Church of Christ, Furlis Center, Mich., by Rev. Grubbs.—Mrs. I. E. Royer, Edman, Mich.

Shifflett-Shifflett.—Gordon L. Shifflett of Geer, Va., and Peachy Shifflett of Standardsville, Va., Dec. 22, 1950, in the East Mt. Carmel parsonage, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Steury-Liby.—Lores E. Steury of Berne, Ind., and Martha Jane Liby of Decatur, Ind., Dec. 24, 1950, in the Pleasant Dale church, by the undersigned.—Russell Weller, Decatur, Ind.

Utsey-Breon.—Jordan B. Utsey of Payette, Idaho, and Dorothy Breon of Fruitland, Idaho, in the Fruitland church, Aug. 10, 1950, by the undersigned.—Arthur M. Baldwin, Fruitland, Idaho.

Obituaries

Anna D. Blough

Anna Detweiler Blough was born Dec. 1, 1872, in Knoxville, Tenn. She was the daughter of Christian and Salome Zook



Detweiler. Bereft of a mother at an early age, she was reared in the homes of relatives in Johnstown and Belleville, Pa. Later, living in the home of J. B. Brumbaugh of Huntingdon, she attended Juniata College. Here she took a keen interest in all religious activities of the school and church. In 1900 she became a student volunteer for missionary service. While attending Juniata she met J. M. Blough of Somerset County, who also was a student in college. Their friendship ripened into marriage, which took place June 26, 1903, in the home of Rev. Brumbaugh.

At the Bellefontaine Annual Conference in 1903 J. M. and Anna Blough were appointed missionaries to India and they sailed for their field of service the following October. Here they served forty-six years, having had four furloughs in America. They lived at five different stations of the mission, which is located in Western India. For twenty-five years Anna shared the responsibility of boys' boarding schools, caring for their medical and physical needs. She was a real mother to them. Her loving and unselfish service for the boys is remembered by hundreds of them who, now grown to manhood, are engaged in service for their Master. She toured with her husband among the villages where she gave special attention to the women and children teaching them the way of life. She taught them how to be good housewives and mothers as well as good Christians. In the immediate community she was alert to the needs of the sick and poor. She counted it not sacrifice but joy to serve others. Even in her recent illness she would talk about her work in India, wondering if she could do something for someone. As a missionary colleague we valued her counsel, and fellowship with her was refreshing and inspiring. She was a perfect helpmeet for her husband. Considering his work of greatest importance she gave her first attention to his needs. Together they worked for the advancement of Christ's kingdom.

Anna was remarkably well through many years in India until August of 1948 when she suffered a cerebral accident. Sailing from India in April 1949 she had a paralytic stroke on board ship. She re-

covered from this sufficiently to tour with her husband among the churches in Pennsylvania. In March 1950 she suffered a second attack which left her helpless. On Dec. 2 she quietly passed away at Martinsburg, Pa. Memorial services were held in Martinsburg Church of the Brethren on Tuesday and final services were Wednesday at Maple Spring. At Martinsburg, Bro. Millard Wilson, the pastor, had charge of the service, assisted by Brethren C. O. Beery, E. K. Ziegler, a former colleague of the Bloughs in India and now of the Foreign Mission Commission, and Elder P. G. Bhagat of India. At Maple Spring, Bro. M. J. Weaver was in charge of the service, assisted by Brethren J. M. Geary and H. Spenser Minnich. It was fitting that Bro. M. J. Weaver should have the final service for Sister Blough since he was responsible forty-seven years ago in getting his home congregation of Shade Creek in Western Pennsylvania to assume Anna's support, which they had continued to the present.

Surviving are her husband, J. M. Blough, one brother, Jesse Detweiler of Harrisburg, and one half brother, Homer Detweiler of Hatfield.—Anna E. Lichty, Franklin Grove, Pa.

Lulu E. Root

Lulu Ellen Root, daughter of Solomon and Susan Ulrey, was born near Pymont, Ind., and died Nov. 3, 1950, in the Lewis Nursing Home, Lafayette, Ind.



She united with the Church of the Brethren at Pymont at the age of thirteen years and remained loyal and devoted to the church the rest of her life.

In 1903 she was united in marriage to John W. Root, who survives. In 1906 she and her husband were called to the ministry in

the Fairview church, where they labored and served the church for many years. In her labors with her husband for Christ, the church and the home she was truly devoted and loyal and made the things of eternal value the first things in her life. She also served the church for many years in the capacity of song leader and president of the ladies' aid.

In 1929 she and her husband opened their home to two boys, Lewis and Russell Barrick.

Funeral services were held in the Pymont church by Brethren John Laprad and G. L. Wine and Rev. Hopper. Burial was in the cemetery near by.—Alta Smeltzer, Delphi, Ind.

Willie F. Vest

Willie F., son of Margaret Haback and Charles Vest, was born Dec. 21, 1870, in Floyd County, Va., and died Nov. 19, 1950, in the Lewis-Gale hospital, Roanoke, Va.



In 1896 he was married to Tabitha Jane Rierison, and to this union were born ten children. Two infant sons and an infant granddaughter preceded him in death.

In 1894 he united with the Church of the Brethren. In 1902 he was called to the ministry, was

advanced to the second degree ministry in 1906, and was ordained to the eldership in 1912.

In addition to the services rendered in the Red Oak Grove church, he was in-

strumental in the founding of Silver Leaf church. He also served the Pulaski church as elder and pastor.

Besides his wife and eight children, he is survived by twenty-four grandchildren, two sisters, Mrs. Cynthia King and Mrs. Maggie Dewitt, and one brother, James S. Vest.

Funeral services were conducted in the Stonewall church, by Bro. Archie P. Naff, assisted by Brethren Charley Williams and Orion Eller. Burial was in the Stonewall cemetery.—Mrs. W. F. Vest, Copper Hill, Va.

Aldridge, Harry, son of Sister Cassie Aldridge, died in November. He was in his late forties. His mother was a member of the Copper Hill Church of the Brethren, but he was a member of the Lutheran Church. He is survived by his wife and one daughter. Funeral services were held in the Copper Hill church by Bro. Shepherd and the undersigned.—O. D. Eller, Salem, Va.

Andrews, Obed Alvin, son of Obed and Sarah Andrews, was born Aug. 31, 1871, in Allen County, Ind., and died Dec. 1, 1950, at his home in Waterford, Calif. On April 6, 1893, he was united in marriage to Daisy Elnora Johnson. He became a member of the Church of the Brethren and later was elected to the office of deacon. He is survived by his wife, two sons, one daughter, nine grandchildren and six great-grandchildren. Funeral services were held by the undersigned. Interment was in the Modesto cemetery.—Leo H. Miller, Waterford, Calif.

Barnhart, George Wesley, was born in Clark County, Ohio, Nov. 10, 1867, and died at his home in Springfield, Ohio, Dec. 24, 1950. He taught in public schools for fifteen years and served as an insurance agent, a township trustee and as a member of the board of education for a number of years. On June 1, 1892, he was married to Mary Etta Bowser, and to this union were born five children. He was a member of the Donnels Creek church, where he served as deacon, clerk, treasurer and Sunday-school teacher. He is survived by his wife, one daughter, two sons, five grandchildren, one sister and four brothers. Funeral services were held in the Donnels Creek church by his pastor, Ross L. Noffsinger, assisted by the writer. Interment was in the Myers cemetery near North Hampton, Ohio.—Lester E. Fike, Springfield, Ohio.

Bixler, Susan, died at her home in Hartville, Ohio, Dec. 21, 1950. She was a member of the Church of the Brethren for many years. Her husband preceded her in death twelve years ago. She is survived by two daughters, two sons and two grandchildren. Funeral services were held in the Hartville church by the undersigned. Burial was in the near-by Mt. Peace cemetery.—Glen M. Baird, Hartville, Ohio.

Bolen, Minnie Charlotte, daughter of Minnie and Charles White, was born July 27, 1904, near Wellman, Iowa, and died Oct. 9, 1950, at the St. Francis hospital in Freeport, Ill. She united with the Church of the Brethren at the age of twelve years. On June 27, 1928, she was united in marriage to Rolland H. Bolen of Leaf River, Ill., and to this union five children were born. She is survived by her husband, four children, five sisters, one foster sister and one foster brother. Funeral services were held in the Mt. Morris church by the undersigned. Burial was in the Silver Creek cemetery.—H. N. Butler, Mt. Morris, Ill.

Brown, Fannie Mason, was born July 14, 1880, and died at her home near Broadway, Va., Dec. 10, 1950. On Sept. 5, 1942, she was united in marriage to Preston Brown, who survives. She had been a member of the Linville Creek church since childhood. Funeral services were held in the Cedar Run church by the undersigned, assisted by Bro. C. E. Nair. Interment was in the Cedar Run cemetery.—Ernest E. Muntzing, Broadway, Va.

Brown, Mary Jane, daughter of Mr. and Mrs. Evan Gillespie, was born Jan. 10,

1871, and died Nov. 23, 1950. She was united in marriage to John W. Brown on April 1, 1903. In 1905 she united with the Church of the Brethren. She is survived by one son, three daughters, twelve grandchildren and seven great-grandchildren. Funeral services were held in the Cloverdale church by the undersigned. Interment was in the Daleville cemetery.—Chester I. Harley, Cloverdale, Va.

Bucher, Cyrus G., son of Cyrus and Leah Gible Bucher, was born near Astoria, Ill., Feb. 10, 1886, and died at his home in Astoria, Dec. 27, 1950. On Sept. 8, 1906, he was united in marriage to Mabel Miller. He is survived by his wife, two sons, three daughters, six grandchildren, one great-grandchild, five sisters and two brothers. He united with the Church of the Brethren in early life. He was called to the office of deacon in 1915 and actively served in this capacity. He also served on the board of administration of Southern Illinois. Funeral services were held at the Astoria church by his pastor, Homer Kira-cofe, assisted by Bro. W. A. Deardorff. Burial was in the Woodland cemetery.—Lizzie Wherley, Browning, Ill.

Carr, S. Dodd, son of Lewis D. and Ellen Ritchie Carr, was born May 21, 1906, and died at his home near Timberville, Va., Dec. 8, 1950. On Aug. 21, 1926, he was

married to Minnie Lantz. He is survived by his wife, his mother, three daughters and one grandson. He was anointed a couple of weeks before his death and testified that he received definite spiritual comfort and strength therefrom. Funeral services were held at the Linville Creek church, of which he had been a member for many years, by S. D. Zigler, assisted by Bro. J. C. Myers. Interment was in the Linville Creek church cemetery.—Ernest E. Muntzing, Broadway, Va.

Chilcote, Laura, died at the home of her daughter near Canton, Ohio, Dec. 5, 1950. She was a member of the White Cottage church. Funeral services were held in the White Cottage church by Bro. J. D. Zigler, assisted by the undersigned.—H. P. Garner, White Cottage, Ohio.

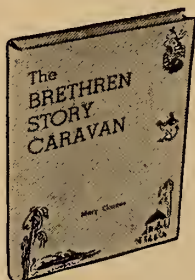
Clark, Clarence E., son of Noah and Sarah Clark, was born in Bridgewater, Mich., Dec. 22, 1883, and died Dec. 13, 1950. He united with the Church of the Brethren against the wishes of his parents. When he was a young man, he felt a call to work in some capacity for the church and for God. For this reason he came to Bethany. When at Bethany, he was given the opportunity of working for the school. He served the seminary in the capacity of head engineer for many years. He served the church as a deacon. At Bethany he

On the Brethren Children's Bookshelf

Brethren children should have and read these books about Brethren people. They will treasure them for life—if they do not wear them out rereading them.

The Brethren Story Caravan

BY MARY GARBER



● The latest title to appear on the Brethren Children's Bookshelf is already winning the widespread approval of both children and grownups. Written especially for the junior-age child, its interest is by no means confined to that age group.

● It tells, in thirty-five two-page stories, incidents in the lives of more than thirty members of the Church of the Brethren who have upheld in some outstanding way the practical ideals of the church. Further, it challenges the reader to become a part of that caravan of godly men and women who

have made the world richer and happier for their having lived in it. Price, \$1.25.

Little Red Hummy

BY MYRTLE CRIST PORTER



● Life was far from dull in the little sod-house home of Papa and Mamma Frantz on the western Kansas prairie. It couldn't be with Henry and Mary to share their life and with Whitey, a pet calf, which liked to wander far and wide over the prairie.

● This story is a true picture of life in a pioneer Brethren community in the 1890's; it relates such typical experiences as a prairie fire, a blizzard, butchering day, a baptizing, a love feast, the coming of grasshoppers and the introduction of

wheat growing to the plains region. It is a truly delightful story. Illustrated. Price, \$1.25.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

met Naomi Demuth, to whom he was united in marriage on Oct. 11, 1916. To this union three children were born. He is survived by one sister, his wife, one son, one daughter, four grandsons and two granddaughters. Funeral services were held in the First church in Chicago by the undersigned, assisted by Brethren Rufus D. Bowman and W. W. Slabaugh. Interment was in the Glen Oak cemetery.—James E. Renz, Naperville, Ill.

Detrick, Homer A., son of Noah and Maggie Helman Detrick, was born in Miami County, Ohio, April 5, 1883, and died at his home in Gettysburg, Ohio, Jan. 7, 1951. On Oct. 12, 1904, he was united in marriage to Estella Halladay, and to this union were born twelve children. He became a member of the Church of the Brethren when fifteen years of age. He was preceded in death by two sons and one daughter. He is survived by his wife, four sons, five daughters, one brother and two sisters. Funeral services were held by the undersigned and Ray O. Shank at the Oakland church. Burial was in the Harris Creek cemetery.—Moyné Landis, Gettysburg, Ohio.

Dupler, Mary Ann, daughter of John and Ellen Whitmer, was born in Fairfield County, Ohio, June 9, 1863, and died Dec. 27, 1950. On Nov. 30, 1890, she was united in marriage to Charles W. Dupler, and to this union were born two children. She was brought up in the faith of the Methodist Church, in which she held her membership during her early life. On Oct. 27, 1922, she united with the Olivet Church of the Brethren near Thornville and remained faithful until the end. She was active in church work and was always willing to help any good cause. She is survived by her husband, one daughter and her twin sister. Funeral services were held at the Thomas funeral home in Somerset by her pastor, the undersigned, assisted by Rev. R. E. Gehries of Logan.—Kenneth W. Hollinger, Thornville, Ohio.

Eberly, Mary A., daughter of Elisha and Anna Martzall Martin, died in the Community hospital in Ephrata, Pa., Dec. 8, 1950, at the age of sixty-nine years. She was a member of the Church of the Brethren. In 1912 she was united in marriage to Alvin B. Eberly. She is survived by her husband, two daughters, two

grandsons, three sisters, three brothers and half brothers. Funeral services were held in the Ephrata church by her nephew, Bro. Donald Martin. Burial was in the Cedar Hill cemetery at Ephrata.—Mabel M. Myers, Ephrata, Pa.

Enfield, Ross K., son of Freeman and Naomi Schrock Enfield, was born March 4, 1897, and died Dec. 19, 1950. He is survived by his wife, Laura Foust Enfield, three sons, ten daughters, two brothers, one sister, ten grandchildren and one great-grandchild. Funeral services were held at the Hauger funeral home by Rev. J. F. Messenger and Bro. Galen R. Blough. Burial was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Fichtner, Clarence Roy, son of Dr. and Mrs. Minnie Fichtner, was born Aug. 3, 1876, and died in the Parsons hospital, W. Va., Dec. 5, 1950. He was a member of the Church of the Brethren at Eglen, W. Va., for many years. He is survived by three foster children. Funeral services were held at Maple Spring by the writer, assisted by the pastor, Bro. Ralph Bowman.—Daniel B. Spaid, Eglen, W. Va.

Flora, May, daughter of Albert and Harriet Michael, was born near Flora, Ind., July 15, 1876, and died at the Memorial hospital in Logansport, Ind., Dec. 23, 1950. She was married to Perry Flora on Nov. 8, 1897. Her husband preceded her in death on Nov. 29, 1946. She was a member of the Flora church for forty-five years. She is survived by one daughter, one granddaughter, one great-grandson and one sister. Funeral services were held from the Carter funeral home by the undersigned. Burial was in the Maple Lawn cemetery near Flora.—W. Harlan Smith, Flora, Ind.

Furlong, William Albertas, son of John and Mary Furlong, was born Dec. 26, 1867, in Darke County, Ohio, and died in Nashville, Mich., Jan. 5, 1951. On Nov. 23, 1903, he was married to Viola Pearl Slonaker at West Milton, Ohio. He was a member of the South Woodland church. He is survived by his wife and two brothers. Private funeral services were held in the Otto funeral home in Nashville by the undersigned. Interment was in the Woodland Memorial cemetery.—Glenn J. Fruth, Woodland, Mich.

Gordon, Howard Samuel, son of Samuel and Fannie Gordon, was born Feb. 7, 1895, and died Jan. 1, 1950. On Dec. 22, 1923, he was united in marriage to Barbara Pittman. He is survived by his wife, two children, one grandchild, one sister and two brothers. He had been a member of the Mill Creek church since childhood. Funeral services were held at the Mill Creek church by Bro. Cecil Showalter, assisted by Bro. Homer Miller of the Barren Ridge church. Burial was in the adjoining cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Hall, Elizabeth Frances, daughter of Joseph and Sarah Flory Bowman, was born Dec. 30, 1864, in Ohio, and died Dec. 25, 1950, in Harrisonburg, Va. On Jan. 23, 1883, she was united in marriage to Jacob Henry Hall, who preceded her in death on Dec. 22, 1941. She was a long-time member of the Bethlehem Brethren church. She is survived by one son, two sisters and one brother. Funeral services were held at the Bethlehem Brethren church by her pastor, Rev. John F. Locke, assisted by Rev. Chester K. Lehman. Burial was in the Dayton cemetery.—Charles E. Hall, New York, N. Y.

Hermann, George T., was born June 7, 1875, and died July 26, 1950. He was united in marriage to Minnie M. McCracken on Aug. 20, 1905. They adopted four orphan children. He gave much time and effort to the church. Funeral services were held by Bro. Leland Nelson of Springfield, assisted by C. E. Wolff. Interment was in the family cemetery at Broadbent, Oregon.—Anna Reed, Myrtle Point, Oregon.

Church News

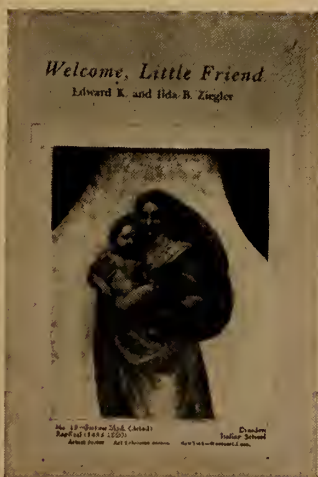
California

Glendora.—During the past year there were seven baptisms, thirteen letters received, eleven letters granted and four babies dedicated. One Sunday evening Bro. Richards of La Verne College gave an inspirational message. On Layman's Sunday Elwin White spoke. Bro. Premchand Bhagat of India delivered a message one evening. Faith Weigold and Brother and Sister Walker, our delegates, spoke on the high lights of the Glendale, Ariz., district conference. The film, *Dust or Destiny*, made by Moody Institute was shown one evening. The home missions offering on Nov. 19 was \$107. On the morning of Dec. 24 two babies were dedicated. Our Christmas program and white gift offering were held in the evening. The cash offering was \$210.39. The congregation will meet in Fellowship Hall during the next few months as the sanctuary is being remodeled.—Mary E. Ford, San Dimas, Calif.

Santa Ana.—At the morning services on home-coming day on Nov. 19 our pastor, Joseph R. Jennings, occupied the pulpit; in the afternoon Elder J. M. Wyne recounted the early history of our congregation and Elder J. E. Steinour of Montebello, Calif., preached an inspirational sermon, and in the evening La Verne College presented the peace play, *One Woman*. The Christmas Story—in which the tableau was performed by the young people, the verse choir by the junior high department and music by the church choir—was presented Dec. 17, under the supervision of Arthur Snell, our minister of music. During the program a special offering was taken for world-wide missions. The children of the Sunday school presented a Christmas program on Dec. 24 under the direction of Helen Howard, superintendent of the children's department. Special themes are being carried through at our Sunday evening services. Recently five Sundays were devoted to Christian living in which five groups studied various aspects: Deepening Your Spiritual Life, Let's Get Acquainted With Our Church, Solving Personal Problems, Our Children Meet Life

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and Junior Bible Drama. During January and February there will be a school of world friendship, for which outside speakers have been scheduled. Motion pictures of missionary activities are being shown from time to time. In the hour preceding the regular evening meetings our pastor is sponsoring a class on Exploring the Way of Peace. As a gesture of racial goodwill, the Negro Baptist church and our church recently exchanged evening programs. Our women's work division is busy sewing for Brethren relief projects, doing local welfare work and providing more needed equipment in the church and parsonage. The men's service group is providing material and making equipment for our church plant and has painted the church parsonage. Recently they roofed a house for a deserving sister. We have sent in our order for 125 new Brethren Hymnals, which are to be ready for use this year. During the first part of January we are co-operating with the Santa Ana Council of Churches in a week of prayer services. During the past church year twenty-six new members have been received into our congregation.—Iva A. Carl, Santa Ana, Calif.

Idaho

Nampa.—At the Idaho and Montana district meeting Bro. P. G. Bhagat of India, I. V. Funderburgh, Jack Kough and Effie Metzger, regional president of women's work, were the main speakers. The men's organization of the church met on Nov. 2 for the election of officers and made plans for the coming year. A meeting of the Nampa council of Church Women was held in the Church of the Brethren. Mrs. Minnie Keim was elected president. On home-coming day we celebrated our fifty-first anniversary. Sister Julia Graybill, the only living charter member, was present. A potluck supper was held for the Boy Scouts and their families. A program was presented and a court of awards was held. On Dec. 19 one of our new families, Mr. and Mrs. Bedegi, invited members and friends to celebrate their first anniversary in the United States. They served a Hungarian supper. The evening was spent in the singing of Hungarian and English Christmas carols. A Christmas cantata, The Holy City, was presented under the direction of Madge Wyatt. The Julia Circle voted to establish and finance a program for girls. The ladies' aid is also supporting the new venture. Watch-night services were held on Dec. 31.—Martha Goodman, Nampa, Idaho.

Indiana

Rossville.—Bro. H. M. Coppock of New Mexico held a two weeks' series of meetings for us. Five young people were baptized and one young couple was rededicated. Family night was observed on Nov. 28 with a basket supper and was followed by a talk by Ralph Harshbarger on his trip to the Boy Scout Jamboree in Pennsylvania and the showing of pictures that were taken of some of our members while on their vacation this summer. Our pastor was in Muskegon, Mich., for two weeks, conducting a revival service. On the morning of Dec. 24 during the Sunday-school hour, the children presented a Christmas program and in the evening a program of music was presented by a mixed chorus.—Mrs. Vernie Jackson, Rossville, Ind.

Spring Creek.—Bro. James Tyler and his wife have begun their work as pastors. Bro. John Laprad of Delphi, Ind., was with us for a week's revival meeting. Bro. Lawrence Merriweather of Ft. Wayne, a Negro singer, brought us a message in song on the evening of Nov. 5. The family night and Thanksgiving supper and program was held on Thanksgiving evening with Bro. Wayne Miller of Manchester College as the guest speaker. Bro. George Snell remains in a serious condition at the South Whitley rest home. At our quarterly business meeting on Dec.

4 two letters were received and four granted. The clerk was authorized to send a letter of appreciation to Mr. Heeter, the caretaker of our lawn and cemetery, who has done a splendid job, and a letter of encouragement and Christmas greetings to the Elmer Baldwins on the mission field. The women's work sent out twenty-four towel kits for relief in November. We continue to work on layettes and booties for relief. We have completed the recipe books from tried and favored recipes of our members and friends.—Mrs. Ada Stumpff, South Whitley, Ind.

Kansas

Topeka.—Our evangelistic services were held in November with Bro. Russell West of Pampa, Texas, as the speaker. At the close of the meetings six of our Sunday-school girls were baptized. The flowers in the sanctuary one Sunday recently were given by Mrs. W. A. Kinzie in memory of her departed husband. At our all-church fellowship night in November we had our yearly birthday supper. Some time ago we had as our guest speaker Dr. Glenn Clark, who was one of the leaders of the religious emphasis week services held in our city. One Sunday evening we had as our guest speaker Mr. E. C. Dumond of Indianapolis, Ind. Several of our members heard Kagawa of Japan speak in our city auditorium on the evening of Nov. 22. Our men's work organization will sponsor the renewals for the Gospel Messenger for the coming year. Recently the picture, Like a Mighty Army, was shown. In the absence of our pastor one Sunday morning in November Dr. Hull of Kansas City was our speaker. On the evening of Dec. 22 the Christmas program was presented and was followed by the all-church Christmas party. January will be mission emphasis month. Each Sunday evening we will study our Africa fields. Feb. 18 will be McPherson College day and the program will be in charge of the college alumni.—Mary M. Smith, Topeka, Kansas.

Maryland

Denton.—Since our last report, a husband and wife were received into the church by transfer of membership and a father by baptism. Our pastor, Bro. E. F. Sherfy, preached the sermon at the

union Thanksgiving service held in the Grace Methodist church. Bro. Sherfy, with two other pastors of the town, takes turns in conducting a fifteen-minute radio broadcast of a devotional nature each week. At our family night we were entertained and inspired by pictures and a lecture presented by our Mennonite friends, Mr. and Mrs. Faye Grassmyer of Greenwood, Del., who spent several months this summer traveling in Europe and doing relief work in German camps. Our women's missionary society presented the pageant, Fatima's Challenge, when the mite box offering, amounting to fifty dollars, was received. A school of missions will be held during January; Introducing Islam will be the text used. The aid society sent to New Windsor 714 pounds of clothing and 353 pounds of soap grease. Our men's work held its annual father and son banquet with Bro. Joseph Rittenhouse of Ridgely as the guest speaker. The Lord's acre project will clear approximately \$200. Bro. Conrad Snavely of Manassas, Va., conducted a district peace institute in our church. Twelve women attended the district workers' planning meeting held in the Easton church in November. Clyde Nafzinger of the CBYF attended the recreation laboratory at New Windsor in late December. The young people went caroling to shut-ins on Christmas Eve and held a watch-night service on New Year's Eve at Camp Mardela. Bro. Sherfy is serving as advisor of the recently organized district young adult group.—Mrs. Norman L. Rairigh, Denton, Md.

Ohio

Canton, Maple Avenue.—Since the beginning of the church year, we have had five baptisms and received one person by letter. On Dec. 22 the children's department had a Christmas party at the church. The film, Birthday Party, was shown and a treat was given by one of the near-by grocery stores. Our Christmas sacrificial offering was \$519.75. The children's department gave twenty dollars toward the offering. The Happy Homemakers class sent a box of clothing and shoes to Puerto Rico. They are now making up a box of school supplies for the Indians of Utah. New Year's Eve services started with a film and ended with devo-

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tions. After Thanksgiving our church was closed for one Sunday and two Bible study nights owing to the deep snow which we had.—Plezzie Maust Myers, Canton, Ohio.

Castine.—Our revival meetings were held with Bro. W. H. Wertenbaker of La Verne, Calif., in charge. Nine persons were baptized at the close of these meetings. Our church celebrated its 100th anniversary this year. A very special all-day meeting was planned. Also on this special day Mrs. Ollie Cromwell and her daughter presented the church with a lovely altar service in memory of Clay Cromwell. A temperance picture, *Out of the Night*, was shown by Mr. Hittle of Greenville for our Sunday evening services on Nov. 5. The men's and women's work sponsored a family night service on Nov. 19. It was suggested that each family have some project during the year and give the returns from that project to the farm fund. This was done because the men in the church did not farm a plot of ground this year. Over \$600 was given. The women's work also received an offering of sixty dollars, which was sent to Kathryn Kiracofe to be used in any way which she feels is best. We are planning to entertain the Beach Grove, Cedar Grove and Prices Creek churches on Dec. 20 for the quarterly men's meeting.—Norma Petry, New Madison, Ohio.

Eagle Creek.—Our church met for a business meeting on Dec. 14. We elected Bro. J. J. Anglemeyer as pastor and elder for another year. We had our communion service on Dec. 10. The junior department presented a Christmas program on Dec. 24. The ladies' aid is sewing for Brethren Service and some of the needy in our own community. We have set the third Sundays in April and October for our communion service. Our home-coming is to be held in September of next year.—Anna Sampson, Williamstown, Ohio.

East Nimishillen.—Two couples were united in marriage at the church recently. Bro. Hess attended the regional conference at Manchester College. Arthur Domer, William Furbay and Albert Brumbaugh have been elected to the office of deacon. The senior aid collected clothing for relief in the recent clothing drive. The church was credited with 128 pounds of clothing and 76 pounds in towel kits. An

offering of \$1,265 was lifted for the building fund. Bro. Bittinger was the evangelist for our fall revival service. Four persons united with the church.—Mrs. A. J. Brumbaugh, Hartsville, Ohio.

Eaton.—According to the records of our church clerk, Sister Elizabeth Gauch, there have been twenty-four baptisms, six received by letter, three letters granted and one person deceased during 1950. We have been without a pastor since Sept. 1. Bro. Russell Helstern of Brookville has assisted frequently at our services, and Bro. William Deaton and others of our own number, as well as ministers of adjoining churches, have preached for us. Bro. Herbert Miller held a week's meeting during the year. The aid society, under the leadership of Sister Beasley, is doing some splendid work. The men's organization recently did some work in the church basement. They netted a nice sum from their corn project. The undersigned was recently appointed church correspondent.—Mrs. Willis C. Kreider, Eaton, Ohio.

Eversole.—Communion services were held with Bro. Oliver Dearing in charge. Our father and son banquet was held in the church basement. Our evangelistic meeting was held Nov. 12-19 by Bro. I. R. Beery. Two persons were baptized the following Sunday. On Nov. 16 Mrs. Minnie Bright and her daughter-in-law cooked a Chinese dinner for a women's meeting. A very interesting talk was given by both ladies in the afternoon. We met in our regular council meeting on Dec. 14. Brother and Sister Roy Peters and Brother and Sister Jesse Bowser were installed as deacons at this meeting and Bro. Harry Bowser was made elder. Four people were received into the church by letter. On the morning of Dec. 24 the children, together with the other classes of the church, presented a Christmas program.—Mrs. Miriam Denlinger, Brookville, Ohio.

Hartville.—Glen Baird, our pastor, is enrolled in Monday classes at the graduate school of theology at Oberlin this semester. Three of our young people attended the special youth conference at Manchester College. A film, *Queen Esther*, was shown recently. Our evening services this fall have been devoted to Bible study, led by our pastor. We are studying the Book of Mark at the present time. The Prince of

Peace declaration contest was held at our church and one of our young men was the local winner. The Homemakers' class held a fellowship meeting and supper at the church on Nov. 19. Rev. Roehner, the Lutheran pastor, brought the Thanksgiving message at our church. On Dec. 24 our choirs presented a Christmas cantata, *Song of the Holy Night*. Our Christmas mission offering amounted to \$333.66. The ladies' aid and Dorcas societies made sev-

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

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No. 509. Wanted: Reliable Brethren man or middle-aged couple to help with chores around country home, in exchange for room and board, when not otherwise employed. Write: Mrs. Lizzie Ross, R. 1, Box 135, Walkerton, Ind.

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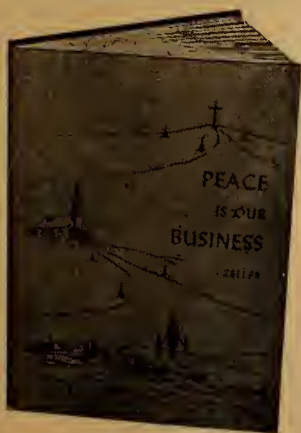
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Pleasant View.—We elected our church and Sunday-school officers for the coming year at our fall council with Elder Orville Noffsinger presiding. Sister Edna Etter and Bro. Roger Vore were chosen as our delegates to the district meeting, which was held in the Lima church. Bro. Leonard Carlisle was ordained to the ministry. Our home-coming day was held with Bro. Moyne Landis delivering the address in the afternoon. He remained with us for one week of evangelistic services. On Nov. 19 Bro. Petry had a special service for the dedication of babies. Our pastor, Bro. Edgar Petry, held a two weeks' evangelistic meeting in the Woodland church in Michigan. Sister Edna Etter and Bro. Walter Landes filled the pulpit in his absence. Our annual community hymn festival was held on the afternoon of Dec. 3. Our father and son banquet was held on the following Tuesday evening. Our quiet hour service has been held each Thursday evening for the past eight months. Our Thanksgiving service was held on Thursday evening in conjunction with the quiet hour service—Rena Byerly, Lima, Ohio.

Virginia

Mill Creek.—At our last council meeting we decided to hold a vacation Bible school next summer. Our pastor, Bro. Cecil Showalter, gave an encouraging report of the work done since he has been with us. We have installed a new furnace in the parsonage and donated \$463 toward the new church at Front Royal. We decided to have a report given from each group of church activities at our quarterly councils hereafter. We will have a two weeks' revival in August with Bro. Laughrun of Tennessee as the evangelist. Our revival this fall was conducted by Bro. C. D. Bonsack. Five persons were added to our number.—Mrs. Otis Bowman, Port Republic, Va.

Oak Grove.—At our recent quarterly council Henry Spangle, Howard Broyles and T. A. Sowder and their wives were elected to the office of deacon; they were installed the following Sunday. At our council it was decided that a mission Sunday school be started in the Lee-Hiway section. Bro. Roy K. Miller was with us in our evangelistic services. Two persons were received into the church by baptism. A few weeks earlier three young people were baptized. Our annual Thanksgiving dinner was held Nov. 24, with Bro. Kenneth McDowell as the guest speaker. Our

pastor has been granted some time off to visit churches in the Southeastern Region in the interests of the Brotherhood peace program. The worship committee is planning a candlelighting service to be presented on Christmas Eve.—Mrs. H. C. Eller, Salem, Va.

Saunders Grove.—Our church met in council with Bro. H. C. Spangler presiding. Bro. Fred C. Woodie of Lexington, N. C., conducted our revival in October. Three persons were baptized. We held our communion service with a large attendance. Bro. I. N. H. Beahm was present at this service. Our church was saddened by his death. We are hoping to start our new church in the spring. Stevens Chapel is progressing nicely. Bro. Showalter preaches every first Sunday afternoon at three o'clock and every third Sunday evening a Sunday school is held at two o'clock.—Mrs. E. G. Wade, Vinton, Va.

Unity.—We met in our regular council on Nov. 6, when David W. Huffman and his wife were ordained to the ministry and our pastor, Jesse D. Robertson, and his wife were ordained to the eldership. It was decided at this meeting to grant our pastor the right to spend part of his time, from Jan. 1 to July 1, as a fieldworker in the interest of Bridgewater College. The parsonage debt has now been paid in full. The men's work at Bethel is getting an active program under way since their reorganization. The ladies' aid group at

Bethel has just completed making children's and infants' clothing from feed sacks and remnants and filled seven towel packets for relief. The women's work group at Bethel is trying to get The Upper Room devotional booklet and The Christian Home magazine into as many homes of the church as possible. The Bethel church entertained the district CBYF on Dec. 10 and served the district ministers' fellowship supper on Dec. 11. The general theme of both of these meetings was What Can We Do for Peace in the Present Crisis? The Fairview men's work project of seven acres of corn netted about \$200, which was applied to the improvement debt at the Fairview church. The ladies of the Fairview church served the annual district men's work supper this fall. They continue to collect relief materials and meet to repair and sew garments for relief. Bro. Joseph M. Mason of Mathias, W. Va., held a revival meeting at the Fairview church, closing with our love feast. Five persons were baptized.—Wilma K. Robertson, Broadway, Va.

Washington

Richland Valley.—Since our last report, four persons have been baptized and two babies dedicated. Our Sunday-school and church attendance is continuing to increase. We had a good representation at our district conference in November at the Olympic View church in Seattle. A Christmas program was presented on Dec. 24 by the young people and the children. We held our fall communion on the evening of Oct. 1. At our business meeting Bro. E. L. Whisler was elected as our elder. We decided to ask Bro. Russell Eisenbise to tell us about Brethren Service in Europe. We feel this will be an inspiration to our church folk as well as to the community. We are making plans to have a revival in the spring.—Mrs. Martha Newton, Riffe, Wash.

West Virginia

Bean Settlement.—Our revival meeting at which Bro. Walter Van Sickle was the evangelist closed with our annual communion service. At our quarterly council meeting Sunday-school officers were elected for the coming year. Bro. E. D. Dietz was installed as our new pastor in cooperation with the Tear Coat congregation at Augusta. Several of our members attended the district meeting at the Old Furnace church. Our annual Christmas program was well attended. The young people presented a play, The Faithful Pioneer. The ladies' aid has been busy quilting.—Mrs. Evelyn Bean, Rock Oak, W. Va.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

FEBRUARY 17, 1951

Volume 100

Number 7

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Letters to Other Editors

Occasionally the Gospel Messenger received copies of letters which our readers have written to other publications. In the belief that their concerns are shared by many other readers, we are happy to print three such letters in this issue.—Ed.

Not Their War

Editor, The Truth:

Another Christmas Day has just passed. It has been an observance of the birth of the Christ Child, whose mission in life was to teach the way of love and peace. Love, joy, peace and goodwill are the message and spirit of Christmas. This message must show a way of life for all of us, if this world is to be made a safe place for our children and you and me to live in. The efforts of our national leaders and many United States citizens do not seem to be in the direction of peace and goodwill.

Peace will not be realized or promoted by the expenditure of increased billions in preparation for total militarization of our nation and other nations around the world. It does not take a prophet to know that bloodshed, suffering and untold sorrow always follow such preparation. Peoples of the world are weary and sick of war. Boys who are being drafted do not want to fight another war. It is not their war.

Is it not time that people learn that all war is futile? These young boys, the very flower of the land, are not asked, but are literally forced to serve and are taught hatred for the purpose of some few greedy persons, who seem to want to gain power and wealth for themselves.

When will the time come that we will accept the teachings of Christ as a way of life? Are we Christian enough to practice his example of love? This love must reach beyond our own circles to all mankind.—Mr. and Mrs. Allen Weldy, Elkhart, Ind.

Tobacco Advertising

Editor, Better Homes and Gardens:

I recently purchased an issue of Better Homes and Gardens (November 1950). I have always held this publication in high regard but I am sorry to see a policy of advertising that is followed by your company.

The advertisement that I refer to is the one by the American Tobacco Company advertising Lucky Strike cigarets. It is my feeling that your company has the high reputation

that it need not look to tobacco companies for support.

It is a part of my philosophy that America would be a better influence for young people if we did not have the cigarette habit.

It is my hope that you give serious thought to the type of influence that you allow to go through your publications.—Rev. Dale E. Gibboney, Paris, Ohio.

Never Become Angry

Editor, The Baltimore Sun:

Having raised nine children and now being the grandfather of fifteen, I have learned long ago that I am not an expert on child rearing. I do, however, have some very definite ideas about some things, one of which is that you should never become angry with your children or, for that matter, with anyone or anything else.

Now, I must admit that so far as I know, I have known only two persons who never became angry, both of whom are now dead. One was my grandfather who lived to be eighty-five years old and died without ever having a doctor. Grandmother said that she never saw him mad or in a hurry.

The other was my wife. Now Mrs. Wampler always spoke kindly to our children, but she always expected and usually got prompt cooperation. If a child refused to obey, punishment was administered immediately, regardless of where or when. Well do I remember some thirty odd years ago, when she took one of the children out of church during the most solemn performance.

Now if a child simply neglected to obey, he was given the second or perhaps even the third or fourth chance, but he eventually obeyed, no matter how long it took or what kind of punishment was necessary to make him do so. However, the child never got the impression that he was being punished because his mother was mad, because she wasn't.

This, to my way of thinking, is ideal. Not only for children but for other people and nations as well. If, however, we lack self-control or courage to do it that way, then I believe it is better to use a little anger than to allow a child to go uncontrolled.

Children who learn to obey at home are likely to obey the rules of the school, the laws of the land, and the laws of God.—Charles W. Wampler, Harrisonburg, Va.

The renewal of Christian hope will burst through the gloom that surrounds death like the dandelion pushing through dead leaves on the frosty earth

Mrs. John D. Long
Dayton, Ohio

Photo by E. G. Hoff



SPRING IS COMING TO OUR CONGREGATION

SPRING is coming slowly to our congregation, but it is coming. Though slowly, it is coming with a new burst of Christian insight. Since last March, when a brilliant, Christian woman,* mother of five small children, died, a cloud hung over our congregation. Even the minister's kind words and last year's glorious Easter season did not dispel the gloom that hung over us. We could not keep back the thought that God had permitted a dreadful mistake when death took one of the most needed women of our community.

But new insight has broken through with the passing of the

*This article recalls the heroic life and sudden death of Louise Koester Hershberger, wife of Dr. J. E. Hershberger, well known in our Brotherhood.

days, and that is why I say that spring is coming to our congregation. Through her life and death we learned two things, learned them with our hearts as well as our minds, for we loved this Christian woman.

She taught us, first, the refreshing simplicity of the Christian task. She served elemental needs, healing small hurts, heeding small cries, guarding small stumbles, lifting small burdens. A bighearted woman, whose heart was devoted to small tasks with small children, she taught us that there is infinite power in small labors of love.

To feel that one is a Christian, doing small tasks these days, is difficult. Good movements and crusades on every hand push at our consciences and get us

involved in many good, but secular, causes. With the mistaken idea that a multiplicity of activities is an earmark of a Christian, we can be torn by a complexity of duties, can become ineffective in all. Professional conferencegoers, we can delude ourselves into thinking that we are doing big things by listening to the big things someone else is doing.

Elton Trueblood says that our children will say with awe that we lived at the time of Albert Schweitzer. He is a great Christian of our time, partly because, after study and preparation in four major fields, he limited himself to a single task—ministering to a community of people

Continued on page 12



Photo by Camera Clix

From a Boat

HIS pulpit was a boat, gently rising and dipping with the waves that lapped its sides. His church was the lakeside, where the hills ran down to meet the water, where the clouds over Galilee arched high and where sunlight coming through the mist rivaled any stained-glass window. His congregation was formed by farmers and tradesmen and fishermen, women and children as well as men, who came dressed as they were and sat on the shore or the dock to hear him. He had no choir to assist him — only the music of his voice; no order of worship to follow—only the logic of ministering to men's needs; no organization to promote — only the appeal to follow him and find the kingdom of God.

Why, then, did the common people hear him gladly? Because he told them of a Father who would forgive his prodigal children, of a Shepherd who was happy over the rescue of one sheep, of a God who loved the world so much that he would suffer himself to redeem it.

It was not only his message, immortal and ever precious as are his sayings, but the life behind the words, the healing touch of his hands, the love in

his heart, the devotion to his task which led him at last to a cross—these were all part of his appeal to men.

With such authority he speaks to us today. Fritz von Uhde is the artist who helps us to imagine ourselves by the lakeside. To hear his words we need only refer to the familiar pages of the Gospels.—K.M.

With All Your Heart

The first and greatest commandment makes its appeal to the heart of man. That organ of the physical body which is so essential for life because it pumps life-giving blood through the whole body has become a symbol of what is central and real in human personality. "All your heart" is the essential you—not a talent, not a skill, not an attitude, not a pose, not a pretension, not a role you play—but the core of your personality. And "if with all your heart" you seek God, you will not only find him, but will learn to love him as he wants to be loved—from your heart.

Christianity is a "heart" religion. It enlists our minds, our interests, our daily work and our gifts—but not without our hearts. If we close the doors of our hearts, we shut out God. Let us learn to love him with all our hearts.—K.M.

The Next Generation Is Ours

Guest Editorial by Paul Minnich Robinson

IN WRITING to the Corinthian church, the Apostle Paul once stated a remarkable Christian principle in words something like these, "All things to come are yours!" He might have added, "All persons to come are yours, for the next generation is yours also." We Christians have not always acted as if we believed this, but Hitler believed it and built upon it his hope of an empire which he thought would last a thousand years. The Communists believe it and have changed the course of history because of it.

To say that the next generation is ours is but another way of saying that we are all what we are educated to be. The philosopher, Immanuel Kant, once said, "Man becomes man only through the process of education." In other words, the world of tomorrow will be ours as Christians only if we educate for it today. This startling truth should stab us broad awake not only to the possibilities of the educational mission of the church, but to our responsibilities to the present if the world is to be won for Christ.

At the world convention on Christian education in Toronto last summer Toyohiko Kagawa said that he was convinced that the quickest way to change the world is to train our children. The natural processes of growth have appeared to our impatient world to be too slow a vehicle for change. But we are beginning to recognize that not only is the education of our children the fastest way to change the world, but the surest. The church, therefore, has a golden opportunity in its program of Christian education week after week to mold the thought and activities of those precious lives who are today so impressionable and who tomorrow will be the leaders of the world.

Let us remember that the church is not the only agency that has an interest in the next generation. Other institutions and causes are also realizing the importance of the education process, and what tomorrow will be is largely being determined by what is taught today. If the dominant educational pattern of this hour of crisis is materialistic, secular and pagan, we can expect just that kind of a world tomorrow. If, however, the church really takes seriously its responsibility of training the hearts and minds of our children and youth today in the way of Jesus Christ, we can expect a real advance in the kingdom of God.

The truth of the matter is, we have not always taken this task of Christian education too seriously. What we have taught in our churches and church schools has so often been on the periphery of what is learned instead of at its heart; and the moral and

IF GOD

If God can plant the rivers in lines of rippling silver, and can cover his valley floors in carpets of softest green, tacked down with lovely daisies and laughing daffodils;

If he can send a Niagara thundering on a mighty and majestic minstrelsy from century to century;

If he can fuel and refuel the red-throated furnace of a million suns to blaze his universe with light;

If on the lovely looms of heaven he can weave the delicate tapestry of a rainbow, and across the black bosom of night bind a glittering girdle spangled with ten thousand stellar jewels,

Then I do not doubt his power to make us holy,
and keep us holy,
and ultimately give us an order of life in which "righteousness shall cover the earth as waters cover the sea."

—Anonymous

spiritual principles of Christianity have been all but relegated to an extracurricular place in the life of the generation to come, instead of being the foundation upon which all other learning is based.

President Charles F. Wishard once said, "I have always believed that we should show as much loyalty to our grandchildren as to our grandparents. The world in which our ancestors lived is fixed. Nothing we can do will ever change that, but the world in which our grandchildren must live is still in solution. We toil and save and sacrifice in order that we may leave to our children a little money or a home or an education for their own enjoyment. Dare we forget that all this is pitifully futile if we do not save the civilization in which our children must live. Christian education is thus not a matter of benevolence but simply a matter of sane life insurance for our loved ones who come after us."

Sunday, February 18, has been set aside in our churches as a day of special emphasis upon the importance of Christian education. Ministers in local parishes will stress the significance of education in the life of today and tomorrow, and every member will have the opportunity to make a special contribution to further the educational ministry of the church. It should be a significant day, in a world when so many lesser causes are competing for the lives of our children. With true faith and zealous devotion, we Christians must claim the next generation to be ours.

For the Salvation of Her People

RECENTLY I saw a beautiful religious film, *South of the Clouds*, and I sat entranced by the beauty of the development of noble, unselfish Christian character in the life of the young Syrian woman who was the central character in the drama. The moving picture made no mention of Korea or Russia or the atomic bomb, words the very mention of which seem to draw a gray veil of anxiety and despair across the eyes of today's woman — eyes which should be bright with hope and dreams for the future if she is to fulfill her function as helpmeet for her husband and guide for her children. And yet I believe that the real message of the film was lost to every woman who, after seeing it, did not feel a glory in her heart that she was a woman in a world more deeply in need than ever before of the qualities she perhaps is peculiarly fitted to give: sympathy, gentleness, understanding, compassion, humble service and warm, human love.

Mordecai's admonition to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" has probably been felt as a personal challenge by consecrated women, singly or in groups, in times of stress ever since it was spoken and recorded. But utterances of divine inspiration do not become trite with repeated application and usage, and I believe with all my heart that we women may take hope — yes, and joy — in times like these that we have a peculiar mission to fulfill.

We are not, however, going to be able to draw much joy from today's world, grim as are the external events which press ever more ruthlessly against the

Mary Ziegler Houff
Hopewell, Virginia

peace and security of our little private worlds, unless a great number of us — I venture to say most of us—rethink some of our values considerably. One of the reasons that war or the threat of war strikes terror to the heart of a woman is that it threatens her innate desire for security, a home, her family around the hearthside. This is not to belittle the very precious quality of these; I treasure them greatly, and so does any true wife and mother. But are they to be the very foundation upon which our lives are built? If so, some of us may very conceivably have our

foundations utterly shattered in the foreseeable future.

I have been deeply concerned by the reactions of some of my friends in the face of the current crisis. I have noted four general types of response. The first group shudder and close their ears and their minds to any discussion whatever of politics, economics or international affairs. They read only the comics and perhaps the social columns in the newspapers; they learn of what goes on in the world only by hearsay, and consequently usually receive a distorted picture from which they retreat in terror. Their sincere prayers breathe the fervent plea, "Dear God, don't let it happen here."



Simons from Monkmeier

On women everywhere, as mothers or teachers, falls the responsibility of preparing the children of today to build the new world of tomorrow

May those prayers be answered the world over! But should the answer be "no," I fear these friends of mine may be dazed and crushed, their usefulness lost at the time it is most needed, because they are not spiritually prepared.

The second group know what is going on in the world, insofar as newspapers and radio commentators and all the other media of knowledge can present the picture. It preys on their minds constantly, with the result that they are struggling with rising feelings of panic and hysteria, which when pushed down by a strong, deliberate effort of will, are replaced by a gnawing worry. Their fears are blocking their pathway to God, the only possible source of help in their dilemma. Their intellectual ability merely makes their predicament worse unless it develops into the true intelligence which turns them to God.

Many of the third group are sincere, devout women who trust the heavenly Father implicitly and find joy in his service. Yet they feel that should a world war develop, it would literally be Armageddon, the end of all earthly existence for them and their families or, should they chance to be spared alive, complete chaos and misery for those remaining. They derive a great message of comfort from their faith in life eternal beyond death, but cannot escape feelings of depression that their children may not live to enjoy this beautiful earth and to perpetuate on it the values that have become dear to them. Indeed, it is a rare mother who can look at her sleeping child and not feel her heartstrings tugged by forebodings of what may be in store for him!

But it is with the fourth group that I would pray to be numbered. They are optimists. They do not close their eyes to the facts; rather they are perhaps more fully cognizant of them

than any other group, but they see God working in the midst of and beyond the grim affairs of men. They too pray for peace, but should God in his infinite grace and mercy allow sinful man to bring the frightful destruction of modern warfare upon himself, they believe that, even though many aspects of our so-called civilization may be destroyed, out of the remnants may emerge, not total chaos, as the pessimists predict, but that which may be built into the kingdom of God upon earth, and that then the kingdoms of this world will become the kingdoms of our Lord and of his Christ. We cannot promise our children a future of security in material things, but what a glorious heritage may be theirs if we prepare them to be builders of that kingdom!

And what a large part we women have to play in that preparation as mothers, teachers, friends! To us falls, in many instances, a major share in the development of a child's personality, of his attitudes toward his fellows and of his relationship

HOME

Ora W. Garber

Elgin, Illinois

Home! What joy is in that word!
What feelings by its sound are stirred
Within the heart!
Where each loves others as he should,
Where each one seeks the others' good
And strives to see if he but could
Some worthiness impart.

Home! What depths of love are there!
And each its benefits may share
From day to day;
Where joy and rich content abide,
Where children are their parents' pride,
And parents strive young feet to guide
Into a Christlike way.

Home! O may it always be
A place from everything kept free
That brings regret.
God grant it be a happy place,
Whose every charm of word and grace,
Reflected in each loving face,
We never can forget.

to God. It is a glorious thing to have a part in developing in a child the qualities of unselfishness, kindness, generosity, courage, happiness of spirit, respect for the rights of others, reverence for God. These are the qualities which will fit us and our children for survival and usefulness, whether in this world or the next. Even the mundane daily tasks of cooking, cleaning, mending and washing are glorified and given their proper importance if we look upon them as very important means of building in our families that robust health of body which may stand them in good stead should they be called upon at some future time to live under far more rigorous physical conditions.

Truly, ours is a noble calling. The task is great, but God will give us the strength if we but ask him. Therefore, let us rejoice in our task; let us, like Esther, put on our royal robes and stand before the King for the salvation of our people!

Seminary Students Serve as They Study

An In-service Training Program provides practical work for Seminary students and study for those in pastoral service

BETHANY Biblical Seminary and Bible Training School is the servant of the Church of the Brethren, founded by two devout and devoted members of the church, for the express purpose of giving more adequate training to ministers, Christian educators and consecrated laymen in the church. By 1929 the seminary had so commended itself and had so proved its worth to the whole Brotherhood that it was officially adopted by the Church of the Brethren as its one seminary and made a part of the Brotherhood Fund. For forty-five years now, or almost the whole of the first half of the twentieth century, Bethany has been serving the church in the training of its leadership.

One phase of this training program which Bethany is now carrying on, but which may not be as well known to the whole church, is what we may call its *In-service Training Program*. One of the great recent emphases in professional education is to provide more practical training in the jobs which one is to fill, hence the term *in-service training*. This type of training has long been standard practice in medical education in the form of internship and that term is sometimes applied to this emphasis in the training of religious leadership. Other similar concepts are those of clinical training and what is called the *practicum*. It is interesting to note that this emphasis, which we usually regard as quite recent is really ancient, as old at least as Socrates and Plato and was particularly hallowed by

Chalmer E. Faw

the example of our Lord himself in the in-service training of his disciples. It was also a very prominent feature of the plan of Brethren Wieand and Hoff for Bethany. One reason for the location of Bethany on Chicago's teeming west side was this idea of in-service training and home mission expression, and the practical work department of the school has always been a vital part of its life.

There are two major aspects of the in-service training program of Bethany Seminary: that which is provided for its immediately enrolled students and that which reaches out and embraces many who cannot come and who must, therefore, receive help while filling their present jobs. In both these aspects of the program Bethany serves the church: the one in the long-range indirect method of preparing young men and women who will fill positions of leadership and service and the other of helping those who are already in those positions.

As has already been indicated, Bethany is attempting to give the utmost in practical training to those who are in attendance as students, believing that the church deserves the best possible leadership in point of practical as well as theoretical education. One type of such training is that provided in the summer pastoral program, worked out co-operatively between the seminary and the Commission on Ministry and Home Missions. Since the founding of the seminary some forty-five years ago there have always been students out during the summer months doing pastoral

work, but for the past twelve years this has been more systematically planned and financed and has been made a requirement for every student in the seminary. Now every student, in order to graduate from the seminary, must have had pastoral experience or its equivalent, the major part of this being worked out through the summer pastoral program. In this way, each summer some twenty to twenty-five student ministers go out to serve needy churches, rendering a significant service to these churches and contributing to the practical education and future usefulness of the student ministers themselves.

Mention has already been made of the practical work department of the seminary. In this every student is asked to engage in some type of practical Christian service during the school year throughout his entire seminary career. Types of service and training along these lines include preaching and evangelistic witnessing at the Cook County hospital and rescue missions, week-end pastoral service in near-by churches, teaching and chapel leadership at the Chicago Parental Home, visitation evangelism in the community surrounding Bethany and a large variety of service in connection with the local churches at Douglas Park and the First church, such as Sunday-school teaching, music leadership, youth activities, children's club work, Chinese Sunday-school work. Every student of the school, whether seminary or training school, is assigned to one or more of these outlets for practical Christian expression. He makes a significant contribu-

Thinking About Brotherhood Week

D. W. Bittinger

tion to some phase of Christian service and at the same time learns and grows by doing.

Within the curriculum of the seminary there are coming to be more courses conducted along the line of the Practicum, or laboratory type of course. Three such courses recently added to the curriculum are the practicum in visitation evangelism, the practicum in visiting the sick and the practicum in Christian education. In all these courses the students combine actual practice and experience with study and information. In this way Bethany is attempting to train men for increasingly effective service in the total life of our church.

Then for the minister or other church worker who cannot get to Bethany, or who has completed his ministerial training and wishes further help there are two important opportunities open. One is the home study department of the school. This is an aspect of Bethany's work that is almost as old as the school itself. Through the years a very significant number of church workers have been working quietly away on one or more of the several correspondence courses offered by the seminary. Many who are now known as outstanding leaders in the church received their first training or their impetus to continue their training by this means. Courses are offered in the Gospels of Matthew and Mark and the Epistles of Paul, in the prayer life and teachings of Jesus, the doctrine of the Holy Spirit and in Christian ethics. For more information, write to the Director of Home-Study, 3435 West Van Buren St., Chicago 24, Illinois.

The other in-service training opportunity offered by Bethany to men and women out in active church work is the summer extension school program of the seminary. These are held each

ONCE upon a time some people asked Jesus what was the greatest commandment in the law. Without very much loss of time he got the answer around to a word which in the English language requires only four letters. Short as it is, however, it is probably the biggest word in our language. It is spelled L-O-V-E.

In clarifying this greatest commandment still further, Jesus pointed out that it operates in two directions. These two directions are interdependent; it cannot operate fully in either one of them without operating increasingly in the other.

The directions are upward and outward. Love God with all there is of you to love: mind, heart, soul, strength. When one loves God that completely, it is impossible to do other than to love one's fellow man, even as fully as one loves himself.

During Brotherhood Week it is good to keep these urgent recommendations of Jesus in mind.

What can we do to put such recommendations more completely into operation in our world? The following are a few suggestions:

1. *We can live a little closer to God.* Each year if we would grow as God wants us to grow, we should get closer to him. Jesus, in a very busy time and under very confused national circumstances, took time out to go up into the mountains. Here he knelt at the feet of his Father; he came down refreshed and strengthened. He could keep steady in times of stress because he spent much time at the feet of his Father. We should profit by his example.

2. *We can work on ourselves.*

Most of us say that we do not have prejudices. But if we are willing to look closely into ourselves we discover some. It is difficult to act brotherly when inside us there are fears, inhibitions and prejudices. Sitting close at the feet of the Father, we should turn our eyes inward. "Let a man examine himself."

3. *We should broaden our service to our fellow men.* The Brethren have reason to feel gratified over the wide service they have exerted toward their fellow men during the years of the past. We should keep it up and enlarge it. Serving our fellow men is one of the best ways to learn to understand them and to love them. Edgar Guest writes, "When you get to know a fellow, know his joys and know his cares, when you come to understand him and the burden that he bears, when you learn the fight he's making and the troubles in his way, then you come to love him better than you loved him yesterday."

4. *We can open our colleges and our homes* to those of other nations and other races. Our experience with German students in our homes and international students in our colleges has greatly broadened our concept of brotherhood. We should keep it up and enlarge it.

4. *We should visit those in our own communities and in our own towns* who are called second-class citizens. We can discover ways to be helpful to them and they also can be helpful to us.

This is Brotherhood Month. Let us enlarge brotherhood in our hearts and around the world.

Brethren Face Adversity

BY CONSIDERING the environment into which the Brethren fell when they came to Pennsylvania, we may appreciate more fully the sturdy faith and solidarity of those early Brethren and their phenomenal growth in spite of almost unsurmountable difficulties.

The Brethren wrought in a rugged, crude, untamed, sometimes hostile new world, in which there was an almost continuous intense three-way political struggle. The people of the colony, through their elected legislators, or assembly, clamored for political, economic and religious rights and freedoms and for protection from frontier hazards. The proprietors, jealous of their personal interests, vetoed many of these demands and the crown government often rejected the proposals of both the assembly and of the proprietors.

This political turmoil continued for nearly a century, from about 1684 to the Revolutionary War. It was aggravated by counterclaims on territory because overlapping grants had been given by the English king; this resulted in disputes concerning boundary lines. These disputes caused much confusion in obtaining title to land purchases and were a deterrent to normal settlement. A change of ruler in England, which resulted in William Penn's losing his influence at court and a controversy among the Friends in Pennsylvania concerning the administration of the law in the colony also contributed to the political confusion in the province.

Two of the religious tenets of

William I. Book*

the Friends were the cause of much contention in the colony; that is, their objection to oaths and to participation in war. Their adherence to these convictions had two opposing results. It brought many immigrants into the colony who held the same conscientious convictions. It likewise brought into the colony many ruffians and thugs who took advantage of the Quaker courts. Then, too, because of these beliefs, the legislative assembly, controlled by the Quakers, refused to appropriate funds to the English government to wage war against the encroachments upon its colonies and to quell the Indian depredations.

During a very trying and lawless period, 1715 to 1724, the colony finally gained the right to administer much of the law by affirming persons who, for conscience' sake, could not take the oath. Those not in sympathy

with the beliefs and practices of the Friends were increasing in number. The frontier settlers, especially, were pleading for armed protection from Indian uprisings.

In 1756 the assembly declared war against the Delaware and Shawnee Indians and offered rewards for Indian scalps. This caused a number of the Quakers to resign from the assembly. Never after that year did they have a majority in the body. The feeling against the Penn proprietors was rapidly growing in the colony and their control and influence were entirely lost near the beginning of the Revolutionary War.

The colonists had to deal with other difficult situations and conditions. The economy could not operate smoothly. Much trade was by barter. Some paper money was used but property and other valuables had to be pledged for it at five per cent interest. England did not allow



Germantown church in the early years of the congregation

*Emeritus professor of physics, University of Pennsylvania. This article was originally prepared for an address at the Germantown church.

manufacturing in the colonies in commercial quantity. Colonists were required to buy nearly everything from England and to pay for it in gold and silver. This enabled the well-to-do class to manage fairly well. There were many very poor immigrants coming into the colony. Life was difficult for them.

Notwithstanding the high ideals to which William Penn and most of the members of the Society of Friends adhered, there rapidly came into the colony unscrupulous people and many who fell away from their religious profession and lived immoral lives. There was much drinking among them. There were many wild parties. Many of the colonists traded liquor to the Indians for furs, debauching them and thus taking advantage of them.

Now, into the midst of all this confusion, the Brethren came to establish here their distinctive form of religious doctrine and practice. The turmoil they found there and the difficulties with the Indians were not the only contributors to a hostile environment. Perhaps a more subtle deterrent was the appeal of the several religious groups or sects which came to Penn's Colony before, during and after the coming of the Brethren to Gemantown.

The Friends, both English Friends and German Friends, were established in Philadelphia and adjacent territory. The Mystical Pietists, led by John Kelpius, settled in 1694 along the Wissahickon in order to practice their rites and to watch for the second coming of the Lord. About the same time the much persecuted Mennonites came in different groups and settled in Germantown, on the Skippack and in Lancaster County.

During the forty years from 1710 to 1750 many German Reformed and German Lutheran colonists, the Schwenkfelders, the Moravians and the Scotch-Irish Presbyterians came to Pennsylvania. Each group was

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

You may think this is too personal for me to write to you about, but I am seeking comfort. I know the best place to get it is from God in prayer and I do get a lot of it there, but it is also comforting to talk it over with someone like you.

This is my problem. My husband and I are happily married. We have a young daughter whom we both love very much. Practically our only disagreement is over the matter of having a second child. For a number of years this has been my greatest desire, but my husband doesn't think we should have any more children. He says because of world conditions he doesn't want to bring another child here and he feels at my age it would not be best for me. However, the doctor says I am in good enough health. We can afford to care for another one as we own our home and my husband has a good job. Our daughter very much wants a sister or brother, and, above all, my complete happiness depends so much on our having another child. Is it wrong for me to keep praying and hoping, or should I let my husband's idea rule?

Dear Friend,

I appreciate the fact that you had confidence enough in me to share your most intimate problem. All of life is sacred and no concern of the heart too personal to be given consideration. A burden shared is a burden partly lifted. I am thankful too that you know how to take your burden to the throne of grace and receive comfort there. Continue to seek the guidance of God, your most understanding Friend.

From what you say as to your health, your financial status, your

age and your daughter's desire for a brother or sister, it seems to me it would be a blessing for you to have another child in your home. Also it is generally considered better for a child not to be reared alone. In the light of these facts, the attitude of your husband is unfortunate.

As to his contention that the world is too evil a place to bring a child into, I would remind him that the world was dark when God let his Son be born into it. The hope for a better world is through children reared in Christian homes. However, his attitude is another problem.

Concerning your situation, you have so many things for which to be thankful: a husband who loves you, a daughter — many women would be so happy if they had one child of their own—good health, an adequate home and financial resources. Count well these blessings and try thinking less of your own happiness or lack of it and begin thinking primarily about the happiness and well-being of your husband and child. If you continue to be unhappy about not having a second child, you will not be able to do justice as a mother to the child you do have. Your home will be full of tensions which will react to the unhappiness of everyone. On the other hand, if you forget yourself and give your thought and energy to the building of a happy Christian home, the whole atmosphere of the lives about you may be changed and even what you most desire may come to pass. Furthermore, there is always the opportunity to extend motherhood by taking to one's heart those children in your community who lack a mother's love and care.

Your Counselor.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

striving to propagate its particular form of faith and worship.

The first Brethren, twenty or more families, to come to the New World arrived in 1719 under the leadership of Peter Becker. They established themselves among the Mennonites in Germantown.

The more I learn concerning the clash of sectarian lines and the credence given to mystical rites and fantastic dreams in

those formative years in Penn's Colony, the more I wonder how the Brethren, a small group, could organize and establish with such solidarity a distinctive set of doctrines and practices. But they did, notwithstanding the unfortunate defection of Conrad Beissel and the determined efforts of Count Von Zinzendorf and others to fuse the

German sects and religious people into one church.

Four years elapsed from the time of the arrival of the Brethren in Germantown before they formally organized the first church in America. Even though Peter Becker faithfully tried to hold his group together, they rapidly scattered and many fell away from their religious vows.

At that memorable love feast in Germantown on Christmas evening 1723 there were only seventeen of those who came to America in 1719. They were joined by six souls baptized that day making only twenty-three to surround the Lord's table, even though a missionary visit had been made to all known members. But these few were full of Christian zeal and they soon planned and made other missionary visits to many places where persons might be converted and baptized. At least two churches, Coventry and Conestoga, were organized in less than a year following the organization of the Germantown church. Both of these congregations had phenomenal growth.

The full story of the sturdy Christians and church leaders who were grown into the Coventry church and who emigrated to other parts farther west and south to form other prosperous churches will never be told. Notwithstanding the unfortunate defection of Conrad Beissel in the Conestoga congregation, that church afterward prospered under wise leadership so that more than 460 members were added to it before 1800. This church too gave the Brotherhood many of its outstanding leaders.

The coming of Alexander Mack with about thirty families in 1729 to Germantown gave a great impetus to the Brethren movement. Soon after his arrival, several churches were organized, one in New Jersey and

twelve or more in Pennsylvania.

And so the story unfolds of a people who called themselves Brethren. They were a society of Christians who from their inception determined to have no formulated creed but instead to accept the teaching of the New Testament as their guide and rule of life.

That they succeeded so well in establishing a solidarity of faith and practice under such difficulties is phenomenal. Of course, there were favorable circumstances too. In the first place, the Spirit of God was in it. He raised up wise and patient leaders to formulate the simple tenets of faith and practice and being certain of their correctness, these leaders steadfastly lived by these convictions and taught them and practiced them in favorable or hostile environments. The influence of the sturdy, pioneering faith of these early Brethren has reached down through the years to this very time. It is today pointing the way to a peaceful world and showing how to rehabilitate a distraught people. Even today it can be shown that religion thrives in adversity.

Seminary Students Serve

Continued from page 9

summer on the campuses of various of our church colleges. Bethany professors, in some cases in association with personnel from the colleges or regional office, offer intensive two-week courses in various subjects of interest to pastors.

Bethany is humbly and sincerely attempting to serve the total church program. Obviously there are and always will be imperfections and limitations in these endeavors. Suggestions for their improvement are always welcome and continuous prayer in Bethany's behalf will avail much in making her even more a true servant of the church and of the larger kingdom of God.

Spring Is Coming

Continued from page 3

to whom he felt a divine call. The secret can be found by us all: to live a simple, Christian life, devoted to a single task, prayerfully chosen, courageously embraced, day after day. This is the first insight we received through the life and death of a Christian woman in our community, who did with well-defined thoroughness a well-defined task.

Second, her death brought us a springtime renewal of the Christian hope. We need a hope, need it desperately. Children of liberalism, we have been cradled in the easy optimism that the white man's religion and education would save the world. Present realism announces that it may be too late. Uncertain days are ahead. The world will not be rid soon of restlessness and upheaval.

The death of a young Christian woman penetrated our fears with a floodlight of eternal hope. Life for all of us, cut off either by natural or unnatural causes, is, at the most, very short. After all our work and struggle, success or failure, what is there for the Christian?

This undying question has been answered by an ancient statement of faith, the backbone of our Christian heritage, which says that the chief end of man is to love God and enjoy him forever. The Christian life is just as hard and just as easy as that. Loving him, we will work for him as he gives us strength. After our work is over, we shall enjoy him forever, together with that great company who dwell even now in eternal springtime.

And that is why I say that spring will come to our congregation.

• • •

Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-27).

PEACEMAKERS

Paul Mohler
Pasadena, California



Heifers are a bridge of goodwill

THE fact that there have been as many wars since the advent of Christ as before indicates either that Christianity cannot prevent war, or that something in Christianity essential to the preservation of peace has been generally neglected. I think it is the latter. Wars have become so desperately destructive that no one, Christian or non-Christian, can afford to overlook anything that promises to bring about permanent peace at any price.

Certainly we in the church have rated the peacemaker lower than did our Lord. In the seventh beatitude he promised him the only title of nobility he ever offered anyone—"son of God." We have made peacemaking a side issue rather than a main issue and have, consequently, neglected the instructions and suggestions bearing on peacemaking that are found in the Scriptures. As Isaiah says, "O that thou hadst hearkened to my commandments; then had

thy peace been as a river." Jesus knew the importance of peacemaking and the need of peacemakers, for he knew man, his possibilities and his dangers as no one else did.

People wonder why God does not stop wars entirely and at once. I think the answer is that God wants sons. Only beings entirely free to be wonderfully good or terribly evil can ever become children of God. To take away our freedom to fight, to war and to destroy one another would drop us to a lower order of animal. To have peace on earth, he sent the Prince of Peace to enlist peacemakers who would work with him in his own way and establish peace with liberty. With this tremendous task and responsibility before him, it is no wonder that he offered such high honors to the peacemaker. The wonder is that so few have sought that honor.

The Way to Peace

Since we are free to choose our own course, we have tried

our own way of making peace. We have passed laws and armed them with force, but the most that has come from them is a limit on strife beyond which only the more determined and venturesome will go. Everywhere peace is being disturbed where the law cannot reach—within the nation. Between nations, we have rules also, but who obeys them? We must find some other way.

Jesus offers the way of peace through goodwill. Love your enemies. Resist not evil. Do good for evil. If your enemy hungers, feed him; if he thirsts, give him drink. Be not overcome by evil, but overcome evil with good. Wherever we find real peace in homes or in larger groups, Jesus' way is in operation whether the individuals know it or not. It is the universal law of peacemaking and there is no substitute.

While Jesus instructs individuals, we must consider that nations are but aggregations and organizations of individuals. What works with individuals must work with nations. The best evidence of this is our long peace with all of the English-speaking nations—not because they are more peaceable than other nations, but because of the goodwill that has grown naturally out of our having the same language, religion, customs and social ideals, which has made it easy to carry on much friendly intercourse. Out of this has come enough friendliness on both sides to bring about peaceful settlements of all disputes. This is a very significant demonstration of a way to peace.

With other nations, we have been different. Barriers of language, race and customs have

made intercourse difficult and often unpleasant. We have not cared enough about foreigners to take the trouble to overcome these barriers and cultivate their friendship. If they bought what we wished to sell and sold what we wished to buy, that was enough for us. We had two great oceans and a great frozen region to protect us. We did not care whether other peoples liked us or not. We even felt safe in insulting the Japanese by excluding them from our shores, for which we paid quite a price.

We Need Friends

We are a great rich nation in an impoverished world. All around us are fear, envy, and desperate hunger while we roll in wealth. Fear and envy easily turn into resentment, and resentment into attack. Ours is a desperately dangerous situation, and we have no adequate protection. Airplanes and submarines can reach us. Atomic bombs can destroy our great centers. Bacteriological elements can kill our people. Even the smallest and weakest nations can distribute death-dealing elements widely and secretly when they become hungry and desperate enough. The recent serious proposals for searching incoming vessels far out at sea for bacteriological and atomic weapons, and for relocating our factories indicate our danger. We are not protected. Armed force will fail us, and our friendships are too weak. We can only pray to God to hold back destruction until we can build his kind of protection in his way.

We have made a small beginning in friendship building in what we considered a by-product of our world relief programs since the war. Church World Service, Friends Service, Brethren Service, CROP, CARE, heifers for relief and other organizations have build friendships in those who gave and

those who received. That is the way that works, but it is yet only a beginning, and we are stopping too soon. We are leaving too much to the government. What the government does is relief only; it builds but little friendship. The recipients suspect that the purpose is political, and it generally is. And they know that government money is raised by taxation from many unfriendly taxpayers.

Who Needs Help?

Men who have been around tell us that the misery in the world is incalculable. Communists know this and are seeking the sore spots and stirring the miserable to revolt. Every such spot is an opportunity for building friendship with the help they need. If we wait until they help themselves by revolt and violence, we can never win their friendship. The friend in need is everywhere recognized as the friend indeed.

America needs help most of all—the help of protecting friendships, in ourselves for oth-

ers and in others for ourselves. We become friends by acting as friends, and that builds friendship in others for us. Portia was right: "Mercy is twice blest; It blesseth him that gives and him that takes." Every cry for mercy opens the way for us to build protection for our children and our nation.

Every church that believes in peace on earth, goodwill to men should lead the people of its community in deeds of mercy that build goodwill. It is basic to Christianity. The Golden Rule and the parable of the Good Samaritan call for it. The church is all over the world in the confidence of the people, which enables her to promote liberal giving and to convince the receivers of the unselfish goodwill back of the gifts. It will increase her prestige. Many people measure the value of the church by her good deeds. It is unfair to overlook the spiritual work of the church, but good deeds are Christlike. It will increase spirituality. When the Holy Spirit is



Bundles that make for peace

given free play in moving both the members of the church and their neighbors in deeds of love and mercy, the spiritual life of the church is deepened as in no other way.

United Effort

The task is so great, the time is so short, and the need is so tragic that the strength and activity of every church, large and small, are demanded. We must work together to stir up all the people to help. We must reach all the people who wish to live on earth and have their children live after them, and get their help. We must utilize every avenue, especially the schools. The children must form friendships with other nationals or die. The parents, many of whom do not attend church, must be reached through the children. It will take the prestige of a church organization representing many if not all churches to open the way to work in the schools. It will require the personnel that only the church can supply: retired ministers still able to speak in public, lay men and women who can speak well to address clubs, schools, and other groups, enthusiastic boys and girls who want to live long, pastors who can organize and direct the work, writers who can prepare material for press releases and public addresses.

There must be a national organization with a small directorate, representing different large and small denominations, to inspire local efforts, to choose the best projects and the best fields for building friendship, and to supervise generally the operations of the projects. Only if mankind can continue to live upon earth can the other objectives of church activity be important. The effort to save the world from self-destruction must be all-important. The church has waited too long in responding to the call of her Lord for peacemakers. If our forefathers had

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Prophet Micah. Copass and Carlson. Baker Book House, 1950. 169 pages. \$2.00.

This is a very readable book on the prophet Micah and his message. Using the text in full, without regarding the subtractions of literary critics, these writers provide the most easily understood survey of prophetism down to Micah's time that this reviewer has seen, set forth the historical setting of Micah, and then give a running explanation of the text and its message. This is a good place to begin a careful study of the contribution of the prophets.—*Ernest G. Hoff.*

The Praises of Israel. John Paterson. Scribner's, 1950. 256 pages. \$2.75.

This is a new study of the psalms, with a fresh approach to their classification, interpretation of typical ones, and a discussion of their religious teaching. Ministers will find resources here for both worship and sermons. All serious students of the Bible can find spiritual riches through pursuing a new study of the "Hymnbook of the Church Universal" under the guidance of Professor Paterson.—*Ernest G. Hoff.*

About Myself. Nevin C. Harner. Christian Education Press, 1950. 133 pages. \$1.75.

For the young person entering adulthood but still struggling with the drives and habits of the early teenager, this book should be very helpful. How to understand anger, what to do about petting, and learning how to treat Mother and Dad as adults are some of the problems expertly discussed. This book is highly recommended for Christian youth, for both individual reading and group sharing.—*Don Snider.*

Heaven in My Hand. Alice Lee Humphreys. John Knox Press, 1950. 76 pages. \$1.75.

A book which is so different that it is hard to describe. Any parent or teacher who reads it will be thrilled with the sensitive insight into the souls of children which the author has. A public school teacher shares small incidents from her experiences with children, and because they were important to her they live for the reader. A teacher gets the same inspiration from reading this book that she might get from devotional material.—*Dessie R. Miller.*

heeded the call, we would be safe now. Shall we fail our children too?

The Hope

The hope for peace is built on faith in the Prince of Peace, who has told us to love one another as the basis of all human relationships. He who has created and sustained us knows the great secret of maintaining peace, which we all must have to live.

Conference Business

QUERIES

Complete Agenda of Conference Business

The following petition was passed to Annual Conference: We, the district conference of Middle Pennsylvania in session on Oct. 19, 1950, petition Annual Conference of 1951, at San Jose, Calif., June 19 to 24, that the Gospel Messenger continue

to publish Conference business in its issues, but that the complete agenda of business be printed in the issue nearest April 15, and this issue be known as Conference Business Issue. All business not included in this issue should be deferred until another time.

Harper M. Snavelly, elder.

Paul A. Stayer, clerk.

Earlier Publication of Conference Booklet

The following letter from the Woodbury congregation was passed to Annual Conference:

We, the Woodbury congregation, in council assembled, Sept. 8, 1950, petition Annual Conference of 1951, through district conference of Middle Pennsylvania, to authorize the printing of the Conference Booklet at a date early enough so that the local congregation can provide each delegate with a copy for study before leaving for the Annual Conference.

Harper M. Snavelly, elder.

Paul A. Stayer, clerk.

Midyear Achievement

A notable upswing in Brotherhood Fund contributions in January lifted the four-month total to \$234,775. Consequently, there remains \$265,225 to give by March 31 in the concerted effort for \$500,000 by midyear (fiscal). Based upon Brethren tradition for liberal achievement sharing at this season, we have well-founded faith in experiencing a new triumph.

Precious souls and afflicted bodies depend upon our response for spiritual and physical nurture which no one else will provide. May God stir our hearts to act in his stead.

The price of *Studies in Doctrine and Devotion*, recently reprinted, has been changed from \$1.00 to \$1.25.

J. D. Zigler is elder of the Eden congregation (Tuscarawas), Ohio. This correction should be made in your Yearbook on page 47. Bro. Zigler's address is 945 South Freedom Ave., Alliance, Ohio.

Once again our attention is called to the manner in which certain daily papers have recognized Christian concerns, especially in Christmas issues. Bro. Van B. Wright tells us that the entire front page of the *News-Press of Glendale, Calif.*, was devoted to an illustrated Bible story at Christmas time.

The British and Foreign Bible Society reports more copies of the Scriptures circulated in 1950 than in any year in its history; 3,239,400 volumes were distributed, as compared to 2,857,938 in 1949. Costs of production have more than doubled over prewar years. In almost every country served "incessant requests" for more Scriptures continue to keep far ahead of supply.

Church leaders in Montana have launched a campaign against legislation which would legalize outdoor advertising of beer on signs and posters. A law passed at the 1949 session of the legislature barred outdoor, billboard advertising of liquor and was declared applicable to beer by the state supreme court last summer. The 1949 measure was sponsored by the Montana Council of Churches.

Several broadcasts which might be of interest to our readers are: The Laymen's Sunday broadcast of Paul Moser on the Columbia Church of the Air, Feb. 25, 10:30 to 11:00 a.m. (E.S.T.); The National Vespers radio service conducted by the Presbyterian pastor, John Sutherland Bonnell, over several of the ABC network stations; The Protestant Hour programs produced at the Protestant Radio Center in Decatur, Ga., and carried by 140 radio stations largely in the South. Television films on the Parables of Jesus, dramatized for children by the Beaton puppets will be shown on Sundays, 4:30 to 5:00 p.m. (E.S.T.), during January, on the Lamp Unto My Feet program on Columbia television network. Throughout the year the National Council of Churches will endeavor to place significant missionaries and Christian leaders on established radio and television programs.

Wayne Lawson was ordained to the ministry in the Peru church, Ind.

Ross Speicher will represent the Western Maryland District on Standing Committee of the 1951 Annual Conference. Bro. Speicher will also serve as moderator for the district conference in 1951.

Shepherd of India, the Brethren film on India missions, now has some open dates for the first time since it was released in November 1949. Any churches not having used it might take this opportunity to schedule it through the Department of Audio-Visual Education, General Brotherhood Board, Elgin, Ill.

Leland S. Brubaker, secretary of the Foreign Mission Commission, returned home from his trip to the Ecuador field ill with pneumonia. After several days in the hospital, he is able to be up at this writing. Bro. Brubaker and Norman Baugher, a member of the General Brotherhood Board, had made the trip together.

For the convenience of ministers who do not have a Brethren ministers' manual but who need to have access to our forms and ceremonies while awaiting the new manual now in preparation, we have reprinted the forms and ceremonies section of the 1946 manual in the form of a booklet entitled *Helps for Pastors*. It sells for 75 cents.

The sympathy card, or memorial folder, "is beautiful in appearance, with an air of Christian refinement and helpful consolation," writes an Ohio member. She refers to a special card and envelope which were prepared recently for the purpose of encouraging living memorials in place of wasteful practices that so often are a part of funeral services. A sample of this new card is available free of charge. Address: Stewardship Department, 22 S. State St., Elgin, Ill.

The research department of the national Woman's Christian Temperance Union calls attention to a new organization called the Temperance and Tolerance Association, with headquarters at Lincoln, Nebr., which claims to be a temperance organization but which is welcomed and supported by the alcoholic beverage industry. Its initial project is a fifty-two-minute motion picture called *The Truth Shall Make You Free*, which is offered free to churches. Churches that may be invited to show the film should know that it is endorsed and supported by leaders in the alcohol beverage industry and that its purpose is to defeat prohibition.

Notice to IV-E's

Selective Service has made an important change in its rules affecting the IV-E conscientious objector. The IV-E classification has been moved from near the bottom of the priority list to near the top.

This means that objectors should be classed IV-E only when they have no other reasons for deferment. If they have other reasons, their classification should be according to those reasons. For instance, if an objector has dependents, he should now be classed III-A. Draft boards are to re-examine all IV-E cases and reclassify them wherever other deferments apply.

The new procedure is similar to that used in World War II, except that IV-E's still will not be drafted. Congress must — and probably soon will — pass a new draft law before that can happen.

Theme: Deepening and Sharing the Christian Life

Jesse W. Whitacre has accepted a call to the Black River church in Northeastern Ohio and will take up residence there April 1, 1951. His new address will be R. 1, Smithville, Ohio. Will his correspondents please note?

Scripture readings in the Russian language are being broadcast to the Soviet Union by Station WRUL of the World Wide Broadcasting Foundation in Boston. Wyman Holmes, manager of the Foundation's studios, said the Scriptural selections are chosen to bring out such ideas as humility, mercy, "God is love," prayer, and the Commandments.

The University of Miami was honored for its work in intergroup education and human relations by the National Conference of Christians and Jews. Since 1947 the University of Miami has had a chair of human relations. Courses are offered in the teaching and study of better relations between groups—racial, religious, cultural and national.

The spring Elders' Meeting of Western Pennsylvania will be held in the Moxham church, Johnstown, Pa., March 27. Brethren Charles E. Zunkel, Levi K. Ziegler, David Hanawalt will be the guest speakers. They will discuss some of the vital issues which will come before the Annual Conference this spring. This meeting is sponsored by the District Ministerial Board.

Dr. R. H. Martin of Pittsburgh, Pa., chairman of the Committee Against Liquor Advertising of the National Temperance and Prohibition Council, reported to the annual meeting of the council, Jan. 23 and 24, in Washington, D. C., that the annual expenditure of the liquor industry in advertising its products to increase their sale, has reached the gigantic sum of approximately \$200,000,000 per year. Of this amount, Dr. Martin states, approximately \$165,000,000 is spent by those engaged in the manufacture of alcoholic beverages, and the remaining \$35,000,000 by those engaged in the wholesale and retail end of the business.

Two noted American churchmen are in Japan this winter, at the request of the National Christian Council of Japan, to conduct nation-wide services for the training of Christian leaders. The Rev. Dr. H. H. McConnell of the Department of Evangelism of the Federal Council of the Churches of Christ is spending three months in eight strategic cities training hundreds of laymen and ministers in modern methods to carry the gospel message to the villages and homes of Japan. Following this period—early in March—Dr. E. Stanley Jones, noted evangelist and missionary to India, will conduct a preaching mission in the islands.

An all-day prayer vigil was held in the meditation room of the new United Nations headquarters building on Friday, Feb. 9, under the auspices of the Laymen's Movement for a Christian World. The observance coincided with the World Day of Prayer held by Protestant women on the first Friday in Lent. Sponsors of the UN vigil, however, said that members of other faiths had been invited to participate, and that at least one Hindu and a Moslem had expressed a willingness to take their turns at prayer. Under the plan, one or more persons were engaged in silent prayer in the meditation room during the working day from 9:30 a.m. to 6 p.m.

A jump in circulation from 80,000 to 322,000 in the past eight months was announced by Presbyterian Life, official fortnightly laymen's magazine of the Presbyterian Church in the U.S.A. The rise was attributed to an action of the denomination's General Assembly making the magazine available at half price to churches subscribing for all of their resident member families. Presbyterian Life began publication three years ago.

Brethren readers who do not usually see the Country Gentleman magazine should get a copy of the February issue because it contains a feature article concerning a Brethren farm family, the Wendell Rolstons, who live near Hampshire, Ill. The article entitled Little Farm, Bountiful Life tells about the Rolstons' 100-acre farm, relates how they have helped a DP family to find a new start and calls attention also to their son, Roddy, who is in Brethren Volunteer Service work in Europe. The article quotes a visitor to the Rolston farm as saying "If there is such a thing as practical Christianity in the flesh, these Rolstons are it." Bro. Rolston is the son of Elder J. E. Rolston of Sheldon, Iowa.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Ray Shank of Covington, Ohio, in the Painter Creek church, Ohio, March 4-11.

Bro. Chalmer E. Faw of Bethany Seminary, Chicago, Ill., in the Westminster church, Md., March 18-25.

Bro. Reuel B. Pritchett of White Pine, Tenn., in the East Berlin House, Upper Conewago congregation, Pa., March 18.

Bro. C. O. Brubaker of Hollansburg, Ohio, in the Martin Creek church, Ill., Feb. 26—March 11.

Bro. Edward K. Ziegler of Bridgewater, Va., in the Spring Creek church, Hershey, Pa., March 4-11.

Bro. Perry B. Liskey of Annville, Pa., in the Cocalico church, Pa., March 4-18.

Bro. John E. Rowland of Greencastle, Pa., in the Broadfording church, Md., March 11-25.

Charles D. Bonsack of Elgin, Ill., in the North Bethel church, Mo., April 1-15.

John Musto of Brooklyn, N. Y., in the Westernport church, Md., March 26—April 8.

Charles E. Zunkel of Elgin, Ill., in the Somerset church, Pa., Holy Week.

Gains for the Kingdom

Five baptized in the Peru church, Ind.

One baptized in the Mexico church, Ind.

Two baptized in the Dupont church, Ohio.

One baptized in the Kansas City church, Mo.

Ten baptized in the West Alexandria church, Ohio.

Five received by letter in the Lindsay church, Calif.

Six baptized in the Bethany church, Philadelphia, Pa.

Three received by letter in the Spring Grove church, Pa.

One baptized and five received by letter in the Mill Creek church, Va.

Two baptized and three received by letter in the Logansport church, Ind.

Ten received by letter in the Manchester church, North Manchester, Ind.

Calendar for Sunday, February 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Jesus the Christ.—Mark 7:24—9:1. Memory Selection: You are the Christ, the Son of the living God. Matt. 16:16 (R.S.V.).

CBYF Topic for February, Christ in the Fine Arts.

Announcements

REGIONAL CONFERENCE

Pacific Coast Region.—Medford, Oregon, Feb. 15-20.

DISTRICT MEETING

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEAST

Virginia

Feb. 18, 7 pm, Front Royal.



Here are the announcements for

SUMMER SERVICE in 1951

Community Service

For information on Community Service projects, write to Ora Huston, 22 South State St., Elgin, Ill.



Summer Service in 1950 at Clovis, N. Mex.: directed recreation for an interracial group of children

TIRE HILL, PA.

Dates: July 2 to Aug. 11.

Project: Clearing grounds for and building picnic and recreational grounds and equipment. Directing Bible school. Directing play for smaller children. Music, craft, dramatic and community program work.

Requirements: Need one person experienced in crafts, one in music, and one in directing games for small children. Others, high school students.

Size: Ten to fifteen persons.

Cost: \$1.00 per day.

KANSAS CITY, MO.

Dates: July 1 to 29.

Project: Educational work and construction at the Carver neighborhood center in an area predominantly occupied by Negroes. Construction, painting and redecorating. Sponsoring of vacation Bible school, art and craft classes, recreational guidance, playground and game room activities. Firsthand experience in neighborhood life, vacation in homes, family life counseling, and health improvement. Some opportunities for tours of industries and contacts with social workers and civic leaders.

Size: Twelve to fifteen persons, preferably college or senior high school age.

Cost: \$1.00 per day. Some scholarship aid available.

CLOVIS, N. MEX.

Dates: July 1 to 29.

Project: Recreational program in a Negro community. Building playground and equipment. Directing

organized recreation, camps and crafts. Some counseling on family life, building a better community spirit and improving general living conditions. Religious education classes.

Size: Eight to ten mature young people.

Cost: \$1.00 per day. Some scholarship aid available.

CHICAGO, ILL.

Dates: June 24 to Aug. 18 (first two weeks are training period).

Project: Provide leadership for an extensive day camp program for the children in community around First Church of the Brethren. Church-centered recreation for children. Craft projects and club activities. Children are from non-Brethren homes, many of foreign parentage. Work campers will have some opportunities for sightseeing and educational trips in Chicago area.

Size: Twelve to fifteen fellows and girls.

Cost: \$10.00 per week. Some scholarship aid available.

FRESNO, CALIF.

Dates: June 25 to Aug. 5.

Project: A community service program in a semi-migrant, interracial area. Recreational activities, crafts, storytelling, and music. Construction work on community projects. This camp will co-ordinate its efforts with the Brethren Volunteer Service program now in progress at Fresno. Special effort will be made to understand the community and its attendant problems with the hope of offering practical Christian solutions.

Size: Fifteen to twenty young

people with mature interest in community service.

Cost: \$1.00 per day. Some scholarship aid available.

Students-in-Industry

For information on Students-in-Industry, write to Ora Huston, 22 South State St., Elgin, Ill.

CHICAGO, ILL.

Dates: June 10 to Sept. 8 (workers may come earlier if they desire).

Project: Firsthand study of industrial problems while working on an actual job. Students must secure own employment in shops, factories or institutions of Chicago. Program of study, discussion, visitation and lectures with leaders in industry and labor. Recreational excursions to points of interest. Meetings with other students-in-industry groups.

Size: Ten to twelve persons.

Cost: Room, \$4.40 per week. Board on co-operative basis. Unit fee of \$15. A successful job should pay student enough to cover these expenses and have some surplus.

Relief Center Service

NEW WINDSOR, MD.

Dates: Any length of time during the summer.

Project: Assistance with such activities of the Brethren Service relief center as are needed and within the individual's abilities. Cutting, sewing, sorting, mending, baling and shipping clothing for relief. Cooking and serving in the cafeteria. Office work. Maintenance work.

Size: Five to ten persons.

Cost: Maintenance-subsistence basis.

Contact: Roy Hiteshew, Brethren Service Center, New Windsor, Md.



Summer Service in 1950 in Austria: American workers pouring cement in a building for refugees



Summer Service in 1950 in Kansas City, Mo.: supervising kindergarten refreshments

NAPPANEE, IND.

Dates: Any length of time during the summer.

Project: Assistance with such activities of the Brethren Service relief center as are needed and within the individual's abilities. Sorting, mending, baling and shipping of relief clothing. Making soap from used fats.

Size: Five to ten persons.

Cost: Maintenance-subsistence basis.

Contact: Ed Eastlund, Brethren Service Center, Nappanee, Ind.

International Service

International Service work camp projects will be held in several European countries, probably in Germany, Austria, Greece (for men), and Italy. One will be a peace seminar.

Dates: July 6 to Aug. 16.

Size: Twenty-five to thirty persons.

Cost: Approximately \$600. Any additional travel, souvenirs, etc., will cost extra.

Contact: Sylvia Seese, 22 South State St., Elgin, Ill.

Institutional Service

For information on Institutional Service units, contact Ora Huston, 22 South State St., Elgin, Ill.

FULTON, MO.

Dates: June 10 to Sept. 8.

Project: Serving as an attendant at regular hospital pay. Work on the hospital wards, supervise patients, bathe, feed, and take patients for walks. Students may sit in on staff consultations during off-duty hours.

Size: Fifteen men and women.

Cost: 7% of salary, plus living expenses.

BUTNER, N. C.

Dates: June 10 to Sept. 8.

Project: Serving as directors of recreational and occupational therapy at regular hospital pay. Teach crafts, recommend reading, counsel with patients, direct classes in music, supervise sports and recreation.

Size: Fifteen men and women.

Cost: 7% of salary, plus living expenses.

ELGIN, ILL.

Dates: June 10 to Sept. 8.

Project: Serving as attendants at regular hospital pay for attendants. Work on the hospital wards, supervise patients, bathe, feed, and take patients for walks. Students may sit in on staff consultations during off-duty hours.

Size: Twenty-five men and women.

Cost: 7% of salary, plus living expenses.

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Two additional summer service projects in Maryland have been arranged. One is a rehabilitation work camp in Baltimore, June 23 to Aug. 18, and the other is a hospital unit at Catonsville for white attendants, June 10 to Sept. 8.



**HAVE YOU PLANNED YOUR
TIME FOR SHARING,
MARCH 18, 1951?**

BOOKS ON SERVICE THEMES

Quaker Service in Modern War. Howard E. Kershner. Prentice-Hall, 1950. 195 pages. \$3.00.

Paraguayan Interlude. Willard and Verna Smith. Herald Press, 1950. 184 pages. \$2.25.

During World War II we developed a considerable degree of fellowship and co-operation with the Mennonites and the Quakers. This intimacy seems to have fallen off somewhat since, a matter of regret. As we plan the future of our own service program, it will be wise to keep in touch with the other peace churches. In that connection the above books are of interest.

Quaker Service in Modern War is the story of Quaker relief work during the Spanish Civil War. It is quietly, almost prosaically, told. As Kershner describes it, relief work is a combination of hard work, tedious waiting and unflinching persistence, all in the face of tremendous need. Our own Paul H. Bowman, Jr., and David Blickenstaff are mentioned though never identified as Brethren.

Paraguayan Interlude gives us insight into the problems of modern pioneers seeking a peaceful refuge from war and militarism. Brethren who are beginning to think of migration should read this book.

The authors are Goshen College faculty members who took time off to work with the Mennonite colonists who have come to Paraguay from Canada, Russia, Holland and Germany.

These books may be ordered from the Brethren Publishing House.

FEBRUARY 17, 1951

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Pinney from Monkmeier

Does the church have a responsibility to the child in the slum section of town?

done. This concern was expressed to Mr. Yates Cook, who was ready and eager to have the co-operation of the men. In public meetings at the church and in private counseling, Mr. Cook shared his dreams and plans. Already he had demonstrated the value of law enforcement in getting landlords to fix up their houses. This block-by-block work has received national and international recognition as the Baltimore Plan, having been written up in Reader's Digest, Pathfinder, and other leading magazines. It was Mr. Cook's dream to concentrate on a whole community or area instead of one block and to enlist all of the public and private agencies to work co-operatively on all phases of rehabilitation of property and persons in a given area, documenting the progress made by tests, measurements and films.

In this the men of the First church could play a significant role. No house was available in an area selected that could be used as a central office out of which all of these agencies could work and to which the people of the area could come. At this point the Brethren men could step in. It was decided to buy a run-down house and then

THE men of the First Church of the Brethren, Baltimore, not content with talking a lot about slum conditions in their city, some time ago investigated the needs and possibilities of slum housing. They were inspired by the advice and guidance of Mr. Yates Cook, a Methodist layman, who heads the office of housing and law enforcement of the city health department.

It was found that the incidence of T. B., venereal infection and other communicable diseases in the slums was many times greater than for the balance of the city. It was also found that crime, particularly juvenile delinquency, was concentrated largely in areas of substandard housing. An overwhelming percentage of the city's money for crime prevention and health services is going into these areas without making any

FIRST CHURCH MEN AT WORK

As reported by Frank Rittenhouse, president of Brotherhood Service, Inc.; Chester Strayer, president of Men's Work, First church, Baltimore; and Jacob F. Replogle, pastor

headway toward removing the causes of these troubles. City-wide publicity of the horrible rat infestation in these areas was the spark that set the men of the First church going.

The original plan was to buy a house somewhere in one of these areas and fix it up as an isolated demonstration of what could be

turn its use over to Mr. Cook and this project, known as the Pilot Program, because it may set the pattern of future slum work.

The aim of the Pilot Program is to concentrate the social, welfare, health, law enforcement, education and fire departments of the city, with the co-operation of the private and religious groups, on a twenty-seven-



REMITTANCE FORM

General Brotherhood Board
22 South State Street
Elgin, Illinois

Dear Brethren:

It is my (our) desire to help fulfill goals of the church this next half century in Christian Education, including Bethany Biblical Seminary's preparation of consecrated workers. Since this work shares in the budget known as the Brotherhood Fund, please accept \$..... in support of the total work. (If desired, you may write in a specific designation as follows:)

Name
Address
City
Congregation
District

block area of the blighted section of East Baltimore, where more than 1,000 families will be directly benefited. Such work will be done as physical improvements to buildings in the form of inside toilets, better heating arrangements, roofing, rat-proofing, building of recreation facilities, elimination of health menaces, and education of the residents in health and sanitation. Co-operation was assured by labor unions, landlords, civic and religious organizations. The Encyclopaedia Britannica agreed to do a \$30,000 documentary film on the project.

"Brotherhood Service, Inc." Is Born

But to get back to what the men of the First church could do. It was agreed to purchase a house as the center and office of the Pilot Program. Aid was promised by labor unions and paint concerns to help put such a house in condition for use as a center. After considerable thought, the men's work of the First church initiated the formation of a nonprofit corporation, known as "Brotherhood Service, Inc.," to raise funds, secure the necessary property and to engage in this program. Thus neither the men's work nor the church is actually sponsoring this program but it was started among the men and is now open to all interested people, inside and outside of the church. At the first meeting of Brotherhood Service, Inc., more than \$900 was pledged to the project. Membership in the corporation is open to anyone for a minimum subscription of \$10, though contributions of any size are received gladly.

The house has been purchased and is now the property of the men. The families are being relocated and the house is to be put in satisfactory condition. The dream of some of the

First church men was to have a summer youth work camp, perhaps to occupy part of the house and to work in the area. But in consultation with Ora Huston of the Brethren Service Commission, the possibility arose for the securing of a unit of Brethren Volunteer Service workers, giving eight months of service in the project.

A Field for B.V.S. Workers

A meeting was arranged for Mr. Cook to go to New Windsor to present the Pilot Program to the B.V.S. unit now in training and to discover the interests and skills of the young people volunteering for a year of service. The people of the Baltimore area are looking forward to this additional aid and co-operation in this project. All in all, the men of the First church are happy that they can play at least a small part in this project which Mayor D'Alesandro rightly characterized in inaugurating this Pilot Program, as "a large scale war on Baltimore slums." On Saturday evening, Jan. 27, over

the NBC radio network on the program, The People Act, this "Crusade in Baltimore" was aired with one of the men of the First church participating in the presentation.

Other Projects

Besides this project, the men's work of the First church, Baltimore, has been active in other fields. It has, for the last several years, sponsored the 100% Gospel Messenger plan in the congregation, put on an annual fathers and sons banquet, planned and put on the special Thanksgiving Day service and the New Year's Eve watch-night party for the whole church, and aided in raising funds for other Brethren churches and parsonages.

Probably one of the most worthwhile projects is its Saturday night of recreation for youth and age alike. For the last two years, the men's work has rented a near-by church of another denomination every Saturday night of the winter. There they provide three bowling alleys, several ping-pong tables, a coke machine, a basketball and volleyball court, various games of skill, and a big roaring fireplace. It is open each Saturday evening, from 7:30 to 10:30, to all members and friends of the First church.

Fellowship for Families

Families, grandparents, parents, youth and children can come for an evening of wholesome fun, the only charge being twenty-five cents for each participant for the evening. Young people bring their friends and boys bring their buddies. Youth from the adjoining Brethren churches in the Baltimore area find this a great place for fellowship. Young adults and new families find this Saturday night of recreation an excellent way of spending an evening together and learning to know more of the church family.

LOOKING AHEAD . . . to April

National Christian College Day April 8
Rural Life Sunday April 29

ACTIVITIES AND PLANS

Youth program topic: Missions on Your Doorstep. See April 8 issue of Horizons.

Present the case for your church college on April 8 in the most effective way you can devise. C. Ernest Davis offers more detailed suggestions in next week's issue.

Rural Life Sunday offers a great opportunity to lift up the spiritual values in rural living and in the rural church. More Than Bread, by Frank Herzel, is a book on this subject well worth reading.



India's Agricultural Hopes

THE government of India imports food to the value of twelve and a half million rupees annually to meet the need of the country. Yet India is a country with huge cultivable areas and other great potentialities. This indicates that there is urgency for thorough investigation and a suitable plan to avert this unfortunate situation. Also it should be remembered that this problem concerns three fourths of the population which earns its living through agriculture.

It is reported that every village was a self-sufficient unit prior to the British rule in India. This village economy was slowly disintegrated owing to government policy. General unemployment and food scarcity began to make their appearance. This reached a critical level during the period between the two world wars and after. Today many feel that regaining as much self-sufficiency as possible within the village units will eventually make the whole country practically self-sufficient. To make this possible there will need to be a "back to the village" movement. The educated youth of the country will need to turn their attention to the needs of village life and understand its present condition. They must make themselves indispensable in the life of the village if there is to be progress in agriculture. This will mean

Shantilal Bhagat
Ithaca, New York

that the village will have to be changed. These changes must provide good roads, good sanitation, adequate educational and medical facilities and electricity. This calls for intelligent planning and leadership.

The next point for consideration is the building up of impaired soil. There is tremendous need for proper fertilization of the ground. It has been estimated that by properly utilizing vegetable and animal wastes as fertilizer, there can be an increase in production of forty-three million tons of cereals alone.

Soil conservation needs consideration next. Overgrazing is claimed as one of the major reasons for soil erosion in many places. This in turn presents the problem of excess cattle population. The choice lies between making the land produce more fodder and straw or in getting

rid of old and unproductive animals.

The practice of mixed farming will have to be advocated. It has many advantages like keeping up the fertility of soil and making the farmer more independent of the use of fertilizers.

Much attention needs to be given to other improvements such as designing efficient, cheap, easy-to-work, easy-to-understand and easy-to-transport farm implements. There is also the need for full utilization of water resources for irrigation to avoid disasters of uncertain rains, also for the eradication of weeds by chemical and other methods and for the control of pests and diseases. All of these will help immeasurably in stepping up production. Insect pests and plant diseases alone cause losses to the tune of five billion rupees annually.

Scattered holdings of the farmer are a great hinderance to the efficient management of the

Harvesting the Lord's Acre—a rice field planted and harvested by the members of the Ahwa church



farm. Consolidation of holdings and the revision of the tenure systems are now receiving government attention.

All that has been said above may sound a bit too promising and hopeful. The biggest stride to be taken is to bring the results of research to the door of the farmer. This is a big challenge. Quite a considerable amount of research has already been done by the department of agriculture in the various branches of agriculture but all too little improvement is as yet visible in the fields of the cultivators. This is a sure indication of a gap between research and farmers.

The writer of this article is a student of agricultural extension teaching and methods at Cornell University and he is fully convinced that unless a sound extension service is developed which can translate the results of research into a form which the illiterate farmer can understand, and which will inspire him to use the same and show him how, the efforts and hopes of progressive agriculture are meaningless. The fact to be borne in mind in planning extension programs is careful consideration of the cultural background, customs and beliefs and the economic condition of the people whom the program is designed to reach.

The Vocational Training College at Anklesvar is one of the few institutions in India where the sons of farmers receive practical training in better farming methods and in a few cottage industries which can make leisure and off-season periods productive, while at the same time they receive their basic education. More institutions like this would bring wonderful results to India.

The author feels confident that the above plan can help to improve the agriculture of the country, bringing a better life to the underprivileged masses.

Are We Worthy of the Name?

A literal translation (condensed) of a sermon by Maisule at the Marama church

WE HAVE all heard and we all know that only through Christ can we be saved. Except we call on the name of Jesus we cannot hope to find salvation. But this high honor and privilege is not easily attained. We have just read how Christ was tempted after his forty-day fast. But he did not yield to temptation. We all know how when they came seeking him in the garden he stepped forth boldly and made no effort to conceal his identity. During the trial before Pilate he readily claimed his kingship though he knew to what such a claim might lead. Christ did not gain his name and place of honor without courage and without forsaking all.

The story is told of a great king who ruled over a vast kingdom. He came, one day, to one of the large towns of his kingdom and built two large stores. In one store he placed on the counter a large quantity of shirts for sale for thirty-five cents. In the other store he also put shirts for sale but the price of them was seventy cents. But the shirts were exactly the same. The material was equally good, the sewing was all well done and no one could find any difference at all in the shirts. After he had done this he called together all of his subjects and gave each one seventy cents with which to buy something from one of his stores. Very soon two men started to the town to buy their shirts. As they walked along one man said to the other, "As for myself, I shall buy the seventy-cent shirt." The other looked at him in amazement and said, "That is a very foolish thing to do. I am going to buy one of the thirty-five-cent shirts and then have thirty-five cents left to spend as I please for other things." And so they argued but neither changed his mind and so the first man paid all of his money and bought the shirt while the other man paid only half of his money and had half left.

Some time later the two men went to greet the king and thank him for his kindness. But, behold, as they walked through the gate of the king's palace the one shirt was transformed to a shining thing of beauty while the other changed in a moment to a filthy rag. The one man was taken at once into the presence of the king while the other was shoved through a side door which led to a refuse heap.

This is a simple parable. The

great King is God, who gave to every one a freedom of choice. Everyone of us may choose whether he will give all that he has—his whole heart and life—and gain eternal life or whether he will give only half or less of himself and find that his life—though pleasant for a time—has turned to ashes in the hereafter.

Are we worthy of his Name? Only those church members who are willing to give all that they have and hold nothing back for themselves will receive the everlasting reward. Only they are worthy to be called members of his great church.

If we are to be worthy members of the church of Christ we must have three things. We must have wisdom to choose aright, we must have love for all, and we must have the spirit of service. Every church member should so conduct himself that he will be respected in the community and among all his fellow Christians as a man of wisdom and vision. Every Christian should be concerned about his neighbor and his joys and sorrows, should visit the sick and those in need to show his love for others. And any Christian who is worthy of the name should take up any task to which the church has called him with joy in the service he can render to his fellow men and to God.

Bellau

Ferne Baldwin

Marama, Northern Nigeria, W. Africa

BELLAU is a very important little boy. He has just finished the first grade at Marama school. But that in itself is not very outstanding, for he is only one of a fairly large class.

Bellau is important because his father is probably the most outstanding Mohammedan of this community. I was quite surprised when Bellau came to school last year and one of the teachers who saw the question on my face said, "Bubwa says he wants his son to know more than he does and so he is going to send him to school."

So far almost every boy and girl who has gone through six years of school at Marama has become a Christian. What will happen to Bellau?

LEAMERSVILLE CHURCH BUILDS PARSONAGE

AS WE travel through our various districts and as we read about the churches of the Brotherhood we discover that there is a great deal of building activity. New churches and parsonages are being built and many others are being remodeled or redecorated. This is a splendid thing and every member of every church ought to be sincerely interested in the needs of their congregation. Just as our forefathers met a need by erecting a meeting-house in every community, so we must continue to provide for the spiritual life of our communities by enlarging and/or improving our church plants and equipment.

J. Stanley Earhart

Pastor, Leamersville, Pennsylvania

The Leamersville congregation, now numbering 200 members, has hoped for many years to be able to erect a parsonage on the grounds adjacent to the church. However, ten years ago the church building was partially destroyed by fire and it took several years to pay a remodeling debt. Six years ago the church initiated a full-time pastoral program. At the time of the arrival of the first pastor, new homes were not being built and others were hard to obtain. However, one was purchased and though it has served as

a parsonage for these years it was still hoped that another might be erected which would more adequately provide for the needs of the minister and his family.

It has always been a personal conviction that the local congregation is only as strong at home as it is in its outreach to the ends of the earth. The program of missions and service around the globe provides members of the Church of the Brethren with a wonderful opportunity to carry out our Lord's commission to go to all the world. Many times in the past several years we have told the congregation that the task of building a new parsonage could be accomplished easier and with greater blessing if we would undertake simultaneously the support of a missionary on the foreign field.

On Feb. 26, 1950, the church voted to erect a new parsonage according to the plans which have been in progress for several years. The house will contain eight rooms, bath, lavatory, basement—everything convenient and modern and comfortable. Final cost will likely be about \$17,000. Ground-breaking services were held on April 2 and on May 16 the foundation walls were completed and the carpenters began their work. The building moved along toward completion and was ready for occupancy in several months. Dedication services were held on Sunday, Nov. 5. By the time the house was completed the congregation had resources for about fifty per cent of the cost. We believe that, with concentrated effort, the debt can be paid in five years.

The story would not be complete, however, without relating something which began at about the same time. A newly organized men's work group in the church decided to sponsor the support of a missionary. It was thought advisable to secure the co-operation of the entire congregation in this project, and the approval was given on the same day that the decision was made to build a parsonage. After correspondence with the secretary of the Brotherhood Fund the group chose to support Bro. James B. Bowman, who has now

Leamersville members build a parsonage and support a missionary



Thinking About the News

ATOWN Meeting of the Air broadcast in January was devoted to the question, "Do We Need the Old Time Religion?" After the program, more than 16,000 letters were received from listeners, many of them calling for a "rebirth" of religious consciousness throughout the nation. This was the biggest mail response in the fifteen-year history of the Town Meeting.

Many listeners were surprised to find so much agreement between the two featured speakers: Billy Graham, who is nationally known as an evangelist and who is usually identified with "fundamentalist" leadership among Christians; and Ralph Sockman, widely known radio preacher, whose name has more frequently been associated with "liberal" leadership among the churches.

Both speakers believed that we need the old-time religion, and both insisted that it should be as old as the New Testament version of Christianity. They agreed that our days are critical and that a self-centered or man-centered religion is not enough to save us. Also they were united in believing that the greatest work of evangelism falls upon local pastors and laymen, even though there is real need for large campaigns and for a radio ministry.

It was obvious, of course, that between Billy Graham and Ralph Sockman, there were differences in the way they would interpret the Christian faith and as to where they would place the most emphasis. But if there were any basic differences that would keep a "fundamentalist" and a "liberal" from working side by side for the conversion of America, they failed to appear in this broadcast.

The positive note of the broadcast and the enthusiastic response to it should encourage every Christian who has found the meaning and power of Christ for his life and wants to help his troubled neighbors around the world to find God. We can help the prospects of a true revival if we spend less time branding as "fundamentalist" or "liberal" those who differ with us and unite our efforts to bring the central message of the New Testament to the world that needs it.—K. M.

Around the World

Educators Ask Spiritual Values in Schools

Spiritual values should be given a place in the nation's public schools, the National League to Promote School Attendance unanimously declared at its annual conference in Richmond, Va.

"We believe that understanding and acceptance of these values is basic to healthy social growth," the league said in an adopted resolution, described by officials as the most significant one approved at the sessions. The league stressed, however, that "spiritual values should in no way be confused with any particular religion or sect, nor are they related to the teaching of dogma. Rather, they are forces underlying all social maturity and have their place in modern education curricula.

The resolution said that the league realized "the increasing complexity of modern life and its effect on youth, as well as the mounting tension of continuing world-wide conflicts." This, it said, has placed "heavy emotional and social burdens on children, parents and teachers." School faculties were urged to study the place of spiritual values in their

school activities "as a means to call attention to the basic needs of our children."

Attending the conference were 300 attendance and other pupil personnel workers from 28 states, Puerto Rico and Canada.

Seminary Students Study Labor Problems

Seventy-six delegates from eighteen theological seminaries attended the tenth annual interseminary conference of the National Religion and Labor Foundation in Chicago. The group held study sessions on church-labor relations and also attended sessions of the CIO, which was meeting in the city.

Speaking on The Minister in the Modern World, Kermit Eby, stressed the need for adapting the church's attitudes and services to changed conditions. He criticized organized religion's alleged indifference towards the labor movement. Prof. Eby also was sharply critical of labor's indifference to the church. He said: "Labor and religion have a common objective—a better life, the brotherhood of man—and should work together for a better world."

Francis McPeck, industrial relations secretary, Council for Social Action of the Congregational Christian Churches, discussing The Minister in a Democratic World, warned the seminarians that the typical minister is likely to be an autocrat. "You must learn to make your own approach to the problems of your community democratic," he said.

He also said that the pastor has a responsibility in helping develop informed attitudes towards the problems of the community. The minister must make the facts clear so that his congregation can make up their own minds, he added. "The minister's duty extends into the realm of professional organizations and labor unions," Mr. McPeck said. "He must encourage members of his congregation—such as lawyers, doctors and working men—to join and play active parts in such organizations." Such groups, he said, play an important role in the maintenance of democratic processes "in the realm that lies between the family unit and local governments."

Irish Firms Reported Reorganizing on Christian Basis

A number of Irish firms are reported to be planning a reorganization of their factories with a view to introducing Christian social principles into the relations between management, workers and consumers. They are following a lead set by Alan Turner, British industrialist and prominent Catholic Actionist, who is a pioneer in the Christian factory movement.

Mr. Turner is the managing director of the Spa Lane Mills in Derby, owned by the Ernest Turner Group, textile manufacturers. He is the founder of a system based on the papal encyclical, *Rerum Novarum*, whereby owner and employee may work together in a Christian spirit as real partners.

Mr. Turner's experiment was introduced ten years ago when he founded a factory council. For the first time in their lives, ten workers found themselves sitting down to talk over factory matters with an equal number of "bosses." One of the first innovations was to abolish time clocks, a step which resulted in the workers keeping better time than ever.

Every new worker in Mr. Turner's factory receives a printed letter from the management welcoming him to a place where "all are encouraged to work together as a Christian community."

Church Relief in Korea Praised

Praise for the aid given to war sufferers in Korea by American religious and other organizations was voiced by Brian Meredith, official of the United Nations Commission for the Unification and Rehabilitation of Korea. He said that as a result of the supplies sent by the American groups, as well as by some UN agencies, "the number of Korean refugees dying from cold and starvation this winter is thus far very small."

Mr. Meredith announced that a special committee composed of doctors and welfare and sanitation specialists has been formed by the UN assistance command to help "solve the important relief problem."

German Seminarians Must Do Manual Work

Students for the Protestant ministry will be required to do manual work for at least six months before taking their final examination under a new regulation issued by the Evangelical Church in Hessen and Nassau.

Aimed at providing prospective clergymen with a practical knowledge of the living conditions of workers, the regulation specifies that half the obligatory term may be discharged by work in a church-sponsored institution, such as the Evangelical relief organization. For the other three months the theology students must work in industrial plants as self-supporting, manual laborers.

The regulation is the outgrowth of a resolution adopted by a conference of pastors and theological students at the Evangelical School for Social Work at Friedewald Castle, in Betzdorf, last spring. This group urged an increased social indoctrination of theology candidates as essential "for the efficient handling of the complex tasks with which clergymen are confronted today."

Syracuse Television Station Honored

An award of merit to television station WHEN climaxed the week-long third annual religious television workshop sponsored by the Protestant Radio Commission.

Dr. Clayton D. Griswold of the radio and television department of the Presbyterian Church, U.S.A., announced the award. He said that the decision was reached after a workshop committee reported that the local station had furthered public service telecasting by training re-

ligious leaders in the fundamentals of the medium.

During the workshop clergymen and lay leaders from nine states and provinces of the Dominion of Canada studied the fundamentals of the television industry as presented in the local TV outlet.

At daily sessions delegates studied programing, cameras, production, scripts and lighting. They were also taken on a tour of WAER, television station on the campus of Syracuse University.

News Briefs

Indonesia, the world's youngest independent state, became the sixtieth member of the United Nations in September.

Because of the need for continued action to aid children, particularly in underdeveloped countries and those subjected to war devastation and other calamities, the United Nations Assembly is continuing the UN International Children's Emergency Fund for another three years. Then it will consider the proposal of placing the fund on a permanent basis.

More than 860,000 refugees have been resettled by the International Refugee Organization in a period of three and one-half years. In addition 71,500 have been repatriated. In this period IRO has helped a million and a half refugees by providing food, shelter, clothing, medical care, education, vocational training. Furthermore, progress is being made in caring for the "hard core" cases. The generosity of individuals, voluntary organizations and governments is making possible the placing of most of the 20,000 chronic sick, handicapped, helpless and aged in satisfactory homes.

The growing tendency among the smaller nations to speak up in neutral blocks to assert their will and influence is exceedingly wholesome. The little nations want to crowd the big quarreling giants out of the spotlight and away from the controls whereby each has used the UN to sound off its own propaganda and to fight the war of capitalism versus communism. The little nations, being neither Communist nor capitalist but for the most part mixed economies, feel as neutrals they should and must take over a much larger place. However, because the big powers have the bulk of world armaments, it will be hard for the little nations to enforce their will in the final analysis. But these small nations combined do have

Leamersville Church Builds Parsonage

Continued from page 24

returned to Africa for his second term of service. The men decided that an offering should be received once each month. Sixty-five dollars is the amount needed each month, but for the first six months the giving has averaged approximately ninety dollars a month. This giving is in addition to regular Brotherhood offerings such as the One Great Hour, the Conference, and the August Emphasis offerings. Total Brotherhood giving for the current fiscal period will be double that of previous years.

Our congregation is experiencing manifold blessing:

(1) A long-planned-for, modern parsonage has been completed which will be stimulating both to the pastor and the congregation.

(2) The influence of the local church has been extended to the mission field where we like to think of Bro. Bowman as being our own representative. Along with our giving we have sent our prayers for him and for his family. As a congregation we are more interested in the total mission program than we have ever been before.

(3) Concentration upon these two worthy projects has served to bind us together as a congregation in love and fellowship and service in a manner which would have been impossible had we not launched out in faith.

We would recommend that every congregation, even in the midst of large-scale building programs, continue to support without reduction the program of our church as represented in our Brotherhood Fund.

populations that total far above that of Russia or the U. S. and thus can generate powerful pressure on world-wide scale. They also possess the most able leadership in the world today,—such as Gen. Carlos Romulo, Pandit Nehru and others, leadership of higher calibre in many respects than most of the big names of the West, a fact that Western news channels seem to conspire to discolor before the eyes of the American public. And this does mean that at last the little peoples are getting a voice, a means of generating political pressure and moral force that can command the attention and someday perhaps the submission of the powerful. "Blessed are the meek, for they shall inherit the earth."—Between the Lines

Weddings

Blake-Conway.—Harlan E. Blake of Leaf River, Ill., and Margaret L. Conway of Oregon, Ill., Dec. 27, 1950, in the Mt. Morris church, Ill., by the undersigned.—Foster B. Statler, Elkhart, Ind.

Brubaker-Brubaker.—William R. Brubaker of Live Oak, Calif., and Iva Brubaker of Pasadena, Calif., Dec. 29, 1950, in the Pasadena church, by the undersigned.—Donald E. Rowe, Pasadena, Calif.

Claudio-Miles.—Carlos Claudio of Bethany Biblical Seminary, Chicago, Ill., and Helen Miles of Leonard, Mo., Dec. 24, 1950, in the Shelby church, Mo., by the undersigned.—J. A. Strohman, Leonard, Mo.

Clem-Stickel.—Wayne L. Clem of Elkhart, Ind., and Wilma Jean Stickel of Goshen, Ind., Oct. 1, 1950, in the Elkhart City church, by the undersigned.—Foster B. Statler, Elkhart, Ind.

Dague-Harriman.—E. Pershing Dague of Washington, Kansas, and Alice Harriman of Rosepine, La., Nov. 25, 1950, by the undersigned, at his home.—Samuel M. Gauby, Washington, Kansas.

Davis-Dalzell.—Earl Davis and Mary A. Dalzell, both of Richmond, Ind., Dec. 22, 1950, in the Richmond church, by the undersigned.—E. O. Norris, Richmond, Ind.

Farrell-Dunfee.—Jack R. Farrell and Irene Dunfee, both of Elkhart, Ind., Oct. 7, 1950, in the Elkhart City church, by the undersigned.—Foster B. Statler, Elkhart, Ind.

Gephart-Ruple.—Dennis Gephart and Vera Mae Ruple, June 10, 1950, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Hall-Mahn.—Theodore Hall and Flora Mahn, both of Washington, Kansas, Sept. 17, 1950, by the undersigned, at his home.—Samuel M. Gauby, Washington, Kansas.

Holsinger-Handy.—Ray Holsinger and Lucille V. Handy, both of Mt. Morris, Ill., Dec. 28, 1950, in the Mt. Morris church, by the undersigned.—Foster B. Statler, Elkhart, Ind.

Johnson-Fishbaugher.—Oral S. Johnson of Canton, Minn., and Phyllis Mae Fishbaugher of Harmony, Minn., Jan. 14, 1951, in the Root River church, Preston, Minn., by the undersigned.—Alvin L. Kintner, Preston, Minn.

Obituaries

Hoffert. Susannah Buckingham, daughter of Frederick and Mary Ann Buckingham, was born Feb. 8, 1863, at La Place, Ill., and died at the Brethren home in Marshalltown, Iowa, Nov. 26, 1950. She was married to Bentley Hoffert on Dec. 25, 1890, and to this union were born six children. Her husband preceded her in death in 1939. She is survived by four children. Funeral services were held in the Church of the Brethren in Greene, Iowa, by the undersigned. Interment was in the Rose Hill cemetery in Greene.—Gerald Mease, Greene, Iowa.

Irvine. Leroy Key, son of Guy and Luna Irvine, was born in Dunn County, Wis., May 20, 1881, and died Dec. 26, 1950. He was married to Dessie May Miller on April 30, 1910, in Oregon. To this union were born seven children. There are eleven grandchildren and one great-grandchild. Funeral services were held by Bro. Howard Peden, assisted by Bro. Frank Allen at the Olson funeral home. Burial was in the Irvin Creek cemetery.—Howard Peden, Menomonie, Wis.

Johnson. Daniel J., son of John and Margarette Cover Johnson, was born March 16, 1875, in Uniontown, Pa., and died at his home in Astoria, Ill., Dec. 24, 1950. He was married to Sarah Miller on Dec. 28, 1896. He and his wife united with the Church of the Brethren soon after their marriage. A few years later he was called to the office of deacon and served faithfully in any capacity to which the

church called him. He is survived by his wife, six daughters, one son, one foster son, thirteen grandchildren, two great-grandchildren and one brother. Funeral services were held at the Astoria church by his pastor, Bro. Homer Kiracofe, assisted by Bro. W. A. Deardorff. Burial was in the Woodland cemetery.—Lizzie Wherley, Browning, Ill.

Korb. Sadie Beer, daughter of Elder Peter and Caroline Brilhart Beer, was born in Indiana County, Pa., July 11, 1867, and died at her home near Rockton, Pa., Aug. 11, 1950. Her father organized the Rockton congregation in 1877, of which she had been a loyal member since 1885. In 1890 she was united in marriage to Adam Korb, who died fifteen years ago. She is survived by three sons and two daughters. Funeral services were held in the Rockton church by her pastor, Bro. Myron C. Horst, assisted by Bro. Jason B. Holloper. Interment was in the Rockton cemetery.—Stanley M. Kirk, Rockton, Pa.

Landis. Elmira Younce, was born May 20, 1871, near West Milton, Ohio, and died Dec. 14, 1950. She was married Sept. 7, 1893, to Webster Stanley Landis, and to this union were born six children, two of whom preceded her in death. She is survived by her husband, three daughters, one son, two brothers and three grandchildren. She was baptized into the Church of the Brethren in 1894. She was an active member and regular attendant at the ladies' aid until her recent illness. Funeral services were held at the West Milton church by her pastor, Bro. Perry Huffaker, assisted by Bro. Harold Helstern. Interment was in the Bethel cemetery.—Alice Aukerman, West Milton, Ohio.

Landis. Jacob, son of John and Elizabeth Landis, was born in Darke County, Ohio, March 7, 1858, and died at his home in Redcliff, Alberta, Canada, Dec. 11, 1950. On Oct. 15, 1885, he was united in marriage to Sarah Jane Heckman, and to this union were born four children. He is survived by his wife, one son, three daughters, five grandchildren and nine great-grandchildren. He united with the Church of the Brethren in Greenville, Ohio, in 1914.—Hazel Hebble, Dayton, Ohio.

Larson. Albert L., was born near Abilene, Kansas, May 19, 1890, and died at his home in Navarre, Kansas, Dec. 12, 1950. He was married to Kathryn Miller of Hope, Kansas, on Oct. 17, 1906. He was a member of the Navarre church and, with his wife, had served in recent years in the function of janitor and caretaker for the church. He was preceded in death by one daughter. He is survived by his wife, one daughter, two sisters and two brothers. Funeral services were held in the local church by the undersigned. Interment was in the Navarre cemetery.—Elmer L. Dadisman, Navarre, Kansas.

Layser. Hilda, daughter of Baron S. and Alice Gible Heisey, was born at Millbach Springs, Pa., Dec. 12, 1909, and died at the Reading hospital, Nov. 17, 1950. She united with the church while very young. She was united in marriage in 1930 to Russell Layser. She is survived by her husband, three daughters, two sons, her parents, three sisters and one brother. Instead of flowers a memorial fund was established for future improvements in the church. Funeral services were held in the Church of the Brethren by her pastor, Berkey Knavel. Interment was in the Heidelberg cemetery.—Beulah Balsbaugh, Myerstown, Pa.

McConahy. George Leon, son of Marion and Evalyne Showalter McConahy, was born near Williamsburg, Pa., Nov. 12, 1929, and died Nov. 17, 1950, in the Nason hospital in Roaring Spring, Pa. He united with the Fairview church on Nov. 3, 1941. He is survived by his parents, eleven sisters and three brothers. Funeral services were held in the Fairview church by his pastor, Ernest A. Brumbaugh, assisted by I. B. Kensinger. Interment was in the Fairview cemetery.—Mrs. Bertha L. Brumbaugh, Williamsburg, Pa.

McDowell. Jennie Anderson, died at her home in Independence, Kansas, Jan. 7, 1951, at the age of eighty-two years. She

On Making a Will

In making a will remembering the worldwide work of the Church of the Brethren secure good legal help. The following form of bequest is recommended:

"I give and bequeath to the General Brotherhood Board — Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of -----

dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

General Brotherhood
Board
Church of the Brethren
22 S. State Street
Elgin, Illinois

was the mother of eight children. One preceded her in death. Funeral services were held by her pastor in her home town.—X. L. Coppock, Independence, Kansas.

Miller. Albert, son of John H. and Rebecca Kreider Miller, died at the home of his son on Dec. 25, 1950, at the age of sixty-six years. He was a member of the Church of the Brethren for almost forty-two years. His wife, Elizabeth Brown Miller, preceded him in death fourteen years ago. He is survived by one daughter, three sons, ten grandchildren, one sister and five brothers. Memorial services were held in the Lebanon City church by his pastor, the undersigned. Burial was in the Midway Brethren cemetery.—Carl W. Zeigler, Lebanon, Pa.

Miller. Vernon E., son of Elder and Mrs. John R. Miller, was born in Elkhart County, Ind., July 27, 1872, and died at the age of seventy-eight years. On Feb. 1, 1898, he was married to Nettie Overholser. He is survived by his wife, three sons, one of whom is a minister in the Church of the Brethren, two daughters, nineteen grandchildren, four brothers and two sisters. He united with the church in 1885 and in 1908 he was elected to the office of deacon. Funeral services were held at the Nappanee church by the undersigned, assisted by Brethren John Frederick and Samuel Longenecker. Interment was in the South Union cemetery.—Herbert Fisher, Nappanee, Ind.

Musselman. Glen L., son of Samuel and Ella Musselman, was born near Flora, Ind., and died Dec. 21, 1950, at the age of sixty-three years. He was united in marriage to Dorothy Trent in 1910, and to this union was born one daughter. He is survived by his wife, one daughter and two grandchildren. He was a member of the Lower Deer Creek church. Funeral services were held from the Leiter funeral home by the undersigned. Burial was in the Maple Lawn cemetery near Flora.—W. Harlan Smith, Flora, Ind.

Nye, Edward, was born in Vermont in 1865, and died Dec. 2, 1950, in Lawrence, Kansas. Several years ago he accepted Christ in the Lone Star church. His farm was bequeathed to his church in return for care and burial. Memorial services were held in the Lone Star church by the undersigned. Burial was in the Pleasant Hill cemetery near Richland, Kansas.—H. R. Stover, McLouth, Kansas.

Ohmart, Alfred B., was born Nov. 12, 1878, at North Manchester, Ind., and died at the age of seventy-two years. He was married in North Manchester on Jan. 19, 1901, to Jessie Heeter. He is survived by his wife, two daughters, five grandchildren, two of whom were reared in the home, and six great-grandchildren. He was a member of the Church of the Brethren for many years. Funeral services were held in the Beaverton church by the pastor.—Ernest R. Jehnsen, Beaverton, Mich.

Otto, Laura, daughter of Samuel G. and Rebecca Rupert, was born at Mattawana, Pa., April 11, 1874, and died at Gillette, Wyo., Oct. 17, 1950. She was married to J. Bruce Otto of McVeystown, Pa., on Dec. 10, 1891. They were very active members of and workers in the Hastings Street church in Chicago. Bro. Otto died in 1936. Sister Otto is survived by five daughters and three sons. Funeral services were held by the undersigned in the Bethel church in Naperville, Ill. Interment was in the Naperville cemetery.—James Renz, Naperville, Ill.

Plaughter, Jacob William, son of John and Sarah Plaughter, was born Jan. 17, 1860, in Rockingham County, Va., and died at his home in Conway Springs, Kansas, Oct. 27, 1950. He was united in marriage to Sarah Agnes Jarboe on Feb. 19, 1885, and to this union were born twelve children, nine of whom survive. His wife passed away April 21, 1907. On May 12, 1917, he was married to Bertha May Adams, who survives. He was a long-time member of the Church of the Brethren. He is also survived by fourteen grandchildren and twenty great-grandchildren. Funeral services were held at the Church of the Brethren by Bro. Harvey R. Hostetter of Wichita and Bro. D. H. Heckman, the local pastor. Interment was in the Conway Spring cemetery.—Amos O. Brubaker, Conway Springs, Kansas.

Presley, Robert B., son of Samuel and Tilda Manis Presley, was born in Hawkins County, Tenn., July 12, 1873, and died at his home near Limestone, Tenn., Nov. 27, 1950. He was a faithful member of the Limestone church, where he served as a deacon and trustee. He is survived by his wife, Annie Armentrout Presley, four daughters, three sons, sixteen grandchildren and two brothers. Funeral services were held in the Providence Presbyterian church by Bro. A. M. Laughrun, assisted by Rev. J. P. Malone and Rev. Earl E. Peer. Interment was in the Providence cemetery.—Mrs. Robert Fellers, Telford, Tenn.

Rariden, Anna Matilda, was born in Johnson County, Iowa, April 10, 1864. On March 18, 1891, she was united in marriage to Jerry V. Rariden. She is survived by four children, ten grandchildren and twelve great-grandchildren. She became a member of the Church of the Brethren at an early age.—Paul S. Hersch, Modesto, Calif.

Sheets, George Edgar, son of Wilson and Nellie Flegle Sheets, was born June 4, 1869, and died Dec. 2, 1950, at his home in York, Pa. After his marriage on Sept. 21, 1890, to Annie Aldinger, daughter of Elder Jacob Aldinger, they lived on a farm in West York. All of their married life they had been faithful members of the First church, where Bro. Sheets served as chorister for many years. To this union eight daughters were born. He is survived by his wife and seven daughters, all of whom are members of the First church. Funeral services were held at the Anstine funeral home by Joseph M. Baugher, the elder, and Bernard N. King, his pastor.

Interment was in the Greenmount cemetery at York.—Bernard N. King, York, Pa.

Sheffer, Stuart, was born Oct. 1, 1874, in Augusta County, Va., and died Dec. 9, 1950, in the Rockingham hospital in Harrisonburg, Va. He had been a member of the Church of the Brethren for many years. For the past ten years he had been an invalid. He is survived by his wife, Rose Michael Sheffer, two sons, one daughter and two grandchildren. Funeral services were held by his pastor, the undersigned, assisted by Elder Adam H. Miller, at the Rosenberger chapel in Bridgewater, Va. Interment was in the Cedar Hill cemetery at Sangerville.—Edward K. Ziegler, Bridgewater, Va.

Snively, Jason, son of Jacob and Amanda Hammaker Snively and a direct descendant of Alexander Mack, Sr., was born near Waynesboro, Pa., May 30, 1882, and died at his home in Waynesboro, Pa., Dec. 10, 1950. Early in life he united with the Church of the Brethren. In 1909 he was married to Anna Oller, who survives, together with one son and two sisters. Services were held in the Waynesboro church by his pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Souders, Alice Sara, died in the Carlisle hospital Dec. 12, 1950, at the age of seventy-nine years. She is survived by her daughter, seven grandchildren, eleven great-grandchildren, one sister and one brother. She was a member of the Newville Lutheran church. Services were held in the Shoop funeral home by the writer. Interment was in the Newville cemetery.—Cyrus B. Krall, Newville, Pa.

Church News

Colorado

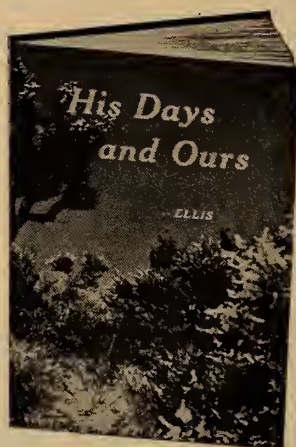
Denver.—The elementary division of the Sunday school presented a Christmas program during the Sunday-school hour. Our choir, together with the choir of the Ohio Congregational church near by, presented a musical at our church on Dec. 17, and at their church on Dec. 24. A baptismal service was held recently, and others are awaiting the rite. We laughed the old year out and prayed the new year in at a watch party on Dec. 31.—Mrs. Laura M. Fields, Englewood, Colo.

Haxtun.—The play, What Difference Does It Make? which our young people presented at the district meeting in Denver, was presented several times since at various churches in other towns. Our communion service was held on the evening of Nov. 12 with our pastor presiding. Some of our deacons attended the deacons' rally in Denver on Nov. 4 and 5. Mrs. Anna Gray, who has attended our church for several years, passed away recently. The WCTU family night and banquet was held in our church on the evening of Nov. 15. A union Thanksgiving service was held at the local Assembly of God church on the evening of Nov. 22, with Rev. Swedenberg of the Fairfield church bringing the message. The district young people's retreat was held here Nov. 24-26. Virgil Kinzie and Fred Heaston were their sponsors. On Dec. 10 a special offering was taken for the American Bible Society. Mr. Long of Quinter, Kansas, is helping to

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care for Bro. Henry Stryker, who has been ill for some time. We shall hear the McPherson College a cappella choir on the evening of March 29. Shirley Livingston and Richard Franson were married in the Fairfield church on the afternoon of Dec. 13 by Rev. Swedenberg, assisted by our pastor. Our ladies' aid annual Christmas party and gift exchange was held on Dec. 13 at the home of Mrs. Helen Witt.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Illinois

Batavia.—A musical program was presented by some of the members of the church. Mrs. James Eshleman was the soloist. The attendance has been very good this year. Our love feast was well attended. Six members cleaned the church. We sent Christmas-wrapped toys and a gift of money to the World's Friendship Festival for children. We also sent clothing and a gift of money to a needy family in England. We collected 500 pounds of clothing for the Brethren relief center. The children filled a towel with gifts and sent it for relief. The children presented a Christmas program. The ladies' aid had a Christmas party. Gifts were exchanged. Our birthday bank was opened and a nice sum was added to the treasury.—Mrs. Alfred Hunt, Batavia, Ill.

Hurricane Creek.—Bro. Paul Noffsinger of North Manchester, Ind., was with us on Nov. 12 and delivered an inspiring message. He also called at each of our homes in the interest of the Winger Memorial fund. Our young people's group held their November meeting at the Dickson home. A Christmas box was sent to the old folks' home at Girard. Their December meeting was held Dec. 26 at the Redenbo home, where a gift exchange was enjoyed. Several of our young people attended the sectional meeting held at the Martin Creek church on Dec. 31. The ladies' aid met at the home of Mrs. Mary Perkins on Dec. 28 and tacked a comforter. They will

tack another one at our next meeting. Our special Christmas offering amounting to thirty-four dollars was sent to the Foreign Mission Commission. We have a 100% Messenger club again this year. Since our last report, one member has passed on to his reward.—Mrs. Pearl Parker, Pleasant Mound, Ill.

Panther Creek.—Our harvest meeting and home-coming were well attended. Brother and Sister William Giles of Washington brought us inspiring messages in sermon and song. Our junior choir and a mixed quartet from Peoria also sang. Brother and Sister M. A. Whisler were with us in the evening for our love feast. Bro. Whisler presided. The ladies' aid gave each family a little church to be filled, the proceeds to go toward our building fund for the repair work on our church. The aid also gave \$100 toward this fund. The women made some layettes for relief. Bro. Ira T. Hiatt had a serious accident on Nov. 4 while trying to get gravel out of a pit on the parsonage ground to do repair work on the parsonage. He is recovering nicely and is able to walk on crutches. Bro. Hiatt appreciates the interest and prayers of his friends. The Yetter family of North Manchester, Ind., visited here in November. Bro. Yetter brought us a good message. Bro. J. E. Small preached for us during the illness of our pastor. On Dec. 3 the church had a birthday party for our oldest member, Sister Anna Wolfe, each putting a gift of money in with her birthday card. The young folks presented a Christmas program. We have a 100% Messenger club.—Mrs. Ira Hiatt, Roanoke, Ill.

Romine.—Since our last report, we have continued our regular services each Sunday morning and evening with our pastor and elder, Bro. Ausby Swinger, in charge. Our ladies' aid meets regularly on Wednesdays of each week to quilt and do other necessary work. We have prayer

meetings on Wednesday evening of each week. We met in regular council and elected church officers for the coming year. On the evening of Nov. 22 we had a short Thanksgiving service in connection with our regular prayer service. Our Sunday school presented a program during Christmas week with a decorated tree, a gift exchange and treats for all present. Bro. Paul Noffsinger made a house-to-house visit in the interest of Manchester College. Our church was represented at the young people's meeting at Martin Creek on Dec. 31. Bro. Swinger was called to Iowa to hold a two weeks' series of meetings. Our attendance and interest are holding up nicely although the weather and health conditions have not been favorable. We saw 1950 out with a service of songs and welcomed the new year with a service of prayers for peace.—Mary Baker, Iuka, Ill.

Indiana

Camp Creek.—We held our revival in November with Bro. Charles Stouder of the Elkhart Valley church as the evangelist. Four boys were baptized. Ed Wiley of the Methodist church in Bourbon led our song services and added much inspiration to the meetings. A group of forty from the Elkhart Valley church were present one evening and sang several special numbers. Owen Price of the Mt. Pleasant church showed several films, one called Amos of Tekoa. On Christmas Eve he showed the Life of Christ. On Christmas morning a short program was presented by the children and a treat was given to the Sunday school. The aid has been sewing for hospitals and relief and for the Bethany gift table. We sent seven towel kits to a hospital in Austria. Our pastor is assisting in the week of prayer services, which were held Dec. 31—Jan. 7.—Mrs. N. H. Miller, Bourbon, Ind.

Pleasant Valley.—On the evening of Nov. 3 we held our annual birthday supper. The offering amounted to \$38.50, which will be used to finish the kitchen and basement. Brother and Sister Homer Schrock, former pastors, who are now at North Liberty, were special guests. Our evangelistic meeting, which was to be held Nov. 26—Dec. 3, had to be postponed because of a snowstorm. Our church is getting along nicely under the leadership of our new pastors, Brother and Sister T. G. Weaver. The attendance has not been very good since Thanksgiving because of bad roads and sickness. Our offerings have been exceeding our budget plan for each Sunday. Our Christmas offering was forty-one dollars and the Sunday-school offering was over thirty-three dollars that Sunday. A Christmas program was presented by the children. Three of our boys have been called into the service. Bro. Harold Hershberger has been selected to assist the pastor in counseling on matters pertaining to the draft and defense. The men's work put out several acres of wheat last fall as their project.—Mrs. Lizzie Berkey, Middlebury, Ind.

Kansas

Navarre.—Brother and Sister Earl Snader of Panora, Iowa, were with us Nov. 21—Dec. 3 for our preaching mission. We felt that worth-while results were achieved in spite of the fact that an emergency appendectomy put our pastor in the hospital during the meetings. Two members have been received by letter. Albert Larsen, who was our church janitor, was taken suddenly by death on Dec. 12. We held our love feast on Dec. 18. At our recent council meeting the church voted to license Max Shank, a McPherson College graduate, to the ministry. Bro. Milton Early, district director of ministry and home missions, and our district executive secretary, Bro. Henry R. Stover, were with us for the licensing service on Dec. 28. Our Christmas program was presented on Christmas Eve; it included a white gift

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service for our Kansas Brethren Home at Darlow and for the Hillcrest Home here in our county. The children's department used some of their missionary money for this project also. Special numbers for the program were furnished by the various Sunday-school classes. Our Christmas offering for missions is just over \$130.—Mrs. Elmer L. Dadisman, Navarre, Kansas.

Michigan

Elmdale.—We met in our regular quarterly council on the evening of Dec. 7, with Elder R. H. McRoberts of Copenish presiding. Bro. Arthur Taylor of Flint and Bro. Glenn Fruth of Woodland also met with us. Plans for the future of the Elmdale congregation were discussed. As yet, we do not have a resident pastor, but Bro. Taylor is looking after our needs very well until such a time as a pastor can be secured. We have been meeting at the church on Sunday evenings for an hour of hymn singing and a Bible quiz. On Christmas Eve the Sunday-school children and young people presented the Christmas program. We also had a meeting on New Year's Eve from eight to twelve. Bro. Glenn Fruth brought us the message of the evening. We closed at midnight by spending some time in prayer.—Mrs. Wilmina Wieland, Freeport, Mich.

Midland.—Bro. Glenn J. Fruth of Woodland was with us for our evangelistic meetings, which closed with our communion service. We held our quarterly council on Dec. 4, with Elder Charles Spencer of Shepherd presiding. The children's Christmas program was held on the morning of Dec. 17. A play, *What's the Matter With Christmas?* and a cantata, *Music of Christmas*, were presented in the evening. We held a surprise Christmas party for our pastor and his wife on Dec. 15. The women's aid group had its party on Dec. 21 and brought gifts of food and necessities for our DP family.—James H. Palmer, Midland, Mich.

Minnesota

Lewiston.—Our delegates to the district meeting held at Waterloo, Iowa, were Mrs. J. William Nettleton and Claude Sumner, Jr. Their report was well given at family

night a week later. Marion Patterson of West Union, Iowa, who is teaching school in Alaska, was a guest of our pastor and Mrs. D. D. Harner and she shared her experiences and showed pictures of the people and her special mission interests, orphans. The women of the church held a retreat in our near-by White Water state park. Mrs. Paul Morf of Fredericksburg, Iowa, was the guest speaker. Fifteen women and Pastor D. D. Harner went to the Root River church to the women's sectional meet. The youth of our church held a spiritual retreat, to which other youth of the community were invited. Bro. Jesse Ziegler of Bethany Biblical Seminary of Chicago was the resource leader. Bro. Ziegler also preached on Sunday morning for the congregation. Our harvest festival netted \$290.89. The church sponsored the showing of a film to raise money for the building fund. The net proceeds were \$25.15. Our Thanksgiving offering amounted to \$37.30. On the morning of Dec. 24 the junior department of the Sunday school presented a program and in the evening the choir presented a cantata, *The Birth of Christ*. The choir sang carols for the guests in the rest home in Lewiston. Our watch-night service on New Year's Eve was interrupted by a blizzard and the members had to start for home before midnight. The young adult class put in a complete new bathroom, sewer system and hot water unit in the parsonage this fall.—Mrs. William E. Wright, Utica, Minn.

Missouri

Osceola.—Bro. McWhorter held a two evenings' meeting before our love feast on the evening of Nov. 25. Bro. Harold Royer, missionary to Africa, showed pictures of the leper colony. Our aid made comforters for the old people's home in Kansas. They also made a quilt which they sold. Our district meeting was well represented by our aid ladies.—Mrs. Ella Stong, Osceola, Mo.

Ohio

Freeburg.—Brother and Sister Dale Gibboney are our new pastors. Our elder, Bro. G. K. Beach of Akron, conducted the

installation services. Our new parsonage was also dedicated on the same day. A reception was held for Brother and Sister Gibboney. Bro. Gibboney conducted a week of meetings and eleven new members were added to the church. Communion services were held following the services. Our ladies' aid has been very busy this fall. Our men's work raised popcorn again this summer. Our council meeting was held on Nov. 20. Our Christmas program will be held on the evening of Dec. 17.—Olive Hahn, Freeburg, Ohio.

Potsdam.—Our regular council meeting was held on Dec. 9, with Elder Ray O. Shank presiding. Owing to the death of Elder S. A. Blessing, who had served our

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 500. Wanted: Man to operate small dairy farm and milk truck. Applicant must be strong enough to handle ten-gallon milk cans. Could furnish small house. Write: Vernon Stutzman, R. 2, Holsapple, Pa.

No. 501. For Sale: 86-acre improved farm, good soil and buildings, large modern home, bath, furnace, enclosed porches. City schools, close to Brethren church and Ashland College. Write: Warren Pittenger, 86 Bartley Ave., Mansfield, Ohio.

No. 502. Middle-aged teacher and family want to find work and a home in predominantly Brethren community. Would consider changing schools beginning second semester this year or next fall. Write: Brethren Service Commission, 22 South State St., Elgin, Ill.

No. 503. Wanted: Housekeeper for Brethren widower in Hartville, close to Brethren church, write: J. C. Brumbaugh, Hartville, Ohio.

No. 504. Wanted: Families to locate in and around Sunnyside, Wash., in the Yakima valley. All kinds of work available in country or in town. Good community, Church of the Brethren, we will help locate you. Write: Libbie Eshelman, Box 657, Sunnyside, Wash.

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No. 506. Wanted: Two experienced Brethren farmers for full-time farm work, Lima, Ohio. Living quarters provided, also salary. Write, giving age, size of family, experience, references to Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 508. Wanted: Country lady, twenty to forty years old to do housekeeping in country home. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 510. Wanted to trade for farm in northwestern part of state: Three-bedroom house with garage in suburb of Chicago, close to Brethren church and convenient to Bethany Seminary. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 511. Wanted: An invalid or convalescent lady to care for in my home. References available. Write: Opal V. Rantz, Roann, Ind.

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church as pastor and elder for eighteen years, Elder Shank was elected to fill his place. On the evening of Nov. 5 the local Prince of Peace contest was held at our church with four of our young people competing. Doris Hall was the winner and will represent us in the county contest. On Nov. 16 several journeyed to Dayton to hear Dr. Toyohiko Kagawa of Japan. Bro. L. John Weaver held a week's revival meeting at Constance, Ky. On Nov. 22 our union Thanksgiving service was held at the United Missionary church with Bro. Weaver bringing the message. Bro. Walter Swinger was our guest speaker on Nov. 19. The district ministerial meeting was held at our church on Nov. 24. We were unable to have church services on Nov. 26 because of the snow. Dr. and Mrs. Homer Wilson, SIM missionaries to Africa, were with us on the evening of Dec. 3. John Lowell Hutcheson has left for Brethren Volunteer Service at New Windsor. The Brethren Service truck collected relief material here in December. Brother and Sister Harry Hutcheson, Brother and Sister Lester Hall, Brother and Sister Alva Petry and Brother and Sister Franklin Baker were elected to the office of deacon. On Dec. 17 Bro. Weaver delivered his Christmas message, The Christmas Story, following which he extended the invitation and our DP family of three persons came forward. Baptismal services were held following the church service on Dec. 31. During the church service on Dec. 24 the children presented a program. On Christmas Eve the young people presented The Message of the Christmas Angels. Several of our young people attended the Southern Ohio CBYF conference at the Oakland church Dec. 30 and 31.—Mrs. Velma Heck, Laura, Ohio.

Reading.—We met in regular council in November with Elder G. S. Strausbaugh presiding. A church budget and calendar were adopted for the coming year. Mr. and Mrs. Walter Kimes and Daniel Braid were installed into the office of deacon. Towel sets have been made for relief. One person was baptized. Our communion was held Dec. 10 with Bro. Hugh Cloppert presiding. On Dec. 24 we had a Christmas

program sponsored by the Sunday-school classes. The women's work meets three times a month for quilting and once a month for a social meeting. They are planning to send a box to Hazel Messer in January. The men's work was recently reorganized.—E. M. Gibboney, Paris, Ohio.

West Nimishillen.—Great progress was shown during the past church year. The average attendance in Sunday school during the entire year was 101. During the year there were thirteen persons baptized and one reconsecrated. This makes a yearly gain of fourteen; one was lost by death. Visitation teams made a survey of the community for a radius of five miles previous to our meetings. The average attendance at our meetings was 195. Four persons were baptized and seven reconsecrated as a result.—Mrs. Robert Graf, North Canton, Ohio.

Oregon

Myrtle Point.—Brother and Sister I. D. Leatherman held our evangelistic meeting Dec. 12-24. Sister Leatherman built up much interest among our young adult and children's groups. The attendance and interest at the meeting were good. Several persons came forward, some to unite with the church and some to rededicate their lives. Sister Anne Lett has charge of the cradle roll department and Bro. C. E. Wolff was again elected elder for the coming year. We are hoping to select a pastor in the near future. Though our membership has dwindled much in the past few years, we still have faithful, loyal workers to carry on.—Anna Reed, Myrtle Point, Oregon.

Pennsylvania

Big Swatara.—Evangelistic services were held in Baker's church with Bro. Robert Hess as the evangelist. The district women's work meeting was held in our church and was very well attended. Our delegates to district meeting were Brethren Norman Patrick, Mahlon Geesaman, Jr., Paul Grimm and Harold Gingrich. At this time we also elected Bro. Norman Patrick as our delegate to Annual Conference. Bro. Rufus P. Bucher of Quarryville was

with us for a two weeks' evangelistic service in the Hanoverdale church. Since our last report, eleven persons were baptized and four certificates were granted. Our CBYF sponsored a program by the Happy Cousins of Chambersburg. This program was presented in order to make our ten-dollar project grow. Our love feast was held with Brethren Earl Brubaker of Salunga, Michael Kurtz of Richland and John Shuman of Annville as the speakers. A temperance meeting was held Nov. 5, with Bro. Charles Weaver of Manheim as the speaker. We had a dedication service for our small children on Nov. 5. Bro. Robert Hess was the speaker at our Thanksgiving service on Nov. 23. Our dedication anniversary was held Nov. 19 and we had the pleasure of having Bro. Tobias Henry of Huntingdon with us. Our Christmas program was presented by our home talent.—Anna Mary Patrick, Hummelstown, Pa.

Carson Valley.—Bro. Charles Heltzel of the Conemaugh church held our evangelistic meeting. Eleven persons were baptized and four reconsecrated. The meeting closed with our love feast. Five persons had been added to the kingdom previously, following a meeting held by Bro. Edgar Detwiler of Everett. We are planning to build a new church in the near future. As our attendance has grown, we need more space. Our women's work is doing a good job in sewing for relief and is also doing much quilting.—Mrs. Elvaline Kaufman, Duncansville, Pa.

Claysburg.—At a special meeting it was decided that the Sunday school would tithe, giving one tenth of the offerings of each Sunday for missions. The men of the church remodeled the basement. Our evangelistic meetings were conducted by Bro. J. E. Rowland. As a result, two adults were baptized and one was reclaimed. The services closed with our love feast with Bro. Rowland presiding, assisted by Frank Brubaker and the pastor. Our men's work has been holding monthly meetings, at which an offering is given for missions. On Dec. 14 the women's work of the district held a missionary rally at our church with morning, afternoon and evening sessions. Mrs. George Detweiler of Waynesboro was the speaker. The CBYF has been active and at times has charge of the Sunday evening service. On the evening of Dec. 21 the choir was entertained at the parsonage with devotions, a gift exchange and refreshments. Our Christmas program was held on the morning of Dec. 24 and in the evening a group went out and sang carols for the sick and shut-ins. The year closed with a watch-night service conducted by the young adults.—H. D. Miller, Claysburg, Pa.

Clover Creek.—Bro. Cletus Myers, pastor of the New Enterprise church, held our series of evangelistic meetings. The meetings closed with Bro. Myers officiating at the love feast. Seven young people were added to our church by baptism and one was reconsecrated as a result of the meetings. Since our last report, we had a new cement floor put in the basement of our church and two partitions made to form classrooms. The Friendly Circle Bible class varnished the partitions and refinished the nursery furniture and basement chairs. We also bought two dozen folding chairs. Our women are making hospital gowns for relief and the children brought washcloth friendship packets to their Christmas party. We have a 100% Messenger club again this year.—Mrs. Mabel Gahagan, Martinsburg, Pa.

Fairview.—Bro. Tobias F. Henry, professor at Juniata College, was our guest minister in an evangelistic meeting. Following the meeting, five persons were received into the church by baptism and two reconsecrated their lives to Christ. Sister Cora Pheasant and Bertha Brumbaugh served as delegates to our district conference at Woodbury. Our CBYF held a Thanksgiving banquet in honor of Esther H. Shriner, who entered Brethren Volun-

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teer Service on Dec. 1. She was presented with some luggage. Our CBYF also presented the Christmas play, The Empty Room, by Wilson. Our semiannual all-church banquet was held Dec. 29 in our social room. Our Sunday-school and church attendance has been gradually increasing. We are looking forward to having Elder Premchand Bhagat with us on Jan. 8.—Bertha L. Brumbaugh, Williamsburg, Pa.

Huntsdale.—Our love feast was held with Bro. Harshman of Elizabethtown as the guest speaker. He also presided at the evening service. On Nov. 11 the men's work organization held a sale; the net proceeds amounted to over \$200, which was added to the improvement fund of the church. At the same sale the ladies of the church had a sale from which they netted \$175.21, which was also given to the improvement fund. On the evening of Nov. 22 the union Thanksgiving service was held in our church with Rev. Eisenberger, pastor of the Dickinson Presbyterian church, as the speaker. The offering was sent for missions. We had 100 pounds of new and used articles for the December relief truck. On the morning of Dec. 24 the children of our Sunday school presented a program and in the evening the young people presented a play.—Mrs. G. B. Negley, Huntsdale, Pa.

Virginia

Antioch.—Our Achievement Offering amounted to over \$1,000 and the old year was closed without a deficit. The women's work sponsored a temperance program with Rev. Wayne W. Womer, executive secretary of the Virginia Church Temperance Council, Inc., as the speaker. They also sponsored a sewing fellowship for the women of the local congregation and outposts. Membership Sunday was observed in preparation for our love feast. Bro. F. D. Dove of Cloverdale presided at our love feast on the evening of Nov. 4 and preached at the following Sunday morning service. Our pastor, Bro. Roy K. Miller, held a two weeks' evangelistic meeting in the Southern District of Pennsylvania. Our Thanksgiving offering was \$116.01. Sisters V. Grace Clapper and Hazel Rothrock spoke at all of the churches in our congregation and at the women's work meeting on Dec. 13. A community leadership training school was held at our church Nov. 28—Dec. 12 with eighteen attendants receiving recognition cards. Bro. Ralph White of Roanoke was the guest speaker for the father-daughter banquet sponsored by the men. Several of the women presented our pastor's wife with a birthday

gift of draperies and slip covers for her living room. Our Christmas programs and services included caroling by the children; a children's party; a progressive dinner party for the young people; the pageant, The Shepherd and the Angel, and a morning worship service with an offering of \$243.88 for world-wide missions. The young people had charge of the morning worship service on Dec. 31. Rev. Ralph Murphy of the Methodist church delivered the message at the community vesper service held at our church on Dec. 31.—Mrs. R. Elbert Milliron, Rocky Mount, Va.

Middle River.—A music institute led by Bro. Nevin Fisher was held at our church. The morning worship hour on that Sunday was spent in the explanation and singing of old and new hymns. Our regular acre day supper was served on Nov. 10 with the pledges and proceeds from the supper amounting to \$1,904. The union Thanksgiving Day services were held this year at the Mt. Horeb Presbyterian church. A nursery class has been started during the morning worship service for all children under three years. On Nov. 12 a dedication service was held for the new pulpit in memory of Brother and Sister Joseph Norford. Twenty women attended the district women's fall meeting at the Valley Bethel church in Bolar. Twenty-five dol-

lars worth of knit garments was sent overseas and fifteen dollars was sent to New Windsor to buy yard goods for relief. Twenty-five dollars was sent to the mission school at Grundy at Christmas time. The men of the church have planted twenty acres of wheat. They have also purchased a projector. The film, Like a Mighty Army, was shown on a recent Sunday. Bro. H. Spenser Minnich delivered the morning message on Dec. 12. The children's Christmas party was held at the church on the afternoon of Dec. 22. On the evening of Dec. 22 the CBYF went caroling to fourteen homes of the ill or aged. The Christmas program was presented on the evening of Dec. 24. The choir sang Christmas music under the direction of Mrs. Charles Kiser, while the Christmas story was presented in pantomime on the stage. Bro. B. J. Wampler returned to this church for a visit and spoke at the morning service on Dec. 31.—Mrs. Raymond Moore, Ft. Defiance, Va.

Washington

Sunnyslope.—Our church was well represented at the district meeting held in the Olympic View church in Seattle Nov. 15-19. Mrs. Ray Law and Mrs. Hope Cripe were our delegates. Our harvest meetings were held on Dec. 2 and 3 with communion services on Saturday evening, followed on Sunday by an all-day meeting. Our pastor brought us the morning message and in the afternoon Bro. Jay Eller preached for us. The primary and intermediate departments presented a Christmas program during the Sunday-school hour on Dec. 24. In the evening a cantata, The Chorus in the Skies, was presented to an appreciative audience. A watch service was held at the church on New Year's Eve. Work on the new addition is again under way. When this is completed, two new classrooms will be added to our Sunday-school department. Our women's work group is busy again this winter. At their Christmas meeting each member brought a gift of money for the faith budget.—Mrs. Aubrey Pobst, Wenatchee, Wash.

The Brethren Ministers' Book of the Month Club selection for March

FAITH CAN MASTER FEAR

by C. Ernest Thomas

Fear breeds sickness of mind, body, and soul, and leads people to unnatural attitudes and actions. The author believes that there is hope through faith in God. In a simple, practical manner he approaches this vast psychological study from a Christian viewpoint.

Copies of Faith Can Master Fear will be mailed to members of the Brethren Ministers' Book of the Month Club about March 10.

Regular price, \$2.00; to members of the club, \$1.40 plus postage and handling; to other Brethren ministers, \$1.60.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois



Harold M. Lambert

FACES IN THE ROCK

THE men whose faces look out from the side of Mount Rushmore will be remembered not only because their visages have been cut from rock but also for their efforts to make democracy and freedom real in the lives of American citizens. Their words have also been cut in granite, but the enduring value of their phrases rests not in the manner of their engraving in stone, but in their ability to speak to the hearts of free men. Looking at Jefferson one thinks of the Declaration of Independence and its affirmation of equality before God. The face of Lincoln recalls the memorable phrases that changed Gettysburg from a bloody memory to a prayer for a new birth of freedom.

What do they see when they watch the country they helped to build? A growing brotherhood of free men, living in concord with one another and in peace with all men of goodwill? Or a lost generation spending its precious substance in a costly effort to gain material security? Would they call us back to the eternal truths—Christian truths—by which alone this nation can survive?

Contributing Editors

D. W. BITTINGER ... McPherson, Kansas
ROY D. BOAZ Cloverdale, Va.
PAUL H. BOWMAN Timberville, Va.
GEORGE L. DETWEILER, Waynesboro, Pa.
J. W. LEAR La Verne, Calif.
MRS. JOHN D. LONG Dayton, Ohio
MARTHA MARTIN ... Elizabethtown, Pa.
R. H. MILLER ... North Manchester, Ind.
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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Miscellaneous Comments

The Messenger is doing a real ministry in uniting the members of the churches to one another and to the Brotherhood.—Nappanee, Ind.

We . . . like the Messenger very much and wish to express our appreciation and thanks to you for your efforts in making it a good paper.—Nickerson, Kansas.

I am becoming more enthused with the articles in the Messenger each week, referring particularly to Returning From Christmas and Is There Hope for Peace? These, along with some recent editorials, are outstanding. It is our prayer that the good work may continue and that God will continue to lead the editor and workers as they serve the church.—Belleville, Pa.

I find the Messenger more helpful all the time. I pass them on to others. May God continue to bless all the workers.—Weslaco, Texas.

The editorial, Cities of Opportunity, is timely. I was a farm boy and love the country, but we must be realistic and go with the people. Christian intelligence in planning and building Brethren churches in cities is sorely needed now.—York, Pa.

I especially enjoy the editorials. They are varied, spicy and to the point, and spiritual in content. The Gospel Messenger is a "must" in our home. We eagerly await its coming from week to week.—Greenville, Ohio.

The Prohibition Ticket

I was brought up among our people, I love them, am jealous of their good name, but have never overcome the disappointment that so large a majority give their voice (vote) in favor of the groups who carry on the liquor traffic. I am unable to harmonize that attitude with the claim we make that our members should avoid the sins of the world and live a life illustrating and supporting that claim. . . . The most frequent excuse is, "Well, the prohibition ticket cannot be elected, so why vote for it." But one who votes for a person or party because he thinks they will win is not the best citizen, to say nothing about a Christian. One whose vote helps to carry on the liquor traffic has little reason to

complain about those who drink and abuse the family, kill or commit other gross crimes.

It is quite aside from the truth to say if you vote the prohibition ticket you lose your vote. . . . With fully as much reason the same could be said when one votes a Democratic ticket and a Republican is elected. The only question a Christian should ask is what would harmonize best with Christ's, "Let your light so shine that men may see your good works" and Paul's, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." . . . If those who know the traffic is wrong would vote against it, politicians would sit up and take warning. How a Christian can feel that it is right to vote for a party or person he knows very well will continue to support the liquor traffic is beyond me.

May God soon bring in a better day.—G. H. Van Dyke, Winona Lake, Ind.

Science and the Bible

I have read with interest some of the many opinions on science and the Bible and would like to add my bit.

The Hebrews were questing for the "who" behind the creation and discovered "in the beginning God." Genesis doesn't really tell us "how" he did it. Science, taking on the ball since the "who" is established, is questing for the "how." Once this concept is firmly established our children, grade school through university, will not find science undermining their religious faith. How exciting the "how" quest has been and is!—Another mother, Chicago, Ill.

Filling Up the Holes

Sometime back you had an editorial, Filling Up the Holes. At the last you asked how people were filling up the holes in their lives.

I have a motto which I have applied to myself for over thirty years: "Bind together your spare hours by the cord of some definite purpose and know how much may be accomplished," by Dr. W. M. Taylor. I first kept this motto just inside my book of a Bible study course by correspondence. Later I keep it in view, just inside the glass of my cupboard door. I think it answers to filling the holes perfectly.—Beulah Fitz, Dallas Center, Iowa.

HARVEST AT EASTER

Individuals and churches can make effective use of the Lenten period for evangelism

Edward Krusen Ziegler
Bridgewater, Virginia



Harmon

IN EVANGELISM, harvest-time comes at Easter. In the Church of the Brethren, we have had our "harvest of souls" at various times during the year. Usually in the past it depended upon the time when farmers were least busy, so that a good revival meeting could be held in which people stood for Christ and were soon thereafter baptized.

Now we are paying far more attention than heretofore to the high tides of spiritual life which seem to move the whole church

of Christ everywhere. Such a high tide is Lent, the period of spiritual renewal preceding Easter. Many of our churches now have pre-Easter meetings, and plan their preparation classes for children also to climax the year's Christian education program at Easter. Baptisms reach a high peak at Palm Sunday and Easter. It is not enough, however, to depend upon decisions which may be made during the evangelistic stress of the pre-Easter meeting, or those which come normally through the prep-

aration class for the children of the church. New and fruitful methods may now be used to bring the harvest to full fruition and reap it.

If we follow somewhat the emphases of the Christian year, we will find ourselves admirably prepared for a great season of evangelistic witnessing at this time of the year. If, during January, we have followed the missionary and evangelistic em-

Continued on page 10



"A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold"

— Revised Standard Version

Photo by Camera Clix

Where the Seed Falls

THE seed of the Word is still sown. Along well-trodden pathways it is pushed aside by the heavy traffic of people bent on their own plans; finding no soil in which to rest, it is quickly devoured by hungry birds.

Among the heavy rocks of evil and greed and price and pain, it touches the hearts who need it, but because there is no depth, it grows for a moment only on the surface and then withers away because it cannot take root. The hot breath of criticism blows it away.

Sometimes the Word is welcomed, but the

heavy pressure of earning more money or modernizing a home or maintaining social standards is too great for the nourishing of the Spirit; and the Word is choked out by the cares of the world.

But some hearts are open to welcome the words of life; some hands push aside the rocks to make room for growth; some prayers are lifted for a deepening of the soil in which the Word can live; some souls are not afraid of the surgery that cuts away the demands of the world; some Christians are living abundantly and their lives are rich in the fruits of the Spirit.

May the Sower of good seed find our ears open to hear, our minds eager to learn, our hands ready to serve, our wills prepared to respond, so that God's will may be done and his kingdom come on earth as well as in heaven.—K.M.

High-level Living

AN AIRLINE advertisement offers what they call "the most luxurious sky travel of our times." Their version of high-level living features a lounge with cushioned divans, pine-paneled walls, deep carpeting and a complete bar. They offer their customers free orchids and perfume and after-dinner cordials. They will lend them cameras to snap pictures of a snow-capped peak or the ruins of an ancient city.

Never having been aloft on one of these luxury liners of the clouds, we cannot quite imagine how it all fits together. But we have had to pass through similar luxury lounges to reach a seat on the train and our impression of the bar atmosphere there would rate it rather low. We were jostled by men whose lurching movements were caused by more than a swaying car. We have seen "high-living" human animals get sick all over the deep carpeting and spill their after-dinner cordials over the deep-cushioned divans. What we sniffed was not perfume, and such orchids as we noticed were already wilted.

No, it just does not fit together. When a bar is the focal point in a room, whether in a house, a streamliner, or an air cruiser, the level of living cannot get very high in spite of all the luxury that is built into draperies and divans.

There is a simple formula, quite contrary to the plush advertisements, that has pointed many Christians toward living on a high level. The formula calls for plain living and high thinking because these really do fit together. You do not get either, however, by merely turning your back on the world. In seeking the mind of Christ you find the secret of simplicity and the key to reaching the highest levels of all.—K.M.

This Is the Victory

Though every barrier seem a wall,
Thy strength, O God, leaps over all.
Though I am battered in each round,
I win if thy support is found.
Though I am tempted to despair
Thy presence finds me in my prayer.

Though dark and deep the waves of night,
Piercing their blackness is thy light.
My path is crowded about with fears;
But I hear thy voice—thy way appears.
If lonely I face a burdened task,
I have thy presence when I ask.

O Lord of hope, I see thy cross;
It is our triumph, not our loss.
O Lord of courage, nerve my will
To choose thy side, to serve thee still.
O Lord of love, create in me
The faith that is love's victory.—K. M.

The Bishop, who was seated at Jean's side, gently touched his hand. "You need not have told me who you were. This is not my house, but the house of Christ. This door does not ask a man who enters whether he has a name, but if he has a sorrow; you are suffering, you are hungry and thirsty, so be welcome. And do not thank me. . . . Why would I want to know your name? Besides, before you told it to me, you had one which I knew."

The man opened his eyes in amazement. "Is that true? You know my name?"

"Yes," the Bishop answered, "you are my brother."—Victor Hugo.

Portrait of the Artist as a Disciple

ONE of my most treasured books is a collection of photographs of the paintings of El Greco, a sixteenth century artist, who was born in Crete, but who lived and painted during most of his life in Spain. Here the Counter Reformation was in full swing and in a deeply religious atmosphere El Greco painted some of the greatest Christian masterpieces of all time.

Facing the title page of my cherished book is a self-portrait of the artist. This is no work of vanity, executed as the artist looks at himself in a mirror. Instead he pictures himself as the apostle James the Less. The painting has the same intensity of feeling that the artist gives to familiar scenes from the life of Christ and to portraits of the apostles. Indeed in almost all his pictures you forget to look for details of coloring or linear movement; you feel rather a sense of spiritual perception that makes you realize that you are in the presence of men and women who have known God.

This same quality is in El Greco's self-portrait as a disciple. He has magnificent studies of Peter and Paul and John and Isaiah, but he identifies himself with a lesser known disciple, yet one who also was in the company of Jesus.

What kind of self-portrait would you draw if you had an artist's skill? Do you conceive of yourself most often as a busy executive, a sought-after entertainer, a gracious hostess, a commanding speaker, a person of neglected talents? Or do you rather consider your chief calling to be a disciple, a lesser one perhaps, but a disciple just the same?

What we think of ourselves helps to make us what we are. Our self-portraits ought to place us, humbly but surely, in the great company of those who are called to follow the Master.—K.M.



This group will be doing the goose step instead of a folk game if the militarists have their way

Say NO to UMT

Kermit Eby

ONE of the great tragedies of history lies in the fact that "victorious" nations are often conquered by the worst aspects of the nations they destroy. Our country invested most of the creative energies of the last decade to fight the entrenched military bureaucracy of Germany and Japan. Our people shed four years of blood to guarantee freedom from thought control and regimentation. Now, as we enter a new decade, we are told that intensive military organization is a necessity to guarantee the peace of the world and preserve our form of government. Did we fight militarism and thought con-

trol in the forties only to ape them in the fifties?

On the surface the argument for universal military training looks good. Its sponsors say it will make men out of you, give you free educational opportunities, and guarantee the strength and power of our nation. But a closer examination of what UMT will mean to our country reveals that beneath the surface glitter it reduces to a beautiful Trojan Horse, apparently designed to save us, but from which may come the concealed demons of personal sacrifice and suffering, and, of even greater significance, the subjugation of the very prin-

ciples and democratic institutions that we call upon such a program to preserve.

Let us look at some of the main arguments presented by the advocates of universal military training and see where they lead. The most obvious is, of course, the argument based upon purely military considerations, which states that an army of conscripted youth will augment our preparedness against attack. Speaking on this point, Hanson W. Baldwin, military editor of the *New York Times*, writes: "UMT—universal military training—does not contribute to this 'readiness potential' which we have discussed. Universal military training would contribute

to the reserve forces and to the National Guard, but scarcely at all to the regulars. There would be a continuous cycle of training, boys being trained for one year or fifteen months or eighteen months, and a large part of the energies of the regular army would be taken up in training them, not in being ready."

The Korean situation has given concrete demonstration to the fact that even in a war based on the foot soldier, the half-trained troops of UMT would simply not be available in the necessary time, either as front-line troops or as replacements, nor could they accomplish the necessary ends, just as the half-trained troops from Japan were unable to carry the burden of the early Korean fighting.

Thus, compulsory military training hardly prepares us even for the old-fashioned type of war. In the eventuality of an atomic war it becomes not only obsolete, but ridiculous. Atomic scientists have warned us all along that there is no defense against atomic bombing. The War Department, itself, states in a report prepared in 1947 that "the end of an atomic war may find both victor and vanquished in a state of almost complete ruin. It follows that winning the war may well not be preserving the nation's security." In the same year it was admitted by the President's Commission on Universal Training that all we can hope to do in the event of an atomic attack is "retaliate" upon the enemy, the objective being to bring him to a more complete state of ruin than that to which he brings us.

The weakest link in the "preparedness" argument, however, lies in the fact that it is based upon the assumption that the history of war is a history of "strong" nations attacking "weak" ones. Thus, it continues, if we are strong enough to repel all possible aggressors, peace can be maintained indefinitely. Can

you accept such an infantile misreading of history? What of the complex economic, social and psychological, national, religious, racial and other conflicts which lead to armed combat? What of the examples of wars in which one "strong" nation attacked another "strong" nation? These are not matters to be glibly settled by means of classes in ballistics. Such "preparedness" can, at best, mean only military superiority at a particular time and place and temporary vic-

No Victors!

W. Russell Shull

Chicago, Illinois

**Though we may whip our enemy
Until all white we bleed him.
We still will have to send the ships
And help his neighbors feed him.**

**Though rights of men we champion
And push for every freedom.
Men still will flounder in the night
Until we deign to lead them.**

tory, but can hardly advance the cause of lasting peace, for it not only fails to remove but fails even to recognize the basic moral and social problems which create the conflict.

The second main argument of the militarists embraces the notion that rigors of military life will be personally advantageous to you as a young citizen. They will afford you an education at government expense, provide you with skills which will be advantageous to you in civilian life, develop manly attributes as a result of exposure to "hard living," and provide an opportunity to inculcate spiritual and moral ideas in defense of American democracy. There are few who would disagree with the idea that a widespread program of liberal and vocational education is most to be desired. There is no logical, political, or economic necessity, however, for the linking of such education with a mil-

itary program and under military supervision. On the contrary, subsidization of education by the military removes the essential ingredient of all genuine education and science—namely, the freedom to pursue the purely theoretical. The extension of free public education has long been an American goal, and little opposition would be raised by the mass public in this area. Furthermore, the smallest part of the funds now allotted to military expenditure could guarantee a post-high school educational program which would make our present facilities appear precivilized by comparison.

My own experience in observing the Japanese children of 1933 and the youth of Hitler Germany provides for me the best argument against a militarized educational program, not only on ethical grounds, but on military grounds as well. As I watched these children march to and from school, I was appalled to realize so vividly what such regimentation did to develop the mass mind. My observations of these children made it no surprise to me to see that in World War II, while the Japs were good formation flyers and formation fighters, they were impotent in situations where they were forced to rely on their own decisions and individual discipline. On the other hand the great genius of the American forces in the last war lay in the individual creativity which was developed as part and parcel of the whole life experience within the free environment in which they were formed.

Militarization means a fundamental change in the basis of our institutions from a free, voluntary organization to a routinized, authoritative organization. The army cannot teach democratic values because it is in practice the most undemocratic of our institutions. When men are trained

to accept orders of superiors unquestioningly, can make no decisions of their own, and have no responsibilities of their own, they are not learning to acquire democratic values. Attitudes are *caught*, not taught, and democracy cannot be learned in an undemocratic atmosphere. A course in the principles of American democracy becomes ludicrous even when the best texts are used, if it is swallowed like a pill under orders from the high command. As stated by the Committee for Economic Development in its report on *National Security and Our Individual Freedom*, "In the last analysis the economic strength and the freedom and security of this country rest on the spiritual and moral vigor of its people. The prestige and friendship we enjoy in many parts of the world arise not merely because of our power but because we have offered the world a unique brand of idealism—the determination to base our political organization on the capacity of individuals for self-government."

This brings us very close to the position on which rests the most serious argument offered by the proponents of universal military training. Those who favor it tell us that militarization is a necessity in the fight we are waging against communism. But communism is an ideology, not a nine-headed dragon which can be stopped merely by heroics. If communism is an ideology, why do we oppose it and how do we fight it? Is not one of the most basic aspects to our opposition rooted in our rejection of the doctrine that force is a necessary instrument for the improvement and rearrangement of political institutions? Are we not opposed to communism because our government is founded on the proposition that agreement between conflicting interests and rival theories can

ultimately be reached through agreement by democratic procedure guided by law? Does not the argument that we must fight communism through military preparedness mean that we have ourselves denied the validity of this principle and, as Robert Maynard Hutchins has expressed it, "accepted force as the ultimate argument"? What does it mean to fight an ideology on a battle ground, or to bomb its adherents? Granting military victory, will we have convinced our opponents of anything beyond the fact that we have superior military strength? Will we have done anything to change their minds? On the contrary, we have proved only that even we do not really believe that our system of beliefs is workable. Will we have done anything to change at all the conditions which have made communism appealing to them? On the contrary, we will have only reduced them to an even greater poverty and misery than that which made them accept it.

A final consideration which should weigh heavily upon the minds of those who advocate UMT and unilateral preparation against aggression lies in the fact that such a program is in op-

position to the trend towards collective action, which has probably been the one real victory of our generation and for which so many struggled. Peace, in the last analysis, is dependent upon the ability of nations with different customs, traditions and beliefs to settle their problems through joint action and discussion. Once we embark upon a policy of individual settlement, therefore, we destroy the very foundations for lasting peace. Such a peace can only be built once all peoples are able to recognize the rule of law as a higher court of appeal than the rule of force.

As long ago as 1807, Senator John Wayne Eppes of Virginia declared, "If there is any principle which ought to be hooted at in a republican government, it is that to preserve the peace we should be prepared for war. Sir, it is this very principle which is the source of all the miseries of Europe." We have now had almost one hundred and fifty years of additional history to witness the same sad truth. We are again faced with a historical situation in which we must make a choice. We can take the road that the European nations took—militarize our youth, our economy, the



Democratic values are acquired only in a democratic atmosphere; these young people are learning these values by participation in camp program planning

minds of our people, and our entire national life. Can anyone doubt that that road can only lead us where it led Europe? If, on the other hand, we reject universal military training and the militaristic spirit, we can plan together with other nations for world-wide disarmament, universal abolition of conscription, economic and political co-operation through the United Nations, and eventually one world.

I recognize that I have laid my case against militarization chiefly on idealistic grounds, but this has been done on purpose and I make no apologies because I am unashamed of the belief that in the long run the idealist is the most practical member of the political body. The question of militarization serves well as an example, for the real question involved in this debate is the question of whether our political decisions shall be determined by the people who come out of the schools and can see the issues of political organization in the sum total of their relationships or whether they shall be determined by the military who are trained chiefly in questions of strategy, military organization and maintenance of discipline. For you, more than anyone else, this kind of world cannot be dismissed as simply idealistic or purely theoretical, for the kind of world which is built by the decisions of today will be the world in which you shall live. Indeed the answer to this question is as close to you as your very bread and butter.

Either you will live in a civilian world in which the control of atomic energy and its use for peaceful purposes will provide you with hitherto unknown prosperity, or, because of the tremendous cost of a military program, you will live in a garrison state, bound for your lives to pay the debt to which the people of a military economy are inevitably chained.

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the magazine for young men

How a Glass of Beer Works

William J. Tinkle
Albany, Indiana

THE Bible teaches clearly that a man is held responsible for that which he does. But when he has taken an alcoholic drink his mind cannot control what his body does. While he still has this responsibility in the sight of God, he has let a little liquor within his body derange the controls that were placed there when he was created.

To all parts of the body the nerves reach out from the brain like a system of speaking tubes on a ship. Through these tubes the captain gives orders to workmen down in the hold and his word is law. Without a nervous system a person could do nothing at all and if the nervous system is deranged the muscles may do an act that is worse than nothing, for they are not controlled.

When a glass of beer is taken the first effect is upon the nervous system. Centers in the brain are made inactive, put out of commission, paralyzed temporarily, so long as the alcohol is in the body. The higher centers, the ones controlling a person's judgment and sense of decency, are paralyzed first; long before the lower centers, as, for instance, the ones that control walking. How often a person who has taken just one drink will say something that he considers funny, but the remark is crude or even nasty and his judgment would keep it unsaid if it were not paralyzed by liquor.

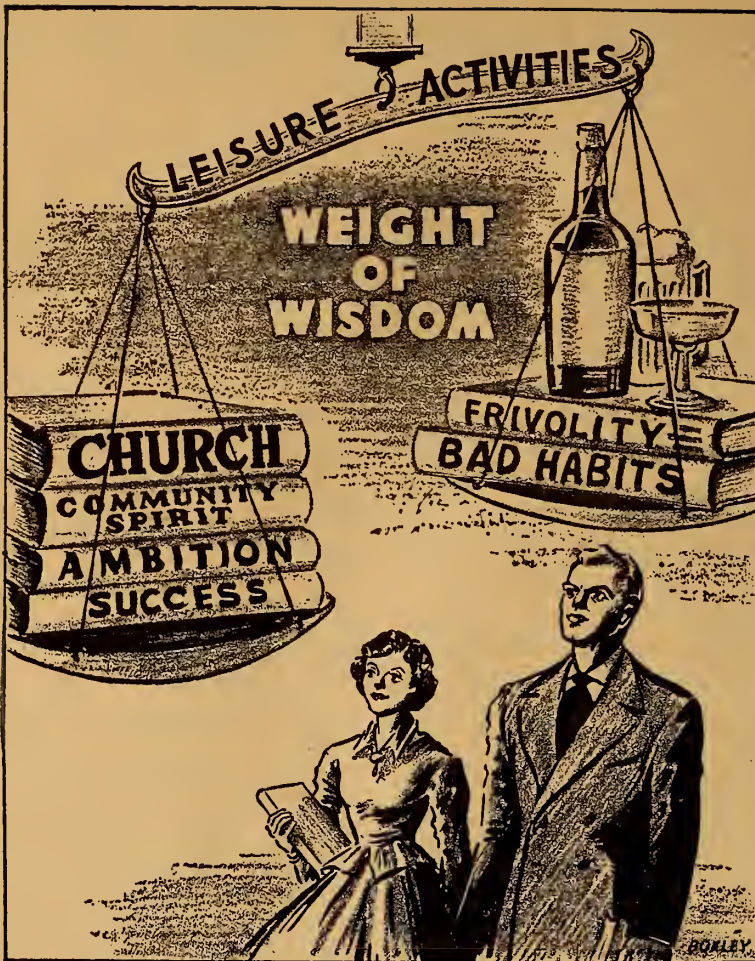
At this stage the drinker is very fickle and may change suddenly from affability to rage. When I was a boy I was in a store where a young man was talking freely. Those were the

days of temperance agitation and local option and liquor was scarce. Although this incident took place seven years before the Eighteenth Amendment, drunkards were scarce enough that I did not recognize what was wrong with this young man. I replied to one of his remarks simply to keep up the conversation but his liquor-befuddled brain misunderstood and he struck me a blow on the chest that almost knocked me down.

This illustrates the danger, even in a single drink. The drinker, even before he is considered drunk, is out of control and dangerous, an unpredictable menace. A certain man liked to drink just a little, for then he was the life of the party. Driving home he thought it was funny to make the oncoming cars swerve over a few inches and give him more room. But a truck failed to swerve and in the crash that followed his little boy was made a cripple for life.

When is a man drunk? How would you like to be on a police force and have to decide this question? For the policeman is charged with the duty of arresting the drunken man at the same time that he must protect the property of the tavern keeper. If there are many on the street who have imbibed freely, the tendency is to take in only the ones who stagger or fall down. But these are not the dangerous ones at all; the ones who say they have been very moderate are the menace to the safety of others.

The campaign of the brewers to induce people to drink moderately is very strange adver-

**CAMPUS PROBLEM**

Courtesy Methodist Board of Temperance

tising. When the warehouses in California filled with raisins the growers invented the slogan, "Have you had your iron today? Eat raisins." When there is an oversupply of hogs the slogan is used, "Eat more meat: it is good for you." The brewers recognize that their own product is dangerous and that the ones who drink it freely become repulsive in appearance. But the ones who have taken what they consider only a little are dangerous.

There is a marked difference between beer and food, in that if one eats bread he is satisfied and wants no more. When he is hungry again the same amount will satisfy. But beer gives a craving for another drink, and the next time it takes a larger amount to satisfy that craving. In some cases that craving has

grown so strong that a man has deprived his family of food to satisfy it.

In our campaigns to control liquor we have not always used the strongest arguments. We mention that alcohol is dangerous to the one who uses it, is hard on the liver, causes fatty degeneration of the heart, and finally causes delirium tremens. All this is true. But the drinker retorts, "Why are you so interested in my affairs? This is a free country and my health is none of your business." He thinks he has made a point; but it is the menace to other people that gives us the right to prohibit alcohol. It deranges the nervous system, robs one of control, of decency, makes him a striker, a killer, altogether unable to meet his responsibility. Society has not only the right but the duty to stop the traffic.

phasis suggested by Epiphany, we will preach sermons and teach our people to appreciate the values of widespread and intelligent evangelistic concern. Then we should get our churches committed to a full and comprehensive program of evangelism for the season. Here is a plan which has worked quite successfully in many churches:

A series of sermons and teaching contacts by the minister to get the whole church interested and concerned. He may preach on the Values of Personal Witness; How the Early Church Grew; How to Become a True Soul Winner, etc.

Prepare the church's responsibility list. In many communities a new and complete religious census of the whole community should be made. Such a census ought to be made every two or three years in most communities. Where one has recently been made, it should be thoroughly revised. The names of all Sunday-school pupils of ten or eleven and over not yet baptized should be placed on this list. Persons who have moved and not yet brought their church letters should be included. Men or women who have "married into the church," and who should come into the church to unite the family, ought to be also in the list. Go over your list with care. You may be surprised to find nearly as many names on this list as you have on the church roll!

Plan for the renewal of the life of the members. Deacons may well visit every home in the congregation, giving special concerned care to the families where there is spiritual indifference, or where members are not regular or busy in the church's activities.

Make a friendly visitation to every home where there is a prospect. Visitors may be chosen for this who may not be skilled

enough yet to do the actual work of evangelistic visitation. On these calls, prospects should be invited to the worship services, church school and the fellowship groups within the church. Literature may be left. Every prospect ought to have a clear invitation to join some organization within the reach of the church's life.

Select and train workers for visitation evangelism. The minister ought to select these visitors with great care. A splendid manual for training them, and which gives excellent guidance in this whole program is *New Testament Evangelism*, by Archibald. Use up to about ten per cent of your best workers in this work.

Plan for an intensive week of visitation evangelism. This may well be the week preceding Palm Sunday. If it is, have your prospect lists ready, use your workers to the full, have the whole church back their work with united and earnest prayer, and send them out to reap! Many decisions will probably be made as the fruit of this evangelistic visitation. The pastor and especially skilled personal workers may need to follow up many of the contacts made during this intensive week of work.

Have a deeply spiritual, joyous preaching mission. This may well climax the effort, bringing older Christians and those newly decided into a week or so of splendid fellowship, worship and inspiration. Holy Week may well be used in this way.

Make much of the reception of members. All the new members should be baptized or received into the church in a great service of solemn worship and joyful fellowship. Baptism ought not be performed in an off hour with only the minister, a deacon and the family there. Let the whole church witness it, and then receive the new members joyously

into the fellowship. If it can be done, let baptism and reception of new members occur on Palm Sunday evening. Then love feast may be held on Thursday evening, or on Easter evening.

Follow up. Classes for the instruction of older youth and adults who have just come into the church should be held, and attendance required. Every member should be put to work in the church immediately, fitted

into the fellowship where he can share it most fully, and contribute most. And there will have been some who could not be brought to decision. Let the church keep after them until they are won.

We cannot be satisfied until Christ's longing for the last and least of his scattered brethren is satisfied, and not only the ninety and nine, but the hundredth sheep is back in the fold.

Faith and Knowledge

Fred W. Smith
Camden, Ohio

WHAT a man can become depends finally on his most sublime intuition of what is possible. The bricklayer who never sees the eternal idea of his labor remains a poor workman. The violinist who fails to see the infinite possibilities latent in musical expression can never become a good musician. Whoever cannot conceive of life nobly lived will find it equally impossible to develop his own character. In a similar way the highest reaches of our own faith will depend ultimately on our highest conception of what faith can be.

In our attempts to describe or define faith we see that it is related to knowledge. Faith is an extension of knowledge, or it stands in the place of knowledge, or it contradicts knowledge, according to the observer's point of view. Perhaps much of this confusion can be clarified if we understand that a certain knowledge on the one hand and a saving faith on the other are in reality two different aspects of the same faculty of intuition. Faith is intuition upward and forward, an intuition of the living, of the unknown, the potential. Knowledge is intuition downward and back-

ward, an intuition of objects, of the fixed, the dead. Thus we see knowledge and faith going hand in hand throughout the entire range of human experience interrelated as body is related to soul, or as past is related to future, or as the dead is related to the living, as the solid earth is related to the soles of a man's feet.

Man has by nature a sensual perception of things that can be numbered, weighed, measured, and classified. It is the glory of science to have elaborated knowledge, to have extended through knowledge man's power over the certain, the dead certain. But that objects of knowledge are essentially dead is obvious. In order to be defined and exactly described a thing must be fixed, determined; it must be governed by law, the cold hard inexorable weight of number, of chance, of probability, of statistical necessity. The known, when it is examined, exhibits the tokens of death. With what infinite wisdom the Scriptures portray man undone by the fruit of knowledge, while we moderns observe with horror the relation of knowledge to destruc-

tion in our own day. And this that we see on the grand scale of national and international policy we might observe immediately in our own souls if we but considered ourselves more intimately.

Then there is the other tree, the tree of faith. But whereas the tree of knowledge grows and bears its tempting fruits in our most immediate consciousness, the tree of life is usually obscured and hidden beneath our threshold of awareness. To observe the tree of life with its growth and fruits we turn to the lives of the saints, or of the patriarchs, or best of all to Christ, where the life of faith is most clearly delineated.

"A hundredth of an inch and heaven and earth are set apart," writes an Oriental sage. By just such a margin is living faith separated from dead knowledge. We read that Abraham went forth not knowing whither he went. Jesus tells of the single eye. Such an eye cannot be fixed on the objects of knowledge for these are necessarily and without exception separate and incomplete. The physical eye is an instrument of motion. When it rests for more than a fraction of a second it begins to stare and perception deteriorates. But the eye of faith concentrates steadily upon God. Nor is any external thing capable of severing the single eye from the object of its love. For God, being the living God, is essentially the object of love rather than knowledge. Yet the divine nature can be known; this is the good news of salvation, that God should take upon himself man's sin and death in order that he might become known to us who have fallen under bondage to the dead.

Faith compared to knowledge seems uncertain because life also seems less certain than death.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

In our community a much-loved daughter of a family who are our neighbors has been acting strangely for some time. The other day she was taken to a mental hospital because she could no longer be cared for at home. The parents are grieved. In addition, they feel crushed and disgraced. In our home we do not feel that way. We have been made to wonder, as we have watched this situation, what steps a family could take when they see a member of the family approaching a nervous or mental break.

Searching parents.

Dear Friends,

The problem of mental illness is always hard, no matter how well one is prepared for it by having thought about it beforehand. An incident such as that you describe does bring the problem to focus for us.

It is understandable that the parents of the girl are grieved. Unfortunately, it is also easy to understand why they feel disgraced because for many years mental illness has been thought of in terms of seizure by demons. A society that puts a premium in terms of giving attention to the sick one in physical illness tends to ostracize and look down upon the person who has been or is mentally ill. This is unfortunate and is one of the things that all of us can help to change.

How should a family think about this problem and be prepared for such eventualities? First, it should be realized that mental disorder is illness in exactly the same way that

tuberculosis or pneumonia are illnesses. If a family accepts this idea they have taken the first step in dealing constructively with someone who is becoming mentally ill or who has been mentally ill. Second, if a member of the family becomes very much depressed or goes on sprees of excitement, if he gets quite silly and does a lot of giggling without apparent cause, if he holds strange ideas about who he is, if he gets suspicious of people and thinks they are prejudiced against him—go to see your family doctor, a reputable clinical psychologist, or a psychiatrist right away. Do not wait in vain hope that there is nothing wrong. There is better chance for recovery if the person is taken to a specialist for help early. Third, if hospitalization is necessary, accept it in the same way that you would accept the desirability of sending a person with appendicitis to a hospital. Mental hospitals today are for treatment and improvement—not just places of confinement.

So much else might be written, but I believe the fact that you have written, demonstrates that you seriously want to know more about this subject. I would like to recommend that you secure the following books from your local library or wherever you can obtain them and read them carefully. Get Preston's *The Substance of Mental Health* and Stern's *Mental Illness: A Guide for the Family*. The latter book is the best answer to your question that I know and you will find it very simple and easy reading.

Jesse H. Ziegler.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Neither does the dead have any spontaneity. Freedom and spontaneity are the essence of life and the salvation of faith. Knowledge places its hopes on the sure thing. But faith expects life to triumph over the sure thing. In Christ is seen just such a triumph, where simple, guileless, childlike subjection to God's unsearchable will overcomes the calculated, determined, and forceful efforts of self-interest to secure its own welfare. Christ is

the supreme example, but the least worm or blade of grass is also a manifestation of the power of living mystery to defy entropy, that universal physical law of death which like the law of the Medes and the Persians alters not.

What more can be said of the many magnificent examples of faith recorded in Scripture? Much indeed could be said but it is by no means required to prove that life finds in its Cre-

ator an abundance of power with which to surmount all possible obstacles. The simplest submicroscopic plant is a refutation of the scientifically certain. Lecomte du Nouy, an eminent biologist, considers that acting according to purely physical laws the Einsteinian universe would have to labor billions of years (1 followed by 243 zeros) to have an even chance of producing even one single simple protein molecule. For physical law to have produced an earthworm is absolutely beyond possibility. Yet the earth teems with living creatures in defiance of certain knowledge.

Between faith and knowledge the divine creating spirit and the natural, merely self-preserving spirit are separated. In the severe crises of experience the carnal spirit turns always back upon itself, choosing the known, the conceivable, the dead, which the divine spirit has finished creating. But the good spirit in the hour of its extreme necessity rejects the temptations of its own selfish uncreative imagining and resigns itself up wholly to God's good pleasure, as is most clearly seen in Christ's temptations in the wilderness and in Gethsemane. Nor is this separation revealed merely in crises. It becomes a fixed attitude toward life. One lives according to faith in his unseen Creator, the other never rises above its own selfish vision. One acts simply from the pure motive of serving God, the other acts ulteriorly according to what it considers to be finally its own best interest. Thus the pure heart sees God while the other precipitates itself into the outer darkness.

To imagine that the creative spirit can be the object of knowledge is to fail to understand either the miracle of life or the field in which knowledge labors. For all creativity is miraculous, and miracle is the child of faith. Systematic knowledge must of

its own nature reject miracle since whatever arises from spontaneity and freedom defies rationalization. That is not to say that faith is without understanding. Its understanding, however, is wisdom rather than certain knowledge. As wisdom faith speaks figuratively and in parables, beautifully. It prophesies

in symbols because it deals with living substance, volatile, mysterious, bursting with unpredictable possibilities; possibilities which, since they spring from an eternal and infinite root, the impossibilities of number, time, and mortality, have never the slightest chance of overwhelming.

If Thine Eye Be Single

A MEDITATION ON PLAIN LIVING

Elaine Sommers*

GODLINESS is indeed great gain when accompanied by contentment; for we brought nothing into the world, nor can we carry anything out of it; if we have food and clothing, with these we should be satisfied. But people who want to be rich fall into temptation and a snare, and into many unwise and pernicious cravings, which sink mankind in destruction and ruin. From love of money all sorts of evils arise; and some have so hankered after money that they have gone astray from the faith and have caused themselves many pangs of sorrow.

But you, O man of God, must flee from these things, and strive for uprightness, godliness, faith, love, fortitude, and gentleness (1 Tim. 6:7-11).

"Plain living and high thinking" seem to be close relatives. Certainly the follower of Christ should recognize the advantages of plain living and the dangers inherent in wealth.

In the first place, wealth tends to make us unaware of the deep may embody the excess toil of

a thousand girls for a week. *needs of people in our world.* Most of them go to bed at night without having had enough to eat. In 1943 three million people died of starvation in India because there was not enough food to go around. According to Secretary of Agriculture Charles F. Brannan, over half of the people of the world are undernourished and half of them are illiterate. Even in the United States during a peak year like 1948 one family out of ten got along on \$10 a week or less.

We frequently hear the boasting statistics of America's high standard of living—more cars, telephones, electrical appliances, and conveniences than any other part of the world. How can we eat expensive meats when many people live on rice? How can we hang expensive draperies at our windows when many children shiver? What right have we to ask others to pay high prices for our butter, milk, and eggs in order that we may have luxuries for our homes?

Walter Rauschenbusch put it this way, "An additional vase or rug in a wealthy woman's drawing room may add nothing to the real comfort of anyone; yet it

*A teacher of English at Goshen College, Goshen, Indiana. During the past few summers she has traveled abroad, worked in a mental hospital and with a unit of church young people who worked in Chicago industries.

It is bottled up in a vase to which a few satiated women may say 'Ah!'"

Mildred Binns Young says, "The more we realize the world's needs, the more we free ourselves of the 'extras'; the more we free ourselves of the 'extras,' the more we come to sense the world's want."

If following Christ is the dominant purpose of our lives, we find it difficult to be more concerned about getting a car or a deep freeze or a new house than about the needy and underprivileged of our local and wider communities. Living plainly helps us to be sensitive to the world's need.

Simple living also makes the practice of brotherhood easier. How often is our extravagant living a stumbling block to people in mission Sunday schools in which we work? If our entertaining of guests involves the expenditure of much energy, time and money, we may make it difficult for other people to entertain. Jesus on the shores of Galilee served as host with a few broiled fish. Hospitality should enrich our lives and the lives of our fellows rather than strain our budgets and deplete our energy. Why should a guest not share the ordinary fare of the family? If we entertain more simply, we may find that we can have many more guests. And among them can be the lonely, the homesick and the spirit impoverished.

A third advantage of plain and simple living is that *it helps free one from desires to compromise Christian principles.*

A. E. Morgan tells the story of two men who worked at the same job on the same salary as auditors. One of them lived in a manner which, according to popular opinion, was fitting to a person of his station. He owned a good car. He and his wife belonged to clubs. They

entertained elaborately because "all our friends do." They hoped sometime to have children, but had not yet saved any money, and could not afford them.

The other man lived on a two-acre tract out of town. He and his wife and children got most of their exercise in the garden. Their Ford was three years old. They found their enjoyment in books and magazines and friends, whose tastes were similar to their own. A quarter of their income went into savings.

The company for which these men worked got into difficulties through dishonest management, and they were ordered to falsify their accounts. The first man protested to his unwilling associates, "I don't want to do this any more than you do. But a man must live, and what else is there to do? I have to pay for rent and food. And a man must keep his social position, or

he is lost these days. It's the way the world is run."

The second man found that his simple living made it easier for him to refuse to compromise. He was not tempted to be dishonest in order to keep up with the Joneses. He never had kept up with them.

Plain living can make us more sensitive to the needs of underprivileged millions, make the practice of brotherhood easier, and free us to follow Christ more singly.

John Woolman said, "If we mutually keep to that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities, and give up our hearts to fear and serve the Lord, true unity may still be preserved among us."

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Mennonite Community



The House of the Lord

Martha Martin

Professor of Bible, Elizabethtown College

O house of God, to us most dear,
Our heavenly Father's temple here.
To thee we come with gladsome song,
As through the years a steady throng
Came forth in joy, in sorrow too,
To worship, praise, commune anew
With Jesus Christ, uplifted fair
In hearts reborn through God's great Heir.
We come to fellowship once more;
To bring our offerings and adore;
To keep aglow this sacred shrine
That many more throughout their time
May hear the Word, confess the Name,
Till Jesus comes his own to claim!

Used by permission of the National Poetry Association, publishers of
the National Anthology of Poetry, in which the poem first appeared.

POWERFUL forces are today struggling to control the souls of men. Deep-seated evils—of sin, crime, and iniquity—are abroad in the land, intent on destroying the tenets of democracy and Christianity and undermining the progress achieved by mankind through centuries of effort.

Crime, unfortunately, is one of the most powerful divisive forces in contemporary life—disparaging the fundamental concepts of truth and righteousness and impugning the sanctity of law and order. Crime sets brother against brother, neighbor against neighbor, father against son.

Each year crime exacts an appalling toll in America—a toll of death, suffering and the blighting of human life. In 1948 alone an estimated total of almost one and three-quarter million serious crimes were committed.

Many Youths Commit Crimes

Moreover, the utter seriousness and tragedy of current crime conditions are underlined by F.B.I. statistics which reflect that of all persons arrested and fingerprinted last year almost thirty-two per cent were under the age of twenty-five. The problem of the criminal is the problem of society at large. The young person, by taking the law into his own hands, blights not only his own personality, either temporarily or permanently, but violates the moral fiber of society itself.

The eternal truths of the Bible, which have served as indestructible guideposts for generations past, represent the blazing beacons which light the paths of the future. A world not practicing the teachings of Christianity is a world of despair, division and expediency. Christianity promotes the dignity of the individual, encourages the development of moral integrity and spiritual

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

An Outline of New Testament Ethics. Lindsay Dewar. Westminster, 1950. 279 pages. \$3.00.

This is a comprehensive study of New Testament ethics by an English clergyman who believes that individual transformation of life according to the New Testament is the solution to our complex modern problems. Brethren may not feel that their insights are quite met at certain points, but the book as a whole is exceedingly worth while. The spiritual conditioning of Christian living is particularly valuable. The distinctiveness of the Christian contribution to living becomes clear. —*Ernest G. Hoff.*

Today Is Mine. Thomas Curtis Clark. Harper, 1950. 374 pages. \$1.50.

This is a day-by-day devotional book. Each page carries a meditation, a Scripture passage, a poetic selection, and a prayer. The book may be used for individual or family devotions, morning or evening. Herein is a choice and wide collection of great thoughts assembled for the strengthening and uplifting of the human spirit by a widely

beloved contemporary author with sensitive insight.—*Edith Barnes.*

Living Joyously. Kirby Page. Rinehart, 1950. 380 pages. \$1.50.

Three hundred and sixty-five pages of daily devotional readings for private or family use. Each page begins with a reference from the Bible. A message follows, sometimes from the author himself, but more often quoted from widely known writers and ministers. At the end of the page there is a very brief prayer which suggests a lengthening period of silence. There is a wealth of thought and spiritual power in the book, the central theme of which is that the Christ-like life is a joyful life. A comprehensive index makes accessible the contents of the volume. —*Edith Barnes.*

Book of Horses. Eleanor F. Pease. Whitman, 1950. 36 pages. \$1.50.

Here is a delightful book of stories and pictures of real horses and their owners. Boys and girls will enjoy this book in which they will read of a Shetland pony, a cow pony, a police horse, and many others.—*Hazel Kennedy.*

strength. It offers the hope of a better world—a world where the forces of sin shall have melted into the beneficent influences of love, mercy, and hope.

Religious Opportunities Often Lacking

The criminal has scorned, belittled and mocked Christianity. He has impugned the very principles which would have given him the strength and fortitude to overcome the temptations of evil. In many instances, the criminal, the young lad who has robbed a bank, burglarized a store, or stolen an automobile, never had the opportunity, as a youngster, to learn the way of Christianity. The teachings of Christ were absent from his home, he never went to Sunday school or church, nor read the words of the Master. He became, to all intents and purposes, a non-Christian personality. This

individual, lacking the profound guidance of Christian instruction, was unable, on his own initiative, to quickly and correctly make the decisions required in life. He measured his future in terms of expediency, convenience and mundane pleasures. The strength of character, fashioned by Christian ideals, was denied him—and he strayed into the path of crime.

The world which lies ahead will be, to a large extent, the world of our own creation.

The struggle to maintain the cause of freedom, truth and moral decency is not easy. Half-hearted or part-time efforts are not sufficient. The task requires the energetic support and wholehearted encouragement of men and women of goodwill throughout the nation. — John Edgar Hoover, FBI.

The Executive Committee of the General Brotherhood Board considered the serious condition that confronts our colleges through the operation of the Selective Service Law and passed a resolution commending the colleges to the churches and individual friends recommending that they provide adequate funds necessary for their survival. The Executive Committee recommends to the churches that they use College Day, April 8, 1951, to emphasize these special needs of the colleges and that they use that day for lifting generous offerings for their respective colleges. These contributions should be sent directly to the colleges.

John David Keyser was licensed to the ministry in the Coventry church, Pa.

Bro. S. M. Miller of Palmyra, Pa., has become a guest in the Brethren Home, Neffsville, Pa. Before residing in Palmyra he had lived in Virginia.

Dr. Ralph E. Diffendorfer, retired executive secretary of the division of foreign missions of the Methodist Church, died recently at the age of seventy-one. After his retirement from the Methodist Board of Missions in 1949, he devoted all of his time to the Japan International Christian University Foundation, first as president and, for a few weeks before his death, as executive vice-president.

Plan to bring your tape and wire recorders to Annual Conference. Special facilities will be available for recording all main sessions of Conference. The Department of Audio-Visual Education will provide outlets so that you can record through the microphones which will make the official recordings. We cannot guarantee adequate facilities for everyone unless you register before June 1. Send your name and address, the name and model of your recorder together with a \$1.00 fee to the Department of Audio-Visual Education, 22 S. State St., Elgin, Ill. For the \$1.00 fee we will reserve an outlet for you and make up the necessary cord so that you can record from our equipment. Plastic tape will be available at reduced rates.

More than 1,000 persons, including dignitaries of the Japanese government, attended a ceremony in Tokyo at which the American Bible Society's Good Will Book was turned over to the Japan Bible Society, according to word received at the American agency's headquarters in New York. The blue-bound, two-volume book, a friendship token from Americans to Japanese, contained the signatures of President Truman, governors of forty-one states, official representatives of thirty-one leading denominations, and more than 33,000 other individuals. General Douglas A. MacArthur and other U. S. army officers signed the book in Japan before its presentation. Signers of the book contributed to the American Society's fund drive to provide the Japan agency with paper, printing and binding materials for printing Japanese Scriptures in Tokyo.

In renewing her subscription to the Gospel Messenger, an elderly sister in the church, now eighty-one years old, says that she will continue to work for relief as long as the Lord gives her the strength. She believes the need for relief work and giving will be greater than ever now.

Among the radio and television programs being arranged to promote the united relief appeal, One Great Time for Sharing, is a television program scheduled on the Dumont network for Tuesday, Feb. 27, at 9:45 a.m. (E.S.T.). Brethren have set their One Great Time for Sharing for Sunday, March 17.

Bro. J. W. Rowdabaugh, who is the oldest member in the Bethany church in Northern Indiana, has written a brief history of his church. Members of the Bethany church once had an important part in arranging for the thousands of Brethren who attended the Annual Conference at Arnold's Grove in 1882.

A. M. Laughrun of near Jonesboro, Tenn., died Feb. 6 after several weeks' illness. Bro. Laughrun had been a minister for fifty-six years and had served as a pastor for forty years. He was serving the New Hope and Hawthorne churches, Tenn., at the time of his death. More about his life and work will appear later.

A minute of silent prayer will be observed by Kearney, Nebr., residents at noon each day during Lent, according to a project sponsored by the Local Ministerial Alliance and the Chamber of Commerce. As a noon whistle blows, business houses have been asked to suspend their activities and people on the streets to stop where they are, while all citizens observe a period of silence.

The Baltimore congregations of the Church of the Brethren have been given the opportunity for a number of broadcasts over Baltimore stations. On the Church of the Air program on WBAL (1090), 9:00 to 9:30 a.m., (E.S.T.), the following will be heard: March 4, McKinley Coffman, pastor, the Woodberry church; March 11, Frank E. Williar, pastor of the North Baltimore and Long Green Valley churches; March 18, Raymon E. Eller, pastor of the Dundalk church. The first church will broadcast its morning worship services over WFBR (1300) each Sunday morning during March. The time is 11:00 to 12:00 (E.S.T.).

Calvin Bright has been imprisoned in West China, according to information received by the Foreign Mission Commission office. The date of his imprisonment is not definitely known, but it probably was some time between Jan. 1 and Jan. 11, for his last letter to the family, written Jan. 1, told that he was still living in their former residence. Chinese prisons are unspeakable. Food may be purchased inside the prison, provided money is available. On Dec. 28 all American money was frozen by government order, but after Jan. 17 an agreement allowed money for personnel to be sent to China. It is our hope now that he has sufficient money. Every avenue of assistance is being investigated, but it behooves us to pray for Calvin and other representatives of our country who are being held. World conditions are not growing better. Pray for peaceful settlement of international strife, and may your earnest prayers be given to those who suffer for Christ's sake.—Leland S. Brubaker.

Theme: Deepening and Sharing the Christian Life

The address of Ralph L. Fry as recorded in the 1951 Yearbook is an error. It should read R. 4, Auburn, Ind. Bro. Fry continues to serve the Cedar Lake church.

Russell K. Showalter has accepted the pastorate of the Salisbury church, Pa. Accordingly his address is now Salisbury, Pa. Will his correspondents please note?

From a letter that accompanied a liberal gift for India mission work, we quote: "God gives us health to earn money for him as well as for ourselves. This year I wish to give twenty per cent instead of the tithe for the Lord's work."

Middle Indiana has chosen E. Paul Weaver, Walter C. Stinebaugh and Charles Oberlin to represent the district on the Standing Committee of the San Jose Conference. Leonard Custer, William Eberly and Edward Kintner are the alternates.

The treasurer of the First Methodist church, Santa Maria, Calif., sent for the heifer project \$330, which represents the amount paid as a memorial to Hans Mehlschau, Sr., requested in place of flowers by the family and wanted to be used for relief heifers for Germany.

Three Denver clergymen have been appointed to the mayor's Labor-Management-Citizens Commission for the arbitration of labor disputes. The appointment completed an eighteen-member commission to represent labor, management and the public in labor disputes. The project was created last Oct. 9.

The daily vacation Bible school training conference of the Central Region will be held at Manchester College, March 30 and 31. Enrollment begins at 6:00 p.m. and the program at 7:30 on March 30. The conference will close with a birthday supper on Saturday evening, March 31, commemorating the fiftieth anniversary of the first daily vacation Bible school held in this country. A valuable feature of the school will be the demonstration classes on Saturday, when each department will have children present to show how the daily vacation Bible school is carried on in actual practice. All those interested in improving their work in the daily vacation Bible school are welcome to attend the conference.

A group of senators from the three major faiths have introduced in Congress a resolution expressing friendship for the Russian people. The resolution affirmed that the goal of the American people "is now, and ever has been, a just and lasting peace. The deepest wish of our nation is to join with all other nations in preserving the dignity of man and in observing those moral principles which alone lend meaning to his existence. The American people desire neither war with the Soviet Union nor the terrible consequences of such a war. Although they are firmly determined to defend their freedom and security, the American people welcome all honorable efforts to compose the differences standing between them and the Soviet government." The resolution said that Americans "deeply regret the artificial barriers which separate them from the peoples of the U.S.S.R., and which keep the Soviet peoples from learning of America's desire to live in friendship with all other peoples, and to work with them in advancing the ideal of human brotherhood."

Bro. H. M. Coppock of Miami, N. M., would like to have the names and addresses of members of the Church of the Brethren who live in or near Miami, N. M. An effort is being made to discover the possibilities of founding a new church in this fast-growing city. Kindly contact Bro. Coppock at the above address.

Brotherhood Month was begun with the dedication of a chapel to the memory of four chaplains who lost their lives in World War II. The chaplains — two Protestant ministers, a Roman Catholic priest and a rabbi—gave their lifebelts to save four other men when the troopship on which they were traveling was torpedoed. President Truman, who spoke at the dedication, extolled the principles brotherhood seeks to promote: obedience to God and love for one's fellow men.

Donald Ernest Koch, twenty-five years old, of Los Angeles, Calif., was sentenced to four years' imprisonment on Jan. 22, for his refusal to comply with Selective Service induction orders. The defendant, in a personal statement submitted to the court, stated that he would willingly fight in defense of his country as an ultimate reaction to ruthless coercion, but that these conditions were far from established in the present crisis. Faced with the conflict of two loyalties, to present American commitments or to his integrity of conscience, Koch declared that not to stand for his ethical judgments would be un-American in the real and noble sense of the term, betraying his religious convictions, his belief in democracy, and thus his fellow Americans.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Jacob F. Replogle of Baltimore, Md., in the Elizabethtown church, Pa., March 4-11.

Bro. Joseph E. Whitacre of Petersburg, W. Va., in the East Dayton church, Ohio, March 12-25.

Bro. Joseph G. Moyer of Indian Creek, Pa., in the Fredericksburg church, Pa., March 25—April 8.

Gains for the Kingdom

Three baptized in the Center Hill church, Pa.

Five baptized in the Ft. Wayne church, Ind.

Six baptized in the McLouth church, Kansas.

Seven baptized in the Council Bluffs church, Iowa.

Six baptized and one awaiting the rite in the Fairview church, Pa.

Sixteen baptized and one reclaimed in the Buck Creek church, Ind.

One received on former baptism in the New Salem church, Ind.

Three baptized and three received by letter in the Frostburg church, Md.

Six baptized and three received by letter in the Upper Cone-wago congregation, Pa.

Nine baptized, ten received by letter and two by reaffirmation in the Fresno church, Calif.

Calendar for Sunday, February 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Glory and Service.—Mark 9:2-50. Memory Selection: This is my beloved Son; listen to him. Mark 9:7 (R.S.V.).

CBYF Topic for February, Christ in the Fine Arts.

Announcements

DISTRICT MEETING

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEAST

Michigan

March 28, 8 pm, Woodland.

FEBRUARY 24, 1951

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Cowboy Preacher Completes Mission

August H. Elshoff

The author of this article is the pastor of St. John's Evangelical and Reformed church at Tillamook, Oregon. He accompanied a load of heifers given by the dairymen of Tillamook County to Bremen, Germany. The heifers are among 600 animals which Heifers for Relief placed among refugees from zones now under Soviet control. The article is reprinted from The Messenger, organ of the Evangelical and Reformed Church.

with my charges in good shape at Lancaster, and a week later we trucked the heifers shipside New York. That afternoon we were put aboard the American Importer. The ship was provided with hay, chop and straw for the voyage, which both men and beasts stood excellently—the chief engineer describing the crossing as the smoothest in six years. We (my twenty-year-old son Donald and Gordon Hershey, of Berne, Ind., had joined me) had thirty-nine head aboard, including three milkers and a Jersey bull. The fresh milk used for passengers and crewmen was a popular item every day.

We arrived at Bremerhaven, Germany, after a ten-day crossing; the next morning we sailed up the Weser River to Bremen where the animals were hoisted off the Importer and trucked to a cozy stone barn in the suburbs for a two-week period of quarantine. Our cowboy responsibility was met; we were now in the hands of Mr. Joe Dell, representative in Germany of Heifers for Relief.

We could not, of course, wait to see the distribution of our own heifers, but we were able to drive with the Dells to Coesfeld, near Münster, where another shipment was to be distributed. A word about Coesfeld is in order here. The great need of Western Germany with its tremendous increase of population is the development and discovery of new resources. At Coesfeld a moor is being reclaimed so that crops can be produced. This requires draining the moor, removing a layer of about six feet of peat (a huge machine presses the peat into blocks which are dried and used for commercial fuel), then mixing the remaining peat with the substrata of sand. A gigantic plow is drawn across the terrain by steam locomotives, cutting a furrow slightly more than three feet in depth. Then

A TWELVE-DAY supply of hay and shavings for bedding was stored on the deck of the freight car SP70675. At either end of the car was a pen for the heifers and in the corridor between the pens were steel drums converted into watering troughs. There was just room enough for most of the animals to lie down; consequently it was not necessary to make any rest stops between Tillamook and Lancaster, Pa., a distance of some 2,600 miles.

The deck with the hay and the shavings was my living quarters also. I was quite crowded at the beginning of the trip, but as I used up the hay I gained more room for myself. Usually I filled the mangers with hay in the morning, replenished the watering troughs at some convenient station, took a taxi trip on the locomotive to and from a station for a meal (freight trains usually stop a mile or two from the station), rode in the cab of the locomotive most of the afternoon, taxied again on the locomotive for supper, returned on the new locomotive, did the evening chores, and then bedded down in my bed roll on the hay for the night. At the station restaurants I would have my thermos filled with coffee; with it and a box of groceries I would have at least one meal a day in the cattle car.

At every division point—and there must have been about twenty of them—I would meet a different crew of trainmen and yardmen. As they gathered around the car to admire the animals, I would tell them my story of Heifers for Relief. Most of the five hundred men who heard my story marveled at an American farmer giving an animal for the relief of a European family he had never seen. In my explanations I would always emphasize the Christian motive. My observation of railroad men, which might apply to a large section of American labor, is that they are terribly profane and carry a rough exterior, but that they are friendly, obliging and helpful.

After exactly ten days I arrived

Refugee family receiving a heifer at the Coesfeld distribution





Donald Elshoff makes friends with children at Coesfeld, Germany. The chap in his arms is wearing wooden shoes

huge discs and drags are used to do a good mixing job and to level the ground which becomes the seed bed. Enough of the moor has been reclaimed to know that a good crop can be grown.

Much of the land on the project is divided into small tracts of one and a half hectares; each tract has a house with a stable attached. Here the refugees are settled; they will pay for their land out of their crops over a long period of time. Ultimately it is hoped that five or six hundred families will be settled here.

On the day of our visit about one hundred people had gathered for the distribution—most of them members of families of those who were to receive the heifers. Sixteen heifers stood tied under a large shed, each wearing a state health tag as well as a Brethren Service relief tag. The program opened around a large table set simply with Kaffeekuchen and coffee, with the German chairman movingly expressing gratitude. Mr. Dell made the formal presentation. I also spoke briefly, feeling very humble as I faced these people who had suffered, I knew, beyond measure.

Those who were eligible for heifers drew numbers, and as each number was drawn the recipient took his place beside his new heifer. The joy and appreciation registered on the faces of the people are beyond description. Later I heard some of their stories, briefly of course, but all of them filled with painful memories.

"My only crime," said one young man, "is that my great-grandfather was a German. My father died in the war; my mother and I fled, leaving all our possessions behind."

"I thank you from the bottom of my heart," said a young mother. "Now my two little children will have milk to drink."

"We had fifteen cows on our farm in Poland," said a father, "but we were forced to leave them all behind."

In my brief talk I had emphasized the Christian motive behind the gifts—the belief that all people are the children of God and the desire to give without discrimination on grounds of creed, race or nationality. "We can hardly believe this is true; it is too good," they said. Before the party broke up each one came up to me once more, grasped my hand, and said almost invariably, "Ich danke Ihnen wieder und auch dem Spender" (I thank you again and also the donor). Each recipient will write the donor a letter, which ought to lead to a correspondence that will make for even better understanding between the "have nots" and the "haves."

The small stables attached to the houses might have stood as empty hope-chests for many years. By the grace of God working in the hearts of American dairymen, the stables are now filled with priceless gifts. The procession of refugees leading animals across the moor to their humble homes lives on, an indelible picture in my mind.

TIME FOR SHARING

March 18, 1951

IN COMMENTS on our coming Time-for-Sharing offering, M. R. Zigler writes from Geneva, Switzerland:

"Most people now suffering from wars come from areas where the Christian church has had tremendous opportunities to influence life. Millions upon millions now homeless are Christians.

"At a time when hope ought to be increasing rapidly to save souls from unendurable fears and physical needs, there seems to be a retreat by those who have possessions—a retreat from the front line trenches of sharing. If continued, it will force the world into a likeness of the dark ages.

"'Thou shalt love the Lord thy God' and 'Thou shalt love thy neighbor' are the answers to the world's tumult. Suffering people, broken and weeping, crowd the Jericho road today. Multitudes are hungry on the shores of Galilee.

"Jesus unhesitatingly did something for the men mistreated and left for dead and for the hungry. It

is urgent that we follow Jesus and do something for them now.

"The most dangerous thing that can happen to the church today is to fail in serving those who suffer. We dare not be among those who passed by on the other side.

"*One Great Time for Sharing* is an opportunity to testify to all mankind that the Church of the Brethren believes in peace and service through love and that we are really willing to sacrifice voluntarily as true disciples of Jesus."

To Korea 105,938 net pounds of clothing out of our New Windsor warehouse have started on the first leg of the journey to that needy country.

Food for Volunteers in Europe

ACCORDING to W. Ray Kyle of our Brethren Service Center at New Windsor, an important factor in the continuation of our Brethren Volunteer Service program in Europe, illustrated in the picture below, is food for the young people who serve there.

At present there are sixteen volunteers in Europe who will need food for the coming year. All kinds and varieties of food are needed. Send it to our Brethren Service centers at New Windsor, Md., or Nappanee, Ind., and indicate that it is for our volunteers in Europe.



A BVS volunteer, Ivadel Snavelly of Waterloo, Iowa, helps in a German home for invalids. This is one of many ways in which important personal contacts are made with Europe's needy



THE Brethren have always believed that Jesus wants men to live at peace and that war is inconsistent with his teachings. Never has the world been more in need of this belief.

How can we keep this conviction alive and make it a vigorous, growing force? It must happen primarily in the local church.

Emergency Needs

In the present time of crisis, peace teaching involves immediate, short-range, emergency needs which are extremely urgent.

The best example, of course, is the Brethren young man facing the draft. He must decide whether to follow the church's advice and refuse all military service (IV-E), accept only noncombatant service (I-A-O), or consent to full military service (I-A).

If he seeks I-A-O or IV-E, he must justify his claim, be able to write out his beliefs on SSS Form No. 150, and perhaps explain them orally before a draft board or an FBI hearing officer. He will in many cases feel the need of information and counsel. The local church should supply such help.

The young man's parents may need help too. How can they be of assistance to their son in his hour of decision? Should they bring strong parental pressure on him to decide a certain way? Do they in all cases fully understand his problem? The local church should give such parents counsel and assurance.

Another example involves civil defense programs in local communities. How far should Brethren as individuals or congregations co-operate? While rescue work and relief of suffering appeals to us very much, what of the propaganda, spy-hunting and hate-stirring which the program already manifests in some communities?

To Meet the Emergency

Each congregation should have at least one person authorized and able to give counsel on such problems. Let us call him a "peace counselor," although his responsibility will really be broader.

In many cases the congregation will expect the pastor to do this work, and rightly so. Churches should, however, consider whether

some layman could be appointed. This would relieve the pastor's load and spread the work of the church. Now that we have salaried pastors, laymen sometimes have less responsibility than they need for their own Christian growth. Moreover, laymen can sometimes counsel more effectively than ministers.

Whoever the counselor is, he will need to give definite time to this

Draft authorities doubt language which the registrant does not ordinarily or cannot use. But the counselor can and should give real help to the registrant in working out these answers.

The questions on SSS Form No. 150 are a test of anyone's peace beliefs. A very helpful study course might be organized around them not only for draftees, but their parents

TO NURTURE FAITH IN PEACE

Lorell Weiss

Director of Social Education

work. He must be available to talk things over with those who seek advice. He must have time to read, digest and remember the information which comes from the Elgin office through the Gospel Messenger and special releases.

He should arrange for announcements in the church bulletin or from the pulpit concerning important developments. He should advertise his work enough so that members will know that he is available.

He may need to give considerable time helping young men with their draft questionnaires, especially conscientious objectors. SSS Form No. 150 asks some difficult questions which the registrant must answer in his own words. Here are some examples:

Describe the nature of your belief which is the basis of your claim to exemption. Under what circumstances, if any, do you believe in the use of force?

Describe the actions and behavior in your life which most conspicuously demonstrate the consistency and depth of your religious convictions.

Describe carefully the creed or official statements of your religious sect or organization in relation to participation in war.

These questions should be answered in the registrant's own language. The counselor should not write out the answers for him.

and any other interested people.

Other materials for those who face immediate war problems are:

Statement on Position and Practice of the Church of the Brethren in Relation to War, adopted by the 1948 Annual Conference. Free.

The Scriptural Basis of Pacifism, a handy leaflet listing principal Bible texts on peace and war. Free.

The New Testament Basis of Pacifism by G. H. C. MacGregor, discussing New Testament texts on peace and war in detail. 50c.

Before You Decide by Howard Charles and Jesse W. Hoover, written for Mennonites facing the draft. 20c.

Long-range Program

Our long-range needs in peace nurture are the same as always. We become more aware of their urgency in critical times. Someone has said that effective Christian education for children must begin with their grandparents. The peace education which we deeply need at this time should have begun a generation or more ago. Though we cannot make up in a moment for past neglect, we can at least begin doing our best now.

Peace education should be a definite, regular element in the church's continuing program. It should be included in the year's sermon plans, in the church's Christian education program and in the meetings of special age groups like youth and women's work.

We ought to begin with young children. To some extent we lay a

foundation with our Sunday-school lessons on "world friendship" and "how to get along with each other." But often the child does not see the connection with war. A boy can go through years of Sunday-school teaching and yet never see any conflict between it and the doctrine that every red-blooded American will be eager to fight for his country.

We will need to make more specific application, indoctrination if you please, of our belief that war is inconsistent with the highest Christian life.

In the more general field of peace and friendship, our Brethren Loan Library makes available in its "peace trunk" an excellent and rich collection of materials. Local church schools should borrow the "peace trunk," examine its contents carefully, and secure for permanent use those items which seem best suited.

For the more specific application of our Brethren Peace beliefs, we probably need more and better material than we have. Our beliefs are emphasized in our Sunday-school papers and in our graded lessons. Much will depend, however, on teachers. Our mimeographed outline, *Bible Teachings on Peace*, includes a section for children.

Our Brethren youth work gives an encouraging amount of attention to peace. It is emphasized in Horizons and our regular Sunday-school lesson literature. Usually it has a place on camp and youth conference programs. This is good.

Both adults and youth, in addition to the regular emphases in sermons and Sunday-school lessons, ought to have a special study course on peace at least once a year.

Calling All Peacemakers, an undated unit by Gordon Shull, is an excellent guide for such a course.

Celebrate National Christian College Day

C. Ernest Davis

FOR a good many years our colleges and congregations wrestled with the problem of a suitable time to celebrate college day. Other denominations and their colleges faced similar problems. A great opportunity to lift up higher education was being lost.

Finally, something was done about it. The National Protestant Council on Higher Education decided to sponsor a National Christian College Day and to celebrate it each year on the second Sunday after Easter unless that would throw it into May, in which case it would be on the first Sunday after Easter. The year 1950 saw the first of these celebrations. This program is to be carried on by the Christian Education Division of the National Council of the Churches of Christ in the U. S. A. The date this year is Sunday, April 8.

A united celebration over the whole nation makes it possible for the cause of the Christian college to be presented in national magazines and over the radio. You will no doubt see and hear something of this.

Your own college will be glad to supply speakers and student groups and organizations to the churches in the area within the limits of its ability. Many congregations, however, will need to fall back upon their own resources for the observ-

ance of the day. There are a number of features that can be used. A sermon on the place of Christian higher education in the program of the church, a program featuring testimonies from former students and graduates, the appearance of a speaker or student group from your college, the showing of pictures of your college, the presentation of some current problem or program endeavor of your college, and an offering for the work of your college are possibilities you might consider. The motion picture, *The Difference*, would be of interest to many who have not seen it.

Try to get the case for the church college presented in your community. Newspapers might carry some interesting news stories about students from your congregation who are attending your church college. Your local radio station might be willing to use some transcribed musical numbers prepared by your college's music department if such are available. See what you can do to get some publicity for your school.

Our church colleges face many very difficult days ahead because of the military situation. Use April 8 this year to build sentiment and keep our people behind our colleges. Let your college know you are still there.

Though primarily for youth, adults will enjoy its breezy informality too.

Tell Me What You Really Think by Julian Griggs, another study guide, deals with problems of conscription and Brethren Volunteer Service.

The Brethren Peace Testimony in 1950, a mimeographed review of what Annual Conference has said in recent years. Free.

The Prince of Peace by A. C. Wieand, a leaflet listing what Jesus taught about peace. 5c.

A Peaceful World—Dream or Necessity? by Gordon Shull, a forum discussion guide with lessons on Russia (now a bit dated), pacifism, world government, and what we can do for peace. 25c.

New Evidence on the Militarization of America by the National Council Against Conscription. Factual and hard-hitting. 25c.

Bible Teachings on Peace, a mimeographed study outline with sections for adults, youth and children. 10c.

Seventy Times Seven by Rufus D. Bowman, a study of our church's position and program. 35c.

Order all materials from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

REMITTANCE FORM

General Brotherhood Board
22 South State Street
Elgin, Illinois
Dear Brethren:

It is my (our) desire to help fulfill goals of the church this next half century in Christian Education, including Bethany Biblical Seminary's preparation of consecrated workers. Since this work shares in the budget known as the Brotherhood Fund, please accept \$..... in support of the total work. (If desired, you may write in a specific designation as follows:)

Name
Address
City
Congregation
District





EACH year the entire mission family gets together for the annual mission conference. For a number of years the time has been December and the place has been Garkida. The time of meeting most suitable was discussed at this year's conference and it was decided to hold the meeting in June from now on.

We are a large family when we all get together. Each year it is our privilege to welcome new members into our fellowship. Wilma Schrag and Mr. and Mrs. Charles Lunkley attended for the first time. We usually have some new babies also. This year the youngest member of the mission was Terry! Stephen Eikenberry, who was only one day old when the conference began.

During previous years the various committees met and transacted their business while the conference was in session. That plan allowed a number of inspirational meetings and several sessions could be devoted to discussion of problems not on the business agenda. This year a new plan was tried. All the standing committees were asked to meet before the scheduled time for the conference, to transact their business so that when the whole group assembled that we could go right into the business of the meeting. The plan cut down the number of devotional and inspirational meetings, but on the whole worked out very well. The conference began on Friday evening, Dec. 1 and closed on Tuesday evening, the fifth. The main reason for the change was the fact that the group has grown so large that housing has become a very real problem, and it was felt that a shorter program would help the situation.

The program committee chose the church theme for the year as our conference theme. We started each conference day with a devotional service on some phase of the theme, "Deepening the Spiritual Life." The opening address of the meeting, which was given by Bro. H. S. Kulp, was also based on the theme.

Africa Mission Conference

Sara Shisler

Garkida, Nigeria, W. Africa

On Sunday morning there were classes in English both for the children and the adults. After Sunday school all of us attended the Garkida church services. In the afternoon the women held a workshop on Women's and Girls' Work. The meeting was in charge of Mrs. Kulp. After that there was a vesper service on the East hill, in charge of the Rupels. In the evening there was a hymn sing followed by a short sermon by James Bowman.

We have much musical talent in the missionary group and once a year we enjoy a feast of music during mission conference. The staff members on the smaller stations enjoy the conference music especially.

There was a long agenda of business, much of which came through

the reports of the various standing committees. Most of one business session is required to discuss the budget as it has been set up by the finance committee. It is usually a somewhat painful item because of the many needs of the various departments of operation. Then there are other business items which are on the agenda yearly, such as expansion plans, staff assignment, the call for new workers and the election of officers and committees. All our officers were re-elected; Dr. Lloyd Studebaker is chairman, H. Stover Kulp, mission secretary, and Lucile Heckman, treasurer.

One item which was brought before the conference only as a matter of information but which was of intense interest to all of us was the report of the committee appointed



A Garkida schoolboy is being taught by the African teacher

at district meeting last year to draw up a scheme of church organization for both the local congregations and the district. Up to now the organization of our local congregations has been very simple, and even though there have been approved procedures there has been no formulated plan of organization. The older and larger congregations are ready now to assume more responsibility and to put more members into responsible positions. The smaller and younger churches will continue the former method until such a time as they are thought ready for the enlarged plan of organization. The plan was approved by district meeting.

The spirit of the entire conference was one of unity, eagerness and devotion to the task. The business moved along smoothly and in typical Brethren style. The between-sessions visiting was typically Brethren also. The business agenda was finished on Tuesday afternoon at about half-past five o'clock.

The last session of the 1950 conference was a love feast and communion service held on Tuesday evening. Bro. J. C. Wine was in charge. It was a sacred occasion and a fitting climax to all that had gone before. The Master was present and gave us his peace.

The Best We Know of God

John Detrick
Peking, China

THE best we know of God is known through Christ his Son. The primitive man trembled at the crack of thunder and hastened in terror from the lightning's fire that struck the tree. Then, slowly, he returned to bow in fear before the stricken wood. What matter that he should carve it and decorate it? It was only wood.

The prophets rose up from hill-sides, city streets and palace courts to proclaim the human conscience in neglected hearts. They knew by faith the One who lived above and yet among the people of the world. But what of that to men who worked as slaves or reveled in the sensuousness of lust? It was not enough to offer lambs to the dread God of Holiness, to shrink from the cold Presence of Justice.

A Baby answered the spirit's cry in the human flesh. A Boy's innocence drew the contrast of wickedness on the heart and taught it prayer. A Man's straightforwardness inspired friendship in simple folk. A Criminal's forgiveness bent the sinner to his knee and Love began a service of redemption for eternity.

Spiritual fellowship with the Chinese Christians will continue



We Look at Our Work in China

Leland S. Brubaker

Secretary, Foreign Mission Commission

THE eyes of the whole world are turned toward Asia today. Christians are concerned that the fellowship between the churches of China and America be unbroken. To plan, pray and think through Brethren action in this direction, the Foreign Mission Commission and staff, together with twelve China missionaries on furlough, a few retired China missionaries and other interested persons met Dec. 14-16, in Elgin.

The conference met and arrived at its conclusions with humble conviction that this is a time of testing for the church in America, as well as for the church in China. To point the direction which we must go to be faithful, the persons attending this conference unanimously agreed that:

1. China is still to be regarded as one of our major mission fields for which we have responsibility.

2. We must continue to study China in our schools of missions.

3. Missionaries in China must be upheld in prayer, support and en-

couragement. We are glad that they are there to witness for us.

4. Missionaries should be sent to China whenever possible.

5. The church in China must have our complete confidence and utmost support, including our financial support, so long as they can use it.

6. We must continue to have unbounded faith in the integrity of the Christian leaders of China, and understand that there are many pressures on them of which we are not aware. They are and will continue to be Christian men and women.

7. The church in China has come of age. For this we are thankful. From now on our missionaries and financial aid to them will be used as they wish. We are comrades in the kingdom of God.

These agreements will be implemented by the Foreign Mission Commission in certain recommendations to the General Brotherhood Board at the April board meeting, and to the church at large through the Gospel Messenger and through special literature releases from time to time. In the meantime, as we read war news about China, let us remember the Chinese Christians and the missionaries still there. The church is there and through it we are there, praying, working and serving. This spiritual fellowship must continue in the days ahead.

It is in Christ that God unveils his glory and the peace and joy of all mankind. He gives good news to the poor, release to the captives and sight to the blind. He brings liberty to those who are oppressed and proclaims the new age of man's spirit.

The best we know of God is known through Christ his Son.

COMPARATIVE STATISTICS FOR 1949 AND 1950

For the Church of the Brethren in the United States and Canada as reported for the years ending Sept. 30, 1949, and Sept. 30, 1950

SEVERAL items in the following report are of special significance to church workers. The total membership indicates an increase as compared to a net loss the preceding year. Financial aspects of the report show an increase in giving in comparison to the preceding year. Average attendance at Sunday school shows a slight increase. Records in baptism indicate an increase. The number of full-time ministers shows an increase over the preceding year. These and other trends merit the careful consideration and study of all church leaders.

Ministry	1949	1950
Free-ministry churches	119	105
Part-time ministers	366	379
Full-time ministers	405	433

Membership	1949	1950
Baptisms	5,947	6,439
Net gain	711†	2,111
Membership	185,088	186,201
Inactive resident members	19,222	19,339
Nonresident members	19,125	19,902
Families in the (601) 630 churches reporting	39,614	41,062

Congregations	1949	1950
Congregations	1,025	1,029

Church Activities—Average Attendance*

(778) 818 congregations reported total average attendance of (78,793) 84,282 at morning service.

(481) 523 congregations reported total average attendance of (27,039) 30,778 at evening church service.

(163) 152 congregations reported total average attendance of (5,258) 4,694 at adult Sunday evening meetings.

(398) 422 congregations reported total average attendance of (6,638) 7,078 at CBYF.

(42) 51 congregations reported total average attendance of (423) 699 at intermediate Sunday evening meetings.

(69) 57 congregations reported total average attendance of (780) 576 at Junior League.

(231) 212 congregations reported total average attendance of (4,337) 4,141 at men's meetings.

(93) 104 congregations reported total average attendance of (2,716) 3,013 at missionary society.

(596) 626 congregations reported total average attendance of (8,633) 9,210 at ladies' aid.

(118) 121 congregations reported total average attendance of (2,617) 3,165 at homebuilders.

625 congregations reported total average attendance of 60,210 at fall communion.

531 congregations reported total average attendance of 52,321 at spring communion.

†Loss.

*The figures appearing within the parentheses () are the 1949 data.

Sunday-school Enrollment*

(988) 1,004 Sunday schools reported.

	1949	1950
Nursery	7,580	8,100
Beginners	8,543	9,099
Primaries	12,394	12,921
Juniors	11,669	11,944
Intermediates	9,885	10,190
Young People	16,272	16,545
Adults	48,863	51,062
Total Number Officers and Teachers ...	12,133	12,814
Home Department	1,964	1,818

Grand Total Enrollment	129,303	134,493
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Sunday-school Average Attendance	1949	1950
Adults	37,929	37,650
Young People	13,205	13,033
Intermediates	8,296	8,104
Children	26,212	27,258
	85,642	86,045

Publications Used	1949	1950
Brethren graded lessons	702	733
Other graded lessons	128	321
Horizons	708	769
Journeys	672	723
Tell Me	467	536
Bible Study Monthly	828	869
Brethren Uniform Quarterly:		
Young People	687	704
Adults	831	858

Education (1950)

426 churches reported 1,694 workers' conferences.

637 daily vacation Bible schools were offered:

Community	381
Denominational	256

Finance Given for—	1949	1950
Pastors' salaries	\$1,030,509.45	\$1,160,664.13
Pastors' expense allowance ..	43,371.79	51,556.20
Capital building expense	1,388,127.62	1,481,991.13
Sunday school	231,074.18	265,566.72
All other local expense	792,285.72	842,751.29
District work	198,947.37	222,297.66
Brotherhood Fund	721,054.44	730,734.17
College in area	58,546.69	68,249.23
Other items	321,847.03	390,158.79

Total	\$4,785,764.29	\$5,213,969.32
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Budget

430 churches reported using budget system in 1950.

373 churches reported using weekly envelopes in 1950.

The Fellowship of Tithers now numbers 2,602.

Parsonages owned by the various churches of the Brethren total 495.

Parsonages rented by Brethren churches total 48.

1950 Annual Reports show a total of 260 giving non-residents.

192 churches reported a property indebtedness total of \$1,202,709.30.

Thinking About the News

Grain for India

THERE is a serious famine in India because of a crop failure. Around 100,000,000 people are living on rations which have recently been reduced to nine ounces of rice or wheat a day. In order to maintain even such a small ration the Indian government must secure about 2,000,000 tons of wheat. They have offered to go into debt in order to secure it from the U.S. The U.S. can supply this amount of wheat. The State Department has recommended that it be given as a grant by our government.

Such a grant requires the approval of Congress. Our government has made many grants and loans before, and this is a clear case of need. But unfortunately this occasion for our acting generously comes just at the time when Indian leadership among the nations is being exerted vigorously to avoid a full-scale conflict between the U.S. and Communist China. India has offered, along with other Arab and Asian nations, to take the role of mediator. India is one of an increasing number of nations who do not want to be drawn into another world war, especially because they do not identify themselves either with the Communists or what they term Western imperialism.

It is difficult for many Americans to see the Indian point of view. There are signs of increasing irritation with the Indian efforts at peace-making. American newspapers speak freely of "appeasement," apparently forgetting that many Asiatics have everything to lose and nothing to gain by another world-wide conflict. In spite of general admiration for Nehru and other Indian leaders, they are being branded as "appeasers," although they are still credited with good intentions in their aim for peace.

But let us hope that these differences on world affairs are not allowed to stand in the way of quick action to help the Indian people as they face a famine. We can easily spare what is needed. It ought to be given quickly, without any political significance attached, not as a gesture but as an expression of our Christian concern for friends in need. Such a spirit has guided our own Brethren relief giving. We ought to urge our government to act in the same spirit.—K.M.

Around the World

Continuance of Mission Schools in Israeli Assured

Missionary schools "have the right to develop their activities unhindered," according to Dr. David Remez, minister of education for the state of Israel. During a debate held in December in the Israeli parliament, Dr. Remez also declared that Christian children were free to attend other educational establishments besides missionary schools. All parents in Israel, Dr. Remez said, "are entitled to choose appropriate schools for their children, whether a public school, or a private or missionary school."—Ecumenical Press Service.

Two Million Chicagoans Found Without Religious Affiliation

There are two million persons in the Chicago area—581,000 of whom are children and young people—who have no religious affiliation, according to Dr. Neil I. Hansen, general director of the Chicago Congregational Union.

Dr. Hansen, gave these figures: "There are 2,000 Protestant churches in the area with 720,000 members; 412 Catholic churches with 1,725,000 members and 135 syna-

gogues with 325,000 members. Out of a total of 974,000 children under 14, at least 415,000 are untouched by any church. And from 391,000 teenagers between 14 and 19 years, 166,000 of these are not affiliated with any church. Of the 720,000 Protestants in the city area, perhaps not more than half assume their fair share of responsibility to the church. They may be considered inactive members."

Army Provides Safe Drinking Water for Troops

That the plea for beer because of inadequate supplies of pure water is specious is indicated by a letter from Lt. Col. M. C. Ellison, engineer research and development laboratories:

"The corps of engineers is charged with supplying potable water to troops in the field. Each division is supported by an organic combat engineer battalion equipped with four sets of water purification equipment with ample capacity for supplying potable water for a full division of soldiers. This equipment is so designed that water from polluted streams or wells may be converted to absolutely safe, potable water at the rate of thirty-five gal-

lons per minute for each of the four water purification sets; therefore, it is not necessary to transport drinking water from Japan or distill sea water to supply our troops adequately. The equipment in the hands of our engineers can be used to purify water from the many streams found throughout Korea.

"The corps of engineers conducts continual research and development to insure that our engineers are equipped with the best water purification equipment obtainable."—National Temperance League release.

Peace "Tithes" Urged

At a special service at the Washington Cathedral, D. C., Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, suggested that for every ten billion dollars the United States spends on armaments an additional billion be spent on "positive measures" of economic aid for this nation's friends.

Along with this "peace offensive" of renewed aid to foreign countries, Dr. Nolde put a readiness to negotiate "the just settlement of outstanding issues" with the Soviet Union. He said, "We must not be the instrumentality of starting war—now or in the future, openly or under the wicked pretense of self-righteousness. If war should come, and God forbid that it may, it must be irrevocably thrust upon us by others than ourselves, and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored."

A Ten-point Peace Plan

Dr. Paul W. Hoon, senior minister of the First Methodist church of Germantown, Pa., recently offered a nonmilitary plan to avoid "global war and the global tyranny of communism." The clergyman was critical of the "excessively military policy of containment of communism and getting tough with it" that has been followed. He pleaded for a more imaginative exploration of new ways to resolve our tensions with Russia.

Among his suggestions were the setting aside of a national day of prayer with all businesses, schools and factories closed and the appointment of a council of the ablest imaginative minds, from all walks of life and free of the military mentality, to devise ways of getting at the Russian mind and conscience.

Then he would have the President call on the press and radio of

America to present an undistorted picture of the world situation, including both the grievances of the Russian people and ours. Also by using the radio he would bring constantly before the Russian people our hatred for war and our desire for peace.

To bring about a solution of our differences with the Soviet states he advocates the transporting of the Congress and any committee designated by the President to a neutral spot and their staying there until the Russians meet them to negotiate. He also suggests that those charged with authority lay aside their pride and at the risk of seeming to be appeasers talk peace with Stalin here or in Russia. Then further he urges that our delegates to the United Nations announce that they will sit at the table of negotiations twenty-four hours a day, month after month, until an agreement has been reached.

Rev. Hoon would have the nations set up a fifteen billion dollar fund to be used for assistance to the underdeveloped nations of the world.

To register America's willingness to take risks for peace he advocates putting all our atomic bombs under the custody of the United Nations to be placed under seal and to be used only by international authority.

Last of all the Methodist minister suggests that we take a fresh approach to our foreign policy. "Instead of following our excessive military policy of the past, instead of walking further the beaten path toward the dead end of war, we have everything to gain and little to lose by making a fresh approach," he said.

Baptists Called to Daily Prayer

A call to all Baptists to join in a fellowship of prayer at 8 a.m. daily was made by Dr. Reuben E. Nelson, general secretary of the American Baptist Convention. Dr. Nelson said his prayer appeal was made "in light of the present world situation." The eight o'clock Fellowship of Prayer, Dr. Nelson explained, has become tradition with American Baptists in hours of world tension.

"We feel that in this crisis time such a fellowship of prayer is not only desirable but essential," he said. "We believe that the Holy Spirit will lead us in prayer for those concerns which are basic to our spiritual ministry."

He expressed the hope that all Baptists would continue the eight o'clock morning prayer throughout the present world emergency as a

united plea on the part of the Baptists for peace and stressed that such prayer was an individual responsibility.

From the Nation's Capital

A recent Washington publication, in which most church workers should be interested, was released by the Senate Interstate and Foreign Commerce Committee.

The publication is entitled *Liquor Advertising* and contains 434 pages. It is a report of the hearings of January 1950 containing 100 statements heard orally by the committee, 54 statements filed with the committee, 25 letters, 6 telegrams, and 10 reports from governmental agencies having to do with the liquor traffic. There also was an exchange of correspondence of the committee chairman with governmental agencies, plus a copy of the twenty-first amendment.

The hearings were held on a bill to prevent the interstate advertising of alcoholic beverages, including beer, wine and hard liquor. No newspaper, periodical, news reel, photographic film, phonographic record, postcard, circular letter or pamphlet would be permitted to be used in advertising liquor across state lines. No radio station would be allowed to advertise alcoholic beverages.

Of these 195 documents, 114 were for passage of the legislation preventing liquor advertising, while 73 were opposed. The eight neutral documents were chiefly statistical in character and came from government departments.

Televisions for Russians

A television set could be provided and installed in every home in the Soviet Union and The Voice of America program broadcast a message of peace to them twenty hours a day for a full year for less money than the American people have expended for intoxicants since repeal of the prohibition law.

There are two big IF'S that block such a television program, declares the American Business Men's Research Foundation of Chicago who dreamed up the idea.

The first IF is: if the American people had not already spent ninety-two billions for intoxicants since prohibition and if Americans would stop drinking which seems to be doubtful since the number of alcoholic beverage outlets have increased from the preprohibition (1918) number of 177,000 to 494,450

The vast majority of documents favoring passage of the law were written by churchmen, including pastors, laymen, youth workers, children's workers, and headquarters staff members. Leaders of area and national temperance organizations presented considerable testimony. Some educational leaders, businessmen, lawyers, doctors and congressmen were in favor of the bill's passage. Poisoning of the minds of youth was a principal argument for the legislation.

A host of brewers' associations, such as the Wine and Spirits Wholesalers of America, Inc., argued that their industry was threatened. Fruit growers, typified in the testimony of Representative Leroy Johnson of California, feared inroads into their profits. Newspapers and advertising agencies, such as the Magazine Advertising Bureau, Inc., feared the bill for obvious reasons. Broadcasters expressed the same fear. The testimony of the International Union of Brewery and Distillery Workers is typical of many testimonies from labor unions, including the AFL and CIO. The jobs of many union members would be threatened.

The bill was turned down by the Interstate and Foreign Commerce Committee. This meant no chance for consideration by the entire Senate. The bill could be reintroduced in the next session if enough public opinion is marshalled for it.

Copies of "Liquor Advertising" can be secured from your senator or representative, or the Government Printing Office, Washington 25, D. C. —A. Stauffer Curry.

in 1950. These outlets seem to be doing very well since the Department of Commerce states the consumption of alcoholic beverages increased from 1,331,000,000 gallons in 1934 to 2,928,000,000 gallons in 1949.

The second IF is: if Russia would permit.

The Foundation says that American prosperity since 1934 has been such that \$92,470,000,000 has been spent for intoxicants through 1949.

How could Russians despise an economic system so bountiful that it could waste for intoxicants in twenty-one years enough money to have otherwise provided Americans with 1,000,000 homes at \$10,000 each, 10,000,000 cars at \$2,500 each, 40,000,000 television sets at \$250 each, and give every American a bonus of about \$300? the Foundation asks.

Weddings

Allred-Bussy.—Morris Allred of Hill Spring, Alberta, Canada, and Jean Bussy of Airdrie, Alberta, Canada, at the bride's home, Aug. 19, 1950, by the undersigned.—Leonard Vaughn, Irricana, Alberta, Canada.

Barringer-Wallace.—Charles Barringer and Carolyn Wallace, both of Elkhart, Ind., Dec. 17, 1950, by the undersigned, at his home.—G. W. Phillips, Dayton, Ohio.

Bormuth-Rouch.—Jack Bormuth of North Manchester, Ind., and Susie Rouch of Bremen, Ind., in the Bremen church, Dec. 24, 1950, by the undersigned.—Warren Shoemaker, Bremen, Ind.

Bowman-Wales.—Wilbur Bowman of New Paris, Ind., and Evelyn Wales of Polo, Ill., Dec. 31, 1950, in the Polo church, by the groom's father, Noble Bowman of New Paris, and the undersigned.—B. Wayne Crist, Polo, Ill.

Boyden-Nehler.—Earl C. Boyden of Chicago, Ill., and Donna Nehler of Lincoln, Nebr., in the bride's home, Jan. 13, 1951, by the undersigned.—J. Edwin Jarboe, Lincoln, Nebr.

Judy-Dixon.—Roy Judy, Jr., and Jean Dixon, Nov. 11, 1950, by Rev. Frank Burgess of Washington, D. C.—Mrs. Harvey Schrock, Farmington, Del.

Kerlin-Peterson.—Dwight Kerlin of Twin Falls, Idaho, and Elizabeth Peterson of Weiser, Idaho, in the bride's home, Nov. 23, 1950, by the undersigned.—E. J. Glover, Weiser, Idaho.

King-Hamme.—William R. King of York, Pa., and P. Hamme of Abbotstown, Pa., Dec. 20, 1950, in the Meadow Branch church, Md., by the undersigned.—William E. Roop, Westminster, Md.

Kirk-McWhinney.—Dallas B. Kirk of Rockton, Pa., and Wilda R. McWhinney of Kittanning, Pa., July 9, 1950, in the Center Hill church, by Bro. W. R. Kulp of Kittanning, Pa.—Stanley M. Kirk, Rockton, Pa.

Lantz-Smith.—Owen G. Lantz and Elaine R. Smith, both of Bergton, Va., in the Linville Creek church, Jan. 13, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Nasland-Judd.—Johnny Nasland and Rosalie Judd, both of Weiser, Idaho, in the groom's home, Oct. 1, 1950, by the undersigned.—E. J. Glover, Weiser, Idaho.

Nitz-Baines.—Herbert Nitz and Joan Baines of Payette, Idaho, July 22, 1950, in the bride's home, by the undersigned.—E. J. Glover, Weiser, Idaho.

Riner-Dodson.—Lorah A. Riner of Fayetteville, W. Va., and Frances Ellen Dodson of Kingston, W. Va., in the Pleasant View church, by the undersigned.—B. J. Wampler, Jr., Vienna, Va.

Schmidt-Shively.—Jesse Schmidt, Jr., and Edna Mae Shively, Nov. 4, 1950, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Shaffer-Hershberger.—Millard M. Shaffer and Evelyn M. Hershberger, both of York, Pa., Jan. 1, 1951, in the First church, York, by the undersigned.—M. A. Jacobs, York, Pa.

Share-Brumbaugh.—Frederick Clinton Share of Sproul, Pa., and Edna Maxine Brumbaugh of Martinsburg, Pa., Jan. 1, 1951, by the undersigned, at his home.—J. B. Kensinger, Martinsburg, Pa.

Turner-Grandle.—Allan W. Turner of Bergton, Va., and Ruby M. Grandle of Keezletown, Va., in the Linville Creek church parsonage, Broadway, Va., Sept. 23, 1950, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Wampler-Sipe.—Claude L. Wampler of Verona, Va., and Janet P. Sipe of Grottoes, Va., Dec. 30, 1950, in the Middle River church, by the undersigned, assisted by Bro. B. J. Wampler.—Floyd Mitchell, Grottoes, Va.

Wetzel-Coffman.—Simon H. Wetzel of Timberville, Va., and Marie C. Coffman of Broadway, Va., Jan. 20, 1951, in the Linville Creek parsonage, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

White-Burkholder.—Roy White and Beverly Joyce Burkholder of Boise, Idaho, Sept. 25, 1950, by the undersigned, at his home.—E. J. Glover, Weiser, Idaho.

Whitehead-Cripe.—William D. Whitehead of New Paris, Ind., and Marcia Cripe of Elkhart, Ind., Nov. 23, 1950, in the Elkhart City church, by the undersigned.—Foster B. Statler, Elkhart, Ind.

Wise-Welty.—Merhle C. Wise of Middletown, Md., and Marguerite E. Welty of Burkittsville, Md., Dec. 23, 1951, by the undersigned, at his home.—Carl H. Zigler, Burkittsville, Md.

Wolf-Angel.—Allen D. Wolf and Delores J. Angel, both of Elkhart, Ind., Dec. 25, 1950, in the Elkhart City church, by the undersigned.—Foster B. Statler, Elkhart, Ind.

Obituaries

Bechtol, Jennie M., daughter of William and Emma Lefever Carroll, was born Dec. 8, 1884, at Clay Center, Kansas, and died at her home in Huntington County, Ind., Dec. 17, 1950. On Sept. 27, 1916, she was married to James Bechtol. She is survived by her husband, one son, one granddaughter, one sister and four brothers. Funeral services were held by the undersigned. Interment was in the Lancaster cemetery.—E. Paul Weaver, Huntington, Ind.

Browand, Lucille Shetler, daughter of Mrs. Ollie Shetler Keener, was born Jan. 18, 1902, and died Jan. 12, 1951. She was a member of the First Methodist church in Wadsworth, Ohio. She is survived by her husband, William Clyde Browand, two sons, one daughter, two stepsons and one stepdaughter. Funeral services were held in the Parker funeral home in Lodi, Ohio, by the undersigned. Burial was in the Wadsworth cemetery.—C. C. Louder, Canton, Ohio.

Coy, Clarence G., son of Henry and Mary Jane Fuller Coy, was born March 31, 1883, and died Jan. 8, 1951. On Jan. 11, 1908, he was married to Lesta Gilbert, who died Jan. 8, 1943. He is survived by three sons and two grandchildren. Funeral services were held at the New Salem church, of which he was a member, by Bro. Emerald Jones. Burial was in the New Salem cemetery.—Mrs. Demaris Morehouse, Milford, Ind.

Crull, Mary W., daughter of Jacob and Susan Hoover Werking, was born Feb. 11, 1862, in Wabash County, Ind., and died Dec. 23, 1950, in Andrews, Ind. On March 13, 1887, she was married to Enoch Crull, who preceded her in death on April 5, 1947. She is survived by two sons, three daughters, seven grandchildren, three great-grandchildren, two brothers and one sister. All of her children were faithful members of the Church of the Brethren. Funeral services were held in the Salamonie church in Lancaster, Ind., by the undersigned.—E. Paul Weaver, Huntington, Ind.

Darr, Bertha Lee, was born at Westernport, Md., Sept. 24, 1892, and died at La Vale, Md., Jan. 8, 1951. She is survived by two sisters. She was a member of the Methodist Church for several years. Funeral services were held in the Boal's funeral home at Westernport, Md., by the undersigned, assisted by Bro. Arthur Scrogum of Cumberland, Md. Interment was in the Philos cemetery.—O. F. Bowman, Frostburg, Md.

Duncanson, Mrs. Everett, daughter of Mr. and Mrs. Andrew McCleod, was born March 22, 1905, and died Jan. 12, 1951. She is survived by two brothers, her husband and one daughter. Funeral services were held in the Church of the Brethren at Lewiston, Minn., by Bro. D. D. Harner. Burial was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Dunn, Rosa B., daughter of Susan and James Stewart, was born March 14, 1861, in Linn County, Iowa, and died at her home near Mt. Etna, Iowa, Dec. 25, 1950. In 1882 she was united in marriage to Robert V. Dunn of Linn County, Iowa. She

was united with the Methodist Church in 1878 and lived a good Christian life. She was the mother of six children, three of whom preceded her in death. Her husband passed away on May 6, 1912. She is survived by three children, one brother, six grandchildren and seven great-grandchildren. Funeral services were held in the Church of the Brethren by the pastor, the undersigned. Interment was in the Forest Hill cemetery.—Oliver L. Davison, Mt. Etna, Iowa.

Oxley, Thelma Irene Leeman, was born July 16, 1898, and died Oct. 10, 1950. She was united with the Church of the Brethren in March 1916. On March 25, 1916, she was united in marriage to Joseph Milton Oxley of the Buck Creek church near Blountsville, Ind. She and her husband were elected to the office of deacon in 1946 at the Windfall church. She is survived by her husband, one son, five daughters, fifteen grandchildren, her father, her stepmother, two brothers, two sisters, four half brothers and three half sisters. Funeral services were held at the Windfall church by Brethren Alva Hewitt and Venzil Copeland. Interment was in the Nevada cemetery.—Beulah Johnson, Sharpsville, Ind.

Proffitt, Anna Susan Falls, was born Sept. 23, 1887, near Rockingham, Mo., and died at her home in Dennis, Kansas, Dec. 16, 1950. She joined the Church of the Brethren in early life. She was married to Arthur R. Proffitt on Dec. 16, 1914, and to this union were born three children. She is survived by her husband, three children, her mother, one sister, one brother and four grandchildren. Funeral services were held by the undersigned and Elder O. R. Early at the Wakenda church, Mo. Burial was in the cemetery near by.—E. G. Rodabaugh, Hardin, Mo.

Roesch, William Eugene, son of Gottlieb and Susanna Roesch, was born at Waterville, Minn., Sept. 25, 1877, and died at his home in Hutchinson, Kansas, Nov. 25, 1950. He was united in marriage to Sarah Idella Thompson on Nov. 8, 1894, at College Springs, Iowa. He united with the Church of the Brethren in early manhood and served as a deacon for more than fifty years. He is survived by his wife, one son, three daughters, nine grandchildren and four great-grandchildren. Funeral services were held in the Quinter church by his pastor, Bro. Charles Dumond, Jr., and Bro. Wilburn Lewallen. Interment was in the Quinter cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Rose, Clint, son of James W. and Rachael Brown Rose, was born Dec. 24, 1887, in Campton, Ky., and died Dec. 2, 1950, in his home near Eldorado, Ohio. He was united in marriage to Emma Clark on Dec. 24, 1909, and to this union were born seven children. Four died in infancy. He is survived by his wife, three sons, seven grandchildren, three brothers and two sisters. He was baptized in another denomination but accepted Christ and attended church at the Prices Creek church, where funeral services were held by the undersigned. Interment was in the Monroe cemetery near by.—Henry T. Barnhart, Dayton, Ohio.

Royer, Sarah C., daughter of Joseph and Mary Wonderly Engle, was born at Astoria, Ill., Oct. 26, 1870, and died at the Elms nursing home at Macomb, Ill., Nov. 14, 1950. In 1886 she was married to Henry Royer. She was a member of the Church of the Brethren. She is survived by four sons, four daughters, one brother, two sisters, thirty-nine grandchildren, sixty-two great-grandchildren and four great-great-grandchildren. Her husband and one son preceded her in death. Funeral services were held in the Methodist church by her pastor, Bro. Homer Kiracofe, and Rev. J. J. Webb. Burial was in the Industry cemetery.—Lizzie Wherley, Browning, Ill.

Simmons, Emma J., daughter of Eli and Sarah E. Thomas Moore, was born July 10, 1865, in Adams County, Ohio, and died

in Dayton, Ohio, Oct. 13, 1950. She was united in marriage to James Henry Simmons on July 27, 1884, and to this union were born nine children. Her husband preceded in death in 1944. They were members of the Brookville church. She is survived by seven sons, two daughters, twenty-eight grandchildren and forty-two great-grandchildren. Funeral services were held in the Brookville church by James H. Beahm and the undersigned. Interment was in the Arlington cemetery.—J. Oliver Dearing, New Lebanon, Ohio.

Sparks, Harvey B., was born Oct. 9, 1878, and died Nov. 27, 1950. He was married to Anna Sink at Bowbells, Oct. 18, 1903. He was a member of the Church of the Brethren. He is survived by his wife, two sons, three daughters, several grandchildren, six brothers and two sisters. Funeral services were held in the Evangelical church in Coteau, N. Dak., by Rev. Leon Kuch.—Amos Sparks, Coteau, N. Dak.

Spitzer, Grover E., was born Nov. 19, 1892, and died at Washington, D. C., as the result of a traffic accident, Nov. 27, 1950. On Dec. 16, 1914, he was united in marriage to Ethel Holsinger, and to this union were born three daughters, all of whom survive. Since early youth, he had been a member of the Church of the Brethren. Funeral services were held in the Linville Creek church by the undersigned, assisted by Bro. J. C. Myers and Bro. Cecil Hartman. Interment was in the Linville Creek church cemetery.—Ernest E. Muntzing, Broadway, Va.

Stambaugh, John E., was born Dec. 23, 1877, and died Nov. 6, 1950. Funeral services were held from the Reidel funeral home by Elders S. C. Godfrey and George H. Keeny. Interment was in the Codorus cemetery.—Mary A. Lehman, Dallastown, Pa.

Steffy, Lewis E., son of Joseph and Sarah Beltz Steffy, was born in Brecknock Township, Pa., June 6, 1872, and died Dec. 15, 1950, in the St. Joseph hospital in Lancaster, Pa. He was a member of the Springville church for thirty-eight years. He is survived by his wife, Maggie Shimp Steffey, one son, one daughter, five grandchildren, three sisters and one brother. Funeral services were held from his home by Brethren John L. Myer, Amos Heisey and Ralph Heisey. Burial was in the Mohler cemetery.—Mrs. Mark Royer, Denver, Pa.

Trimmer, Mamie K., daughter of George B. and Elizabeth Keeney Pfaltzgraff, was born Sept. 23, 1877, at Foustown near York, Pa., and died Aug. 28, 1950. She united with the Church of the Brethren at the age of fifteen years. She served as a Sunday-school teacher. She was also an organizer of church and Sunday-school work in Chambersburg, Lebanon, Palmyra and Harrisburg. She was a charter member of the Madison Avenue church in York. Funeral services were held in the Etzweiler funeral home by Bro. A. C. Baugher of Elizabethtown, assisted by her pastor, the undersigned.—Jesse O. Jenkins, East Prospect, Pa.

Turner, Sarah Alice, daughter of Daniel and Annie Fawley, was born July 23, 1874, in Rockingham County, Va., and died Nov. 27, 1950, in the home of her son. In early youth she was baptized into the Church of the Brethren near Fulks Run, Va. On Sept. 29, 1895, she was united in marriage to Leonard F. Turner, who preceded her in death on Dec. 2, 1925. She is survived by one son, five grandchildren, seven great-grandchildren and two sisters. Funeral services were held in the La Place church by her pastor, Bro. E. R. Henricks. Burial was in the La Place cemetery.—Mrs. Estella E. Emmert, La Place, Ill.

Wildasin, Brian Lee, was born Nov. 12, 1950, and died Jan. 1, 1950. He is survived by his parents, one brother and his maternal grandparents. Funeral services were held by Bro. S. C. Godfrey from his maternal grandparents' home. Interment was in the Bowser cemetery near New Freedom.—Mary A. Lehman, Dallastown, Pa.

Church News

California

Covina.—The young women's league prepared a Christmas box to be sent to a child center in Berlin. The aid women meet regularly each week. A family fellowship and dessert supper, followed by a vesper service will be held once a month. We have a German high school student in our church for the year. On Nov. 19 the missionary committee had charge of the service. Mr. McKenney of Pomona showed pictures and told of the conditions of the Mexicans, Indians and migrant workers of lower California. Some clothing was donated for the cause. At the December homebuilders meeting the women spent the day making stuffed toys for the above-mentioned Mexicans and Indians. Several boxes of clothing were also sent to the same people through this missionary. At the Sunday-school hour on Christmas morning a program was presented. In the evening a vesper service was held when the choir presented Christmas Blessing, a reading was given and slides were shown. The CBYF went caroling to the shut-ins, invalids and others. A special service was held in the evening of the last day of the old year.—Mrs. Tempie S. Funk, Covina, Calif.

Long Beach.—Recently we have enjoyed a series of sermons by our pastor, Norman J. Baugher, on Brethren Faith and Practice. Our women joined with the Long

Beach Council of Church Women in the World Community Day service held in the First Baptist church. Each woman contributed yarn or something knitted for the aged women of the world. Velma Ober brought us an interesting message at the November missionary meeting. The laymen of the church now have charge of the Wednesday night prayer service. Evangelistic meetings were held Nov. 26—Dec. 11 by Russell M. Brougher. Mrs. Brougher assisted with the music throughout the campaign. A film was shown each evening. On the last evening Bro. Brougher gave an illustrated lecture on the Holy land and showed pictures, costumes and curios. Seventeen persons were added to the membership by baptism, letter and re-consecration. Mary Jo and Donna Howell gave reports on the district young people's retreat held in this church during the holiday vacation. During the Sunday-school hour on Dec. 24 the children presented a Christmas program, which included a white gift service. At the worship service following, a consecration service for babies was held. Then at four o'clock in the afternoon the Sanctuary choir, under the leadership of Robert C. Walker, presented a sacred concert, at the close of which there was a presentation of white gifts. On New Year's Eve a reception was held in the Fellowship Hall in honor of all of the members received into our fellowship in recent months. Our pastor, Norman J. Baugher, is now spending a month on the Ecuador mission field. In his absence Robert C. Walker, assistant pastor, will be in charge of the program of

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our church. Guest speakers in the absence of our pastor have been Dr. George W. McDonald, former pastor of the First Methodist church of this city, and Robert Richards of La Verne, Calif. A school of missions is being conducted each Sunday evening in January on the theme of the Near East.—Mrs. Homer E. Fike, Long Beach, Calif.

Delaware

Wilmington.—The young adult group sponsors a covered dish supper every month. The plans for our new church addition were approved and the ground was broken on Dec. 17. Rev. Brooks Reynolds of the Wilmington Manor Methodist church; Rev. A. H. Kleffman of the West Presbyterian church; Rev. J. E. Paul of the Greenhill Presbyterian church, and Rev. Wilbur Smith, executive secretary of the Wilmington Council of Churches, spoke at our pre-Thanksgiving services. Our pastor, Bro. Norman Ford, spoke on Thanksgiving Day at our combined service at the Methodist church at Richardson Park. Mr. Oran Hoffman of the Brethren Service center at New Windsor, Md., was our speaker on Dec. 3. A play entitled White Christmas was presented by the young people. Nine children were dedicated during November and December. The young adult class and the women's work each gave Christmas parties for the children of the Governor Bacon health center. An inspiring service of carols and candlelighting was held on Dec. 24. The men's work is sponsoring one German student and he has joined our church. We also have one young man from the Displaced Persons bureau. Both young men are living in the homes of our members. Brother and Sister George Tinsman have been called as assistant pastors of the Washington church, D. C.—Mrs. Dorothy L. Wickersham, Newark, Del.

Indiana

Hickory Grove.—Since our last report, our church has been having services each Sunday morning and every other Sunday evening. Our new pastor, Bro. Wilmer Lehman, and his family of Crystal, Mich., moved to Hartford City. He serves as pastor of both the Hickory Grove and Bethel Center churches. Our delegates to the district meeting at Spring Creek brought back fine reports. We sent several dozen cans of fruit, vegetables and jellies to the old folks' home at Mexico. Hickory Grove and Bethel Center held a housewarming and canned goods shower for Bro. Lehman and his family at his new home in Hartford City recently. We have a Latvian DP family in the Hickory Grove vicinity, who are employed on the Harold Current farm. Our community had a canned goods and miscellaneous shower for them on Nov. 4. We had a church wedding at the church on Dec. 17 when our pianist, Zola Taylor, and Tom Hidy were united in marriage. Mr. and Mrs. Homer Wilson, returned missionaries to Ethiopia, were with us in an all-day meeting. Mrs. Wilson was in Ethiopian costume and moving pictures of their work were shown in the afternoon. Our work group is still making comforters and clothing for relief.—Mrs. Edna Hudson, Dunkirk, Ind.

South Bend, Second.—A film was shown at our family night social. Our communion service was held on Nov. 12. We had our Thanksgiving services on Nov. 19 and our Christmas program on Dec. 17. We presented the play, Why Christmas. Our watch-night service was held at the church and was in charge of our pastor. We had a film just before midnight, and as the bells were ringing, we worshiped in prayer. We are now looking forward to the Week of Prayer services Jan. 7-14. We are also praying for more interest in our prayer meetings.—Mrs. Nina Walters, South Bend, Ind.

Iowa

Waterloo.—Since our last report, two persons have been received by baptism and five came by letter. Our attendance and interest are steadily growing under the leadership of Brother and Sister J. Perry Prather. A fellowship dinner was held, at which Bro. Wayne Parris and his family presented a short program of their work in Africa. Bro. Parris was also our guest speaker at the morning service. The women's work group paid a visit to the Western Old People's Home in Cedar Falls and presented a Thanksgiving program, which was much appreciated. Nov. 19 was harvest-home Sunday. An offering of food and money was taken to the old folks' home near Marshalltown. Our Sunday school has purchased a bus to transport children and adults, who would otherwise be unable to come, to and from Sunday school. The children's Christmas program was presented on the evening of Dec. 17, after which they were given a treat. The choir presented a candlelight musical program on Christmas Eve. A New Year's Eve service was held on Dec. 31.—Mrs. John Thompson, Waterloo, Iowa.

Maryland

Union Bridge.—Bro. Alvin Brightbill was with us one week in a singing school. Our pastor, Bro. Samuel Harley, has been preaching a series of sermons on the Ten Commandments. Our evangelistic meeting was held by Bro. Frederick Hollingshead of Harrisburg, Pa. Several persons were added to the church. A few of our men attended the training school for local church leaders in Westminster. Our pastor conducted evangelistic meetings in the Welly church the first part of November. Some of our men attended the district men's fellowship supper at the Westminster.

ster church on Nov. 16. We met with Pipe Creek for a fellowship supper at Thanksgiving time. Bro. C. Ernest Davis of Elgin, Ill., preached for us on Christ, the Life of the World. Bro. Raymon Eller was with us for pulpit exchange on Dec. 3. Our Christmas program was presented on Christmas Eve in Scripture, song and drama; an offering for world-wide missions was lifted. We have bought the lot for the new church which we hope to build in the near future.—Mrs. James S. Hoy, Union Bridge, Md.

Missouri

Bethany.—Bro. Oliver Dilly of the Monitor church, Kansas, became our pastor in connection with his work with the Stet school. He and the executive committee have worked out a definite program of work for the present church year. The annual men's work Thanksgiving supper was held with Bro. Milton Early of Kansas City as the guest speaker. Our DP family is being oriented into the life of the community. Brother and Sister Everett Hawking deserve much credit in securing them their present home. Bro. Dilly serves the church as moderator. Charles Miller, Joan Miller and Paul Mason served as our delegates at the district meeting, which was held at the near-by Rockingham church. Many others of our members also attended. Recent visitors at Bethany were Brother and Sister E. M. Hersch and Bro. Brightbill and his son and daughter of Elgin. Bro. Brightbill renovated a home organ and presented a program of Christmas thoughts and music. Our church building is proceeding as cash and time become available. We worship in the basement at the present time.—Walter Mason, Norborne, Mo.

Ohio

Eden.—Brother and Sister C. C. Louder were installed as our pastors by Bro. Wilmer Petry of Akron. He delivered the message and conducted the installation services. We are having midweek prayer services with very interesting Bible studies. On Nov. 11 we had a birthday supper with a freewill offering of \$37.39, which is to be used to finish our basement. Each month our ladies meet to sew. The young people have their discussion periods on Sunday evenings. On Dec. 24 our Christmas program was presented by the boys and girls, and carols were sung by all with Bro. Louder reading the Christmas story.—Mrs. Thelma Barkley, Massillon, Ohio.

Olivet.—Our pastor, Bro. Kenneth Hollinger, was the guest speaker at the homecoming rally for the Pleasant Valley Methodist church and he spoke at a similar gathering for the St. John's Lutheran church at Linville. Our pastor and his wife, Effie Love and Sarah Leckrone attended the regional conference at Manchester College. Nov. 19 was the time for our annual harvest service. Gifts of the harvest were brought for the pastor and his family. Bro. Paul Goetz gave a very inspirational message at the afternoon service. Bro. Albert Helser and his family were here on Dec. 17. He spoke at both the morning and afternoon meetings, telling of their work in Africa. They plan to return to Africa in August if their health permits. The women's work sent overseas nineteen towel kits, two embroidery kits and one sewing kit as Christmas gifts. The young people went caroling at twenty-three homes on Dec. 21. The Christmas program consisted of a cantata with the dramatization of the Nativity scene by the junior department and the reading of the Christmas story by a junior boy.—Ruth Furse, Glenford, Ohio.

Springfield.—Our evangelistic services closed on Nov. 12. Eight persons were baptized. Union Thanksgiving services were held at the church on Nov. 22. The Sunshine sisters of the women's work voted to join the Summit County Council of Church Women. The children of the

Sunday school presented a Christmas program at the Sunday morning services on Dec. 24. In the evening the CBYF presented Charles Dickens' A Christmas Carol under the direction of Ian Lorah. After the play, they went caroling and then returned to the church for a chili supper. The CBYF has the privilege of having two German students with them. Maria Fischer is staying with Mr. and Mrs. Russell Young and Hans Michaelis is making his home with Mr. and Mrs. Dale A. Young. Four of our young people participated in the Ohio Prince of Peace declamation contest, which was held at the church. Our white gift offering for Brethren Service on Dec. 24 amounted to \$298.91 in cash and numerous items of clothing.—Mrs. Mary Cordier, Mogadore, Ohio.

Pennsylvania

Codorus.—The work of the church has moved forward throughout the year. We had three revivals in the congregation. The first one was held at New Freedom with Elders S. Clyde Weaver of East Petersburg as the evangelist. The second one was at Codorus with Elder Nevin Zuck of Elizabethtown as the evangelist. The third one was at Pleasant Hill with Elder Otho Hassinger of Huntsdale as the evangelist. Twenty-eight persons were added to the church throughout the year. The young people presented programs at the different churches. Improvements have been made at the different houses. The men of the church donated most of the labor. Our church was host to the district meeting. Elder Elias Keeny was at Pleasant Hill recently. Elder Benjamin Stauffer spoke at Pleasant Hill at the seventy-fifth anniversary of the church. The women of the church meet monthly to quilt and do relief work. We had Sister Otho Hassinger with us in a women's program. Elder Robert Cocklin was with us at our last love feast at Shrewsbury and Earl S. Kipp was at Codorus. A Christmas program was presented at New Freedom on Christmas Eve with Elder S. C. Godfrey as the speaker. On Christmas evening a musical program was presented at Codorus by Lawrence Hartman, Charles Ness and Evelyn Godfrey. An offering was lifted for the Brotherhood Fund. Elder R. W. Schlosser will hold a Bible institute at Codorus and Martha Martin will hold

one at Shrewsbury.—Mary A. Lehman, Dallastown, Pa.

Dunnings Creek.—Our Thanksgiving services were held in the New Paris church by our pastor, Bro. Elmer E. Ebersole. Offerings from our Christmas programs were given for missions. The CBYF packed twenty Christmas boxes and gave them to shut-ins. The Point Sunday school and ladies' aid sent fifteen Christmas packages overseas. The Holsinger Sunday school sent five. The New Paris ladies' aid made two comforters for Bethany Seminary and gave \$500 to their church for remodeling. The sanctuary is being redecorated and Sunday-school rooms and a kitchen are being built in the basement. Our pastor held a revival at Beach Run Jan. 14-21. Bro. Premchand Bhagat spoke at the New Paris church on Jan. 13. Our pastor will hold a revival at the New Paris house March 18-31. Our love feast will be held April 1. The Juniata choir will be with us at the New Paris house on April 22.—Mrs. Robert Barefoot, Alum Bank, Pa.

Huntingdon.—On Dec. 10 our church observed the seventy-fifth anniversary of its founding and the fortieth anniversary of the present building. A special service was held with addresses by Brethren T. F. Henry and H. H. Nye. An attractive anniversary booklet, containing the history of the church and pictures of the founders, was published in connection with the observance. At our fall council meeting a fellowship committee was authorized to promote a spirit of fellowship among our members and to provide occasions to that end. The women of the church participated in the ecumenical register week and also attended an all-day school of missions sponsored by the Huntingdon Council of Church Women. Our delegates to district meeting were Mrs. E. S. Kiracofe, Bro. L. S. Knepper, Bro. S. M. Hess and the pastor. At a special council meeting on Nov. 20 we agreed to proceed with plans for the erection of an educational building. At Wednesday night prayer services Bro. Wayne Glick has been conducting a series of studies on the Book of Acts. After an impressive Christmas Eve candlelighting service, the young people went caroling. Bro. John Middlekauff, our pastor, has been elected president of the Huntingdon

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ministerium. Our congregation will participate, together with other Huntingdon churches, in the Christian teaching mission to be held Jan. 11-18, to be preceded by three evenings of cottage prayer meetings. We are anticipating the coming of Bro. Nevin Zuck, pastor of the Elizabethtown church, who will conduct the annual preaching mission in February.—Lucinda M. Mays, Huntingdon, Pa.

Lebanon.—Several of our members attended the district meeting at Rheems Nov. 1 and 2. Our delegates were Bro. Iram Lentz, Mrs. Elizabeth Martin, Mrs. Ammon Krall and Mrs. Carl W. Zeigler. Our pastor, Carl W. Zeigler, was elected as a member of the Standing Committee. Six of our primary teachers attended a teachers' banquet sponsored by the children's division of the Lebanon County Sunday-school Association. Twenty-one of our men attended the district men's fellowship at Palmyra. The CBYF officers, their adult adviser and our pastor attended a meeting at Elizabethtown to discuss youth problems with similar groups from other churches. Bro. Harper Will was the speaker at the youth meeting the last Sunday evening in November. Overseas Christmas packages were filled at the parsonage. Twelve of our women attended the World Community Day dinner sponsored by the Lebanon Council of Church Women. Our pastor's wife was elected as recording secretary of the council. Two of our church women represented the Lebanon council at the National Assembly of the United Council of Church Women in Cincinnati, Ohio, Nov. 13-16. The women's committee is still packing clothing, soap, toys, etc., for relief. All of the knitted goods for DP's and the aged that were brought to the World Community Day dinner from all of the churches in the city were sent to New Windsor. Mrs. Hoffer, our oldest deaconess, died recently. A week of evangelistic services were held Nov. 19-26 by Bro. Harper Will of Chicago. The men's chorus presented a program of hymns one evening. We broadcast a Sunday morning program on the Church of the Brethren hour on our local broadcasting station. On Nov. 15 the members of the congregation held a surprise party for the pastor and his wife following our prayer meeting.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Manor.—The young people of Purchase Line planned a program for the children's home at Indiana. The young people of Diamondville held a service at the Ebensburg jail with our pastor, Bro. Kneff, delivering the message. They also made toys for the children at the home and presented them before Christmas. We had a Thanksgiving service with an ingathering of foodstuff for the old folks' home at Scalp Level. We had programs at each church house on Christmas Eve, where the children took part in portraying the Nativity. We sent relief materials to New Windsor twice during the year. The women at Purchase Line canned 100 quarts of tomatoes for relief and are quilting and rolling bandages. Twelve towel sets were also sent to New Windsor by the children's department. The Purchase Line evangelistic meetings were held in November by Bro. Ralph Ebersole of Reading. Since our last report, nine persons were baptized. The CBYF held a watch-night service in the Purchase Line church with Robert Hill of the Baptist church and a student of Moody Bible Institute as the speaker. We also had a candlelight service. We have been holding weekly prayer meetings each week at both churches. We had two dedication services for twenty-one small children and babies. The young adult class at Purchase Line surprised Brother and Sister Kneff by meeting at their home and presenting them with a beautiful floor lamp. Three young men in our congregation have felt the call to the ministry during the year. Our pastor attended the workshop at New Windsor. He also attended the regional conference. We have ordered the new Brethren Hymnal. The Purchase Line church is planning some improvements for their church house. At our fall council meeting we re-elected

Bro. Dorsey Rotruck as our elder. Bro. Chalmers Dilling of Nanty Glo officiated at our fall love feast. Our pastor attends the monthly meetings of the Conemaugh Township ministerium at Johnstown.—Mrs. S. W. Ober, Clymer, Pa.

Midway.—We are again co-operating with the Iona U. B. church in conducting a weekly one-hour religious training school for pupils in grades one to six of the South Lebanon Township schools. Since our last report we held a Sunday afternoon service in the Lebanon County home and the ladies of the Character Builders class presented the guests of the home with gifts. Several of our members attended the missionary and district meeting in the Rheems church Nov. 1 and 2. Our delegates were Brethren Paul Forney, Howard Patches and Earl Longenecker. Bro. Milton L. Hershey of the White Oak church conducted our evangelistic services. As a result, thirteen persons were baptized. Bro. P. H. Sanger volunteered his service in a very successful revival meeting at Taylors Valley, Va., the church where Sister Mary Keller has been working for some months as a Brethren Volunteer Service worker. On the morning of Nov. 26 Bro. William A. Forrey brought a message on peace and in the evening the Christian Workers Society sponsored a peace program, having as their guests Bro. Ammon Merkey and the male quartet from the Fredericksburg church. During the week end of Dec. 2 Bro. A. C. Baugher conducted our Bible institute. On Christmas Eve our CBYF, together with the church chorus, presented a music program. Thirty of our women attended the district women's work meeting held at Hanoverdale. Our women have been sewing for relief and for our local hospital. Various methods are being used by the organizations of the church to raise money toward their projects in the remodeling program. Our young people harvested a Lord's acre of corn this fall, which netted them approximately \$150. Our men are giving much of their time to the work of the church.—Mrs. Howard Risser, Quentin, Pa.

Mt. Joy.—We were privileged to have Bro. J. M. Blough at the morning and evening services recently. Our two weeks' evangelistic services were held with Bro. William Gould of the Pleasant Hill church as the evangelist. Our love feast and communion was held at the close of these services. The women's work presented the play, Growing Pains, at the district meeting, which was held in the Meyersdale church. An improvement program costing \$5,000 is just about completed. There has been good response in the donation of labor and time for this project. Bro. C. N. Ellis will be the speaker for the dedication service on Jan. 28. The church officials and their wives were entertained at a dinner meeting at the parsonage by Brother and Sister R. K. Showalter on Dec. 5. Because of the deep snow, the Sunday service following Thanksgiving was canceled. The children of the Sunday school presented a Christmas program on the morning of Dec. 24 and the young people on Sunday evening. As a part of the morning service white gifts were brought by the adult Sunday-school classes and later in the day were given as a remembrance to elderly members and friends. The young people sponsored a New Year's Eve watch-night service. There has been a gradual increase in attendance and financial response during the last year.—Lois Horner, Mt. Pleasant, Pa.

Norristown.—Rev. Edward Collier of the Temperance League spoke at a morning service. He gave us astounding facts on the liquor traffic and the liquor interests. Our elder, Bro. Glenn Norris, presided at our fall love feast on the first Sunday evening of November. The ladies' aid has been having all-day meetings to do quilting. Our church was invited to a neighboring church to see the film, The Pilgrim's Way. On the Sunday evening before Christmas our young people presented the play, White Christmas. Watch-

night services were held and we started the new year with prayer. The first Sunday in January was Juniata day. Bro. W. I. Book was in charge of the service and in the evening the film, The Difference, was shown. Our prayer meeting had been held in different homes but now we meet at the parsonage.—Mrs. Sara E. Grimley, Norristown, Pa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 501. For Sale: 86-acre improved farm, good soil and buildings, large modern home, bath, furnace, enclosed porches. City schools, close to Brethren church and Ashland College. Write: Warren Pittenger, 86 Bartley Ave., Mansfield, Ohio.

No. 502. Middle-aged teacher and family want to find work and a home in predominantly Brethren community. Would consider changing schools beginning second semester this year or next fall. Write: Brethren Service Commission, 22 South State St., Elgin, Ill.

No. 503. Wanted: Housekeeper for Brethren widower in Hartville, close to Brethren church, write: J. C. Brumbaugh, Hartville, Ohio.

No. 504. Wanted: Families to locate in and around Sunnyside, Wash., in the Yakima valley. All kinds of work available in country or in town. Good community. Church of the Brethren, we will help locate you. Write: Libbie Eshelman, Box 657, Sunnyside, Wash.

No. 505. Wanted: Farm help, preferably married couple, for Brethren farmer in Northern Illinois. House provided. Near Brethren church. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 506. Wanted: Two experienced Brethren farmers for full-time farm work, Lima, Ohio. Living quarters provided, also salary. Write, giving age, size of family, experience, references to Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 508. Wanted: Country lady, twenty to forty years old to do housekeeping in country home. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 509. Wanted: Reliable Brethren man or middle-aged couple to help with chores around country home, in exchange for room and board, when not otherwise employed. Write: Mrs. Lizzie Ross, R. 1, Box 135, Walkerton, Ind.

No. 510. Wanted to trade for farm in northwestern part of state: Three-bedroom house with garage in suburb of Chicago, close to Brethren church and convenient to Bethany Seminary. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 511. Wanted: An invalid or convalescent lady to care for in my home. References available. Write: Opal V. Rantz, Roann, Ind.

No. 512. For Sale: 44 acres, three-room house, basement, pumps in house, barn, crib and other buildings. Power line, mail close. Also near 3,000-acre lake. Write: W. Wilfert, 1117 Sycamore, Plymouth, Ind.

No. 513. Wanted: Custodian for church property, also to do maintenance work. Living quarters, other work available. Prefer man and wife in good health. Write: Paul Huffman, Timberville, Va.

MY NEW ADDRESS IS . . .

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R. D. or St.

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Help us to keep your Gospel Messenger coming by reporting any change in address promptly. Please do not remove old address.

Plum Creek.—On Nov. 19 nine persons were baptized. All but one were from the junior class. New lights were installed in the church, sponsored by the young married people's class. Our women's work group made and sent to New Windsor a large quantity of soap for relief, and a goodly amount of canned goods was sent to the old folks' home by the church. The primary department presented a program on the morning of Dec. 24. The pageant, Immanuel, was presented by the young people. At our fall council meeting we decided to ask for the privilege of entertaining the Sunday-school convention of the District of Western Pennsylvania in 1951, which request was granted at the district meeting.—Mrs. J. H. Wimmer, Indiana, Pa.

Roaring Spring.—Bro. Rhodes held a series of meetings in the Sipesville church and during his absence the pulpit was filled by Bro. J. M. Blough and Bro. Edgar S. Kiracofe. Our delegates to the district meeting at Woodbury were Mrs. Howard Hoover, Mrs. Howard Long, Mrs. Harvey Replogle and Elmer Hoover. At our quarterly women's work meeting on Nov. 14 our group presented the clinic, Growing Pains of Women's Work, after which we enjoyed a social hour. Our CBYF group joined with the CBYF groups from Martinsburg and Curryville in a hayride. The I Try class of our Sunday school held a Christmas party for the primary department on the afternoon of Dec. 23. On the morning of Dec. 24 the children presented their program of songs, recitations and exercises and in the evening the choir presented the cantata, Child Jesus, and the members of the CBYF acted out the pantomime. Bro. Dean Hoover, who is attending Moody Bible institute, preached for us on the evening of Dec. 17. We are at present in the process of having our church property painted and redecorated inside and out. Chimes for the organ have been ordered and a new piano will be installed. The annual Week of Prayer services will be held Jan. 8-13 in the different churches in the town. Our pastor will be the speaker on Monday evening. Five of our women attended the missionary rally at Claysburg on Dec. 6 when Mrs. George Detwiler showed pictures and told of her visit to Europe.—Sara E. Hoover, Roaring Spring, Pa.

Salunga.—During 1950 we received nine members by baptism and two by letter. We had four deaths. Elders Norman Musser and Ralph Schlosser met with us in a special council meeting when Brethren John Herr and William Roland were installed into the office of deacon and Brethren Galen Bushong and Paul Cope were licensed in the same office. Visiting ministers who filled our pulpit have been

Phares Forney, Walter Longenecker, A. C. Baugher, Ralph Schlosser, Abram Eshleman, Hiram Frysinger, A. A. Price, Perry Liskey, Robert Young, John Myer, Norman Weaver, Elder Bhagat of India, Sister Sara Shisler and Sister Florence Herr. The women's work organization purchased silverware and dishes for the church. The choir spent a week end at Camp Swatara. They presented programs in the Swatara Hill and the Union churches. At Christmas they sang carols at the old folks' home at Neffsville, at the Lancaster General hospital, at the Epler convalescent home, and for several sick folks. The senior young adult group presented an evening program in the Stonetown church at Christmas. They also packed fruit baskets for the shut-ins and aged of the church. Bro. Robert Stehman, our licensed minister, has completed his work at Elizabethtown College and is now a student at Bethany Seminary.—Mrs. Stanley W. Hosler, Salunga, Pa.

Schuylkill.—The young people presented a program at Swopes Valley with Bro. Harold Fahnstock as the guest speaker.

Our revival was held with Elder Alton Bucher as the evangelist. Three persons were baptized. We appreciated the special numbers by the quartets and choruses of neighboring churches. Our love feast was held with Elder Alton Bucher presiding. Other ministers present were Graybill Hershey, Mark Wolfe and Ira Gible. Bro. Galen Kilhefner of Elizabethtown College held a Bible institute in our church on Nov. 12. Our regular council meeting was held on Dec. 4 and officers were elected. The writer was elected Gospel Messenger agent and correspondent. An offering was given in behalf of the work of the Temperance League. The men's work is giving an offering for Camp Swatara. On Dec. 10 Bro. William Forrey delivered an inspiring address. The male quartet of the Grantham College presented a music program on Dec. 17. Both Sunday schools presented Christmas programs. The guest speaker was Bro. Mark Wolfe of Crab Orchard, W. Va. On Dec. 25 the young people presented a Christmas program, closing with a candle-light service. The aid society filled a number of Christmas boxes with fruit and candy for shut-ins and needy families.—Mrs. Arnold Zechman, Pine Grove, Pa.

Sipesville.—Our regular council meeting was held on Jan. 2 with our elder, Bro. Eli Keeny, presiding. We decided not to start remodeling the church but we will continue to take two offerings, one at Easter and one in the fall, for the building fund. Pre-Easter services will be held by our pastor for three evenings, closing with our communion on Easter. Our fall communion will be held on Oct. 7. We have purchased the new hymnal for our church. On Jan. 14 the Homebuilders class will have Sunday evening services on the theme of missions. The women's work is quilting. The Christmas play, A Child Shall Lead Them, was presented on Dec. 24. The children's Christmas program was presented on Sunday morning. Bro. J. A. Robinson of the Walnut Grove church in Johnstown held installation services on Nov. 17 for our new minister, Bro. Eli Keeny, and his wife. After the services, the members had a reception for them with a food shower. On Dec. 3 Bro. Keeny and his family had open house for the members.—Mrs. A. C. Maust, Sipesville, Pa.

Moy Gwong of South China

by Elgin S. Moyer

The third in the series of Brethren-missionary biographies, this new book tells the story of Moy Gwong, the consecrated and efficient native Chinese leader of the Church of the Brethren mission work in South China. Many Brethren people, especially Bethany Seminary and Manchester College students, will recall with joy their personal acquaintance with Moy Gwong while he was in America more than three decades ago. Others know of him through his work in his homeland. All will be benefited by learning more about him through this book.

The price is \$1.00

Other titles in the series are *Miss Ida* and *In Memoriam*, by Anetta C. Mow, each \$1.00. When these three books are ordered together they may be had for \$2.00.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

MARCH 3, 1951



Louis C. Williams

He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
The sun ariseth, . . .

Man goeth forth unto his work
And unto his labour until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all.

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Food for India

India needs food and needs it badly. More than 100,000,000 persons will now receive a basic grain ration of only nine ounces a day, another name for slow starvation.

America's granaries are overflowing. India's need measured against our plenty places upon us a moral obligation to provide the 2,000,000 tons of grain requested by Nehru.

This is one of the most clear-cut issues and opportunities facing American Christians in a complex world. We cannot find a unified policy on China, Korea or Asia in general. But the moral response to India's desperate need should be immediate and unambiguous. We can do two things now:

(1) Urge our government to send the 2,000,000 tons of grain at once. If Congress will not make it a gift, a low price and a long-term repayment basis can be arranged. Letters to President Truman, Acheson, and our senators will be helpful.

(2) Urge our denominations, through Church World Service, to allocate emergency food supplies to India.

Apart from the pure humanitarian imperative, I know of no act on the part of our government which would help more to restore Asia's confidence in us again. Most observers agree that Asian confidence in America has deteriorated not a little in the past two years. The fact that India and America do not see eye to eye on foreign policy in the Far East should not blind us to the human suffering and death that would result if we refuse to act.—Ernest Lefever, New Haven, Conn.

Day of Fasting and Prayer

Oak Grove is a very small rural church in the District of Southern Illinois. A weekly prayer meeting is a source of much spiritual help. It was at one of our regular meetings in December that the subject was the Seriousness of the Times. What could we do? We decided our only help was in God, then confession, fasting and prayer. We had as our example, Jonah 3, the fasting of the Ninevites, and how their city was saved thereby. So we planned a day of fasting, confession of the sins of ourselves and of the nation, and prayer for our nation, our church and ourselves, this day to be Dec. 31, 1950. We found that other churches and other denominations were observing this same day. We wrote

others, also had our announcement in the local paper, asking others to join us in this. We had written the President of the United States, asking him to proclaim a day of fasting and prayer for the nation.

Since Dec. 31 was on Sunday, just before the close of the service, the pastor spoke of our purpose of fasting and prayer and asked that we confess our sins as a requirement of God; then we knelt in a few minutes of silent prayer by all, then the pastor led in audible prayer. We felt the presence of the Holy Spirit with us. The attendance at the service was good, as was the spirit of co-operation. In place of the noon meal, we had a devotional service.—M. A. Whisler, Lowpoint, Ill.

A Correction

I am always interested in going through the GOSPEL MESSENGER when it comes to our office, and I was glad to see in the issue of Dec. 23 the article on Korea Background, page 19. However, that article contains a statement to which I would like to call your attention. Referring to the fact that there are an estimated 600,000 Protestant Christians in Korea, it says that this "forms the largest percentage of Christians in any Asiatic country." On the supposition that there are 30,000,000 Koreans, the number of Protestant Christians would be about 2%. Indonesia has 3.4% of the total population who are members of the Protestant churches. This is a small matter but in the interest of accuracy I call it to your attention.—Arnold B. Vaught, executive secretary, Committee on Relief and Reconstruction Services, Church World Service.

National Council

The editorial, The National Council of Churches, was very fine. I sincerely hope and pray that our church members will read it carefully and pray with the great love in each heart that Jesus had for individuals trying to serve him. We must work together in one united spirit of understanding, "united we stand and divided we fall."

The article of Mrs. E. R. Fisher truly should give every Christian woman a desire to work through our church in combining one great effort for the fine Christian ideals that church women should strive to work for. I am very thankful that I was fortunate to be sent as a delegate from the Middle District of Iowa.—Mrs. Ray Gooden, Maxwell, Iowa.



M. R. Zigler
Geneva, Switzerland
Photo by Monkmeier

As long as the homeless are without a place, as long as hunger and want ravage thousands we need to take

A FIRM VOW

SINCE 1708 a small community of believers has been praying and working for peace. It is remarkable that a star seen by the eight persons who formed the society of the Brethren at Schwarzenau is still the star of hope of all mankind. We should take another look at this, not to take refuge, but to gather courage to carry the message through the immediate days ahead and into the future.

At the close of the World War II we vowed an emphatic campaign against war. We listed the evils of armed conflict. We counted the cost, person by person and in dollars and cents. We mourned for the number of sons given away for destruction. We measured the spiritual losses. Resolutions were passed in sincerity of words that cannot be

surpassed. The special service for repentance and commitment at the Wenatchee Conference can never be forgotten by those who dared participate in it. It seemed that God was present there in an unusual way. We came to a commitment that early morning in a spiritual covenant as precious now as it was then. We dare not neglect it.

Then followed the years when we sent abroad materials and personnel to express our love and the hope for peace. Both the giver and the receiver, who a few years before had been killing each other, began to develop a spiritual oneness. Those who received searched for the finest words possible to express their love and appreciation. Those who gave experienced a new kinship with their fellow men.

No one has been able to evaluate the terrible destruction of the last war in life and property. Only those who were sent to serve and others who came to observe were able to begin to understand. Even those who have been coming to our homes and communities from war-devastated areas with their experiences have not been able to tell the real story of suffering. The debauchery of war can never be adequately described.

Our record of service since 1940 should make everyone rejoice and at the same time feel very humble. Can it be said of us that we did what we could? My last journey home revealed that there was no depression or

Continued on page 12

The Accused

WHEN they first brought the unfortunate woman before Jesus, their words accused the woman for being caught in a sin punishable by stoning, but their manner of speaking sought also to accuse Jesus, for they wanted an opportunity to bring some charge against him.

But the artist, Ludwig Otto, has visualized the moment when Jesus turned the tables and said, "Let him that is without sin cast the first stone." Their fierce grip on the stones began to relax. They look uneasily at one another and away from the direct gaze of the Master. Whatever he wrote with his finger on the ground condemned them more than the one they sought to condemn. They were no longer the accusers but the accused. One by one, they went away.

Where is the artist who will translate this scene into its counterpart today? Do we find ourselves among the self-righteous accusers, eager to cast the first stone?

Consider how Jesus would say it today: "Let him that is without sin drop the first atomic bomb"—or fire the first shot or set up the first blockade. We are so often the accusers until we see ourselves as he sees us.

After we discover that we too are in need of repentance and forgiveness, we can hear the conclusion of the matter: "Go and do not sin again."

—K. M.

Why Run the Risk?

NOW that the drums of war are beating again and the warmakers are looking up and down their selective service records to see whom to call next, Christian parents view the future with real concern. The boys in their late teens have some tough decisions to make. But even the small children must have strong home training and helpful guidance if they are not to be swept away by the militarism that passes for patriotism.

When our boy in the second grade, for example, brings home a storybook about a dog's part in the war effort, we try to handle the situation



Camera Clix

as best we can. And one of our best aids in helping him to evaluate the books he picks up casually at school is the good literature he gets in church and Sunday school. As parents, we are grateful that at least in his Sunday class, if not in every-day-school class, his attitudes will be directed toward the Christian concept of peace.

But one of our pastors recently picked up the lesson leaflet the second graders were using in his Sunday school. What he discovered prompted him to write to the publishers of the materials used in some classes in his Sunday school. These were not our own Brethren lessons, obviously, but they were part of a series used quite widely in many of our churches. The pastor wrote:

"On page three of your lesson was the memory verse, 'Choose you this day whom ye will serve.' Above it, occupying nearly a full page, was the picture of a group of children and their teacher around an American flag. Two of the little boys had on U. S. sailor uniforms and one boy had on an army uniform. I am unable to equate narrow, nationalistic patriotism with *serving the Lord*! It is a sad commentary on our times that the radio and so many of our secular agencies including often our schools have been 'whooping it up for militarism,' but when the Christian church gets into the business of teaching militarism to impressionable little children as a substitute for the worship of God, it is high time to call a halt!"

Yes, it is time to call a halt, and a good place to begin may be in asking why we should run the risk of using such materials when our own Brethren lessons are available and have been prepared with our own needs in mind. Our editors are sensitive to the concerns of parents who want their children to have every encouragement to put Christ and his way first. There are so many influences we deplore but cannot control. We ought to make sure that the Sunday-school influences are in line with our own convictions.—K. M.

Monday Morning Meditation

IF YOU could visit the Gospel Messenger offices on a Monday morning, you might not get the impression that this editorial corner of the Brethren Publishing House is usually a quiet and fairly well-ordered place. But Monday is different. It presents unusual irritations.

First of all, there is that last-minute rush to get late announcements into the paper before it goes to press. Sometime during the morning a glaring error must be corrected and the final pages are okayed with certain misgivings. By the time the papers are in your mailbox ten days later—provided no railroad strike or post-office tangle has intervened—the world situation has changed, selective service requirements are shift-

ed, and the comments we thought were timely may miss the mark.

But, of course, ours is no daily paper schedule and even on Monday morning an editor can catch his breath. Yet Monday brings the heaviest mail of the week. We like to get letters; they keep our feet on the ground and our eyes facing ahead. Yet they disturb us, too; perhaps because those who write them are disturbed.

In these days of bewilderment we find it so easy to look for a scapegoat on which—or on whom—to place the blame. Someone complains because the minister reads his sermons; another thinks the preachers are overpaid. A few trace all our difficulties to certain councils of churches while others berate our leaders for not giving a more effective witness before the councils of church and state. And almost everyone blames the government for the mess we are in.

The newspapers and magazines that pile up on a Monday morning add to the confusion. One can hardly resist the temptation to burn all of them in the hope that the blaze will bring a little light. In them also the predominant note is one of complaint and accusation. The news is generally disagreeable and the guilty person always belongs to the opposite political party or is in another section of the county or far enough away that he cannot be reached for comment. Many of our reporters and columnists have developed an unusual sense of smell that enables them to spot the right scapegoat to take the blame.

Someone should write a book about the care and protection of scapegoats. We put practically everything on their backs and, for a few moments at least, feel a little less responsibility ourselves.

Perhaps there is a cue there. Blaming others is always easier than admitting our own share of the responsibility.

O God, give us the courage to live as responsible Christians, accountable to thee and to our fellow men for our stewardship of time and talent. Give us the insight to be creative as well as critical. Make our shoulders broad enough to bear the burdens of others as well as our own. Help us to be positive in our faith, affirmative in our beliefs, constructive in our leadership, kindly and brotherly in the way we hold fast to our convictions. Enable us to put aside our pet peeves, our desire to be pampered, our silent grudges, our prejudices and our fears. That we may "put away childish things" nourish us in the spirit and wisdom of Christ. May we "grow up in every way" to become more like him and in his name to light a pathway through the confusion of our days. Amen.—K. M.

"Spectator" Christianity

EACH GENERATION MUST FORMULATE THE CHRISTIAN EXPERIENCE IN THE TERMS OF THEIR DAY OR BECOME MERE LOOKERS ON

THE best way to extend the borders of Christianity, and to bring new members into the Christian church is by the process of helping them to discover Christianity for themselves. Although this may sound very simple, it is not as simple as we try to make it. In order to help people discover religion for themselves we must let each new generation start out for itself.

Why worry about letting each new generation discover Christianity for itself? Because our faith is rapidly becoming a spectator religion. It is something which folks seem to observe more than experience. And we should not be surprised to see this happening. After all, the American public spends millions of dollars a year just to see others playing a game. There are few sports in which people pay to participate. Has not this sort of thing crept into our churches? We go to church to look on while someone else demonstrates how religion should work.

Some of the older members of our churches are almost offended at this thought. And we need not wonder at this, because they were not brought up in the church as "spectators." They have always worked at the everyday business of being a Christian, and they are ready and willing to take their responsibility in the Sunday school and the church. And some of our younger folks are this way too. But many get by just looking on at church services.

It is hard to judge our Christian experiences, and harder yet to judge someone else's. So we must be careful how far we go

Earl Snader
Panora, Iowa

in saying folks are spectators of religion. One way to solve the problem of just what makes a spectator of religion is to set up a scale or a standard by which we can measure the religious life of a person. This standard can be very simple. Elton Trueblood suggests five points which might be included in such a standard. A scale built around these five points might be something like this: (1) Is the person fully committed to the Christian way of life, not merely by intellectual assent, but by a full act of the will? (2) Does the person witness to the Christian way of life before others, not merely by depending upon his life to show this, but by the impact of his convictions upon the convictions of others? (3)

Does the person take an active part in the fellowship, not only to the extent of attending the meetings of the fellowship, but also by being willing to assume liability for other members of the fellowship? (4) Does the person consider his vocation as something separate from his Christian life, or does he consider it a vital part of his role as a Christian? (5) Does the person willingly subject himself to disciplines? These might include: regular Bible reading and prayer, regular attendance at divine worship services and other meetings of the fellowship, the acceptance of the consequences of his misdeeds without apology or excuse.

When we apply these criteria to Jesus' disciples we find they stand up pretty well. And when we apply them to the church of the first century we find it stands



From the Film, Beyond Our Own, Courtesy Protestant Film Commission

For many religion is attendance at a Sunday church service, where they receive secondhand their Christian faith

up pretty well. When we apply it to the founders of the Church of the Brethren and to its early members we find they stand up pretty well. But when we apply it to our day and generation we are embarrassed, because so many of the members in so many of our churches do not nearly measure up. But if we go into the churches we find in each one, no matter how small, a small nucleus of folks who come nearer measuring up to these standards than many of the rest of us. And this small nucleus, in almost every case, is the group that is bearing the major load.

Now what are we going to do about it? This is where the idea of helping each individual discover Christianity for himself is concerned. And let us be very frank about it; we Brethren have usually taken the pattern that has been developed in the past, have assumed that that pattern keeps its validity, and then have tried to impose that pattern upon the coming generation. Where is our faith? Are we afraid the pattern will be basically changed if we allow a new generation to forge it out of their own experiences? If that is our fear, then we had better examine our beliefs to see if we might have something within our pattern that is not exactly in line with the teachings of Christ. Because we can trust that God working through the Holy Spirit will guide each new generation to truth, we should not fear that the truth will go on.

This does not mean we should stop teaching Brethren practices. But it does mean that our emphasis will be shifted, and we shall not be saying, "As a member of the Church of the Brethren you must practice feet washing and the observance of the love feast and communion *because* that is what Brethren have always practiced." But rather, we will be saying, "See how the practice of baptism by immersion follows Jesus' exam-

ple, and emphasizes the act of being baptized into the church; and see how the practice of feet washing expresses our humility and mutual desire to serve one another."

There are other implications to this principle of helping each new generation of believers rediscover the Christian religion for themselves. When we start a new Sunday-school class, with a young adult group, we shall not take one of our senior teachers, who has forged out his Christian convictions on the anvil of experience. But we will say to the new class, "Your greatest challenge is to rediscover the Christian faith in your own terms,

couched in a language you understand. You can depend upon the older folks for help and encouragement, but you must do the job." Then, with each new generation rediscovering its Christianity for itself as it goes through life, we will not have a "spectator church," but a church in which each individual member is a vital part.

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Coming Next Week—

What Is Worship? by Lawrence Rice.

Implications of Pacifism, by Clyde E. Weaver.

In addition, there will be another picture editorial and more Conference business.

MARCH 3, 1951

7



How many go to church to have the minister tell them how religion should work?

Developing Spiritual Values in Our Children

I WAS taught the perfect meaning of peace in thought, act and word. I never heard my father's or mother's voice raised in irritation with each other. . . . I never heard a servant scolded. . . . I received perfect understanding of obedience and faith. . . . Nothing was ever promised me that was not given; nothing ever threatened that was not inflicted, and nothing ever told me that was not true."

In these words John Ruskin, as quoted by Dr. Fred Eastman, described the home influence of his early childhood in the family of his father and mother, John James and Margaret Cox Ruskin. He was one among the noblest spirits ever produced by England and one in whose life, home and family influences were most dominant. The family life of the Ruskins was by no means perfect, but the mind and spirit of John was particularly the product of the Ruskin home. His tribute to his father and mother and his description of the atmosphere of their home make that clear.

We profess no special philosophical insights into the nature of childhood and no special skills in child training and development. We speak only out of experience with our own, and to an extent with other people's children. It is an experience which we hold in common with millions of other parents, and like them, we have made certain observations and arrived at certain convictions, some of which we venture to set forth for whatever practical value they have.

All worthy parents entertain

high objectives for their children's development, especially with reference to intellectual, moral and spiritual values. These objectives may be shrouded in a haze of uncertainty at times but such parents labor and pray that their children may grow up into men and women of stature and may follow in the right way and never "depart from it." They strive to have them form regular and sound habits, to instill in them true ideals of life, to establish patterns of behavior which are respectable and decent, to develop a sense of true values in life, to acquire sound attitudes, to establish positive reactions against temptations to cheapness, vulgarity and all forms of sin, to develop loyalties for the right things in life, to develop emotional poise, intellectual honesty and true concepts of life and religion. The objectives of home and family can be nothing less than the totality of human personality. These values involve the whole round of human experience and all that go to make what we now call an integrated human being.

The development of spiritual values in children is not a matter of chance. The laws of God operate in the spiritual and moral world as relentlessly as in the realm of nature. "Whatsoever a man soweth, that shall he also reap." We have been slow in discovering and in interpreting the laws of mind and spirit, but our ignorance and our dim perception do not imply that they do not exist. We, perhaps, better understand and more clearly apply the laws of the cabbage patch, the rose garden, the apple orchard and the feed lot, but

Paul H. and Flora H. Bowman
Timberville, Virginia

character and personality respond just as definitely to law as do calves, fruits, flowers and vegetables. The laws of human development are more complex because they involve the elements of personality, but the minds of children are amenable to the laws of sowing and reaping, and of nurture and culture. Blessing and tragedy are potential in the life of every child depending on how the laws of mind and spirit are utilized. The responsibilities of mother and "dad" are terrific.

We do not believe that there is any absolute "know how" for the moral training of children in the family. There are, of course, principles of education which are wonderfully helpful. Knowledge of psychology, too, furnishes parental guidance. But some of the noblest results in moral

IN TOUCH WITH GOD

More precious than gold or fame
or love

Is God's great Gift to earth.

His Gift is one of utmost wealth

To those who know its worth.

The faith in prayer and God's
great Word

Protects all men from harm;

It forms a shield from Satan's
pow'r

And tarnished worldly charm.

In prayer man has the strength to
fight

Those things which he knows
wrong;

To read God's Word means men-
tal grace

And heart and soul more strong.

In touch with God from day to
day

Works miracles untold;

Belief in God's great Gift to man

Means more than fame or gold.



Doris Pinney from Monkmeier

Children learn to sense the great realities of religion through the medium of family life, and the elements of religious faith become a part of their lives from their experience in the home

training come from homes where knowledge of the so-called science of education is totally unknown. We are convinced that it is not a matter of "preaching." It is not a matter of dogmatically "laying down the law." It is not a matter of the "rod" and the "dark closet." It is not merely the elucidation of moral principles. It is not by any "trick of education" or device of psychology. It is rather a matter of love, sympathy, understanding, comradeship, patience, teamwork, common sense and prayer which results in moral growth.

We believe that children early learn "the feel" of the great realities of religion through the medium of family life and its routine. God, Christ, the Bible, the church and all the elements of religious faith quickly become a part of the child's life from his experience with these values in the home atmosphere. These emphases are normal and natural. They are never forced.

We believe that a child early learns that he "belongs" and that he "counts." All the activities of the home and family should include him. He takes his place in

the family circle. He bows his head in prayer; he utters his childlike petitions; he reads the Scripture lesson; he plays in the games; he makes trips with the family. He is included in the conversation. He expresses his views and they are respected. He is introduced to company and friends as are the adult members of the family. He is heard with attention and interest no matter how important the visitor or how dignified the occasion. His birthdays count. His "first trousers," his first day in school, his new experiences are all occasions for celebration.

We believe that a child early learns that his conduct and his achievement are matters of concern to the family and to the community. He is expected to do the right thing and the correct thing because he "belongs" and because he "counts." His family and his ancestors stand for something. His family, and later his church, have a tradition to be preserved. "The *Smiths* do not lie, they do not steal, they do not smoke, they do not drink, they stand for something." "The *Dunkers* fulfill their promises,

and pay their debts. When they say *yea* it is *yea* and when they say *nay* that is what it is. They do not know how to lie." Earlier in life than we realize, our children respond to these moral values. The "Great Stone Face" reveals its impress in the moral character of boys and girls early, slowly, but surely.

We believe these to be the beginnings of moral and spiritual growth in children. The childlike faith in God, our heavenly Father, and in Jesus of Nazareth, the friend of little children, moves on to embrace all the vital elements of religious life. The loyalties to home and family expand to include ultimately all the loyalties of life, and the sense of "belonging" and "counting" becomes in adult life the passion for creative citizenship in church and state and the great family of God.

The moral education of children is not a science. It is an art. It involves emotions, aspirations, loyalties, ideas and spiritual elements which are outside the grasp of science. It cannot be done by formula. It is done, of course, with all the light science has to offer. But it is finally a matter of intuitive insight into child nature, and a love and passion for his soul as a spark from the mind of God destined to rest again in that Infinite Spirit who is the Creator and the Father of all.

Peace

Annie Miller

My dreams have faded one by one.

But still their fragrance lingers,

Like colors of the setting sun,

The work of angel fingers.

But passing dreams should leave no sorrow,

For deep within the heart

Is prescience of joy tomorrow,

From cares and fears apart.

My hand in God's, to him I'm clinging.

Hark, Te Deum! Robins singing.

FIVE WAYS

to Help the Church

J. M. Blough

Martinsburg, Pennsylvania

THE church of Jesus Christ is the greatest and the grandest institution in the world. It is the only soul-saving organization in existence; it alone is the ark of safety, the family of God on earth. It is built on the rock Christ Jesus and the legions of hell cannot overthrow it. The church is the body of Christ, for which he gave his life and which he purchased with his blood; therefore the church is exceedingly precious. It is more precious than any lodge, club, society or organization can be. Everyone that is born of the Spirit is a member of his church and in him Christ himself dwells and through him Christ desires to express his will. Being then members of his church we ought to seek its highest welfare and be loyal to

its every interest. In the following ways we ought to help the church and thus bring honor to Christ who is the head of the church.

By Prayer and Praise

The church has a magnificent program for the redemption of the world. Its business is to save souls and to build them up in Christ. This spiritual work can be done only through the power of the Holy Spirit; therefore, we must give ourselves to prayer for the church that it may become a Spirit-filled and Spirit-guided church. We ought continually to pray for the peace, unity, purity and growth of the church. We ought daily to pray for the elder, pastor and official board, for the teachers in the Sunday school and all the leaders of the church.

Ministers can preach better if

they know the members are praying for them. Let there be prayer in the homes for the church in the presence of the children. If children hear their parents criticize the church they will turn against it. Instead of criticism let there be praise so that the children may learn to honor it. Let us praise the church to nonmembers and show them what a fine and important institution the church is, so that they too may seek its fellowship. Prayer and praise are always better than criticism. The more we pray for the church the more precious it will become to us, the more we will be willing to do for it and the better members we ourselves will become.

By Regular Attendance at Its Services

Being members of the church we ought to be interested in all its activities and be eager to share in all its meetings. This applies especially to the Sunday worship services, Sunday school, love feast, council meeting and prayer meeting. We build large and expensive churches with sufficient seating capacity to accommodate all the members. The

Dr. Frank Laubach (center) is congratulated at a dinner in his honor by Dr. Charles T. Leber (left), general secretary of the board of foreign missions of the Presbyterian Church, U.S.A., and by Professor M. S. Sundaram (right), first secretary of the Indian embassy, Washington, D. C. Attended by some three hundred church leaders, United Nations and government officials and businessmen, the dinner paid tribute to Dr. Laubach's literacy projects throughout the world, by which in the last twenty years an estimated sixty million people have learned to read in their own languages

Religious News Service



buildings are dedicated to the glory of God and the welfare of his children. But what do we see in many churches? In the Sunday morning service many pews are empty; in the evening service only a few pews are filled. And in some churches there is no evening service at all. These Sunday services are set for the united worship of our Lord, and for spiritual instruction and growth. No member can afford to miss them. Why should the pews be empty? Where is our zeal? Where is our loyalty? How do we spend the Lord's day anyway? God still says, "Remember the sabbath day to keep it holy."

No preacher likes to preach to empty benches. He can preach much better sermons when the church is filled. Why should he slave to prepare spiritual food for his flock if only a few profit by it? Does this seem right? It is not treating the minister fairly. Empty pews are a discouragement not only to the minister but also to the few who do attend. Then there are some who fail to attend the love feast and thus starve their souls. And some miss the opportunity of Bible study in the Sunday school. And prayer meeting? It is the most neglected of all though very necessary. It is considered the thermometer of the church. How much heat does it register in your congregation? In Heb. 10:25 we have the exhortation not to forsake our assembling together, as the custom of some is. Oh, there is a crying need for a revival among us so that all the members may become alive and active and our churches be filled again. Indifference to the services of the church is sapping our strength so that the church cannot fulfil its glorious mission in the world. As a member of the church I owe it my presence at every meeting. This is true loyalty.

By Living Godly Lives

Bad conduct by a member dis-

graces the church while good conduct brings honor to it. The charge that there is no difference between the church member and the world must be refuted by righteous living. A Christian should be Christlike. Godly Christians can win people to Christ by their good example. A beautiful symbol of the church given in the Bible is the bride of Christ. What kind of a bride does our Lord desire. "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5: 27). What would a bridegroom think if his bride appeared at the marriage altar clothed in tattered and filthy rags? Our own righteousness is like filthy rags in the eyes of the Lord; we must be clothed in the robe of righteousness which the Lord himself gives us.

A great many are like the Laodicean church to which Christ says: "And knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me . . . white garments that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest" (Rev. 3: 17, 18). No Christian can drag through the filth of the world and remain pure. "Wherefore, come ye out from among them and be ye separate, and touch no unclean thing, saith the Lord" (2 Cor. 6:17). A true Christian is a pure Christian, and only such are an honor to Christ and the church. If I wish to belong to the bride of Christ I must be worthy.

By Harmonious Service

How marvelously do the members of the human body work together as the head directs! What a splendid example of how the church should work. In 1 Cor. 12:12-31 Paul shows how all the members of the church should work in harmony each doing his own work, how there must be

I'd Kinda Like to Know

Sarah Jane Thomas

Say, lady, will ya listen?

I won't keep ya very long;

Jest kinda wish you'd tell me

Efen I done somethin' wrong:

Seems like I'm never smiled at

Like you smile at your small lad;

Is it 'cause your kid's so perfect,

And that I'm so awful bad?

Can't figger what I done, though—

I jest live the best I know;

It's kinda hard to manage

When no one's got love to show:

This world sure is a big place

For a kid that's all alone—

So big and wide, and yet there

Ain't no corner that's my own.

I have no hand to hold mine

When I see the things that scare,

No lovin' arms to fold me,

Not a single soul to care:

Say, lady, ever thought much

What a simple prayer might do?

You always pray for your lad—

Can't you add a name or two?

I didn't ask to come here,

But I guess somehow I came;

Suppose I gotta stay now,

'Though I can't see's I'm to blame:

Say, lady, ain't there no one

With a mite of love to show?

I s'pose I'm quite a bother,

But I'd kinda like to know!

no schism in the church, and how all must work for the good of the church. There is no place in the church for idle members. "We are workers together with Christ." While each member has his particular work there are certain activities in the church in which every one must engage. Every member must be a soul winner working continually to bring lost souls to Christ. This important work must not be left to the pastor and the evangelist. Think of the promises. "He that winneth souls is wise" (Prov. 11: 30). "They that turn many to righteousness shall shine as the stars forever and ever" (Dan. 12: 3). "He who converteth a sinner from the error of his way shall save a soul from death, and shall

cover a multitude of sins" (Jas. 5:20). Yes, soul saving is the greatest work on earth and every member should be eager to engage in it.

Why does our church grow so slowly? Because we are not as evangelistic as we ought to be. We are too busy with things to consider the spiritual needs of souls about us. There is so much to do! Folks must be invited to church and Sunday school, the careless and inactive members must be aroused, the sick and needy must be visited and helped. These are things all can do. If one member is idle the church suffers. It is a shame that some churches are forced to keep a list of inactive members. In union there is strength and in united harmonious service in co-operation with Christ there is victory and success. There is no place for idlers in Christ's church.

By Giving Tithes and Offerings

Surely every one is convinced that the church needs money to fulfill its world-wide mission. What a mighty work the church could do if all its members were tithers as the members of a few other denominations are! And why should we not be? If we give as the Lord has prospered us then we will give the tenth and, in addition, freewill offerings. Less than this does not seem to meet the Christian standard of stewardship. All know that we did not quite raise the budget. What does that mean? It means that with great difficulty we shall have to carry on our program, and we shall not be able to advance at all nor can we regain what we lost the last few years by being forced to retrench. This is not praiseworthy. If we had more tithers the deficit could easily be turned into a large surplus which would enable us to advance. "The earth is the Lord's and the fulness

thereof." Why should we be so hesitant in giving to the Lord's work since all we have has been received through his grace? Everything is the Lord's, even we ourselves are his for we have been purchased with a price (1 Cor. 6:20). Remember what Jesus said: "Freely ye received, freely give."

There are members of the church who give liberally but the church does not profit fully from it, because they distribute their gifts among radio preachers, tabernacle speakers and various missions and agencies. Of course, this depends on the individual's conscience, but should we not consider our own church of first importance and its program of evangelism and service as having first claim on our giving? Does not loyalty demand this? And when we come to the end of our earthly pilgrimage what will happen to the property and monies we leave behind us? Why should they not be made available for the work of the Lord after we are gone? Then let us make the church a beneficiary in our wills so that in this way our service may continue. By so doing others will be blessed as well as ourselves. The church is worthy of our best.

A Firm Vow

Continued from page 3

lack of money, that most people had plenty and to spare. Many people over the Brotherhood wanted to know the facts about human and spiritual needs and the possibility for peace. Attendance at our Sunday morning services was always good. On Sunday evenings there was generally a full church, but adjoining congregations helped to swell the crowd. The weekday evenings were at times surprising, but generally there were other things to take time and attention. If there is to be peace on earth it will come through some form of religion that marks out a path for government to follow. Therefore, it is necessary that every member of the church express himself through his church in order that he might also express himself through his citizenship.

It is very difficult for a group of people to maintain a sustained effort, however good the objective. We grow tired. We learn to do other things that are more satisfying. As we become citizens of the world, we give less and less attention to the divine order and the work of the Christian church. We are now drifting in an almost uncontrolled cur-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

One of my neighbors feels responsible to apologize to her children when she finds she was in the wrong. Is there not danger of a parent's lowering herself in the eyes of her child by doing this?

Dear Friend,

There may be slight danger of a parent's lowering herself in the eyes of her child by apologizing, but I think it is very slight indeed. A child has a keen sense of fairness and usually knows when his parents is in the wrong. If the parent apolo-

gizes, the child feels a rightness about the situation, and a closeness often results between parent and child not experienced before. If the parent does not do anything about the hurt, a scar of bewilderment is left on the child's consciousness which may be difficult to erase.

Indeed, I think the parent should apologize when she is in the wrong, but she should try to exercise more self-control and wisdom and not be wrong too often. A child does so much want his parents to be right.

Naomi Will

rent. It must be resisted with all the power of spiritual persons.

Let us take an individual inventory of the past ten years. What has been the direction? Did we lost sight of the star of hope? Why did we grow tired? We knew the facts. Did we offer our sons and daughters? What did we do with the money that kept coming even though depressions were forecast?

Let us make a vow individually and collectively that we will do everything in our power to go through this period of high tensions still making peace, and that when this period of revenge is over we will continue to give ourselves unreservedly to the making of peace in the name of Christ.

Let us promise our God and one another that we will give our sons, our daughters and our resources, that we will dedicate again our churches and all our organizations to a gigantic expression against war and that we will continue an energetic campaign until peace comes permanently.

Let us keep the vow we make in this hour of challenge. The treasuries of the church should be overflowing and men should be volunteering for service. Thousands should be saying, "Go. We shall support you daily with means and prayers." What other road dare we take?

We need an opportunity for corporate repentance. We cannot have an Annual Conference until June. Perhaps congregations should plan for an extraordinary service of repentance and discovering our errors "of omission and commission." We should inquire spiritually, through divine intercession, the way each one should follow through the evening and the night that is upon us. The day is nearly gone. We must repent for our failure and ask for forgiveness and bravely make a vow that will never be forgotten, as long as we live.

A war means a defeat for Christians. The interest of the church, unless guarded heroically, will be occupied with activities strange to the house of God.

To come through the next few years with a clear conscience demands the most prophetic preaching and church school teaching possible.

Let us be in our Father's business at all times even in the darkest hours. Let us build a great reservoir of resources and trained persons to help end the conflict and to go on errands of mercy and peacemaking. Some day there will be victory through unquestioning faith. May it come in our day. Let us pray!

A New Lease of Life

S. G. Meyer

Lebanon, Pennsylvania



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Top: Sold as a slave and imprisoned unjustly. Joseph lived to save his brothers

Bottom: Captive in a strange country. Daniel continued to pray to God



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A KING lay dying. Those heart searching moments when both he and the prophet thought he could not live brought devotion, tears and prayer. Then the prophet came again. "God has changed his plans, O King Hezekiah, for you will have a new lease of life. Fifteen more years of the showers of blessings are your portion," said Isaiah.

A boy was sent on a mission of mercy. His brothers begrudged his prospects in life. They decided to get rid of him for twenty coins. Through unjust accusation later he was committed to prison until the prison was committed to him. The hand of providence led him beyond the prison to a new lease of life, to freedom, to leadership and to save those envious brothers from starvation. That boy was Joseph.

A kidnap victim was carried far from home. He took his religion with him. He had great convictions and strong purposes. In times of testing, he and three others made unusual records. All this resulted in promotions. Though holding high office he still held on to God. The tide of events carried him to the den of wild beasts for a night but God sent his angel and protected Daniel from the lions. A new lease of life lay beyond the den. God used him to bear unanswer-

able testimony, standing unharmed before the king.

A lad was anointed to be king. He attained great success as a musician and as a soldier. In many ways he was outstanding in his relations to his God. The



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David found forgiveness when he repented bitterly for his sin

saying, "To err is human, to forgive is divine," was his experience. He found himself in a horrible pit. The prophet came to tell him a parable of a rich, selfish, merciless man who robbed a poor man. The heart cry of King David was, "Punish him severely." The answer of Nathan was, "You are that man." Beyond the horrible pit of sin David had a new lease of life, after bitter repentance and gracious forgiveness from God. So leaning on the everlasting arm and learning to watch and pray he could become a man after God's own heart more perfectly than ever before. So a new lease of life lies ahead for every soul who sincerely repents, finds the Savior and is born again.

Many times a follower of the cross of Christ unfurled the banner of King Emmanuel upon the shores of the European continent. So effective was his Christian ministry that flourishing churches sprang up at numerous

places where he preached the message of the everlasting gospel. The trend of the whole forward march of Christianity seemed to follow in the course of his tracks. After about thirty years of a devoted and consecrated ministry he was a prisoner for the cause of Christ on board a ship that was caught in a most destructive storm. After about two weeks of rough riding, one morning Paul said, "There stood by me this night the angel of God, whose I am and whom I serve, saying, 'Lo, God hath given thee all them that sail with thee.'" In spite of the disastrous



Shipwreck did not stop Paul from witnessing for the Christ

shipwreck every life was rescued. Beyond the shipwreck was a new lease of life for Paul when the inspired, immortal Pauline epistles were written for the churches of that day and the churches of unborn generations down through the centuries.

Recently the old year came to an end and a new year was ushered in like a new lease of life. Amid all the prosperity, pleasure-seeking, confusion, fear, sin, wars and rumors of bombs, if one places his hand in the Lord's hand and his ear near to the Book, he can hear the Lord saying, "Occupy until I come." "Be thou faithful." "I am with you always."

Beyond the siege of sickness, beyond the prison cell, beyond the den of lions, beyond the shipwreck, beyond the horrible pit of sin, beyond the pilgrimage of life on earth there is a new lease of life in the land of eternal day, in the company of the divine and the redeemed of all ages, in the mansion whose maker and builder is God.

"Malik Takes a Walk"

Stephen S. White

RECENTLY the newspapers headlined these words: "Malik takes a walk." The Russian leaders in the United Nations have the habit of walking out, or absenting themselves when they disapprove of something which is being done or when they do not want to participate in some action. Some people do this in connection with the church. They "take a walk"; that is, they refuse to have anything to do with what they do not like. The majority may have voted to call a certain pastor; but, just because he was not their choice, they take a walk—they stay out of the church services, give their tithe and offerings somewhere else, or are lukewarm in some other way toward their church.

This may happen under many different circumstances—failure to elect their man for choir director or Sunday-school superintendent or pianist, or failure to handle the financial matters of the church according to their policy, or the raising of the salary of the pastor by the church board. Anything that is done which is not in accord with this "church Malik's" ideas immediately causes him to boycott the church's activities. He just cannot work for anything that he did not vote for, even though the majority chose that path in a perfectly legitimate way.

Laymen are not the only ones who take a walk. There are preachers who manifest the Malik spirit. If something does not

suit them, or they think it may interfere with their local interests, they ignore some part of the general program of the church. It may be the Advance for Christ, the Brotherhood Fund, the Thanksgiving offering or the seminary campaign. Again, they may do little or nothing about the district or school budgets, or fail to co-operate with some other district undertaking. The sad part about it is that when a preacher gets the "don'ts" a lot of others follow him in his revolt. A pastor may influence a whole congregation to take a walk with him. God save us all—whether laymen or preachers—from being walk-takers!

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The World Must Become a Family

Richard M. Kelly

National Conference of Christians and Jews, New York

EVERY thoughtful person is disturbed about the impact of modern science on the lives of people everywhere, and the adjustments necessary to accommodate life to global living.

By the cutting down of distance in relation to time, both in communication and travel, science has brought peoples of different languages, races, and continents into daily contact with one another. Science also has released the power to destroy the civilization of which it is the product. This means that there must be an awareness of changing values and the recognition of new obligations if we are to realize the benefits of a progressive civilization.

In this changing world the future calls for a greater degree of tolerance and understanding, of brotherhood, than has as yet been required of us if we are to look forward to peace on earth.

The task of building brotherhood here and throughout the

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

With My Whole Heart. Frances Dunlap Heron. Westminster, 1950. 50 pages. 65 cents.

Ricky and Kathy learn many things about deciding how to live happily with their friends at school and at home. There are seven stories or chapters; each one is about one of the Ten Commandments.—*Hazel Kennedy.*

Goodspeed's Life of Jesus. Edgar J. Goodspeed. Harper, 1950. 248 pages. \$3.00.

Dr. Goodspeed at last has applied his versatile pen to the life of Jesus. He writes out of scholarship second to none, but simply, graphically and movingly. It is the picture from the synoptic gospels, primarily from the Gospel of Mark, that he seeks to present—a ministry of approximately six months' duration, moving swiftly and dramatically to the cross. It is to be hoped that his occasional rationalization of incidents and setting aside of gospel data will not be permitted to obscure the many fresh viewpoints that he presents. Those who are not prepared to follow the handling of New Testament books presented in his other volumes may find difficulty with this one. But for many—

laymen and ministers alike — this will be an inspiring book. Dr. Goodspeed's enthusiasm for Jesus is contagious.—*Ernest G. Hoff.*

Right Here: Right Now. Margaret T. Applegarth. Harper, 1950. 269 pages. \$2.75.

A striking, timely series of dramatic worship services and programs for the local church. They are arranged with dramatic incidents from great lives and presented with the aid of speaking choirs, readers, and musical selections. Some are built in Biblical selections, others in Christian history. Presenting striking Christian convictions for our day, they are so written as to be useful for morning or evening worship, special Sundays, women's groups, youths groups, or individual enrichment.—*Charles E. Zunkel.*

Big Family. Alice Geer Kelsey. Westminster, 1950. 49 pages. 65 cents.

Kristina and Peter make friends with Christians from many places who live in their father's hotel during the Amsterdam Conference. Afterward, letters from friends in other countries help them to know that Christians make one big family.—*Hazel Kennedy.*

world is a continuous one which will never be finished. The spiritual well-being and social advancement of all peoples are limited by no horizon. They are the very substance of life itself. We must strive for what the Charter of the United Nations defines as "universal respect for and observance of human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion." The peoples of the world will be satisfied with nothing less.

This provides the motive of our campaign for American brotherhood. It is our aim to enlist a million of our citizens here in the United States consciously to practice brotherhood in all relations which they sustain to one another, to establish brotherhood in America as the accepted rule of human rela-

tions. As President Truman said in his letter accepting honorary chairmanship of this campaign, "we cannot commend brotherhood abroad unless we practice it at home."

Ours is the people's democracy. We must keep it wide and vigorous, alive to need of whatever kind, always remembering that it is the needs of the spirit that in the end prevail, that caring counts, that where there is no vision the people perish, that without charity there can be nothing good, that through daring to live dangerously we have learned to live generously, and believing in the inherent goodness of man we may meet the call to "strive forward into the unknown with growing confidence."



Several persons in the Brotherhood compile each year some statistics gathered from the issues of the Gospel Messenger. Edgar M. Foltz of Hagerstown, Md., recently sent us his record. According to him, 5,759 gains for the kingdom, 1,067 deaths and 772 weddings were reported.

A new church paper sent to our office is the Fernald Broadcaster. The editor, Lee Kendall, who is also pastor, states that it will be published "every now and then." Its aim, will be to aid in the "work of teaching and spreading the gospel of our Lord and Master." The Broadcaster has news of general interest to the local church constituency.

Three cash prizes of \$100, \$50 and \$25 respectively have just been awarded by Friendship Press to retail bookstores judged to have set up the most effective window displays between Nov. 1 and Dec. 15, 1950. The first prize went to the Wartburg Press Bookstore, Columbus, Ohio, Alfred O. Henkelmann, manager; the second prize went to Mennonite Book Store, Scottdale, Pa., Miss Lois Yake, manager; and third prize went to Presbyterian Distribution Service, New York, N.Y., Mrs. Beattie, manager. In addition hand-drawn merit awards were presented to the managers of the winning stores.

Dr. Kenneth S. Latourette, Sterling professor of missions and Oriental history and fellow of Berkeley College in Yale University, and also an ordained minister of the Baptist Church, has been elected president of the Japan International Christian University Foundation, Inc. He will succeed Dr. Ralph E. Diffendorfer, first president and prime mover in the organization of the foundation, who had accepted the post of vice-president, shortly before his sudden death on Jan. 31. Dr. Latourette is the author of more than twenty volumes on the subject of Christian missions, church history and development of the Orient.

Mrs. J. Galen Wampler of Linville, Va., would like to rent or buy a copy of A Course of Lectures of the Prophecies Which Remain to Be Fulfilled, written by Elhanan Winchester (Stereotype Edition), Cincinnati, published by E. Morgan and Co. for Henry Harshbarger and Co., 1851. If anyone has a copy, will you write directly to Mrs. Wampler?

Thirty years of unfailing support for the work in China is to the credit of the Altruist class of the Hagerstown church, Md. The record reveals this group has fulfilled a self-assigned goal annually to complete six share plan certificates, each issued for a five-year period. Certainly this record evidences a high point in faithfulness to the cause of missions.

Distribution of Scriptures for the blind has increased, according to S. Ruth Barrett, secretary of the Bible Society's work for the blind. Over 28,000 of the large embossed volumes have been distributed in thirty-four languages and systems. In addition, the complete Bible is available on 169 talking book records. These records meet a great need among the sightless who are unable to read with their finger tips.

Bob Richards, well-known athlete, became the second man in pole-vaulting history to top the bar at fifteen feet or more. At a recent athletic meet in Madison Square Garden, N. Y., Bob vaulted one inch over fifteen feet. For this feat he was awarded the Rodman Wana-maker international trophy for the second successive year. Bob, an ordained minister, is also associate professor at La Verne College, Calif., this year.

An Indian Christian, Chief Justice Vivian Bose of the High Court located in Nagpur, India, is expected to be named to the Supreme Court of India, the first time since the country's independence was proclaimed that a Christian has been named to this office. The supreme court vacancy was caused by the retirement of a Moslem judge. Mr. Bose, a Bengalee Indian, is related by marriage to Dr. John R. Mott, honorary president of the World Council of Churches.

When Bro. J. A. Eby died recently the family and friends contributed money to a fund for Hillcrest School in Africa in place of sending floral tributes. The school has received \$278.50. This spirit of service for others was characteristic of Bro. Eby's life, says Ralph Skaggs, pastor of the Iowa River church. "He set about a chain reaction in the lives of those who knew him, a desire to serve. . . . His inspiration was such that it caused young men with unusual talent to seek to serve Christ," Bro. Skaggs wrote about Bro. Eby.

The religious press may some day regain the power and influence it wielded in the U.S. a hundred years ago, but not until it ends its internal squabbles and wakes up to the use of effective journalism techniques, said Prof. Roland T. Wolseley, of the Syracuse University School of Journalism. He listed as major shortcomings of the religious press: (1) failure to utilize the best techniques within the budget set up; (2) the frequent use of undocumented and unproved assertions; (3) dull writing; (4) stock religious language and clichés which do not convey much meaning to the general public. Prof. Wolseley said, however, that he had noted a steady improvement in recent years among religious journals.

Theme: Deepening and Sharing the Christian Life

G. Wayne Glick of Huntingdon, Pa., has informed us of his change of address in Huntingdon. He may now be addressed at 1422 Moore St., Huntingdon.

A. W. Adkins has been chosen by Southern Missouri and Arkansas to represent that district on the 1951 Standing Committee. Ethmer Dadisman is the alternate.

Clark Garst of Cordell, Okla., will represent Oklahoma on Standing Committee of the 1951 Annual Conference. Miss Leta Wilson of Oklahoma City was elected alternate.

Gifts received at the Bethel church, Ind., for a special white gift Christmas were in the form of money given to buy one or more heifers for relief. More than \$500 was given for this purpose.

Corrections for the Yearbook: C. H. Gehman of Windber, Pa., instead of I. C. Paul, is elder at Rummel. The elder for the Berlin, Garrett and Salisbury churches is I. C. Paul instead of A. Jay Replogle.

Approximately 2,250,000 Protestant and Catholic children in more than forty states are now enrolled in weekday religious education classes, Dr. Erwin L. Shaver of Chicago reported to the Division of Christian Education of the National Council of Churches which met in Columbus, Ohio, Feb. 11-17. Dr. Shaver, who heads the division's department of weekday religious education, said that after forty years the plan of releasing pupils from public school an hour a week for religious instruction "has shouted down the walls of unawareness, indifference and antagonism and is entering the promised land."

First five books of the Revised Standard Version of the Old Testament will go to press within the next few weeks, the annual meeting of the Division of Christian Education, National Council of Churches, was told. By summer's end, the entire Old Testament will be in the hands of the printers and distribution of the new version will start by Sept. 30, 1952. A group of America's foremost Biblical scholars and religious educators spent twelve years working on the manuscript. The new version was authorized by the International Council of Religious Education, which now is incorporated in the Division of Christian Education. A Revised Standard Version of the New Testament was published in 1946.

An estimated 1,500,000 people of India may face starvation this year unless relief comes quickly. A combination of earthquakes, floods, a visitation of locusts and four successive failures of the monsoons have reduced India's food supply to zero. This succession of natural disasters, unparalleled in India's modern history, has created a six million ton shortage of food grains. To help meet this crisis the Indian government, through its embassy in Washington, has requested our government to give favorable consideration to a request for two million tons of surplus wheat and other food stuffs. The United States has eleven million tons of food surpluses. Church groups, including the National Council of the Churches of Christ in the U.S.A., the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, the Y.M.C.A., and scores of newspapers across the country, along with a citizens' committee known as the American Emergency Food Committee for India, have urged immediate action by our government.

Brethren visiting or living in the vicinity of Ft. Myers, Fla., are meeting for worship each Sunday. The place of meeting is the Bay Shore chapel, three miles east of Weaver's Corner; Sunday school begins at 9:30 a.m., and preaching at 10:30. The group is eager to get in touch with any Brethren in the area; information concerning them should be sent to J. L. Miller, 1003 Stella St., Ft. Myers, Fla. Bro. Miller is the pastor and elder.

The Way Out of the Dark is the theme that has been chosen by the American Bible Society for its 1951 Worldwide Bible Reading program, which is observed from Thanksgiving to Christmas. The material for Universal Bible Sunday, the high point of the Bible-reading program, will be prepared on the same theme. Universal Bible Sunday will be observed this year on Dec. 9. It occurs on the second Sunday in December, which, this year, is also the second Sunday in Advent.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Luke Brandt of Hershey, Pa., in the Reading church, Pa., March 18-25.

Bro. Howard Bernhard of Florin, Pa., in the Bareville church Pa., March 18-25.

Bro. C. Walter Warstler of Degraff, Ohio, in the Goshen City church, Ind., March 11-26.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Bella Vista church, Los Angeles, Calif., March 13-25.

Bro. Carl W. Zeigler of Lebanon, Pa., in the First church, York, Pa., March 11-18.

Gains for the Kingdom

Two baptized in the Greencastle church, Pa.

Three baptized in the First church, Akron, Ohio.

One received by letter in the Summit church, Va.

Three baptized in the Pleasant Hill church, Tenn.

Four received by letter in the Jones Chapel church, Va.

Five baptized and four received by letter in the Topeco church, Va.

Seven baptized and ten reconsecrated in the Clovis church, N. Mex.

Four baptized and three reconsecrated in the Alliance church, Ohio.

Five baptized and two received by letter in the Reading church, Pa.

Seven baptized and three received by letter in the Rock Run church, Ind.

Two baptized and four received by letter in the West Milton church, Ohio.

Thirteen baptized and six received by letter in the First church, Altoona, Pa.

Eight baptized and two received by letter in the Roxbury church, Johnstown, Pa.

Thirty-three baptized and seven received by letter in the Scalp Level church, Pa.

Five baptized and six received on former baptism in the Turkey Creek church, Ind.

Eleven baptized, two awaiting the rite and six received by letter in the Laton church, Calif.

Eleven baptized, two received on former baptism and eight by letter in the Bear Creek church, Ohio.

Calendar for Sunday, March 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Jerusalem Road.—Mark 10. Memory Selection: Whoever would be great among you must be your servant. Mark 10:43 (R.S.V.).

CBYF Topic for March, Modern Crosses.

Announcements

DISTRICT MEETINGS

Ohio, Southern.—Oakland, April 27, 28.

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEASTS

Michigan
March 22, 8 pm, Woodland.

Ohio
March 18, 7 pm, Center.

March 23, Akron.

Pennsylvania
March 25, Sipesville.

March 25, 6:30 pm, Somerset.

Virginia
March 25, Christiansburg.



Southern Ohio men's work sets a fine example by welcoming DP families and helping them settle. At right, the Boris Klints family and Brethren well-wishers stand in front of a house newly constructed for the family by Brethren at New Lebanon, Ohio. Left, Edgar Zunde and Rudolph Silins preparing rooms for another DP family at Gettysburg, Ohio. DP's themselves were happy to help with these construction projects.

Try to imagine that

YOU ARE A DISPLACED PERSON

PUT yourself in the place of a displaced person, living in a little community in the Ukraine. Try to imagine what the last ten years would have meant to you.

You are a farmer, living on a farm you own. You work hard each day. Your wife works hard too, and your children help on the farm when they are home from school. It is 1940. So far you have not felt the force of a world war just beginning.

You get up in the morning, go to the barn to feed your livestock, milk the cows, and then come back into a warm kitchen where your wife has a hot, ample breakfast ready for you.

With your family you sit around your table and bow your head to thank your God for a new day, for food, for loved ones, for all your blessings. You pray that all the people of the world may be as richly blessed as you. You are happy to see your children enjoy their simple but healthful food. You hear their laughter as they eat; you watch your wife refill their cereal bowls.

It is spring, and you spend the day in the field, plowing. At noon there is another hearty meal; at supper-time you sit again around a table spread with food your wife has pre-

Margaret Glick
Kassel, Germany

pared for the family. The light reflects the happiness in the eyes of your children, tired after a day of school, play and work. The rattle of the dishes being washed and put away is soothing; you sit in your chair by the fire, tired with the good sort of tiredness which comes after a day well spent. Your wife, sewing by the lamp, reflects your own satisfaction that life has been good to you.

Then war comes to your village. One by one the young men are called away to fight, and your prayers at mealtime change from simple thanks to words that ask for peace, for mercy, for freedom from fear and insecurity. You work your farm, harvest your crops, go on with your daily work just as before. Only you see the war come nearer and nearer to your home.

Suddenly it is upon your village. One cold morning, along with your neighbors, you pack the few of your most precious possessions on your back and into a cart, close the door of your house, and flee. The road goes past your barn, your fields, but you do not take time to think of that. Life is your most precious possession. Your family means more

than fields you have plowed. What you need now is to find a new place of security for your family.

Along with other people, pulling carts, carrying children, hurrying from danger, you walk the roads. You begin to lose count of the days. Your nights are spent in cold, dirty camps where hundreds of other people are crowded into a room with you. You huddle in a corner with your wife and children sleeping around you, trying to keep a few possessions together.

Somewhere along the road at some camp, you don't remember where, your cart disappeared one night while you slept. Now the only clothing you own is what is on your back, and the only possessions are the small pieces of jewelry your wife had time to sew inside her coat lining. Still, as long as your family can stay together, that itself is a blessing. There is security in that.

There are many nights in camp when you lie awake thinking. Somewhere in the room a baby cries. People stir in their sleep. Through the dirty window above your head you watch the clouds cross the moon. And before you drop to sleep with exhaustion you touch the brown curly hair of your child.

Another day means that, along with everybody else in the room,

You must share the bucket of water brought for washing. Along with everybody else you share a little bread the soldiers hand out to you. Then you must move on. Always you must move on.

One day you arrive at a DP camp where your family is given a room. You are tired, dirty and hungry. Your clothes are worn out. Your wife's shoes have no soles any more. Your child has an ugly cough that makes you shudder. But you are still together, and at last your family can have a room alone. It is bare, but it is private.

Later you learn that the war is over, but even then things are not the same as they were before. Other people occupy your country—people whose ideas are contrary to yours and whose governmental policies are against all your chances of living as an individual in dignity and with a purpose. You can never go back to your home, never plow your fields, never harvest your wheat, never sit around the supper table with your family in your own home.

Then you are moved from one camp to another, some better, some worse than the ones before. Your child coughs more and more; there is no help for it. The only clothes you have are what some agency has given you. Your food is poor. You can find only odd jobs to do around the camps. The rest of the time you can only sit and remember.

Hope comes when selectors enter your camp to choose people for resettlement in other countries. This, at last, is your chance to begin life again, to go to another country, and work on a farm. Someday, if you work hard and save, perhaps you can have another place of your own, where you can plow your fields in the spring and come into a warm kitchen at night to eat your supper and see happiness once more in the eyes of your loved ones.

For days you wait your turn to see one of these people, holding on to your faith that a better life *must* come. And finally, your turn does come. You sit in front of the desk, answering the questions, telling your life story over and over, remembering all the little details that never seemed important before. You hold your cap tightly in your hands to keep them from trembling; you watch each movement of your examiner for a sign that you have been accepted.

There are many steps to be taken before you can be accepted. This is only the first. You must produce certificates of birth and marriage, records of your work. You and your

family must be examined by doctors. You must be checked by intelligence authorities on your political records. You are questioned again and again and again.

Finally, after months of waiting, you are told that there is no chance for you to go. Your child has somewhere contracted tuberculosis and unless you choose to go without him . . .

It is not a hard decision. You cannot leave your child in a hospital in a strange country hoping he will be cured so he can join you later. With the rest of your family you decide to wait. You must remain together; your family unity is the one last precious thing you have left.

In a hospital the child responds to proper food and care; repeated tests show that he is cured. Now once again you begin the long hours of waiting in corridors for examinations and questions, telling over and over again your life story, holding your cap tightly so your hands will

not tremble, looking for a sign on the face of your questioner.

You who read this story must write its ending. It is a true story, and it is being told over and over again in the DP camps in Germany and Austria. Sometimes it has a happy ending, and we can tell these people that Christian people in America have a home for them. Sometimes it is tragic, and we know that to say "no" dooms them to life in dirty, cold, unhappy places.

Which ending would you like to see? Will you help to write it by sponsoring a DP family?

New Windsor reports that approximately 700 families have been aided by the Brethren and most of these have made a reasonable adjustment. However, this is not the time for self-complacency, for with the coming of the handicapped cases we need to put forth a very special effort.

Why Bother With DP's?

W. Harold Row

Secretary, Brethren Service Commission

DISPLACED PERSONS are real people. They are just like you and me, that is in every way save one—they have no place to call home.

Before the war these good people lived in their own homes in any one of several European countries. They were hardworking, God-fearing, family-centered persons. They wanted nothing more than the opportunity to continue to live, work and serve in peace in their own homes in their own lands.

But the war changed all of this. Almost without warning and wholly without reason, they suddenly found themselves bereft of home and loved ones. And as though that were not enough, they found themselves prisoners, slave laborers or unwelcome guests in a foreign land.

These were the people who suffered most during the war, and even more at war's end. When soldiers went back home, and when civilian life began its slow return toward normal, these displaced persons stayed on in cold, dark caves or in unhealthy, jammed barracks.

Worst of all they were without hope for the future—except as friends in America or elsewhere hear of their plight and offer them new homes and new opportunities. Here in our land of freedom and plenty,

made so by earlier pilgrims from across the seas, we can and ought to provide for these "delayed pilgrims."

Why bother with DP's? . . . Because they too are the children of God and thus brothers of ours. And we have the homes, jobs and help without which these brothers from overseas are doomed to live without hope.



You can bother about DP's, as W. Harold Row suggests, by giving generously to our One Great Time for Sharing offering March 18.

You can also help by continued efforts to find homes for DP's in your community. Next week Ruth Early and Margaret Glick, just returned from Europe, will tell you about the hardship cases which need special help.

MARCH 3, 1951

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Our Stewardship of the Good Earth

Edward Krusen Ziegler
Bridgewater, Virginia

Suggestions for Observing Rural Life Sunday,
April 29, 1951

Eva Luoma

RURAL LIFE Sunday is being observed in more and more congregations of the Church of the Brethren every year, both urban and rural. It is a day set apart for celebrating the values of rural life; for invoking the blessings of God on the fields we till, the seed we sow, the tillers of the earth. In it, we pray for the people and the institutions which minister to the welfare of rural people. It is a day of consecration to our stewardship of the good earth, of renewed appreciation of God's part in our rural life processes. It is a day when all Christian folk may renew their comradeship with God the Creator and Sustainer of the universe, in whom we live and move and have our being.

The observance of the day grows out of the practices of ancient churches in observing Rogation Days—days of prayer for the cultivator and his crops. The observance dates back at least to the fifth century. The fifth Sunday after Easter, which this year falls on April 29, has been the day set for this celebration since 1929. It is now observed all over the world.

In Urban Churches

This day of joyous celebration should be observed in all churches, whether in the open country, town or great city. We suggest that city churches invite a country minister to preach, perhaps exchanging pastors for the day with a rural church. Wherever it is possible, the town church should arrange with a near-by country church to join in its fellowship by making a pilgrimage to the country church after the



In keeping with the rural life emphasis climaxing on Rural Life Sunday, April 29, the Gospel Messenger plans to carry several articles between now and that time lifting up the work of some of our rural Brethren churches. Watch for them!

morning service, to participate in the basket dinner and the fellowship and service of the remainder of the day. A basket dinner, out under the trees or in the basement, provides fine fellowship. If possible the town people should remain for the afternoon service, visit rural homes, and return for the evening service at the church. A silent roll call might be made at the city church, having all who have come there from some rural church note it for the church, so that letters of gratitude might go out from the city church to each country church which has enriched it by sending its people to live and fellowship in the city church.

In the Country Church A Sunrise Service for Youth

Such a service might not be possible in dairying communities. But in some rural areas, youth may be able to hold a lovely informal service on a green hill, or a quiet grassy riverbank. Nature hymns of wonder and praise, poetry, perhaps a brief devotional talk may set the tone for a great day of true worship and joy.

The Morning Service

Follow the order of service prepared and sent out by the Town and Country Committee, or the one on these pages. The rural minister or his guest preacher ought to preach one of his very best sermons on this day. The Bible is full of wonderful texts and suggestions for the day; indeed the Bible could well be called a rural book! Here are some suggested themes and texts:

God's Farm—1 Cor. 3:9 (Moffatt).

Fallow Ground—Hosea 10:12.

The Holy Earth—Ex. 3:5.

Sins Against the Land.—Jer. 12:11.

Rural Justice—Isa. 5:8.

Men or Pigs—Mark 5:14-17.

The Garden of the Lord—Gen. 2:8-15.

Christ of the Country Road—Mark 1:38-39.

The Law of the Seed—John 12:24.

Make this a great hour of worship and consecration. Invite rural community organizations to be the guests of the church for this service, such as the 4-H clubs, the FFA, the Home Demonstration clubs, the Ruritan clubs, etc. Have them participate in the service. Make the gospel vital in rural community life.

Fellowship Dinner

The potluck or basket dinner, held out-of-doors or in the church social hall or basement if the weather is cool, will have rich fellowship values.

Afternoon Service

This may be an informal service of joyous fellowship, hymn singing, and real inspiration. If a city church has come out to share, have their people participate. If there is an address, let it be short and given by the visiting pastor, or a spiritually minded agricultural county agent, soil conservationist or agriculture teacher. There are many such! There might be an open forum or discussion of some vital issues in the surrounding rural community.

Vespers

At or near sunset, an outdoor service may be a time of rare beauty and wonder, especially for those who have come from the city. It may consist of singing, devotional poetry,

quiet prayer and meditation.

The Evening Service

Many churches will want to devote the evening worship hour to a good play which lifts up some spiritual values peculiarly applicable to rural life. A list of such plays is given below. Sometimes a play can be effectively read as a radio play, if facilities for staging are not available. Rural youth groups will often be most happy to produce a play.

Plays on Rural Life

Bread, by Fred Eastman. 25 minutes. Royalty, \$5.00. 30c.

The Doctor Decides, by Fred Eastman. One act. Royalty, \$5.00. 35c.

Dust of the Road, by Kenneth Sawyer Goodman. Royalty, \$5.00. 50c.

Any of these plays may be borrowed from the Brethren Loan Library, 22 S. State St., Elgin, Ill., for reading and examination, and purchased from the Brethren Publishing House.

ORDER OF WORSHIP FOR RURAL LIFE SUNDAY

PRELUDE: Pastoral Symphony (The Messiah)—Handel.

The Heavens Are Telling (The Creation)—Haydn.

CALL TO WORSHIP:

Minister: The earth is the Lord's and the fulness thereof;
the world and they that dwell therein.

People: For he hath founded it upon the seas,
And established it upon the floods.

Minister: Who shall ascend into the hill of the Lord,
And who shall stand in his holy place?

People: He that hath clean hands and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

ALL: He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.

PRAYER OF CONFESSION:

Almighty God, our Creator and Father, who hast given us the good green earth as our home, and its treasures as a sacred trust to sustain our common life; we confess with penitent sorrow that we have exploited and abused it; we have received its bounty without thankfulness, and have wasted its fruits wantonly. We have been selfish, and have failed to share. Have mercy on thy people, Lord, and give us another time, that we may become loyal stewards and may grow in sharing love. This we pray through Jesus Christ our Lord. Amen.

HYMN OF PRAISE—Joyful, Joyful We Adore Thee (Brethren Hymnal, No. 91).

RESPONSIVE READING OF SCRIPTURE—Responsive Readings 7, 8, or 9 (Hymnal).

ANTHEM OR SOLO.

PRAYER OF INTERCESSION, followed by THE LORD'S PRAYER.
OFFERING.

HYMN—For the Beauty of the Earth, No. 96.

SERMON.

HYMN—This is My Father's World. No. 94.

AN ACT OF DEDICATION TO THE VALUES OF RURAL LIFE.
THE BENEDICTION.

MARCH 3, 1951

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In the training schools the peace position of the church has been explained but this is not sufficient to counteract the attractive life military service offers to youth

The picture shows the silver jubilee celebration at the Vocational Training School at Anklesvar, India

Clyde Carter
Jalalpor, India

Photo by A. F. Bollinger

India's Approach to Peace

NO COUNTRY has quite earned the title of "peacemaker" as has India today. There are many factors that have caused India to become so renowned. To understand India's approach to peace one has to understand the chief peace leader of India, Mahatma K. Gandhi. Gandhi in his approach to peace was always consistent. His role was that of nonviolence practiced first in South Africa and more spectacularly in his native country of India. Simply, the technique was the use of moral force against those in authority, at that time Great Britain. The issue was that India wanted freedom to become an independent nation free to choose her own form of government. When this was not granted as soon, or in the way Gandhi wished, he began to order his thousands of followers to practice nonco-operation with the ruling party. Gandhi himself began his innumerable fasts to death. It is

rather appalling to think of what nonco-operation can mean. Think of men refusing common everyday services in courts; causing all means of transportation and communication to cease! Coupled with this was the threat that the sainted leader would fast to death and become a martyr to the cause! Before long a nation becomes paralyzed by such action. One may beat the citizens, as was ordered, but after a time when they still humbly accept the beatings and even the jailings, one is driven to a different solution, as was Britain in her promise of freedom to India's millions.

It will ever remain to the credit of the Atlee government in England that she kept her promise of freedom. On Aug. 15, 1947, India took her place among the free nations of the world. The people of India, and the foreigners present, will never forget that happy day of celebrations throughout India. Britain, by keeping her word, not only kept the friendship of India, but also kept the

membership of India in the Commonwealth of Nations.

The fact cannot be obscured that once freedom was attained, and with it the partition of India into two nations, India and Pakistan, millions died in the communal clash between Muslims and Hindus — the two largest religious communities in India. India was not free a year from Great Britain when Gandhi was killed. His life was taken during one of his prayer meetings, and by one of his own community, a Hindu. Since the Muslims were the largest minority community and had suffered greatly in Calcutta, Gandhi went into the midst of the rioting to try and reconcile brother Indian with brother Indian. This belief in what is morally right was so instilled in Gandhi's mind and life that it motivated his every action. This moral quality, along with his technique of nonviolence, are the two great contributions Gandhi gave to help India in her approach to peace. He never let fanaticism or his per-

sonal Hindu religious view obscure what he believed was morally right in any situation. It is to be hoped he gained this moral approach to peace and the nonviolence technique from his appreciation of the Sermon on the Mount. But death took Gandhi, and the whole world waited to see how closely India would follow the path of peace as he proclaimed it in his nonviolence teachings.

India's approach to peace with her split-off sister nation, Pakistan, is a page of history that is still being written, and at times it does not read quite like Gandhi's philosophy of nonviolence.

The state of Kashmir in northern India, west of Pakistan, became a "peach" to be desired by both India and Pakistan. The majority of Kashmirians are Muslims, but India's prime minister, Pandit J. Nehru, was born there, so he has a genuine interest that Kashmir remain a part of India. The armies of Pakistan and India clashed, but the good offers of mediation by the United Nations were accepted and war ceased. Next the famous Dixon mission came to India and Pakistan. Sir Dixon failed to find a solution agreeable to both sides. He suggests as the probable answer, "partition," and recommends that India and Pakistan should try to settle their own quarrel between themselves. He lamented that neither country offered any alternative plan to his many suggestions. But this much must be said, both nations seem agreed not to go to war over Kashmir. The approach to peace is mediation and not armed conflict.

One state in the center of India, Hyderabad, also caused observers to wonder why the practice of nonviolence had not been used when India in her "police action" took that state over by her army? This state is populated mostly by Hindus and was ruled by a Mohammedan, just the reverse of the case in Kashmir.

Despite these two "blurs," India continues to hold the role internationally as peacemaker, and her approach to peace has been led by her prime minister, Pandit J. Nehru, the hand-picked leader of India and the disciple of Mahatma Gandhi. Pandit Nehru has seemingly absorbed Gandhi's moral integrity and stands for what is right in the world of nations.

India refuses to align herself with the great powers of either the East or West. Rather, she weighs each issue on its merits alone, and then speaks out boldly and remains firm. For instance, in the Korean War, India tried to settle it by exchange

ing diplomatic notes with Russia and America. India's belief that North Korea had been the aggressor did not change her mind that the UN forces should not sweep past the 38th parallel, for by that act she feared the advance northward would only lead to a prolongation of the conflict in Korea. If the UN forces had stopped at the 38th parallel, she foresaw a chance to obtain peace, and peace is what India is striving for in the world. Pandit Nehru is quoted as saying, "I would go to the end of the earth if I thought there would be a chance for world peace." Such a statement exemplifies India's fervor for peace. India refused to be a member of the Eight Nation Commission for the settlement of Korea's future, for she felt it would be a compromise with her original stand. This standing apart and weighing issues of international importance in India's approach to peace have won her the respect of the world.

What, you may ask, is the Church of the Brethren in India doing and thinking as a peace church to help India promote peace? The answer is, "Not enough." It goes to the credit of the Quakers that they were able to do relief and reconciliation work during the communal clashes soon after the partition of India. Some missions sent doctors, but our mission could not because of the shortage of staff (our mission was asked to have one of our doctors head up a team of doctors). The mission did join in by loaning for a time our treasurer for relief activities in other parts of India under Church World Service.

Our Brethren people here are not adequately grounded in the peace doctrine of the Church of the Brethren. Nowhere in the church organizational setup in India is there a department for this peace emphasis. We have adult literacy workers, temperance emphasis, women's work, village institutes, etc., but no peace emphasis is proclaimed. In our Bible school the peace position of our church is explained. However, this teaching contacts only a very few of our leaders. In talking with our youth, they seem to be indoctrinated with a loyalty to country in time of war, not considering the pacifist stand as being loyal to country or to God. As compulsory military training creeps into our schools of higher education in India, and as military service offers to our youth an attractive living, it is to be lamented that we as Christian pacifists are not further along in promoting peace among our some eight thousand Christians who are mem-

bers of the Church of the Brethren. As an antidote to this the missionary conference has appointed a peace director who tries to stimulate action among our missionaries. It is his hope that they in turn in their many contacts with the India Church of the Brethren leaders and laymen will instill the ideals of peace in their lives.

Some of our leaders among the missionaries have hoped for a peace team that could work among the refugees, in famine areas, and in areas of tension. It would also be fine if we had a Brethren office near the capital of India, where we could influence the government more (like the attempt in Washington, D. C., and in Geneva, Switzerland). But such ideas as the above would take more personnel and funds than we now have at our disposal in India. Funds are even needed for such plans as peace institutes if they are to be carried through.

Whatever we are doing or trying to do, it is the India missionaries' belief that the Church of the Brethren has come to India for such a time as this, and that we can help India in her approach to peace, to be a peacemaker not only in word but in deed.

They That Are Sick Need a Physician

Ferne Baldwin

Marama, Northern Nigeria, W. Africa

JESUS made this statement in reply to the criticism of the Pharisees as he sat at meat with sinners. But it was not just an idle statement to prove his point. We all know the long hours Jesus spent when here on earth healing the sick. People came long distances to seek physical healing through his power. Surely many of them following him gained spiritual health as well.

In our day, too, the medical missionary and his work often bring spiritual health as well as physical well-being. Several hundred lepers who came seeking salvation from a dread disease have also found a God who loves even lepers.

It appears now that by the middle of 1951 there will be no doctor in all of Buraland. How I wish I had words to tell you all that those words mean to the people in this land! How many fathers and mothers and children and young people will be lost because they were sick and could not hear the good news of his salvation? Who among our

Christians or even among our mission family may be taken when an operation might have saved them for many more years of Christian service?

Christ said that they that are sick

need a physician. A simple statement. We all believe it. But are there no doctors to be found in the Church of the Brethren who are willing and able to come to Africa so that those who are sick both in

body and soul may be healed? Can no one be found who can help to send? Is no one praying for someone to come?

I believe that God wants the Buras to have a doctor. Do you?

The Church at Home

Edited by Alberta Yoder



Denver Church Begins a New Era

Interior of the new church at
Denver, Colorado

THE experience of the Denver church has been similar to that of many of the pioneer churches as they spread from East to West. Men and women of vision, faith, sacrifice and a love for souls together with perseverance and a mind to work finally realized results.

As early as 1891, the few members who lived in Denver met in homes for services and fellowship. In 1892 they met in a schoolhouse west of the city for services. Later a Sunday school was organized on Boulevard F in Highland District and preaching services were held once or twice a month. This hall and contents were destroyed by fire. Then the schoolhouse at Villa Park was secured and services were conducted there until Aug. 29, 1897. At this time they dedicated a church of their own located on the corner of West Fourteenth Avenue and Irving Street.

The first recorded council meeting was held on May 30, 1893. Brother and Sister A. M. Bair were installed into the office of deacon at that meeting. On Dec. 1, 1894, the church asked Elder A. C. Daggett to be its first pastor.

Nov 2, 1895, was the date for the first love feast for the members of the Denver Mission. In 1896 the church was officially named Mountain View church; this was later changed to the Denver church. By 1906 it was decided to change loca-

tions again and so on Nov. 4 the last service was held in the Irving Street church. The church had served this community for more than nine years.

In February 1907 two lots were purchased on the corner of Mississippi and South Washington Streets for \$510. Following the sale of the Irving Street property the congregation met in temporary places to worship until 1908. March 11, 1908, excavation for building was begun and on May 17, 1908, Bro. J. J. Ernst preached the dedicatory sermon for the basement.

Soon plans were made for completing the main building. On Aug. 29, 1909, the completed church building was dedicated to the Lord, with Elder B. E. Kesler bringing the message. The actual cost of the building and lots was \$8,479.63. Bro. W. Kelso was the contractor.

This was a happy occasion, but still there were reverses to come, for it takes more than a physical building to bring souls to Christ. The Denver church was made up of what is sometimes called a floating membership; for instance, in 1908 there were seventy-nine members. On Oct. 1, 1912, there were but twenty-eight. Only two were lost by death, the rest by letter. So the membership varied from year to year, but showed a gradual gain.

About twelve or fifteen years ago drouth and dust storms brought a number of members to the Denver church from outlying church districts and a few years later war

industries brought many people to Denver; among them were members and leaders in the Church of the Brethren. As a result of their coming and other additions, the membership has doubled. Now we have the largest membership in the history of the church, approximately 275.

About the year 1942 the church started a building fund and through the earnest efforts of Bro. Oliver H. Austin ground was broken for the new addition Sept. 19, 1948, with Bro. Austin officiating.

At the church dedication on June 4, 1950, the church building was nearly completed. Now the congregation has a commodious place of worship with an enlarged sanctuary, eleven classrooms and an auditorium in the basement. The present improvement and expansion program represents a cash expenditure in excess of \$35,000, to say nothing of the uncounted hours of prayer, deliberation and manual labor by many faithful friends.

The following pastors have served the Denver church from its beginning to the present: A. C. Daggett, L. F. Love, L. E. Keltner, A. C. Root, C. E. Wolf, John A. Robinson, Hiram Forney, George W. Burgin, Bruce Eshelman, W. J. Horner, I. J. Sollenberger, C. Fitz, J. A. Wyatt, W. Earl Breon, S. G. Nickey, John S. White-neck, Oliver H. Austin, Jay G. Myers; Kurtis Friend Naylor became pastor on Sept. 1, 1950.

Thinking About the News

Prospect for Youth

THE state director of Selective Service for Illinois recently said quite bluntly that young men can now look forward only to a future in military service. He was likely anticipating the approval of a draft program, proposed in January, that would make every boy of eighteen liable for a maximum of twenty-seven months of military service and training. Another step toward the same end involves lowering induction standards so that even those who are physically unfit for military service will be used in national service of some kind. It will take just a few more steps in the same direction to provide for the drafting of women and almost complete control of man-power resources.

Christians quite naturally view these moves with alarm. The colleges can see little in the prospect but increased financial difficulties and loss in maintaining a strong faculty. Many church leaders recall that their churches were established in this country by godly men and women who were fleeing from just such totalitarian systems in Europe. Our basic freedoms seem to be threatened as much by actions in the name of necessity and protection as by the danger from which we think it necessary to protect ourselves.

Not the least of the questions which universal service raises is the effect of such a plan on the young people themselves. The chaplains who are close to men in training and service are not eager to see teen-agers exposed to some of the temptations that will face them both at home and abroad. The American home is weak enough as it is, considering the great strains which a recent world war and its aftermath have placed upon it. Now its influence for good is to be cut short as the demands of the state grow greater.

The proponents of universal service rely almost entirely now on one argument. They recognize the danger in what they request, but they say it must be so because of necessity. There is no alternative but to train our youth to maim and kill and they must be prepared to fight on fronts around the world in order to save our freedom.

This argument should give Christians most concern of all because it seems to say, "Forget about God; put your trust in greater armed might; the church must sell its soul in order to save its skin."

Let us Christians, therefore, not be content merely to protest against these steps toward militarism. The crisis demands more of us: we have to maintain and proclaim anew our faith in God. We have to insist that there is an alternative to the suicidal way our leaders are taking us. We have to intensify our dependence on spiritual resources, so that we can prove to the twentieth century what first century Christians discovered: the church finds its soul when its skin is most vulnerable; it can afford to lose and suffer much. But when it loses God, all is lost.—K.M.

Around the World

Report on the United Evangelistic Advance

In the 15 months between World-Wide Communion Sunday, Oct. 2, 1949, and Watch-Night Service on Sunday, Dec. 31, 1950, the United Evangelistic Advance touched the lives of thousands of people in American colleges, homes and communities.

Thirty-eight denominations co-operated in the project with the Department of Evangelism of the Federal Council of Churches, now the Joint Department of Evangelism of the National Council. The Advance included both denominational and cooperative programs of evangelism, and was successful in both, it was reported by Dr. Jesse M. Bader, executive secretary of the Joint Department.

Although final figures for the denominational programs will not be available till later this year, Dr. Bader said, there are definite indications that during the advance almost every one of the denominations taking part had the greatest numerical growth in membership in its history.

On the interdenominational side, Dr. Bader pointed out that over 40,000 decisions for Christ were recorded during the Advance as a result of Visitation Evangelism Crusades in 85 American communities. Aiding in the program were 35 directors trained at conferences in Pittsburgh and Chicago.

Visitation Evangelism, however, was only one aspect of a program that included 576 interdenominational projects during the Advance, Dr. Bader said. In all of them, the

Department of Evangelism had noteworthy cooperation from pastors in the denominations, councils of churches, ministerial associations and interdenominational agencies.

Prayer was much emphasized during the Advance. The United Evangelistic Advance Committee—a 62-man group, under the chairmanship of Professor E. G. Homrighausen, of Princeton Theological Seminary—prepared a special program for the last day of the Advance, Dec. 31, 1950. This last Sunday of the year was observed as a Day of Prayer throughout the nation, and many local congregations received new members on that day and conducted Watch Night Services in the evening.

Visits Hospital Patients Every Day

An eighty-seven-year-old retired steel worker has spent most of his life and all of his money being a good Samaritan to the sick—and he is still at it.

Emanuel John Paulet has not missed a single day during the past thirty years visiting the patients in St. Elizabeth's hospital at Granite City, Ill. Prior to that, he carried on his benevolent work at hospitals in Pittsburgh, Pa., and Gas City, Ind.

The modern good Samaritan visits as many as seventy-five patients on a single day, starting on the first floor and working up to the children's ward on the fourth floor. There he gets his most enthusiastic greeting.

India and Total Abstinence

"Not by the widest stretch of the imagination could anyone ever have called Mahatma Gandhi a dictator, or even have implied that he wanted to be one. . . . Yet, in a moment of intensity, Gandhi once said, 'If I were appointed dictator for one hour for all India, the first thing I would do would be to close without compensation all liquor shops.' . . . It was a logical conclusion of one of the most brilliant intellects of the twentieth century, of a man who devoted a lifetime of marvelous energy to the social and economic welfare of his fellow countrymen. . . .

"With such principles predominant, it is only natural that Gandhi's fourteen-point program of social reform had as its leading objectives the removal of the curse of untouchability with freedom for all, and the prohibition of liquor and narcotics. Gandhi knew well the extreme handicap under which his country's progress would be as long as it was

steeped in the influence of such habits. It was his lifelong dream to see India cleared of all this and given an unburdened road ahead for development. . . .

"Prime Minister Nehru led the movement by which the first law placed on the statute books by the new parliament dealt with the liberation of India's outcastes. . . . Everyone the world over who loves freedom will watch with interest this new program of liberation for one of the largest of nations. Based, as is America's, upon life, liberty and the pursuit of happiness, it is being carried out by a foresighted group of total-abstaining leaders, who, if anyone, stand a good chance of giving it the necessary substantiality.

"The emphasis on total abstinence also will keep observers following the program the Nehru administration has worked out for the other of Gandhi's two top objectives. This is its progressive achievement plan through which the government is seeking to attain complete prohibition for all of India . . . by 1952." (Arthur Miller in Christian Science Monitor) — National Temperance League release.

No Ban on Missionaries to India

No ban or increased restrictions have been imposed on the admission of evangelistic missionaries to India, according to government sources in that country (The National Christian Council Review, Nagpur, December 1950). "As in the case of all foreigners coming for a long residence," the official statement reported, "it is necessary to ensure that the need for the admission of an evangelistic missionary from a foreign country has been established in that there is no suitable Indian available to perform that work." Visas, it was pointed out, are now authorized "in less than half the time taken previously." Six hundred fifty missionaries were admitted into India during 1949. Final figures for 1950 were expected to show approximately the same number.

Speaking in New York City, on Jan. 4, Mme. Vijayalakshmi Pandit, Indian representative to the U.N., in a message prepared for a testimonial dinner to Frank C. Laubach of world literacy fame, paid high tribute to mission work in India, saying: "I should like to take this opportunity to express the gratitude of many sections of my people for the splendid contributions that foreign missionaries have made to India in promoting the welfare of its

people. Mission hospitals, schools, colleges, asylums, welfare settlements and rural development centers that have been established in different parts of India by voluntary effort of the foreign missionaries, have always been both an inspiration and an example. In the secular state of India, we hope to welcome many friends of foreign missions in the task of the great construction on which we have launched."

Churchmen Caution on Civil Defense Program

A warning that certain factors in the civil defense program might imperil the constitutional freedoms of individuals was issued recently by the New York State Council of Churches.

The carefully worded statement, issued at the conclusion of the council's annual legislative seminar, said:

"Because we believe as Christian people that the business of the church is to build the Christian world community and because we do not accept the widespread philosophy of the inevitability of war, and because we believe that this nation, under God, can have a new birth of freedom, it is the conviction of the assembly of the New York State Council of Churches that certain of current programs for so-called civilian defense, strongly advocated by some legislators and groups of civil officials, need to be thoughtfully and carefully studied by all citizens, so that our guaranteed constitutional freedoms of speech, press and assembly shall not be abridged or threatened in any way."

Interracial Lutheran Church in Washington Urged

Establishment of an interracial Lutheran church in the nation's capital has been recommended by the Lutheran Ministerial Association of the District of Columbia. In a resolution adopted at a special meeting, the all-white ministerial group expressed regret that Lutheran churches are not doing more to reach the large proportion of Washington's population that is Negro.

The ministers recommended that several Lutheran churches which are contemplating removal to new locations because of population shifts consider the possibility of continuing work at their present locations on an interracial basis.

The recommendation was based on a three-month study undertaken by a committee of Washington Lutheran leaders. The study found that about sixty per cent of the Negroes in Washington do not attend any

church. Although the preponderant majority of Negro church membership in the capital city is Methodist and Baptist, the Roman Catholic and Protestant Episcopal Churches have had "marked success" in winning Negro members, it was reported.

Japanese Children Seek United States Friendship

Some Japanese school children, nine and ten-year-olds, who live near Hiroshima, have offered a colorful pageantry of life in Japan to any group of Washington, D. C., primary school children who want to "help erect the world peace." The offer of this contribution to international goodwill came to a former member of General MacArthur's staff, who is now living in the capital, from his former houseboy, now a school-teacher.

The gift consists of more than 100 drawings of Japanese life, ranging from delicately tinted landscapes of Japan's terraced farm lands to a drawing of an electric iron, all done by the third and fourth graders in the school of a town near Hiroshima. The collection is a valuable addition for any geography class.

Whatever primary class receives them is asked to "please show us your good works without fail to build up international relationships."

News Briefs

The Panamanian government, according to its minister of agriculture, Don Ricardo Arias, is distributing 500 pieces of free land in family size, in order to resettle needy people from the larger towns. Eventually the movement of free colonization is expected to reach poor farmers, providing them with approximately seven acres each. (WP)

What Are the Answers?

Speaking to his congregation in Cleveland, Rabbi Abba Silver asked these questions — questions which many people in our country are asking but which have not been answered to their satisfaction.

Why did we not wait for clear directives from the UN before we committed ourselves to what has proved the most costly enterprise in all our military history?

Was our intelligence aware of the size of the Chinese armies on the border?

Did our State Department know the Chinese would enter the war?

Why did we move beyond the thirty-eighth parallel?

Why did we reject the proposal of a neutral zone between Korea and Manchuria?

Weddings

Cassidy-Smith.—Charles Cassidy and Nancy Smith, both of Dayton, Va., Jan. 13, 1951, by the undersigned, at his home.—L. M. Clower, Bridgewater, Va.

Clague-Simmons.—Allen Clague, Jr., of Mobile, Ala., and Juanita Simmons of Johnson City, Tenn., in the Johnson City church, Aug. 26, 1950, by the undersigned.—W. Donald Clague, Bridgewater, Va.

Downs-McIlvania.—Kenneth Downs of Wisconsin and Charollet McIlvania of Waddams Grove, Ill., Dec. 17, 1950, in the Lena church, Ill., by the undersigned.—J. E. Smeltzer, Lena, Ill.

Eash-Blough.—Merle L. Eash and Thelma C. Blough, both of Johnstown, Pa., Nov. 22, 1950, in the Centennial Evangelical United Brethren church, by the undersigned, uncle of the bride.—Arthur L. Rummel, Tarentum, Pa.

Fisher-Hartman.—Allen J. Fisher and Marjorie Hartman of Goshen, Ind., Dec. 3, 1950, by Bro. Jesse Hoover of Nappanee, Ind.—Ralph Petry, Goshen, Ind.

Friese-Wenger.—John H. Friese and Janet L. Wenger, both of Shippensburg, Pa., Jan. 14, 1951, in the Shippensburg church, by the undersigned.—Glenn E. Kinsel, Shippensburg, Pa.

Funk-Baer.—Lewis F. Funk of Buffalo, Ind., and Peggy Baer of Monticello, Ind., Jan. 6, 1951, by the undersigned, at his home.—Jay J. Johnson, Monticello, Ind.

Gingrich-Albright.—Harold Gingrich of Waynesboro, Pa., and Dorothy M. Albright of Greencastle, Pa., Nov. 25, 1950, in the Greencastle church, by Bro. Ross D. Murphy.—Mrs. John E. Rowland, Greencastle, Pa.

Gnodie-Harman.—Charles R. Gnodie* of Troy, Ohio, and Leta Harman of Pleasant Hill, Ohio, in the bride's home, Jan. 27, 1951, by the undersigned.—Murray L. Wagener, Troy, Ohio.

Groves-Andes.—Leonard Groves and Ethel Andes, both of Midland, Va., Nov. 18, 1950, by the undersigned.—Conrad Snavey, Manassas, Va.

Hall-Honeyman.—Jack L. Hall of Laura, Ohio, and Barbara L. Honeyman of West Milton, Ohio, Jan. 20, 1951, in the Potsdam parsonage, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Heatherington-McClellan.—Vernon Heatherington of Sedalia, Alberta, Canada, and Myrtle McClellan of New Brighton, Alberta, Canada, in Edmonton, Alberta, July 10, 1950, by the undersigned.—Leonard Vaughn, Irricana, Alberta, Canada.

Hibner-Peters.—Ralph Hibner of Monticello, Ind., and Catherine Peters of Winimac, Ind., Dec. 14, 1950, by the undersigned, at his home.—Jay J. Johnson, Monticello, Ind.

Horst-McClain.—Harold H. Horst of State Line, Pa., and Carolyn E. McClain of Waynesboro, Pa., Jan. 19, 1951, in the bride's home, by the undersigned.—John E. Rowland, Greencastle, Pa.

Jarboe-Cummins.—Norman Jarboe of Bellwood, Ill., and Ruth Cummins of Maywood, Ill., in the First church, Chicago, Ill., June 19, 1950, by the undersigned.—Harper S. Will, Chicago, Ill.

Knapp-Bebee.—Perry Knapp of Marion, Iowa, and Nylene Bebee of Robins, Iowa, Nov. 12, 1950, in the Robins church, by the undersigned.—Ben F. Buckingham, Robins, Iowa.

Linton-Henderson.—Jimmie Linton and Barbra Henderson, Jan. 4, 1951, by the undersigned, at his home.—X. L. Coppock, Independence, Kansas.

Norman-Albert.—Gale Norman and Earlene Albert of Winona, Minn., Nov. 25, 1950, in the Lewiston church, Minn., by the undersigned.—D. D. Harner, Lewiston, Minn.

Ogle-Baughman.—Richard L. Ogle and Marie E. Baughman, both of Wenatchee, Wash., Dec. 17, 1950, in the Sunnyslope church, by the undersigned.—Noble E. Deardorff, Wenatchee, Wash.

Rhoades-Scrafield.—Robert L. Rhoades of Potsdam, Ohio, and Margaret B. Scrafield of Dayton, Ohio, Sept. 30, 1950, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Sarver-Stanley.—Fred Sarver and Meryle Stanley, both of Roanoke, Va., in the Hollins Road church, Jan. 7, 1951, by the undersigned.—A. Joseph Caricofe, Roanoke, Va.

Vance-Shively.—John Vance of New Paris, Ind., and Anna Lou Shively of Leesburg, Ind., in the New Salem church, Dec. 24, 1950, by Bro. Eldon Evans of New Paris, and Bro. Paul C. Lantis of Milford, Ind.—Mrs. Damaris Morehouse, Milford, Ind.

Vanover-Gentry.—Carroll Vanover of Eaton, Ohio, and Phyllis Gentry of Dayton, Ohio, Jan. 13, 1951, by the undersigned, at his home.—G. W. Phillips, Dayton, Ohio.

Wilson-Dodson.—Joel T. Wilson and Christine V. Dodson, both of Bassett, Va., in the Mt. Hermon church, Nov. 22, 1950, by the undersigned.—Guy E. Wampler, Bassett, Va.

Woodell-Fahnestock.—James Woodell and Iris Fahnestock, both of Bradford, Ohio, Jan. 14, 1951, in the Harris Creek church, by Bro. H. E. Helstern.—Mrs. Galen Detrick, Bradford, Ohio.

Yonish-Ohler.—Joe Yonish of Stoyestown, Pa., and Arbutus Ohler of Hollsopple, Pa., in the Frostburg church, Md., Jan. 14, 1951, by the undersigned.—O. F. Bowman, Frostburg, Md.

Obituaries

Agnes E. Snell

Agnes E. Snell, daughter of Philip and Sarah Gibbel Shearer, was born Feb. 1, 1888, and died Oct. 30, 1950, at her home near Auburn, Ill.



On Dec. 28, 1911, she was married to Samuel John Snell of Tippecanoe City, Ohio. At the age of eleven years she became a member of the Sugar Creek church in Southern Illinois and later transferred her membership to the Virden church. She served as junior-intermediate superintendent and as

Sunday-school teacher during most of her life. In addition to her local activities she had served as district women's work president of Southern Illinois and was active in interdenominational work.

She is survived by her husband, two daughters, one son, one brother and six grandchildren. Funeral services were held in the Virden church by the undersigned. Interment was in the Pleasant Hill cemetery.—Ernest E. Bowman, Virden, Ill.

Evans, Lillie, was born at Chambersburg, Pa., Nov. 23, 1872, and died Jan. 12, 1951. On Dec. 25, 1898, she was married to Charles Evans, who preceded her in death on March 17, 1948. She is survived by one son, one granddaughter and one brother. She was a member of the Church of the Brethren. Funeral services were held in the New Paris church by the writer, assisted by Charles Gump. Burial was in the New Paris cemetery.—William Brubaker, New Paris, Ind.

Freigh, Howard, died at his home Nov. 4, 1950. He was a member of the Coventry church. He was seventy-five years of age. He is survived by his wife, one son and one daughter. Funeral services were held by his pastor, the undersigned. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Good, Daniel Foreman, son of Allen M. and Sarah Foreman Good, was born near Waynesboro, Pa., Feb. 17, 1877, and died at the Waynesboro hospital, Jan. 10, 1951. In

November 1892 he united with the Church of the Brethren. He served the church as deacon, trustee, architect and member of the finance board and he served the community as councilman, director of the Y.M.C.A. and director of the local hospital. In 1900 he was married to Anna Bonebrake. He is survived by his wife, one son, five daughters, two brothers and three sisters. Funeral services were held in the Waynesboro church by the pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Halderman, Martha, daughter of John H. and Hannah Halderman, died in the Pottstown hospital, Pa., Dec. 13, 1950, at the age of sixty-three years. She was a member of the Coventry church and was active in the work until the time of her death. She taught the Arista Bible class, a large class of women, for many years and was active in the management of the Sunday school and other phases of the work. She is survived by two sisters and one brother. Funeral services were held from her home by her pastor, the undersigned. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Hart, Susan, daughter of William T. and Emma Clark Shutt, was born April 5, 1891, in Chicago, Ill., and died Dec. 5, 1950, at her home in Huntington County, Ind. On May 30, 1912, she was married to Orvan Hart. She is survived by her husband, three daughters, six sons and six grandchildren. She was a member of the Salamonie church. Funeral services were held by the undersigned. Interment was in the Lancaster cemetery.—E. Paul Weaver, Huntington, Ind.

Heiney, Andrew Emanuel, son of Abraham and Catherine Klepser Heiney, was born Dec. 27, 1862, and died Nov. 25, 1950, at his home in Huntington County, Ind. On May 11, 1888, he was married to Sarah Rittenhouse. He was baptized March 25, 1937. He is survived by his wife, three daughters, one son, two brothers, three sisters, nine grandchildren and eleven great-grandchildren. Funeral services were held at the Salamonie church in Lancaster, Ind.—E. Paul Weaver, Huntington, Ind.

High, Catherine, widow of Milton High, died at her home May 23, 1950, at the age of ninety-one years. She was, at the time of her death, the oldest member of the Coventry church. She was the mother of a large family. Funeral services were held by her pastor, the undersigned, from the White funeral home. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

High, William H., Sr., son of Milton and Catherine High, died at his home Jan. 6, 1951, at the age of fifty-four years. He was a member of the board of trustees of the Coventry church and was also active in the men's work, the men's Bible class and other activities of the church, acting as assistant chief usher at the time of his death. He is survived by his wife, Alice Bauman High, one son, one daughter, three grandchildren, one brother and several sisters. Funeral services were held by his pastor, the undersigned. Interment was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Hoos, Ina M., daughter of Elmer and Elizabeth Harrison, was born in Darke County, Ohio, May 31, 1892, and died Nov. 25, 1950, in the Wayne hospital in Greenville, Ohio. She came into the church at an early age and remained faithful until death. She is survived by ten children, twenty grandchildren and four great-grandchildren. Funeral services were held at the New Madison E.U.B. church by the undersigned. Interment was in the Greenmount cemetery.—C. O. Brubaker, Hollansburg, Ohio.

Isham, Elsie C., daughter of William H. and Elizabeth Bowser Sower, was born in Gratiot County, Mich., Aug. 26, 1890, and

died Dec. 25, 1950, at her home near Middleton, Mich. As a girl, she united with the Church of the Brethren. She attended Manchester College, Ind. She was married to William C. Isham on Dec. 24, 1910. She is survived by her husband and many nieces and nephews. She was a grandchild of Dr. Elias Sower, pioneer doctor and minister of Gratiot County. Her only surviving brother died one hour after hearing the news of her death. A double funeral service was held for them at the New Haven church by J. J. Cook, assisted by Lloyd Evans. Interment for Sister Sower was in the North Star cemetery and her brother was taken to Elm-dale for burial.—J. J. Cook, Middleton, Mich.

Klinzman, Minnie, daughter of Mr. and Mrs. John Bachman, was born Sept. 8, 1864, in Sexton, Germany, and died Aug. 26, 1950, at her home in Salisbury, Mo. On Jan. 8, 1889, she was married to David L. Klinzman. She is survived by her husband, six children, two brothers, thirteen grandchildren and fifteen great-grandchildren. She was a member of the Church of the Brethren. Funeral services were held in the Baptist church by Rev. Albert Fauth and Bro. Charles Colyn of Lennox, Iowa. Interment was in the Salisbury cemetery.—Mary E. Smeltzer, Cando, N. Dak.

Kyle, James C., died Jan. 6, 1951, at his home at Mattawana, Pa., at the age of ninety years. He was married to Julia Ann Harshbarger, who preceded him in death in 1925. He is survived by one son, one daughter, one stepdaughter and one grandson. He was a faithful member of the Pine Glen church and at the time of his death he was its oldest member. Funeral services were held in the Pine Glen church by his pastor, Bro. J. Richard Gottshall, assisted by Bro. L. D. Ruble. Burial was in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

Miller, Brice R., son of George H. and Mary Replogle Miller, was born in Woodbury, Pa., Sept. 14, 1903, and died Dec. 18, 1950, at the Nason hospital. He was married to Dorothy Ritter on Oct. 27, 1923, and to this union were born four sons and one daughter. He was a member of the Woodbury church. He is survived by his wife, four sons, one daughter, his mother, two brothers, four sisters and two grandchildren. Funeral services were held in the Woodbury church by Bro. D. I. Pepple, assisted by Bro. H. M. Snively. Interment was in the Dry Hill cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Miller, Ella M., daughter of George and Elizabeth Miller, died Jan. 12, 1951, at the age of eighty-three years. She was a long-time member of the Coventry church. For several years she was a guest at the Nell'sville home. She is survived by several nieces and nephews. Funeral services were held by her pastor, the undersigned. Burial was in the Mt. Zion cemetery at Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Moats, Samuel Elias, son of Samuel and Anna Munson Moats, was born May 4, 1876, at Tilmington, Md., and died Jan. 10, 1951, at his home in Grundy Center, Iowa. On Dec. 18, 1906, he was united in marriage to Vera Gilbert, who preceded him in death on April 12, 1913. To this union were born two sons. On June 10, 1914, he was united in marriage to Clara J. Thompson of Hagerstown, Md. Two daughters were born to this union. In June of 1900 he was baptized into the fellowship of the Ivester church. He is survived by his wife, four children, eleven grandchildren, one brother and two sisters. Funeral services were held in the Ivester church by the pastor, Walter J. Heisey. Interment was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Myers, Bertha Ellen, daughter of John R. and Catherine Rudy Shaffer, was born in Huntington County, Ind., Aug. 10, 1890, and died Nov. 29, 1950, at her home in Lancaster, Ind. She was baptized in December 1904. On Sept. 12, 1911, she was married to Spenser Myers. She is survived by

four daughters, two sons, thirteen grandchildren, three sisters and three brothers. Funeral services were held at the Salamonie church in Lancaster by the undersigned.—E. Paul Weaver, Huntington, Ind.

Paul, Jesse, son of David and Mary Ream Paul, was born in Huntington County, Ind., Oct. 28, 1880, and died at Vero Beach, Fla., Nov. 22, 1950. On March 4, 1909, he was married to Elsie Zook, who passed away on Sept. 19, 1943. He is survived by one daughter, two grandchildren and five brothers. The body was returned to Huntington, where funeral services were held by the undersigned.—E. Paul Weaver, Huntington, Ind.

Roberts, Maybelle Pearl, daughter of Thomas and Isabelle Johnston, was born in Cass County, Iowa, May 1, 1885, and died at her home in Corning, Iowa, Jan. 8, 1951. On Sept. 8, 1906, she was united in marriage to Ed. H. Roberts, in Mt. Etna, Iowa, and to this union was born one daughter. Sister Roberts united with the Church of the Brethren at an early age and was an active and devoted member throughout her entire life. She is survived by her husband, one daughter, five sisters and one brother. Funeral services were held in the Church of the Brethren by her pastor, the undersigned, assisted by Bro. Stanley Evans. Interment was in the Walnut Grove cemetery at Corning, Iowa.—Oliver L. Davison, Mt. Etna, Iowa.

Slyer, Sara, daughter of Charles and Elizabeth Booz, was born Aug. 1, 1894, and died Dec. 8, 1950. She was married to Milton Slyer, who preceded her in death. She is survived by two children, three grandchildren, three sisters and one brother. She was a faithful member of the Hatfield church. Funeral services were held in the Hatfield church by Brethren Norman Frederick and Ralph Jones. Interment was in the adjoining cemetery.—Harold L. Kulp, Lansdale, Pa.

Wagner, Grover C., son of Robert and Lydia Lowery Wagner, died at the Memorial hospital, Johnstown, Pa., Dec. 14, 1950. He is survived by his wife, the former Anna Thomas, one daughter and three brothers. He was a member of the Walnut Grove church and the Gideon Bible class and was active in the Church of the Brethren at Arbutus Park, a former mission point of the local church. Funeral services were held at the church by Bro. J. A. Robinson. Interment was in the Richland cemetery.—Emelia Gran Strayer, Johnstown, Pa.

West, Barbara Ellen, daughter of Mr. and Mrs. Sam West, was born near Pleasant Hill, Ohio, Sept. 21, 1931, and died April 22, 1950, as the result of injuries received in an accident. She was a student at Manchester College at the time of her death. She united with the Church of the Brethren in Pleasant Hill in 1943 and was an active member of the youth group in the church. She is survived by her parents, one sister and four brothers. Funeral services were held in the Pleasant Hill church by the undersigned, assisted by Bro. V. F. Schwalm, president of Manchester College. Interment was in the Pleasant Hill cemetery.—Dean L. Frantz, Pleasant Hill, Ohio.

Yingst, Ella A., was born Sept. 28, 1873, at Winona, Minn., and died Dec. 8, 1950. In 1895, she was united in marriage to Julius E. Glover of Lewiston, Minn., and to this union two children were born. Her husband preceded her in death in 1900. On May 19, 1909, she was united in marriage to Harry W. Yingst of Hancock, Minn., and to this union were born three children. Her husband preceded her in death in 1931. She is survived by four children, one sister, one brother, ten grandchildren and twelve great-grandchildren. She joined the Church of the Brethren early in life. She served as Sunday-school teacher and superintendent, president of the aid society and with her husband in the office of deacon for more than thirty years. Her two sons are now serving as ministers in the church she loved. Funeral services were held by Brethren H. G. Shank of Caldwell, Idaho, and Arthur Baldwin of Fruitland, Idaho.—Kenneth Yingst, Rockford, Ill.

Church News

California

Fresno.—Nov. 5 was designated as spiritual revival day. Bro. I. V. Funderburgh, regional executive secretary, spoke to us at both the morning and evening services to prepare us for the city-wide personal visitation evangelistic campaign in which laymen from our church participated. During the past quarter nine new members have been received by baptism, ten by letter and two by reaffirmation. There have been two deaths and five letters granted. The latter part of November and early December our pastor, Bro. Vernon Miller, conducted two series of membership training classes. On the evening of Dec. 17 an all-church reception was held in honor of the new members. On Nov. 8 all parents of church-school children were invited to attend an open house, at which time the parents met with their child's teacher to get a better understanding of what the church school is seeking to do and how the home can help. The La Verne College chapel choir sang for us on the evening of Thanksgiving Day. Our love feast was held on Dec. 3. The members of the volunteer service unit were presented with a grocery shower at Christmastime. The church held a watch-night service on Dec. 31. Work is progressing nicely on our new church building in the Mayfair district and we are looking forward to serving the people in that community.—Dorothy Caywood, Fresno, Calif.

Lindsay.—Five persons have been received by letter since our last report. The dedication service for our new Christian education building was held outdoors in front of the new building. This was followed by our regular church service in the auditorium, after which our pastor, Bro. C. E. Brubaker, and his wife were ordained to the eldership. The ordination was conducted by Brethren F. A. Yearout and Harvey Snell of Fresno. We were privileged to have Bro. Bhagat of India with us. On Nov. 5 Bro. H. D. Fasnacht, president of La Verne College, delivered the message. Our church united with the churches in the ministerial union for a Thanksgiving service on Wednesday evening. Our Thanksgiving offering was given to home missions. Our church is divided into three sections for cottage prayer meetings. Once a month all unite at the church. A junior choir has been organized under the direction of Jean Bergman. They sang on the evening of Dec. 17, followed by the senior choir's rendition of The Prince of Bethlehem. The children's Christmas program was presented on the morning of Dec. 17. The family Christmas party was held on Dec. 22. The Christmas offering went for world-wide missions. On New Year's Eve the regular Sunday evening service was held, followed by a film, The Salt of the Earth. There was a period of Christian fellowship, followed by a candlelighting service at the close of the old year.—Mrs. H. M. Stutzman, Lindsay, Calif.

Illinois

Mt. Morris.—Our church has been without a pastor since October but the work has gone uninterrupted and in a very splendid manner under the leadership of the well-organized church board and our elder, Bro. Raymond R. Peters. Bro. Peters preached for us on several Sundays. Other speakers have been supplied from Elgin and the Bethany Seminary. Our attendance since fall has hit an all-time high and we are at the present time having our school of missions during the Sunday evenings in January. Our young people are under the leadership of Richard Meyers, who is a teacher in the local high school. We are looking forward to the coming of our new pastor, Bro. Dean Frantz, of Pleasant Hill, Ohio. He will assume this pastorate here on May 1. The parsonage is being remodeled and refurnished for its

new occupants. Bro. Peters will be with us during the months of January and February and as many of the Sundays during the springtime as his busy schedule will allow.—Mrs. H. A. Hoff, Mt. Morris, Ill.

Indiana

Buck Creek.—Two persons were received into the church by baptism. Bro. J. O. Dearing of New Lebanon, Ohio, held a two weeks' meeting in our church and, as a result, fourteen persons were baptized and one was reclaimed. The young people of the church recently sponsored a picture entitled Queen Esther. Our regular quarterly council was held on the evening of Dec. 9. As our elder, Bro. E. C. Teeter, was unable to be present, our pastor, Bro. Howard D. Breneman, was in charge. Church officers for the coming year were elected. We decided to hold a one-week pre-Easter meeting with our pastor as the evangelist. On the evening of Dec. 21 a Christmas play was presented. We held a fellowship supper on the evening of Jan. 4, at which time the men organized a men's work group. Our aid women have been meeting every two weeks. We have made several comforters lately.—Lena Breneman, Mooreland, Ind.

Fort Wayne.—Since our last report, Bro. Vernon Powell was with us for a one-week revival. Five persons were added to the church by baptism. The men's work helped on the heifer project. Our home mission offering amounted to \$124. On Dec. 2 Sister Nettie Senger gave a report on the United Council of Church Women held at Cleveland, Ohio. Our women have been mending and packing clothes for relief. Sister Flora Ross Bjorklund was with us on Dec. 17 for a missionary talk. The Plus Ultra class was in charge of the Christmas program. The play, A Stranger in Bethlehem, was presented with Cecil Snell as the director. A white gift offering was taken. The missionary committee sent out fruit boxes to the sick and shut-ins and also helped some needy families. There has been some remodeling done in the church basement and more classrooms and a modern kitchen were added. We held our school of missions in January.—Mrs. Irvin L. Rupp, Ft. Wayne, Ind.

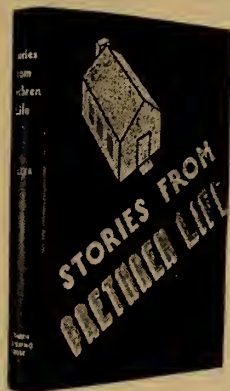
Liberty Mills.—In our last report we announced our evangelistic services for the latter part of November but because of the icy condition of roads and heavy snowfalls, they were postponed. If conditions permit, they will be held Feb. 25—March 4 with Bro. Edwin Petry of North

Canton, Ohio, assisting our pastor. Following the death of Bro. E. H. Gilbert, Sister Gilbert and her family purchased a new pulpit stand for our church and it was dedicated as a memorial to Bro. Gilbert on Dec. 3. A Christmas program was presented by the children on the morning of Dec. 17 and on the evening of Dec. 24 the chorus, assisted by other members of the Sunday school, presented a pageant. On New Year's Eve we met at 9:30 for a social hour, followed by a program of music, readings and a Bible quiz. We then went to the auditorium for a candlelight service of quiet music and numbers by a ladies' trio and quartet. Bro. A. F. Morris led in the devotions and Bro. Howard Kreider brought the message. Our aid society continues its mission of relief. Our Christmas box this year contained 105 garments for school children and was sent to the Flat Creek mission at Creekville, Ky. The men's work group has been doing custom corn picking for members of our church and also for the E.U.B. church here.—Lizzie Heeter, North Manchester, Ind.

Logansport.—Bro. George Murphy gave our church men the care of his apple orchard for the apples from which they made cider, receiving approximately \$400 for their project. Some of our young people attended the conference at the Salamonie church. Rev. Kenneth Wentzel was the guest speaker at the council of church women service held in our church, when wool garments and wool yarn were collected. The missionary circle collected garments for two layettes for the needy. Our revival was held the first week of November by Bro. Lloyd Hilbert of Anderson. Our communion service was held at the close of the meetings with Bro. Hilbert presiding, assisted by his wife. Two persons were baptized the first Sunday. The forty-fourth anniversary of our church in Logansport and our home-coming was observed on Nov. 19 with a basket dinner and program. Bro. Walter Stinebaugh, our former pastor, was the guest speaker. Pastor Roy Richey had charge of the morning devotions over WSAL the first week of December. Elder T. A. Shively preached for us on Dec. 10, after which he had charge of an installation and consecration service for Bro. Victor and Sister Minnie Kitchel into the office of deacon. Our pastor's daughter was married early in the fall and Joyce Johnson on Dec. 24. We have lost two members, Glen DeWitt and Jessie Duddleston, by death. Lydia Flora's house burned and our aid held a shower for her and gave her a set of dishes. The church was invited to the parsonage for a watch meeting, which closed with a talk by the pastor and prayers for peace. We had Christmas programs of songs, readings and pictures on both Sundays before Christmas. Our church united in the Week of Prayer services with the city churches. Two church letters were received on Sunday. Now we are having our mission study classes on Sunday evenings.—Florence E. B. Arnold, Logansport, Ind.

Lower Deer Creek.—The young people of the church presented a Christmas program on Dec. 21. The ladies' aid continues its weekly meetings, quilting and sewing for relief. A public supper was held in the church basement on Dec. 6 with a large attendance. A meeting of our pastor, Bro. Lewis Deardorff, and the officers of the church and Sunday school was held Jan. 9 to outline the year's activities for the church. The young people are planning to show motion pictures on the last Sunday evening of each month and some special musical programs are to be presented.—Mrs. Rosa Bechdolt, Camden, Ind.

New Salem.—The men of the church had charge of one Sunday morning's services and the women's work had charge of another. Our revival meetings were held the first two weeks in December by Bro.



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Charles Stouder of Elkhart. As a result, one member was received on former baptism. On Dec. 24 the children presented a Christmas program. On Dec. 23 the young people of the Syracuse church presented a Christmas play entitled Behold the King. On Jan. 10 family night was observed in the church basement with the Doers class in charge. After a potluck supper and special singing, pictures on the Kentucky mission were shown by Brother and Sister Allen Weldy of Elkhart. The young people sponsored a film entitled The Life of Saul recently. Several improvements have been added to the church recently by various classes. The aid continues to quilt, knit comforters and sew for relief.—Mrs. Damaris Morehouse, Milford, Ind.

Peru.—Bro. Arthur Keim of Dayton, Ohio, was with us in a series of evangelistic meetings and as a result, five persons were baptized. One lady made her confession but was later baptized in the Mexico church. The Shajdaczyi family, consisting of the father, mother and two children, and Philip Medyk arrived from Europe and are now living in our midst. The Gideons presented a program in our church one evening. A collection of \$25.35 was lifted and presented to them to buy Testaments. Union Thanksgiving services were held in the Christian church on Thanksgiving morning. On Nov. 26 Wayne Lawson, son of Mr. and Mrs. Lamoin Lawson and now a student at Bethany, was ordained to the ministry. Our elder, Bro. Edward Kintner of North Manchester, brought the morning message and Bro. Fred Hollenberg, our pastor, assisted in the installation services. On the afternoon of Dec. 3 the women's work entertained the ladies of the First Brethren church in our church basement and a play, Variable Winds, was presented. On Dec. 10 a group from Manchester College presented an illustrated program, When a Man Finds God. The young people of our church went caroling after church on the evening of Dec. 17. The aid society made twenty-two cheer bags, fifteen new garments, seven comforters and three quilts and collected twenty-four bags of mended clothing, three bags of shoes and twenty gallons of grease for relief; six large bags of mended clothing for our DP family and several dozen quarts of fruit for the Mexico Welfare Home.—Goldie V. Crosswhite, Peru, Ind.

Upper Deer Creek.—Brother and Sister Ellis Angle are our new pastors. We have had some trying times since the fire, which damaged the church so badly. Interest and attendance seem to be improving now. Brethren Arthur Morris and Milo Huffman installed Brother and Sister Angle as pastors. Bro. Morris gave a very helpful and inspiring talk. On the Sunday morning preceding Christmas we presented a short program with each class in the school giving a number, after which Bro. Angle preached a short sermon. During holiday week the aid held a community supper, followed by a short program by the children and the religious film, Beyond Our Own. During the time Brother and Sister Wagner were with us friends of theirs came on two Sunday evenings and presented programs. The aid is meeting each month. On New Year's afternoon several of the men cut wood for the church.—Grace Walker, Galveston, Ind.

Maryland

Peach Blossom.—The dedication service for our new church in Easton was held. The offering in cash and pledges amounted to \$5,100. Bro. A. Stauffer Curry of Washington, D. C., spoke in the morning and preached the dedication sermon in the afternoon. The choir of the church presented a sacred music concert in the evening. Beginning Nov. 6 Bro. Jacob Replogle of Baltimore conducted a two weeks' revival service. He also talked to the children each evening before the sermon.

Five persons were added to the church during the revival. On Nov. 22 the young people sponsored a foodless banquet and fellowship meeting with Bro. Carl Myers of Hagerstown as the guest speaker. The offering was given for relief. The young people at the Fairview church are planning to have a Bible study class on Sunday evenings. They had a white gift service and distributed baskets of food to some needy families at Christmastime. A relief truck from New Windsor came on Dec. 4 and picked up a large amount of clothing, shoes and grease that had been collected from the surrounding churches. A union Thanksgiving service of the churches of Easton was held at the Church of the Brethren with Rev. Paul McCoy of the Methodist church as the speaker. There was a large attendance and a good offering was received. This offering is being used to support a fifteen-minute broadcast each Sunday morning by the ministers of this and surrounding communities. Our love feast will be held on May 20.—Mrs. Barry Fox, Easton, Md.

Pennsylvania

Springfield.—Our fall evangelistic meetings were held by Bro. A. C. Wenger of Allentown. Our love feast was held on Nov. 5 with Bro. Perry Sanger of Lebanon presiding. On Nov. 9 the Plus Ultra class sponsored a mission program at which Bro. Ernest Wampler, a missionary to China, was the speaker. On Nov. 19 a deputation team from Elizabethtown College conducted our morning service. At the evening service Brother and Sister Mohr and Brother and Sister Jerry Carper were installed into the office of deacon by Bro. Glen Norris, our elder. Our Thanksgiving service was held on Nov. 22 by our pastor. On Dec. 10 the male quartet from Elizabethtown College presented the entire evening program. On Dec. 17 our CBYF held a candlelight service, at which the film, The Child of Bethlehem, was shown. A program was presented on Christmas Sunday and an offering was taken for world-wide missions. On Dec. 30 the evening message was delivered by Rev. Henry Eisenhart, a Lutheran pastor in Northampton. On New Year's Eve there

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was a joint meeting of the three churches, Quakertown, Allentown and Springfield. This inspirational service closed with a service of dedication by candlelight. A baby dedication was held on Jan. 7. Our annual Bible institute was held on Jan. 21, with Bro. A. C. Baugher, president of Elizabethtown College, as the guest speaker. We have our 100% Messenger club again for this year. For the first time, we have had printed a church calendar containing important dates of the church plus birth dates of the members.—Mrs. Elmer Bachman, Center Valley, Pa.

West Greentree.—Our church met in council with Brethren Ben Stauffer and Norman Musser present to license Bro. Robert A. Hess to the ministry. Bro. Hess and his wife are now living in Chicago. Bro. Hess is a student at Bethany Biblical Seminary. Twenty of our women attended the women's work meeting of the district held at Hanoverdale. On Nov. 1 and 2 the district meeting was held at the Rheems house with a large attendance. Our love feast was held Nov. 5 and 6. Our guest speakers were Brethren Noah Martin, Perry Liskey, George Wolf, Ben Stauffer and Glenn Heckman. Bro. Martin officiated. Our Thanksgiving Day services were held at Florin. The offering amounted to \$131.80. Our revival was held Nov. 26—Dec. 10, with Bro. Jacob Miller of York as the evangelist. Two persons were reclaimed, nine were baptized and one is awaiting baptism. On the morning of Dec. 31 Bro. Donald Royer of Manchester College delivered a very inspiring sermon.—Mrs. Ezra E. Hess, Mt. Joy, Pa.

York, Second.—We are happy to report that there has been an increase in both attendance and interest in our Sunday-school and church services. The men's work had charge of one Sunday evening service, which included four short messages and selections by the men's chorus. In November the men's work also sponsored travel pictures of Southern Cali-

fornia, shown by Mr. and Mrs. Charles Noss. Elder E. Myrl Weyant of Rockhill Furnace held evangelistic meetings in our church. As a result fifteen persons were baptized and one was received on former baptism. Our delegates to district meeting were Charles Keim and Mrs. Linford Rotenberger. Elder Joseph Baugher officiated at our love feast. Visiting Brethren who filled the pulpit were Galen Kilhefner of Elizabethtown College, Nathan Meyer of the Big Swatara congregation and Arthur Hess of the Upper Conewago congregation. There was a special Thanksgiving service on the evening before Thanksgiving. Our pastor, Bro. Linford Rotenberger, conducted evangelistic meetings for two weeks in Altoona and will hold a series of meetings March 4-18 in the Aughwick congregation. The Elizabethtown College deputation team had charge of the worship service one Sunday morning. Our church conducted a service on Dec. 17 at the Huntsdale Brethren Home. The Sunday school donated a turkey to the home and the women's work furnished ice cream for that Sunday dinner. The Homebuilders class held brief services in several shut-in homes. A large group from our church went carol-singing on Christmas Eve. The children presented a program the Sunday morning before Christmas. In the evening the young people presented a pageant. Watch-night services were held on New Year's Eve. We are looking forward to our spring revival beginning April 2, with Bro. Hiram Gingrich of Lebanon as the evangelist.—Mrs. Walter M. Bachman, Jr., York, Pa.

Virginia

East Mt. Carmel.—Since the church houses in our congregation are so widely separated, a committee was recently appointed by each church to assist the pastor with the general church program. The committees of the five churches plan to meet at scheduled intervals at the church

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No. 510. Wanted to trade for farm in northwestern part of state: Three-bedroom house with garage in suburb of Chicago, close to Brethren church and convenient to Bethany Seminary. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 511. Wanted: An invalid or convalescent lady to care for in my home. References available. Write: Opal V. Rantz, Roann, Ind.

No. 512. For Sale: 44 acres, three-room house, basement, pumps in house, barn, crib and other buildings. Power line, mail close. Also near 3,000-acre lake. Write: W. Wilfert, 1117 Sycamore, Plymouth, Ind.

No. 513. Wanted: Custodian for church property, also to do maintenance work. Living quarters, other work available. Prefer man and wife in good health. Write: Paul Huffman, Timberville, Va.

No. 514. For Sale: 52-volume Pulpit Commentary, good condition. Reasonable. Write: E. G. Carper, 1206 S. Eighth St., Goshen, Ind.

No. 515. Wanted: To buy farm 80 to 150 acres in northern Illinois or Indiana in Brethren community, near good high school. Or will trade California property. Write: Harvey W. Hartman, 410 N. Pasadena Ave., Glendora, Calif.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Reader Objects

Would you not, please, withhold from the Gospel Messenger articles that are pro-Communist in character? The article, Is There Hope for Peace? by the chairman of American Youth for Political Action is undoubtedly meant to further the interests of communism. While we all long for peace, who of us can believe that the peace parade (alluded to in the article) sponsored by the Soviets, was motivated by sincerity when they have repeatedly proved that their tactics are based upon deception?

May the Holy Spirit definitely guide in these days of Satanic pressure, lest the "very elect" be deceived and led astray by the adversary.—A lay member.

The Author Replies

The purpose of the article, Is There Hope for Peace? was threefold: (1) to show that both America and Russia are at fault for the critical world crisis (and incidentally most other nations recognize this); (2) to show that there is still hope for peace and that war is not inevitable, and (3) to show that the only way to preserve peace is for Christians to work as hard for peace as soldiers work to win a war, which means that we must pour thousands of letters into Washington urging the use of every means of negotiation and reconciliation. It means we must ask our officials to pay more attention to the advice of the great statesman of Asia, Nehru. It means we must ask them to take our "world disarmament" plan off the shelf where it was placed after the President's UN Day speech.

In the article, reference was made to the Soviet-sponsored "peace parade." Readers will note that it appeared in quotes at that time, as I did not wish to imply that peace was its sole motive. I did not say or imply that they were completely sincere. Later in the paragraph I said, "This is a part of the Soviet 'peace offensive.'" Again the "peace offensive" was in quotes. Many writers so term Russian "peace" actions. Readers also read in the preceding paragraph this statement: "Both America and Russia are desperately afraid of each other. Each piously proclaimed its love for peace, as it madly rushed to war: arms race, atom bombs, propaganda, Korea!"

We in American Youth for Poli-

tical Action (the Youth Division of the Prohibition Party) seek to put Christian principles into political action in the fields of world peace, racial brotherhood, economic justice, and social problems such as alcohol problems. Our Statement of Principles specifically states: "We oppose all totalitarian systems and ideologies including communism, fascism, etc. Furthermore, we propose to fight these systems through existing democratic channels." We will be glad to send anyone a copy of our full Statement of Principles and Objectives along with a sample copy of our official paper, The Blaze. Our office of publication is 9121 S. Dalton, Los Angeles 47, Calif.—Robert Gemmer, Indianapolis, Ind.

The Minister's Salary

I appreciated Galen Lehman's article about the minister's salary. One thing bothers me. It is this statement: "The service of the minister should never be limited by financial consideration." This is all right for the few who are getting large salaries besides owning three farms or similar valued property. But I'm always thinking of our younger ministers who are desperately trying to uphold the church's ideals and teachings and serving the Lord to their fullest along with raising a substantial family—and all this on an income comparable with the lowest third of the membership. Yet they are expected to live in the "upper bracket" as far as appearances go. . . . If he should be able to save up a bit, someone will think he is being paid too much.—George D. Weybright, Syracuse, Ind.

Why?

I am grieved to know that some of our members, and I am sorry to say ministers too, are wanting to dispose of the Lord's Supper and feet washing in connection with our communion, and to do away with the prayer covering and the kiss of charity in our churches. Why? Isn't the Bible just the same as it always was and doesn't it say, "If you do these things happy are you"?

The Bible also says that the time will come when people will not endure sound doctrine. I am wondering if that time is not here now.

There ought to be more Bible reading and prayer asking for the right understanding so that we will not err in doing his will.—A sincere sister, Plymouth, Ind.

As We Look Ahead

WE WHO were children in Brethren homes around the turn of the century can recall some interesting characterizations of the traditional simple life. My home manifested extreme simplicity by having no curtains at the windows, no pictures on the walls, no carpets on the floors, no paper on the walls and no musical instruments. The floors, windows, furniture, beds, stoves and fireplaces, wearing apparel, cooking utensils and dishes, however, were well preserved and clean.

No social or racial discriminations were evident in deciding who was welcome to enter the home either as worker or guest. Work was considered a virtue but making money was a means to an end rather than the end. Loving one's neighbors and doing good to those in need were the natural attributes of the Christian life and were manifested in the sharing of food and clothing.

If my father, who died in 1898, were to come back to any one

W. W. Peters
Vienna, Austria

of his children's modern homes, it would be difficult for him to understand what has happened.

I am not implying that we should return to the extreme simplicity described above but only suggest that we have gone far in the direction of pride and extravagant living. In the half century ahead we need to give serious consideration to a happy and balanced medium of life, dominated and controlled by "the fruit of the spirit which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." The spiritual values must be made the supreme values. All that is human and material must serve the glory of God and the good of mankind. If the scientific, educational and religious achievements of the past half century can be used to honor God and to serve mankind, this will bring to pass a world brotherhood in which goodwill and peace will prevail.

We must not allow the "small world" idea to be forgotten. The world is literally a neighborhood. On New Year's Day I sat in my room in Vienna, Austria, and heard the broadcast of the Cotton Bowl football game at Dallas, Texas. I was aware that it was being heard from more than one hundred stations all over the world, including two in Korea. Some were hearing it the day before, some the same day and some the day after the game.

We need to get into high gear in making the world neighborhood a brotherhood. One of the best ways to make it possible for all peoples to become politically and economically organized to the end of self-support is to continue to feed the hungry and to clothe the naked.

Probably never in the life of man on earth have so many people been in need of food and clothing, in need of places to live where they are wanted and where they can be self-supporting. As a means of effecting human understanding such programs as Volunteer Service, international work camps, peace institutes and student exchange programs are invaluable. They contribute to world peace and should receive increased support from concerned Christians.

International work camps where youth from many countries work together contribute to brotherhood and peace. Here are shown representatives from eleven nationalities who spent six weeks last summer at the Haid camp for Volksdeutsch refugees in Austria.

Photo by USFA Special Services





Camera Clix

Of Little Faith

When Peter dropped his doubts
His first firm step was taken;
When faith replied to love,
He walked the waves un-
shaken.

But when he looked away
From Him whose love could
hold him,
He felt the winds and feared
The waters would enfold him.

And so he cried, "Lord, save me,
For I have little faith";
The Master of the tempest
Delivered him from death.

Today the Lord of wind and
wave
Walks with us through the
storm,
Willing to spur our lagging
faith,
Strengthening with his arm.

Oh, give us power to fix our
gaze

Upon his kingdom's shore,
To dare to launch out in the
deep

Where he has gone before.

—K. M.

Come As You Are

SKIPPER in a well-bred Dal-
matian dog. His breeding
has been watched carefully
and his pedigree is duly recorded.
When Skipper is finally regis-
tered with the Kennel Club, he
will carry with him more in-
formation about his parentage
than many men and women care
to remember about their ante-
cedents. His pedigree reveals, for
example, that two great-grand-
fathers were grand champions
and at least one "great-great"
was an international champion.
Their names are all printed on
the document that will do al-
most as much for Skipper as a
birth certificate will do for his
present owner.

But when Skipper is let out
the front door and permitted to
stand on his own among other
dogs, his pedigree does him lit-
tle good. The other dogs in the
neighborhood will hardly care

a sniff about his ancestry. They will look him over and measure him by their own standards. Left to himself, unprotected by a loving master and forced to live among dogs who cannot read legal documents, Skipper would get little help from his pedigree.

It is to men and women who stand on their own, without benefit of pedigree, that Jesus Christ makes his appeal. We are invited to come as we are. To join the fellowship of his church we need have no special status, no academic degrees, no certificate of good behavior, no honorable discharge from another organization. The appeal is especially directed to the weary, the thirsty, the heavy laden, the lost and the lonely. The only requirement is a willingness to deny oneself, accept him as Lord and to follow him.

Jesus never held a man's past against him. The important question was not, "What have you been?" or "Who was your father?" but "What will you do?" and "What can you become?" In a few instances where Jesus set up requirements for following him, he urged the privileged to get rid of their privileges and the high-born to forget their pedigree. It was to Nicodemus, for example, that he explained the necessity of a "new" birth.

The Christian religion takes men as they are—weak, changeable, selfish, prone to sin—and says, "With God's help, you can become a new person. You can grow toward the fullness of the stature of Christ. Forget about your family tree, your pedigree, your list of honors and accomplishments. Try to see yourself as God sees you. But you need not stop there. You can grow as a disciple of the Master. The certificate of your new birth is the witness you give, in unmistakable terms, of the new life you find in Christ."

In these days before Easter, when the invitation to come is heard on every hand, let us put aside every claim of our own and come as we are to the Christ who can make us more than we are because he brings us the eternal life of God.—K. M.

Fifty Won—or Just Fifty-one?

ONE of our churches on the West Coast has taken as its goal for the year, "Fifty won for Christ in '51." This is not a large church and an increase of fifty new members would be a thirty per cent gain. The church is located in a growing community and it offers a lively program of Christian activities that should minister to the lives of people who need the church.

Even those among us who are not enthusiastic about statistical evangelism could well afford to set some goals for the church we love. Not alone for the growth of the church—that is important, of course—but for our own spiritual health we should set our sights higher and work harder.

—K. M.

O God, our heavenly Father, renew in us the sense of thy gracious presence, and let it be a constant impulse within us to peace, trustfulness and courage on our pilgrimage. Let us hold thee fast with a loving and adoring heart, and let our affections be fixed on thee, so that the unbroken communion of our hearts with thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto thee; come and fill thy sanctuary, and suffer naught impure to enter there. O Thou who art Love, let thy divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass by a peaceful death into the Land of Promise. Amen.—Gerhard Tersteegen (1697-1769).

First Choice or Last Resort?

FROM needing danger to be good, O Lord, deliver us." These words are quoted from a litany by John Donne, an English poet and preacher of the seventeenth century. Looking at the world he knew three hundred years ago, John Donne prayed that he and his fellow Christians could be faithful and true without waiting until some time of calamity or crisis would force them to their knees. We could appropriately pray this prayer today.

The trouble may be that we do not really love God for his own sake, but turn to him only in time of danger as a means of protection. We are tempted to use God, not to serve him. And we neglect him when he seems least useful to us. We will "praise the Lord and pass the ammunition," in the words of a Pearl Harbor chaplain, but we become too busy with passing the ammunition to pray; time enough for prayer when the ship sinks or the powder gives out. With such a philosophy—all too common among Christians today—it is not surprising that we hardly know what trusting in God means.

But when we seek to make God a tool for our own purposes, we lose him. If we wait to turn to him as a last resort, we are unworthy of him. Let him have first place in our lives and we can use his power for his purposes. We do not need danger to be good, if our first choice is God and his righteousness. And in his righteousness is all the security we need for whatever dangers may come.—K. M.

Though you may take away the great cathedrals or the small chapels, though you may do away with the Christian traditions, the heart of man would still find expression in a way to worship

H. Lawrence Rice

Pastor, Pittsburgh Church, Pennsylvania

Photo by Gordon Palmquist



What Is Worship?

WE MUST quit playing at religion and listen to God" is the central message of a great preacher, Dr. Jefferson. Many Protestants have gone home from public worship with a sense of despair and uselessness. They were not convinced; they did not see God. The power to lift them into the very presence of God was not there. Either the service lacked vitality and lustre or something was wrong in the heart of the worshiper.

There has been a mysterious attraction in worship. Worship,

both private and public, has been an ancient practice which has become an experience to many people. There is something in worship which satisfies the human soul. Take away the great cathedrals and the white clapboard churches, do away with Christian tradition and the heart of man will still find expression under the elm tree in his own back yard and soon there will be neighbors and friends in to exalt the name of the Lord. Religion demands its secret place but it equally must have its public shrine.

Each man, in his own way, has tried to define this action of

his soul confronted by his God. Let us look for a moment at a few definitions of worship: "Worship consists of our words and actions, the outward expression of our homage and adoration, when we are assembled in the presence of God" (William Maxwell). "Worship is man's response to God's revelation of himself. In a high sense worship includes both the revelation and the response" (Andrew Blackwood). "Worship, in all its grades and kinds, is the response of the creature to the Eternal" (Evelyn Underhill). "Worship is the spontaneous response of the spirit of man confronted by

the God of Christian revelation—the God of creation and of redemption” (Henry Sloane Coffin).

The masterpiece, *The Omnipresent*, by Arild Rosenkrans expresses man's impulse to worship. To appreciate to the fullest the beauty and meaning of this great work of religious art, it should be seen in color. It is evident, however, that the artist is trying to say to us that it does not make any difference where one is—in God's house, out in the open overlooking a great ravine as are the men in the painting, in the home, or in the busy marts of business and industry—wherever Christ's followers may be, if they are in the spirit, they may pour out the deepest needs of their hearts to God in prayer; he will hear and in his own good time and way, answer them.

What, then, is Christian worship?

It is appreciation. Man has reaped the harvest of the world. He has been a king in the midst of a vast creation. When one looks over the fields of nodding grain or husks the ears of golden corn or glimpses the splendor of autumn views, his heart responds.

But worship is more than this material appreciation. We must acknowledge the fact that we are sons of God created in the image of our Maker and that our spirits must seek the Creator of the world. Sir Frederick Treves, traveling across northern India, found a community which still honored the memory of a beloved local saint, four hundred years dead. With much difficulty he learned the location of the saint's resting place, and with more difficulty he made the journey to the spot. After an arduous trip across a barren, desolate tract, full of rocks and ruins and ugliness, he reached his destination and found an enclosure of perhaps two acres, scrupulously clean, orderly and

well kept, with trees, flowers, water, cool shade, trim walks and in the center a dainty little marble shrine in perfect repair. A worshiper was kneeling on the steps. There was an air of perfect peace and seclusion, which by contrast to the desolate surroundings, gave the spot a memorable significance. The lone worshiper may have been there because of the beauty of this bit of God's earth but more correctly he was there in appreciation of the great goodness of God, not only materially, but spiritually.

We worship for the sheer delight of it—there is a sense of pleasure. In true worship we feel “that it is good for us to be here.” There is a reflex action upon the one who engages in it. We receive more than we give.

It is adoration of one who is holy. Praise is truly a part of worship. Protestants have thought of themselves in worship and little of the object of their devotion.

As there is adoration so is there offering. The material offering is necessary but “the gift without the giver is bare.” Our offering must be lifted to the spiritual. That which we share is a part of us. It is the offering of self. Two brothers came to worship God. Each one brought an offering of the best produce

of his livelihood. Cain, the farmer, brought farm products. Abel, the shepherd, brought portions of mutton. Both offerings seemed to be equal in value and both equally in order. But the one offering was accepted and the other rejected. Why? Cain's spiritual attitude was not right. This is shown in his angry flare-up after the rejection of his offering. Had he been honest and innocent of mind, he would have patiently sought the answer. Because sin lurked at the door he was on the defensive at once. Their offerings were equally good but their spirits differed. He whose heart was right came away justified and he whose attitude was bad could not atone for it with any amount of offering.

If there is one word that sums up worship it is *communion*. It is here God meets man and man meets God. This is the basic assumption of Christian worship; God is present in this experience. At the end of the first Easter we find this account of the troubled disciples: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you.” In utter confusion the disciples had shut themselves up in a

Blind Bartimeus

Fred W. Smith

Camden, Ohio

I lift my bowl with withered hands
To catch the traveler's eye,
And smile, and bless bright heaven for alms;
The road goes endless by.

But now a tumult in my brain,
And is that prophet near?
Rise up, my soul, and shout thy pain
Into his healing ear.

Oh, he need only speak the word
And give again my sight,
And cleave the breast of this dark flood
With God's clear gracious light.

room, but notice how when they were together in body and spirit no doors or walls could forbid the presence of Christ. He was with them! Every person in a true worship experience is able to say, "I know whom I have believed."

The perfect pattern of worship can be found in Isaiah's classic design. In the sixth chapter of the book the prophet describes the normal movements of the soul of man before God.

(1) Vision of God. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." By its very genius worship is conditioned upon the vision of God. Unless there is a channel open to God man does not worship. The beauty of the earth and the sanctuary may thrill him and he may be lifted from the common things but there can be no true worship without a vision. Worship must begin with God. When our thoughts and our hearts are turned toward him we become aware with an unseen but familiar presence which at times becomes so vivid within us that we must exclaim with Thomas of old, "My Lord, and my God."

(2) Confession. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." When we meet God we feel unworthy. Like the

publican, we dare not lift our faces toward heaven but we must beat upon our breasts, crying, "God be merciful to me a sinner." Much of our worship has been Pharisaical; we have thanked God we are not as other men.

(3) Renewal or cleansing. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." The central theme of the Christian doctrine is redemption. God sent his son into the world "that the world through him might be saved." In the gospel story those who were cleansed left the presence of Jesus praising God. Those

who find cleansing through worship have turned from darkness into light.

(4) Dedication. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." The final mood of worship is to return to the tasks which lie before us. The cycle of worship is complete when life is dedicated to God. When a man has found God in worship he has made an honest vow to be a better man. His faith, then, can be proved by his works.

There can be no set pattern of worship but, at least, Isaiah's is satisfying and complete. Every experience is extremely personal. It is a holy moment set apart for man and God. This is a time to be lost in communion.



H. Armstrong Roberts

National Day of Prayer

Shelburne S. Sanger
San Diego, California

SINCE there have been many calls recently for a national day of prayer, let us quote a few extracts from the words used by President Abraham Lincoln, as he called his countrymen to certain days of prayer and fasting at a time of national peril.

It was near that period when he established the nation-wide observance of Thanksgiving and when he and his Secretary of the Treasury, Salmon P. Chase, decided that God should be recognized in our nation by placing on our coins the words, "In God We Trust."

From the national proclamation of 1863 we quote: "The heart is habitually insensible to

the ever watchful providence of Almighty God. . . . No human counsel hath devised, nor hath any mortal hand worked out these great blessings. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy."

The following sentence is quoted from Lincoln's National Fast Day Proclamation of August 12, 1861: "It is fit and becoming of all people, at all times, to acknowledge and revere the supreme government of God; to bow in humble submission to his chastisements; to confess and deplore their sins and transgressions, in full con-

viction that the fear of the Lord is the beginning of wisdom."

The following is from the National Fast Day Proclamation, of March 30, 1863: "We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. . . . It is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed, whose God is the Lord."

What leader of a great Christian nation could give to his people a more profound spiritual counseling in time of national perplexity!

The Implications of Pacifism

IN THIS new postwar world all people are affected by the decisions of the major powers. Wars cannot exist without being total in nature. It is no longer a question of whether war will affect us; the question now is how much will it affect us—and the answer to this question is quickly becoming evident.

According to a recent copy of the New York Times four scientists agree that a missile could be rigged to exterminate the entire world's population or most of it. They say that the present knowledge of the H-bomb indicates that no such bomb could be developed by any one nation to exterminate another and save itself. As one of the scientists said, "We are faced with the possible ironical conclusion that in this respect it becomes easier to kill all the people in the world

than just a part of them." Pacifism becomes increasingly imperative in such a world. We can no longer brush it aside as sentimental idealism.

It is necessary that we take a quick look at the implications of the word *pacifism*. Pacifists wish to maintain freedom and democracy. Their opposition to war is not meant to aid the "enemy" in time of war; rather their opposition to war is based upon the conviction that war is utterly incompatible with belief in man and God. We define law and order as the absence of violence or the threat of violence; we proceed on the assumption that voluntary co-operation under law will bring the most positive results. Pacifists readily admit

that a sense of dedication and sacrifice is characteristic of soldiers who often make far greater sacrifices for their beliefs than most pacifists are asked to make for theirs. As a pacifist I must never lose my humbleness of spirit and my sense of fellowship with those who, though they do not agree with me, are undergoing an emotional and spiritual strain that oftentimes shows a devotion far greater than my own. All of us are seeking truth. I must always help people to find the truth as I see it, rather than vindicate my position by condemning those who disagree with me.

Let us take a look at the type of society we are living in today. Increasingly our world is being motivated by power. Both on

a personal and national level, things seem to take precedence over ideas, and expediency crowds out principle. Technology is held to be our savior. Our belief in things is encouraged by the aggressiveness and ruthlessness of the Russians. Its leaders have long been schooled in violence and class war. Deceit, treachery, spying are all handles that are used whenever necessary. The guilt of the Russians in these areas is so obvious that we need not spend more time illustrating it. With this situation as it is the masses of people believe that the only way to peace in such a world is to be prepared adequately for war.

During the years 1911 to 1915, when the Kaiser was rattling his sword, the average annual expenditure for the army and navy in the United States was less than one third of a billion dollars as contrasted with the billions we are now spending annually. But the end is not yet. Our military men are saying, solemnly, that we must have more. Yet, paradoxically, men who trust in violence never feel secure. There is always a cry for more and bigger armaments. We fail to realize that when we seek for security in itself we never find it. Psychologists will agree that this is true on an individual level and yet we ignore it on a national level. Security is always a by-product of creative expression. Despite all our armaments, fear and anxiety have never been so prevalent as today. No, security can never be bought. It can, like happiness, only be caught.

The pacifists' position must stand or fall on three basic assumptions. I shall enumerate these and attempt to make them valid for our position as a people. First, the worst evil that can befall human society is war itself. Its evils come both to the defeated and to the victorious. As

Peter Bowman put it, "Battle doesn't decide who is right. Only who is left." Increasingly this is recognized. Listen to these words of a soldier printed in the Atlantic Monthly, February 1946: "What kind of war do civilians suppose we fought, anyway? We shot prisoners in cold blood, wiped out hospitals, strafed lifeboats, killed or mistreated enemy civilians, finished off the enemy wounded, tossed the dying into a hole with the dead, and in the Pacific boiled the flesh off enemy skulls to make table ornaments for sweethearts, or carved their bones into letter openers." War is hell and is, therefore, an atrocity in itself.

Even though we are becoming aware of the nature of modern warfare, we shrug our shoulders and say, "After all, we are dealing with an atheistic nation." Must we accept this evil because of Russian policy? What I cannot understand is why we allow an atheistic nation to determine our principles. We act in a total moral vacuum—as if there were no God. As a Christian nation, should we not act differently? I fear the accusation is true that

the professed atheism of Moscow is matched by the practical atheism of Washington. What about the Man who said, "The meek shall inherit the earth"?

Although most people abhor war and all its ramifications, they cannot see any other alternative under certain circumstances. There is another choice, of course; there always has been. If we can face the eventuality of destroying a world to save a nation, certainly we can face the risk of seeing a nation perish to save a world. If we can face the possibility of a war fought with atomic weapons, we should be able to comprehend a struggle carried on without weapons. If we can see anything good coming out of the hatred inherent in war, we should be able at least to imagine something of the fruits resulting from a concrete expression of love. It is only the kind of power that appeals to the inherent goodness of man that can really triumph over communism. We must, as Booker T. Washington suggested, "refuse to allow our souls to be reduced to the level of hatred." "What does it profit a



French Press from Monkmeyer

War destroys those things which have taken centuries to build

man if he gain the whole world and lose his own soul?"

The second assumption I make as a pacifist is that to adopt violence as the means of preventing violence is to produce the very conditions I seek to avoid. Ends are always determined by the means we employ. Anton

T. Boisen, psychiatrist of the Elgin state hospital, tells this story about a sermon he heard a minister preach some twenty years ago. After some derogatory words concerning education and educated people he continued as follows: "What did we see in the last war? Priests and

ministers on both sides standing up and asking God to kill the other side. And they were educated men. German priests and ministers asking God to kill Englishmen and Frenchmen and Americans; and French and English and American priests and ministers asking God to kill Germans. What was God to do? And they were educated men. You see the trouble today is that every dog is after his own tail. The Irish is stuck on himself. And the Japanese, he sticks out his chest and looks out for himself. Education does not keep people from being fools."

War is never the case of good men against bad men. It is the case of common people fighting against common people for reasons they do not understand.

Does a pacifist ever believe in the use of force? Certainly. There are basic differences between a police force, a moral use of force, and war, an immoral use of force. Police are instructed to use a minimum amount of violence upon the individual "wrongdoer." There is a real possibility that the offender will not be injured. He may well be acquitted; if he is convicted he will then have his day in court and may yet redeem himself. No attacks are made on his neighbors or his relatives. If punishment is imposed, only he is involved. In the case of war we find a totally different situation. The real offenders are rarely placed in jeopardy. Mass bombing knows no justice, does not respect individuality. Its object is mass destruction. Certainly a police force under law, justice and community censure cannot be made analogous to war which of necessity negates all these creative influences.

The third assumption that I make as a pacifist is that since the use of violence against us is usually prompted by the fear that we ourselves may use vio-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I am a pastor. Could you tell us how my wife and I could more fully enter into the lives of our people? We would especially like to enter into their lives at the point of sharing their most critical problems of living. We often stand by helplessly while we watch an individual or an entire family suffer through a major crisis. We often think we could offer some small degree of help but we cannot do so unless invited. Are we failing in our end of the job?

Pastor and Wife.

Dear Friends,

From this distance it would be presumptuous to agree or disagree with the suggestion in your final sentence. There are several things that we can be very sure of. Many people in every community and parish are going through critical times in which they need competent help. Most people who are in need of help go to someone to talk things over. Some of the careful studies as to where people go with their troubles are genuinely distressing. Palm readers, fortunetellers, astrologers, spiritualistic mediums and others of the same type do a wonderful business because people are in trouble and feel they must talk to someone.

There seems to be a great difference in the extent to which pastors and their wives are able to minister to people in this area. Some older pastors have been the trusted counselors of their people for years. Other older pastors preach in a vacuum because no one talks to them about their own problems. Some young pastors very quickly are almost overwhelmed with the amount of personal counseling for which they are called upon. Others report that no one comes to talk with them and when they go calling their calls turn out to be only social calls.

Since I do not know your own background my suggestions will need

to be general. First, a man ought, by his reading, special courses, clinical training if possible, prepare himself so that he can really help people who come to him. If you really help one person, others will seek you out. Second, your sermons and teaching and administrative contacts with your people must be such that your people will know you to be an understanding person. A ministry that is largely condemnatory and an administration that is autocratic in spirit will not open doors for personal counseling. Third, you must provide opportunities when people can talk to you alone, if the first two are met. You must have a study that is private and where people coming do not need to meet your family. You must see husbands and wives in their homes, offices or places of employment when they can speak privately. Fourth, you must build a reputation for keeping confidences. Material told you as pastor counselor must be confidential. It may not be used as illustration for sermon or for other counseling. Fifth, much of your counseling must be done alone—not in company with your wife. It is usually easier for a person in trouble to speak to one person alone than to two. There may be a few exceptions but they only prove the rule. Sixth, your wife should not expect to be a pastoral counselor because she is your wife. If she is trained for it and is suited for it, she may do some on her own or with you. But being your wife does not necessarily indicate that she should be in on your professional duties. Seventh, as a minister of Christ be a loving, accepting person who adequately represents the good news of deliverance which is in Christ.

You should read Hiltner's Pastoral Counseling. Dicks' Pastoral Work and Personal Counseling will be helpful.

Jesse H. Ziegler.

lence, the true preventive of war is to make it perfectly clear that we shall not use violence. "Trust others well," says Aldous Huxley, "and they will treat you well . . . at least invariably reciprocate your treatment." We are now planning to build the H-bomb as I intimated before. Do we really think that this weapon can help us to achieve peace? Such an assertion is ridiculous. Certainly the atom did not bring us closer to ultimate peace. We can never promote peace through fear.

For me to suggest nonviolence as a practical answer to this would generally be quickly dismissed as unrealistic. And yet in practically every other sphere of human relations there is a tendency toward it. The education of children, the treatment of law-breakers, the care of the mentally ill are but a few examples. While working in a mental hospital I was continually cautioned against using violence of any kind. A display of physical force on my part probably would have cost me my job. There were times, of course, when force had to be used but these instances were exceptions, and it was always used with discretion. Since mental illness is only a matter of degree and not of kind, I maintain that the same principle is valid for producing creative results in normal human relationships. It is precisely at this point that the state claims to be an exception and says that it can go to any limit to insure its own survival. If the state proceeds on this basis, it has no moral ground to stand on when another state behaves the same way. Each state, then, becomes totalitarian. If a truth is valid for individuals and small groups, it must follow then, at least from an ethical point of view, that it is valid for nations.

In times like this I think of Lincoln. Shortly after the sur-

render of Lee at Appomattox, he was sailing up the Potomac from City Point to Washington. Mrs. Lincoln was sitting on the deck of the little steamship, looking at the southern bank of the river. She chanced to make some casual remark about our "enemies." Instantly President Lincoln cried out as though in pain, and exclaimed, "No, no—not our enemies. Our friends. Let me never hear the word *enemies* again." He looked forward resolved to lead a reunited nation to peace and concord once again. You remember the closing words of his immortal second inaugural address, "With malice toward none, with charity for all, let us bind up the nation's wounds, and do all that may achieve a just and lasting peace among ourselves and with all nations." If we hate we shall fail. Unless we learn this, we will lose the peace. Like gravitation in the physical realm, the law of the Lord in the moral realm bends for no man and no nation. "All they that take the sword shall perish by the sword."

Brethren and Inflation

Joseph Kettering

Elizabethtown, Pennsylvania

IN A period of rising prices the economist advises us to lay in a reasonable supply of canned food, clothing and household goods. The economist further suggests that money should be put into productive property. Commodities and tangible property are considered of more permanent value than money.

Brethren have a rich tradition in the simple life. Thrift and good housekeeping are qualities that have been handed down from generation to generation. Brethren, in general, have always put their money in good commodities and productive property.

We know only too well, however, that the exchange of money for material things gives only

temporary protection or satisfaction. The wise person seeks after the enduring investments. Time and money spent to learn a trade or profession become a lasting investment. An appreciation of the handiwork of God is not lost during times of inflation. The satisfaction of doing a good deed is not lost with a drop in the stock market.

Brethren traditionally have lived and used their money in a way that gives some protection when inflation comes. They have also acquired a goodly share in the conveniences and comforts of this life. But have we Brethren acquired real enduring investments? Do we have a good share of eternal wealth? Do we lay up treasures in heaven where neither moth nor rust consume and where thieves do not break through and steal? Are we rich toward God? The only enduring investment is that which is given to carry on the Lord's work.

Last year we gave \$30 per member for the total work (local, Brotherhood and miscellaneous) of the church. Do the conveniences and pleasures of this life take too big a share of our income? Is most of our treasure here on this earth where it is subject to loss?

"In a free country there is much complaint but little suffering. In a despotism there is much suffering and little complaint." We live in free America. God has entrusted us with a large portion of this world's blessings. So long as we Brethren average only \$30 for the Lord's work, it is doubtful whether we will fully comprehend what it means to be rich toward God.

We can profitably spend time and prayer in taking inventory of our real wealth. With the help of God let us resolve forthwith to concern ourselves with those values that abide.

"Wherefore do ye spend money for that which is not bread?"

Some questions for self-examination during the Lenten season

Is Life Slipping From Us?

MONOTONY is the chief enemy of excellence. The way we "let up" in this business of living explains why we "go down." There is a constant temptation to ease up in living to the point where we become lackadaisical, smugly complacent and often inconsistent in our Christian witness. Living on the plateau level, we are likely to be only reflectors of our environment rather than those who change it by rising to the mountains of Christian experience. Let us consider a few areas of life where this cooling off process might be particularly noticed.

Are we as eager for knowledge today as we once were?

An elderly man, ninety-six years of age, stepped into a bookstore to purchase a book. A

friend of his standing near by in the store was curious to know what type of book the elderly man would choose, so he edged up to him and peered over his shoulder. The man of ninety-six years selected the book, *How to Get the Most Out of Life*. Here was a person who had not ceased growing. He was still on the quest for truth. So must we be. For, like a plow left in the field, when we rest we rust. Is life slipping from us here?

Is prayer as important, fresh and meaningful to us as it once was?

The amount of time, sacrifice and energy given to any activity discloses the importance we place upon it. The baseball diamond, corner theater or golf course seem to have little difficulty in attracting the average

Byron Miller
Greenville, Ohio

American. Their patronage is almost insured from week to week, while the midweek prayer meeting at the local church struggles for interest and sometimes for its existence. In our hurry to make a living we sometimes neglect to make a life. Are loaves of bread more important than the Bread of life? Have we outgrown the necessity of prayer? Our growth, our power, our usefulness in the Christian life depend largely on our prayer life. Is life slipping from us here?

Do we hold as firmly to our convictions as we once did?

To be Christian we must believe certain basic things. Some things are eternally right; others eternally wrong. They are built into the very order of things—as fixed as the mortar's cement when hardened. Only when Christians have convictions are they able to convince. Yet when the going is upgrade, many liberalize their convictions, so that when they are in Rome, they do as the Romans do. When conditions change, we often change. Are we able to set our faces toward Jerusalem, come what may? Is life slipping from us here?

Does the love of Christ constrain us to want others to know him?

Introducing people to Jesus is a most romantic experience. Do you remember the joy you had when you first became a Christian? I do. It seemed we could scarcely wait until we could tell



J. Henry Long

Talking over our doubts with a trusted older person can help us to reach firm convictions

another. Have we been able to maintain that interest and passion for others who are lost? Or has time cooled us off? A sure way for a person or church to die is to become nonmissionary. An experience that is not shared becomes bare. Every Christian should be a soul winner. Is life slipping from us here?

Do we hold an unconquerable optimism that right will triumph?

We hear much these days about what's wrong with the world and little about solutions. Truly, if we look at our problems only, we are living in a dark age. It is easy to get discouraged. It is here the disciples of the early church can teach us much. They did not go around registering the current pessimisms; they changed them. Rather than say, "Look at the problems," they said, "Look at the Savior." We have a gospel to proclaim. It has power. Human nature can be changed. "Where sin abounds, grace doth much more abound." Do we believe it? Will right triumph? Or is life slipping from us here?

An apt Scripture for us all would be 1 Cor. 15:58: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

The General Board of the National Council of Churches Considers Matters of Interest to Brethren

Raymond R. Peters

General Secretary, General Brotherhood Board

THE first bimonthly session of the General Board of the National Council of Churches was held January 17 in New York. In this first meeting since its organization the central body of the council covered a heavy agenda of business. Included was a consideration of several items carrying some values of special concern

to the Church of the Brethren.

As did several of its merging bodies before it, the National Council has adopted the policy of issuing statements on important issues confronting the church. Insofar as possible these statements represent the thinking of the delegates from the denominations. Obviously it is not easy to reach unanimous agreement on all issues and there are times when it is necessary to exercise tolerance toward the other person's point of view. Where agreement cannot be reached minority opinions are sometimes stated. In all events, I feel that the Church of the Brethren needs to speak and, along with like-minded groups, work toward the values we prize. As the only representative of the Church of the Brethren on the General Board, I feel this responsibility keenly. Always, however, I have found that our views have been respected and heard gladly even though not everyone can agree with us at all times.

The General Board approved a resolution recommending that since "the government of the United States has been officially requested by the government of India to release two million tons of food grain to relieve the acute food shortage in that country" the Congress and the executive branch of the government "take such steps as may be required to assist in meeting the present urgent need of the Indian people for emergency food aid . . . on such terms as may be mutually acceptable to the two governments."

Another action of the board authorized representatives of the council to speak in the hearings being conducted in Washington on the draft law. These representatives are asked to request the continued recognition of the rights and duties of conscientious objectors in any new draft law which may be enacted. We are most grateful that this

national body of churchmen is working with us on this problem.

Another statement commended the Department of Defense for the adoption of equality of treatment and opportunity for all peoples in the armed services "without regard to race, color, religion or national origin." Now, whether we believe in war or not, if we are going to have it, at least we do favor treatment of all peoples on the same basis.

The following quotations from a statement on the international situation indicate the concern of churchmen in these days of crisis: "We reject the view that a third world war is inevitable. To believe that nations are being driven into war by some blind destiny beyond their power to resist is fatalism of the most pagan sort. Let those who have taken upon themselves the name of Christ, resist such counsel of despair. . . .

"It is our fervent prayer that the President of the United States, his advisers, the members of Congress and our people generally, may have recourse to that spiritual power which is of God. It is in the spiritual power derived from a relationship to the righteousness and love of God that our nation must and will find the strength and the guidance to fulfil its international responsibilities."

The formulation of these statements and resolutions provides an opportunity for denominational leaders to pool their thinking, thereby gaining new insights and sharing values. These statements are sometimes directed to the denominations themselves and at other times to other agencies. Through this process Protestantism is given a more significant voice on the vital issues of our day.

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"There is one body and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (R.S.V.).

"In God We Trust"

Stephen Margush

Pastor, First Church, Altoona,
Pennsylvania

IN GOD we trust is the inscription found on the coins that we use in purchasing our everyday needs. Have you ever noticed this inscription? Have you pondered over it? "In God we trust" is a great thought. As I write I am wondering, how big is the God we as Americans are trusting in? Many, sad to say, know a God that is only as big as the coin on which the inscription appears. As the value of the dollar dwindles—the value and bigness of God dwindles.

There is little excuse in our twentieth century for any one to have a dwarfed concept of God. One reads of a man like the prophet Jeremiah, who lived in a day when scientific knowledge was practically nonexistent and whose world was limited to perhaps Palestine and adjacent countries. Yet this man was inspired to say this about God: "Ah Lord God! behold, thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Today we may travel around the world in a matter of hours and we may see into the heavens what mysteries are hidden to the naked eye. Knowledge about the universe and about God is only limited by our willingness or unwillingness to learn and be impressed.

To us God should be bigger than he was to Jeremiah of old. Could it be that in our age of materialism we have lost our sense of values? It is not easy to get one's eyes off that which means an "open sesame" to comfort and pleasure but if our conception of God is only as big as the metal upon which the inscription, "In God We Trust," appears, then the sooner we can see our folly the better all of us will fare.

Our United States of America

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Teakwood Pulpit. Alice Geer Kelsey. Abingdon-Cokesbury, 1950. 159 pages. \$1.75.

This new collection of stories for junior worship will be welcomed by leaders who have used the earlier books: *Stories for Junior Worship* and *More Stories for Junior Worship*.—Hazel Kennedy.

The Life and Times of Martin Luther. J. H. Merle D'Aubigné. Moody Press, 1950. 559 pages. \$3.50.

The first volume in this publisher's Tyndale Series of Great Biographies, this book is made up of selections from the author's History of the Reformation of the Sixteenth Century, edited so as to form a continuous narrative. Lengthy and detailed, it gives a realistic picture of the leader of the Reformation, pointing out his limitations as well as his extensive powers. The development of Luther's thinking is traced alongside the events that were shaking the Catholic world, as is also the development of that of some of his contemporaries. This book is not easy reading, but it is well worth the required effort.—Ora W. Garber.

will be only as powerful as our weakest citizen. This is no time to be fearful and we need not be so. The God in whom we trust is the God in whom Jeremiah trusted and nothing was too hard for him. America is the greatest nation on the face of the earth because our forefathers knew the greatness and power of God. Because their conception of God was like that of Jeremiah they confidently inscribed our coins and theirs with the words, "In God We Trust."

Though the purchasing power of the coin may dwindle we shall not be alarmed for our trust is in God and not in the metal. Faith in God, faith to trust in him was in existence long before the coins were ever minted. There is nothing too hard for God, only our lack of faith and trust in him will limit his power in our lives. How great is the God in whom you trust?

Modern Parables. Fulton Oursler. Doubleday, 1950. 153 pages. \$1.75.

These thirty-six briefly told stories are actual incidents that illustrate rather obvious truths. They represent the kind of popular, inspirational writing that has widespread appeal but usually makes little difference in the lives of those who read it.—Kenneth Morse.

Christopher Columbus, Discoverer. Alberta Powell Graham. Abingdon-Cokesbury, 1950. 128 pages. \$1.50.

Here is the thrilling story of Christopher Columbus, told clearly and dramatically for young readers. So vivid is the style that one seems to be a companion to Columbus through his many adventures.—Hazel Kennedy.

Always There Is God. Robbie Trent. Abingdon-Cokesbury, 1950. \$2.00.

Robbie Trent has written a beautiful, simple book of faith and strength. Children will respond to the ideas, the rhythmic language and the many illustrations because they will see how God is working in the world.—Hazel Kennedy.

Conference Business

Homes for Older People

The General Brotherhood Board has studied carefully the various parts of the problem of providing homes in mild climates for older persons. There will be increasing need for such facilities. We recommend:

1. That the General Brotherhood Board receive homes, property which may be sold, and funds for homes, to be used as donors may specify.

2. That such homes be operated by the districts or regions.

3. That the relationship of the General Brotherhood Board and the districts or regions concerning such homes be worked out later.

4. That the General Brotherhood Board, through the Brethren Service Commission, offer an advisory service to such homes, as well as to the thirteen or more homes now serving the Brotherhood. Efforts should be made to provide spiritual and recreational opportunities, as well as physical facilities for residents of such homes.

KINGDOM GLEANINGS

The first session of the Standing Committee for 1951 will open at ten o'clock on Sunday morning, June 17, at San Jose, Calif. The morning session will be inspirational and preparatory. The afternoon and evening sessions on June 17 will be devoted to reports from the regions, the districts and the General Brotherhood Board, covering the work of the church around the world. All Standing Committee members are urged to be present at ten o'clock, June 17, San Jose, Calif.

Ernest Sheets, Jr., Billy Nelson and Alex Hooks were licensed to the ministry in the Newport News church, Va.

W. W. Peter's address now is as follows: % Foreign Accred. IA—DP Division USCOA, Headquarters USFA, A.P.O. 777, % Postmaster, New York, N.Y.

Kenneth H. Yingst has changed his address from 2709 W. State St., Rockford, Ill., to 3701 Sumner St., Lincoln 2, Nebr. Bro. Yingst assumed the pastorate of the Lincoln church on March 1.

William E. Thompson of 214 Madison Ave., Dixon, Ill., will assist the Lena church, Ill., in a pre-Easter service. Other churches desiring his help for week-end services or evangelistic services may contact him at the above address.

H. H. Keim, well-known minister and meat packer, died Jan. 27, 1951, at his home in Nampa, Idaho. Bro. Keim served in the free ministry for over fifty years. Stanley Keim, one of his sons, is a member of the General Brotherhood Board. More about H. H. Keim's life will appear in an early issue of the Gospel Messenger.

Donald Ford, Kline Hall, McPherson College, McPherson, Kansas, a student minister, is interested in securing books and documents on the history of the Church of the Brethren and is willing to pay a fair price for them. He will appreciate it if members having historical books now out of print would correspond with him.

Two or three positions in the offices of the General Brotherhood Board at Elgin will be available about July 1. Qualified stenographers who are interested in serving the church are needed. If you have business training and are interested in this type of work, write to the General Brotherhood Board, 22 S. State St., Elgin, Ill., for information.

Pennsylvania's state welfare department is urging Congressional revision of existing draft laws so as to channel conscientious objectors into institutional jobs. Deputy Welfare Secretary M. William Denison said the department is losing mental hospital attendants to the army and defense plants. During World War II some C.O.'s were assigned to mental institutions to replace draftees. The present draft laws, however, contain no such provision, Mr. Denison said.

Donald Ritchey was ordained to the ministry in the Beech Grove church, Ohio.

A Certificate of Merit for rural community service from the extension department of Iowa State College was given to the South Waterloo church. It is the twentieth award in a twenty-two-year period.

An Indian branch of the Fellowship of Reconciliation has been established. Among its backers are Indian Mennonites and Quakers and some followers of Gandhi. The organization was effected at an ashram held in Kottayam, India.

More than 33,000 displaced persons have completed vocational and technical training in 210 centers throughout India. About 20,000 refugees are now being trained. The central government is running about 40 institutions with a capacity for 3,200 persons and the state governments are training 17,000 in 170 centers.

Religious, educational and charitable institutions which are tax exempt under federal law will be exempted from the present nation-wide "wage freeze," the wage stabilization board has ruled. In addition to affecting churches the exemption applies also to hospitals, schools, colleges and other religious-affiliated organizations.

The fund for the Africa mission established in memory of Bernard Hollingshead, son of Fred Hollingshead, pastor of the Harrisburg church, Pa., has grown to more than \$1,000. Beginning in February an African evangelist named Kadir is being supported by the family as Bernard's ongoing testimony for Jesus. Kadir is helping in the newly opened mission station at Betsu.

Church Lobbying in the Nation's Capitol is the title of a new book by Luke Ebersole, Brethren minister and professor of sociology at the University of Maryland. Recently published by Macmillan, the book is a study of what churches and other religious organizations are trying to do in interpreting their point of view to legislators. It has already received favorable reviews in church publications. A more complete report on its contents will appear later in our review columns.

A plea for old-fashioned religious zeal highlighted the speech of Dr. E. W. Praetorius, Evangelical United Brethren bishop of St. Paul, Minn., when he addressed the annual fellowship luncheon of the Division of Christian Education, National Council of Churches, held in Columbus, Ohio, Feb. 13. "Only zealots make real converts," declared Bishop Praetorius. "As communism sets its devotees aflame with its message and ideals, so the Christian Sunday school should fire its pupils with a holy zeal for the ideals of the kingdom of God."

Bro. J. Perry Prather, pastor of the Waterloo church, Iowa, and chairman of the radio commission of the Waterloo Association of Churches, is heard each Sunday morning over station KWWL at 8:30 a.m. (C.S.T.) in a broadcast, Religion in the News. In addition to reporting on religious news of local interest, Bro. Prather frequently comments on general religious news, often using news and comment from the Gospel Messenger in his broadcast. Brethren who live in the Waterloo area will profit by becoming regular listeners to this program.

Theme: Deepening and Sharing the Christian Life

Looking Ahead to Annual Conference, June 19-24 TAKE A LOOK AT SAN JOSE

The location for Annual Conference this year is San Jose, Calif., fifty miles south of California's Golden Gate at San Francisco. San Jose was the first civil settlement in the state, having been founded in 1777 by authority of the king of Spain. When California became a state, San Jose was chosen as the first capital. Today it is a growing city, located in a metropolitan area of nearly 200,000 population.

San Jose offers splendid facilities for a Brethren Conference. The municipal auditorium seats 3,300 persons and provides additional rooms for sectional meetings and exhibits. A beautiful lawn on one side of the auditorium, easily reached by one of the main entrances, will give opportunity for fellowship and visiting during sessions.

Santa Clara County, of which San Jose is the county seat, is a center of the fruit and processing industry. It offers many scenic attractions and points of historical interest.

Watch this page of the Gospel Messenger for further information about travel arrangements and living accommodations at San Jose.

The Auburn church, Ind., had a dedication service on March 4. Arlo Gump was the speaker.

J. B. Shaffer will be able to give all his time to evangelistic work after April 1. Any church desiring his services should write him at 2830 Pearl St., Santa Monica, Calif.

A fellowship meeting is being planned for the Brethren people in Albuquerque, N. Mex., for March or early April. All Brethren people living in Albuquerque who see this and all who know Brethren people living there, are asked to send names and addresses at once to H. M. Coppock, Miami, N. Mex., or Lawrence E. Lehman, 713 West Fourth St., Clovis, N. Mex. Bro. Coppock's request for names of Brethren people living in or near Albuquerque, N. Mex., which appeared in the Feb. 3 issue of the Gospel Messenger, incorrectly gave the place as Miami, N. Mex. Miami already has a flourishing church.

The second session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, Calif., July 9-20. The course will consist of twenty lectures, twenty discussion periods, six workshops, four forums and four field trips. The lecture periods will be devoted to a scientific presentation of the physiological, neurological and psychiatric aspects of the alcohol problem. Some of the lectures will be concerned with the study of the social, economic, legal, political and religious problems that come from the consumption of alcoholic beverages. The field trips will give the student firsthand information of the effects of alcohol on the individual and the home and its relation to juvenile delinquency, traffic accidents and crime. All applications for admission to this session of the institute should be submitted by May 15. For further information write the National Committee for the Prevention of Alcoholism, Suite 201-202, Northwestern Building, 107 Carroll Street, Washington 12, D.C.

Another new monthly local church publication is titled *The Shepherd's Crook* and is published by the Reading church, Pa. It is edited by Bro. Ralph Z. Ebersole, pastor of the church. He is being assisted in this project by the young people of the church.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. W. H. Yoder of McPherson, Kansas, in the Quinter church, Kansas, March 18-25.

Bro. Perry Liskey of Annville, Pa., in the West Greentree church, Pa., April 8-22.

Bro. J. Herbert Miller of Hershey, Pa., in the Lebanon church, Pa., March 19-25.

Bro. Carl W. Zeigler of Lebanon, Pa., in the First church, York, Pa., March 11-18.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Bareville church, Pa., March 18-25.

Bro. John E. Rowland of Greencastle, Pa., in the Broadfording church, Md., March 11-25.

Bro. J. L. Miller of York, Pa., in the Tuscarora church, Pa., March 12-25.

Bro. Elmer B. Hoover of Elizabethtown College, Pa., in the Bunkertown church, Pa., March 11-25.

Bro. Henry P. Wenger of Lititz, Pa., in the Upton church, Pa., March 25—April 8.

Gains for the Kingdom

Ten baptized in the Spray church, N. C.
One baptized in the Moscow church, Va.
Ten added to the Mountville church, Pa.
Eight baptized in the Akron church, Pa.
Six baptized in the Oakland church, Ohio.
Seven baptized in the Mexico church, Ind.
Six added to the Beaver Dam church, Md.
Two baptized in the Osage church, Kansas.
Four baptized in the Rocky Ford church, Colo.
One baptized in the Sugar Ridge church, Mich.
Five baptized in the Beaver Run church, W. Va.
Six baptized in the Castañer church, Puerto Rico.
Three baptized in the Pleasant View church, Md.
Six received by letter in the Yuba City church, Calif.
Six received by letter in the Mechanicsburg church, Pa.
Eleven received by letter in the Kingsport church, Tenn.
Ten baptized and ten received by letter in the Mt. Zion church, Va.

Two baptized and one received by letter in the Bremen church, Ind.

Four baptized and one awaiting the rite in the Clovis church, N. Mex.

Six baptized and seven received by letter in the Harrisburg church, Pa.

Ten baptized and two received by letter in the Newport News church, Va.

Eight added to the White Branch church, Nettle Creek congregation, Ind.

Three baptized and one received by letter in the Monocacy church, Md.

Six baptized and three received by letter in the Upper Cone-wago church, Pa.

Twenty-one baptized and three received by letter in the Ninth Street church, Roanoke, Va.

Two baptized and one received on former baptism in the Imperial Heights church, Los Angeles, Calif.

Calendar for Sunday, March 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Jesus Asserts His Authority. Mark 11—13. Memory Selection: Mine house shall be called an house of prayer for all people. Isa. 56:7.

CBYF Topic for March, Modern Crosses.

Announcements

District Meetings

Ohio, Southern.—Oakland, April 27, 28.

Virginia, Second.—Bridgewater, March 28-30.

Love Feasts

Illinois	Pennsylvania
March 22, 7 pm, Polo.	March 22, Uniontown.
Michigan	March 25, Sipesville.
March 22, 8 pm, Woodland.	March 25, 6 pm, Lebanon.
Ohio	March 25, 6:30 pm, Somerset.
March 18, 7 pm, Center.	March 25, 7 pm, Bunkertown.
March 23, Akron.	April 1, New Paris.
March 23, 7 pm, West Nimi-shillen.	Virginia
	March 25, Christiansburg.



"LET US LOVE..."

Ruth Early and Margaret Glick

New Windsor, Maryland

"Not in word, neither with the tongue; but in deed and in truth" (1 John 3:18).

DURING three month of work in displaced persons camps in Germany and Austria, we have come in contact with hundreds of displaced persons worthy and deserving of a chance for a new beginning in a new country. We have talked to many of these and have selected one hundred physically handicapped. These include sixteen couples, thirty-seven single men, forty-three families, three single women and one widow with a child. All of them total two hundred fifty-five persons.

We would like to introduce some of these people to you and following are a few stories representative of the one hundred families and individuals who are coming soon to the United States for the Brethren Service Commission. You will meet old people and young people, families and individuals who have lost all their loved ones. But all of them will have one thing in common—one member of the family with a physical disability which has caused them to be rejected many times by agency and church representatives selecting displaced persons for resettlement.

Alexander A has had the misfortunes of a lifetime packed into his twenty-five years. In 1942 his father disappeared, a political prisoner, and was not heard from again. In 1944 his mother died, and he was left without any family. In 1946, while working with UNRRA, an accident was the cause of the loss of his right eye. Then life was brighter in 1949, when a resettlement agency accepted him and agreed to find him a job in America. He passed successfully through the involved examinations and investigations, and in July

he went to the port of embarkation. There his troubles came anew. Because of his blind eye, a bond of guarantee that he would not become a public charge was requested. The agency and sponsor could not supply this guarantee, and he had to remain in Europe. In November 1949 he returned to his miserable life in a DP camp. Alexander is willing and eager to work. He has learned carpentry and cabinet making, and has had some experience with machinery and farming. The loss of an eye does not make him unfit for work and an honest living. People who know him in the DP camp recognize and appreciate his sincerity.

What remains when a family has lost its home, possessions, friends and country? Above everything else, the K's value their family unity. Dzinters, the head of this family, has a wife and a two-year-old daughter. In a factory explosion in 1941 he lost his left leg above the knee, but with an artificial leg he is able to work almost as much as any normal individual. His mother and grandfather and Mrs. K's parents could have gone to America, but because no agency would sponsor Mr. K, an amputee, they refused to go rather than leave him behind.

The authors of this article have just completed a mission to Europe, undertaken at the request of Church World Service, to select for our help a special list of DP families known as "hard core" cases.

"Hard core" simply means that these families include physically handicapped members. The handicap makes American sponsors hesitate to accept responsibility for them. But, as the article shows, many of them have a good chance to make good and really deserve special help from us.

This article is taken from a booklet, *Let Us Love . . .*, available from our New Windsor center or the Brethren Service Commission at Elgin.

Together this group represents a store of abilities and talents: mechanic, dressmaker, lawyer, doctor's assistant, dental surgeon, student, typist and interpreter. Together they represent four generations of the best type of persons that could be found in any part of the world — stable, hard-working, capable. Either the whole family goes to America or none of them will go. Once in America, they may separate, but only when each has a chance to be happy, to work and to know that each of the others is happy, too.

Mrs. R is a little woman, not very tall. She worked as a nurse in Russia for three years, and has worked as a nurse for the International Refugee Organization for the past fourteen months. She has been a chemist and a laboratory worker. To see her and to talk with her one would wonder why she could not come immediately to America. But Mrs. R's husband, an auto mechanic and driver, has a heart ailment. He has worked since 1945 as a driver for IRO, but he is not able to do heavy work. Mrs. R is ready and

Alexander A in a
carpentry work-
shop



willing to help support them. They ask for such a little bit and for Christians it is such a little bit to give. Yet it means so much: a new life, hope and a realization of their faith in the future.

Through our direct contact with displaced persons in the camps, we have come to know and to appreciate some of the courage and hope they show in the face of hardships. These displaced persons who are enduring the cruel fate of refugees are no better and no worse than folks who have been able to preserve their homes and possessions. Some of these are the very best people found anywhere. However, we know it may be very difficult for some of these physically handicapped to get the right job and to get started in a new country.

The challenge before our church is to help each family and individual find a home, job and Christian neighborliness in America. The way to peace is the way Jesus gave us, "Love thy neighbor in deed and in truth."

Homes Wanted

Families interested in sponsoring a German high school student this year should make immediate request. Brethren Service will have less than 100 students to place, and any family wishing to co-operate with the American Farm Bureau or the National Grange in taking one of their students should feel free to do so. A more favorable financial arrangement can be made for the Student Program due to increased financial aid from the Department of State. For further information, write to John H. Eberly, New Windsor, Md.

Six Tons of Food

Six tons of food will be needed for our international work campers in Europe this summer, according to W. Ray Kyle of New Windsor. These campers will include, besides our American young people, representatives of many European countries.

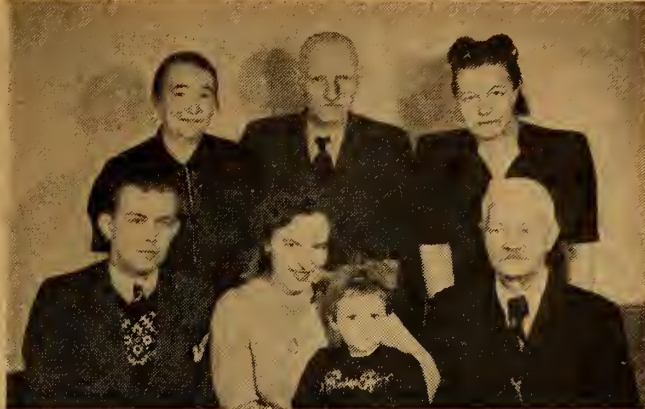
You have noticed several articles on last summer's European work camps and their fine results. They are possible, in part, because the necessary food is donated.

Shipments for this purpose should be sent to our Brethren Service centers at New Windsor, Md., or Nappanee, Ind., before April 15, to give time for repacking and shipment.

Suggested items include staples like sugar, flour, dried peas and beans or macaroni; fats and oils for

Front row, left to right: Dzinters K. his wife and daughter, and grandfather

Back row: Mrs. K's mother and father and Mr. K's mother



REBIRTH OF POWER

Ora Huston

Director, Social Action, Brethren Service Commission

A GREAT deal of Christian commitment has been fruitless because a way has not been available to use it. The Brethren Volunteer Service program provides a new and enlarged channel for the effective use of the committed life.

Any person eighteen years of age or older, in reasonably good health, of good character and willing heart, may serve in this program. Many have found in it a rebirth of personal power. By dedicating a year or more of their lives to serve wherever their talents and abilities are needed most, many of these volunteers have discovered new enthusiasm, new purpose and new meaning to life.

Many of our local congregations have been dormant, inactive, weak. In some of these a member has

volunteered to serve human need without pay. It has touched the heartstrings of the congregation, and new life and power have been born.

Frontier churches, underprivileged communities, racial groups and victims of discrimination have felt the touch and lift of the volunteers. A kind word or a helping hand revived hope and faith. These people too have experienced a rebirth of power toward a better life.

The Volunteer Service program is helping. In a world that has gone secular, Volunteer Service makes common tasks sacred. In a world preparing for war it lays foundations for peace. In a world striving for gain it seeks to serve. Brethren Volunteer Service brings a rebirth of power to the church.

A number of Volunteers are serving in our relief and rehabilitation work abroad. Your support of ONE GREAT TIME OF SHARING, on March 18, will help both Volunteer Service and our relief program.

shortening or salad dressing; canned soup, fruit or vegetables; dried fruit or vegetables; canned meats or fish; cereals; in fact, any items suitable for overseas shipment. Soap and first aid supplies are welcome too.

Korea Film Strip

A new film strip, Korea: A Nation Caught in World Conflict, is now available to help our people understand the refugee needs in that country. Our General Brotherhood Board has authorized emergency aid to Korea as opportunity opens.

The strip covers the missionary background of Korea, and brings the account down to date showing bombed churches and the present refugee situation.

A recorded commentary accompanies the strip. Running time is 18 minutes. It may be ordered, at a rental of \$2.00 from the Audio-visual Education Department, 22 South State St., Elgin, Ill.



MARCH 10, 1951

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AN ALMOST capacity audience gave attentive ear to what Jesse H. Ziegler was saying in the pulpit of one of our Brethren churches. It was the morning message of what developed into a never-to-be-forgotten day for many couples. This day's special program was to enrich family life and bring married couples of all ages, that evening, into a climactic experience through a re-enactment of the marriage service.

"When is a family Christian?" was the question Bro. Ziegler leveled at his hearers. Eleven convincing characteristics mark the family that can merit the term *Christian* he said:

Dad gives proof of his love for wife and children; dad is a pal to the children; dad is a real man, willing to assume heavy responsibility; mother keeps her attractiveness; mother loves her husband and their home; mother devotes herself to the advancement of the children in wisdom, stature and in favor with God and man; the children are loyal to the home; the children willingly accept their share of tasks relating to family living; the children have high regard for the family name; the children grow up normally, and dad and mother allow them to grow up; the grandparents think of the welfare of others; family life re-

mates, they realized now the deeper meaning of words they had first uttered some ten, some twenty, some thirty, and some nearly fifty years before. A remark of one couple summed up the feelings of many: "That rededication service held more meaning and satisfaction for us than our original marriage ceremony."

At the close of the service, everyone was invited to participate in a simulated reception in the social room of the church. After being served light refreshments at a well-appointed table, all tarried for a time to enjoy the fellowship. Clustering here and there in the room among their children and friends, couples were heard discussing their original marriage ceremonies.

The leadership of the local church had been inspired to plan for this mountaintop day after several had taken advantage of the opportunity

Marriage Rededication

Harl and Hazel Russell

Elgin, Illinois

volves around Christ as the center of the home.

Back to the sanctuary that evening came a gratifying number of couples to take seats reserved near the front. Seated farther back were relatives and friends of the parish who were to witness a unique service. The atmosphere was as expectant as that preceding an actual marriage ceremony.

Near the time of service, music so familiar to marriage participants cast its magic spell upon everyone present. Advance planning accounted for properly placed candelabra and lighted tapers. Ferns, flowers and the lighting effect provided a simple but attractive setting.

Solemnly Bro. Ziegler took his place. Explaining the deeper meaning of the vows each couple would take again, he began to lead mind and heart into the rich experience of rededication. As the "Johns" pledged again to love and cherish until death, and the "Marys" renewed their commitments to their

to participate in a day-long Cana conference of the Catholic Church. Having watched the Cana movement, spread nation-wide so rapidly in recent years, and aimed at meeting complex economic, psychological and kindred problems of couples and home relationships, a few members of the local church determined to assess its value through personally experiencing a Cana program. (The name harks back to Christ's first miracle which blessed a marriage occasion.) They had come away more convinced than ever that the Catholics had something that we of the Protestant faith could well afford to adapt to our genius of worship and teaching.

It is our opinion that many churches would find such a day's program well worth the intensive "spade work" required if it is to make a lasting contribution to couples of all ages, to families and to the congregation as a whole.

What more worthy cause than that of perpetuating the Christian home and family could claim the resources of leadership of the local church?

The Ceremony of Marriage Rededication

DEARLY beloved, we are gathered together here in the sight of God and in the presence of these witnesses to renew the vows taken by each of you and to celebrate the fact that you have been united in holy matrimony and have under God been living in this happy estate.

The daily life within a happy marriage is its own celebration, but the deepest and most abiding joys are made the richer by bringing them before God within the fellowship of the church, and there recommitting ourselves to the kind of life which makes such joys possible.

Each man and woman who is tonight renewing these vows have learned much since first they were taken. You have learned to give yourself without fear or reservation to your beloved. You have learned no longer to call things *mine* but *ours*. You have learned that there are times when your beloved needs especial sympathy and understanding because of heavy burdens carried alone. You have learned that no task, however menial, is worthless when done for the person you love. You have learned the joy of being as attractive as you can be for the one you love. You have learned that sorrow is not half as deep and that joys are more than doubled when shared. You have learned that beauty is more beautiful and love is lovelier when shared. You have learned that playing is more fun and work is less tiring when shared with your beloved. You have learned that the God who speaks in the silence of your own vigil with him delights in revealing himself even more fully in the joint vigils you two have kept with him.

It is this relationship of mutual self-giving in love and loyalty to each other that tonight we come before our Father to celebrate and renew. If any of you has by thought or act broken faith within this relationship, let him now make silent confession to God and ask his forgiveness so that he may give you what he desires for you.

John, will you continue to have this woman as your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you continue to love her, comfort her, honor and keep her in sickness and in health; and, having forsaken all others, keep yourself only for her, so long as you both shall live?

(You may say, "I will.")

Mary, will you continue to have this man as your wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you continue to love him, comfort him, honor and keep him in sickness and in health; and, having forsaken all others, keep yourself only for him, so long as you both shall live?

(You may say, "I will.")

If it seems good to this fellowship that these men and women shall receive the blessing of the church and your prayers for them, will you say, "It seems good."

Each John will take his Mary's right hand and will say to her what I teach you. (Better look in her eyes!)

I, John, take thee, Mary, my beloved wife, to have and to hold, today and through all the tomorrows, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and thereto I renew to you my vow.

Release hands and now each Mary will take her John by the right hand and will say to him what I teach you. (He will know you mean it if you look in his eyes.)

I, Mary, take thee John, my beloved husband, to have and to hold, today and through all the tomorrows, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I renew to you my vow.

Forasmuch as you have renewed your marriage vows before God and this company, and thereto have given and pledged your faith, each to the other, and have declared the same by joining your right hands, we do lift you up in our united prayers as husband and wife. Whom God hath joined together let nothing put asunder. Let us pray.

Our gracious and loving Father, thou hast taught us that if in all our ways we acknowledge thee, thou wilt direct our paths. We come, therefore, to ask thy fatherly blessing upon these who have tonight renewed their vows of love and faithfulness. Even as two streams coming down the hillsides unite their forces and run on together through the valleys, enriching them as they go, grant that these lives may be. In thy providence thou hast brought

them together; grant that each may enrich the other's life and that together they may be a blessing to the world, their world through which they pass. In the midst of life's joys, keep them true to each other and loyal to thee, their God. And if, perchance, trials and difficulties come, may they be but the means of binding them yet more closely together, together to work out life's problems, together to perform life's tasks. And so through all the coming days we commit them to thee and thy gracious care and keeping in a great companionship along life's road, through Jesus Christ our Lord.

And may the peace of God that passeth all understanding stand sentinel at the gateway of your lives, keeping out all the things that hurt and annoy, and permitting to pass only the things that sweeten and enrich and beautify, through Jesus Christ our Lord. Amen.*

*Concluding prayer modified from the Cokesbury Marriage Manual, pages 45-46.

Resources for Family Week May 6-13, 1951

TWO NEW DRAMAS are available this year. *The House on a Rock*, by Joe van Dyke, is a highly recommended three-act play, suitable for reading or production. 40c per mimeographed copy. Royalty of \$1.00 to \$5.00, depending on size of audience. *It Takes a Heap 'o Living in a House to Make It Home*, by Ida Shockley Studebaker. Dramatic presentation first given at Grand Rapids Conference, 1950. 10c per mimeographed copy.

YOUR FAMILY, a series of four fifteen-minute tape recordings, produced by Dr. and Mrs. Forrest Weller. Your pastor has detailed information.

FAMILY WORSHIP OUTLINES are given in *Parents—Children—God* (Pages of Power for 1951), a series of eight devotional services. 5c per copy. Sample is being sent to pastors.

NINE THINGS for local church planners to do about Family Week come in *Your Church and the Home*; seven things for families to do, in *This Week Is for Your Home*. 2c for each. Samples are being sent to pastors.

Order from Family Life Department, 22 S. State St., Elgin, Ill.



God Gives the Increase

Ernest Shull
Dahanu, India

The Shull family greets an Indian evangelist who wants to talk things over



I HAVE planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3: 6-7).

During the evangelistic touring season at Kainard, a small village near Dahanu, Pastor Bhonsale and I were deeply impressed by the responsiveness of the villagers to the Christian message. Just three years ago Communist activities were so strong in this village that it was impossible to hold any large public meetings. Most of our Christian witnessing was done with small groups and with individuals in their homes. There were no conversions that year. Communism probably had something to do with their reluctance to confess openly the name of Christ, but even more they were afraid to leave the security of their own caste system and to suffer the persecution which often follows baptism.

By last year the government had communism in the village of Kainard pretty well under control, but the problem of caste was still uppermost in the people's minds. The Congress

government had officially removed the stigma of caste. It takes more than legislation to remove inequalities, fear of discrimination, and persecution. Last year we told the people much about the new constitution: freedom to worship according to the dictates of one's conscience, freedom to change from one religion to another, the illegality of caste discriminations. Nevertheless, it takes a long time for these concepts to reach into the hearts and minds of the villagers. On the other hand, once they grasp the meaning of these constitutional changes they portray a boldness and fearlessness which often shames us out of our complacency. When I see these Hindu men and women accept Christ and suffer persecution from their own loved ones, it makes me ashamed that I ever feared publicly to proclaim the gospel of Christ! If any man suffers as a Christian, let him glorify God. Truly some of these new converts have suffered gravely for Christ. To see the faces of these new converts light up with joy, even when they are being beaten for their faith, is a witness that I shall never forget.

During February and March of this year the Indian evangelist and

I for the third consecutive year proclaimed the Christian gospel in the village of Kainard. After two years of seemingly fruitless labor—yes, and many years without converts before that—the villagers began to show a real interest in Christ. After a period of teaching, our Indian pastor baptized nine new converts. Also, as a result of this touring season, four more are candidates for baptism. This fall we hope to baptize not only these four but to win others for Christ.

When people talk about the things happening at Kainard, I think across the span of years when faithful, consecrated missionaries and Indian evangelists labored in this same village of Kainard. They had done the planting and watering. Some of these new converts had come under the influence of our Palghar boarding school nearly twenty years ago; and most of those had at one time or another been taught by and were influenced by the life of some saintly Indian evangelist or zealous missionary. The selfless labor and witness of many before us throughout the years have at long last borne fruit for the kingdom. It is God who has given the increase.

Blessings of Life

Mrs. J. Calvin Bright
Union, Ohio

HAVE you ever stopped to think of the many blessings we have every day that are taken for granted? Every night as I offer prayer to God I think of the wonderful blessings we have. Last night I tried to count them and had a long

mental list before I fell asleep. Maybe I am more conscious of these blessings because I feel so deeply for some of our Chinese Christians and our dear missionary friends, and most of all of my dear husband in his bare prison cell without any of the blessings we count essential. The only freedom left to him is the privilege of communication with God through prayer.

Until you have lived in a land

where freedom is not a part of life, it is next to impossible to understand what life is like without these privileges. Let us thank God every day for the following blessings:

Christian homes with their quiet joys, sheltered from fear of the sword and of separation of loved ones by ruthless hands, because they love and worship God. Let us do all we can to keep our homes Christian for the hour is growing late.

The opportunity to worship in our churches. May we be faithful in our devotion and service for the church, and help people to realize the value of its spiritual gifts to the nation. Here in Christian fellowship we learn God's will for us from the Book of Life. Here children and youth are guided in their thinking to exalt God, love, peace and reverence for human life.

Schools for our children. Where they can think free thoughts; where their tender minds are not directed against God who created beauty and love, nor are they taught to hate certain people and exalt certain rulers even above the Father of all mankind. Shall we not pray that our schools become even more Christian?

Money for food and the essentials of life. Millions of people do not have adequate food and many have no food at all. Starvation is the comfortless hope of these suffering ones. Our tables are laden with the fruits of the earth and no one in our land knows anything of hunger. Let us not forget to give thanks for these satisfying and sustaining gifts.

Among the smaller blessings of life how grateful we should be for a clean comfortable bed with cover for warmth. Those in prison have a cold, damp earthen floor for a bed with not even straw to rest upon. And in place of pure water to drink many have only vile, filthy river water that is germ infested.

There are a hundred other blessings continually coming to us in this land. How much are we willing to share for the sake of Christ? Let us put God first in our lives and all these things will be added unto us.

A Chinese friend of ours is a wonderful example of this teaching of Jesus. This young man was a teacher and a member of my Bible class, a graduate of our Christian university. After graduation his desire was to teach in a non-Christian school. After the Communists came into power it was very hard for him to carry on his Christian way of life. At one of our Bible classes he spoke of his convictions. He told

God Has Saved You

Ferne Baldwin

Marama, Northern Nigeria, W. Africa

GOD has saved you," she said. "Yes," I replied. To my Bura caller these were only the words of the proper Bura greeting to a woman who has a new baby. But each time I heard the greeting I thought again of some of the deeper meanings.

It is an age-old greeting. Who can say when it was first spoken in the beginnings of the tribe? Why was it first said? I can imagine that it was first said almost as a prayer of thankfulness for the mothers who lived when so many of their kinswomen were lost. Even in this age of comparative enlightenment the numbers of mothers who die because of ignorance and filth is heartbreaking. Time was when fifty per cent of Africa's babies died before they were two but the percentage is slowly lowering.

Have you ever thought that one of the great blessings of Christianity in a primitive civilization is the better health Christianity brings?

Nearly every Sunday morning we see this portrayed in vivid example. Here sits a Christian mother with her fat, clean, happy baby and perhaps right next to her sits a mother who has come to cook for someone who is ill at the dispensary, or to get treatment herself. But a look at her baby pulls your heartstrings. It is dirty, thin and with a heavy string of charms around its neck. This baby finds nothing worthy of a smile.

Yes, even in the farthest pagan village you may hear the greeting, "God has saved you." There lies the tiny babe whom a kindly God has spared and given life. Through Christ he wants all to have a fuller and better life, better health, more education, happiness, and eternal Life. All of these children should know of God who sent his Son. But they have not heard. May the day soon come when each one will hear the good news, "God has saved you" for serving him.



Marama church as it appears since it was rebuilt immediately after the former church had been blown down just as it was completed

how the teachers and students wanted him to leave the institution, but he wanted to stay on. He was the only Christian among the teachers. They told him of a meeting they had concerning him and said the only way he would be allowed to stay on was to take a reduced salary, one less than the other teachers, because he was a Christian and connected with imperialism. He said he was willing to accept the salary and be discriminated against because

he wanted to give a Christian witness in this school as long as possible. He had a small band of Christian students he encouraged to be faithful. Would we stay on a job under such circumstances?

A missionary friend in West China today, who also knows the fellowship of suffering, writes: "I know you and many others are praying for us. God does hear prayer, but not always as we hope. My prayer is chiefly that we may each one be

enabled, through these experiences of persecution, to make a good witness for Jesus Christ, to be the thing we would preach but cannot now."

May we as Brethren live the best Christ-centered lives we can, and be fully committed to the will of God.

May those who suffer be remembered in your private devotions, at your family altars, and in your church assemblies; and not only these, but their enemies as well—that God may be glorified.

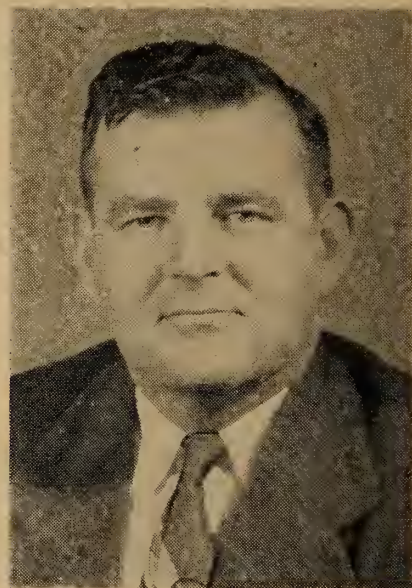
The Church at Home

Edited by Alberta Yoder

I Would Choose the Lay Ministry Again

Jacob S. Huffman, M.D.

Dayton, Virginia



HAVING a father, grandfather and eight uncles who were ministers and being a direct descendant of Alexander Mack, I could not escape religious interests. Coming out of college during the last depression I realized that an inexperienced preacher such as I could not easily survive in the ministry alone. Therefore, the ministry has been a part of my life but not the part I have looked to for financial support. After eighteen years of this I shall continue to choose the lay ministry.

To be sure, and not to be misunderstood, I am glad for the many good pastors. Without full-time pastors in this day of specialization the church program would be sadly lacking. If we had more of them we would have better help in our local churches.

However, for me, serving as a minister and working in an allied profession are my choice. That was the old Brethren way. Interestingly,

however, the church grew faster then than it does now. Possibly our longer life span can account for our slight increase in total membership in the past fifteen to twenty years. Other factors would make it unlikely that our slow growth can be due to the paid pastoral system.

Amos, Paul, our Lord himself, Martin Luther and many other great leaders were lay preachers. In general, I believe lay ministers have a greater permanent influence for good because they have the opportunity of living out what they preach in another phase of life. Since they are not hired to please anybody they can preach with greater freedom. My choice is in that direction and for a number of reasons:

1. I am not on a pedestal to be admired or criticized; I can just be one of the brethren.

2. Whatever message I have from God I can give without reservation.

3. The lay minister can come nearer living a normal life, not depending on gifts from others for support and not having to move from community to community. This may

make for greater stability of the home.

4. It would be easy to get lazy and hire somebody to do the religious work that I am able to do. But the best results come when religious work is done spontaneously. The use of the lay ministry is at least one step away from the undesirable situation in which the pastor does all the church work toward the ideal of every member being a worker.

5. It gives something of a balance to my busy professional life. It helps to recreate me with a serviceable form of recreation. At least, my ministerial work has been a joy.

My plea is for strong pastors associated with strong lay ministers. The church must continue to call its worthy youth to the ministry regardless of other business or professional interests.

Therefore, young men, do not be ashamed to use the talent that God has given you although you may not be a polished orator or a theologian. Your sincere message with co-ordinated Christian living will be acceptable service to God.

Thinking About the News

Why Take a Chance?

IN A single year the estimated amount of money gambled in the U.S. may run as high as twenty-one billion dollars. In spite of laws to limit or prohibit gambling in every state except Nevada, recent investigations reveal that highly organized gambling syndicates are working throughout the country. The Kefauver investigating committee, authorized by the Senate to study criminal organizations using interstate commerce, has made some startling discoveries that show how widespread is illegal gambling.

These investigations have looked at racing wire services and book-making outfits and have uncovered some interesting facts. Big-time gambling operators pay lavishly for police protection in their illegal proceedings. They use telephone and telegraph services and are among the large stockholders in a telegraph company. Present-day gambling syndicates are run by many former gangsters.

Yet not all large-scale gambling operates at race tracks, in taverns or in the casinos of Nevada cities. Gambling in industrial plants is quite widespread and likely takes a billion dollars a year from factory pay envelopes. It is estimated that around fifty per cent of the employees in plants of over a thousand workers gamble in some way. Most plant gambling is in the form of the numbers racket, horse-race betting, or football and basketball pools.

It is generally known that from forty to sixty per cent of money gambled goes into the pockets of the gambling operators. A large proportion of games of chance are fixed so that a player has little chance to win. The punchboards and slot machines take from forty to eighty per cent of the money gambled. Yet gambling in its many forms, legal and illegal, is participated in by a large majority of American citizens.

What can Christians do about it?

1. They can help to see that local laws restricting gambling are enforced. This means electing officials who will enforce them. It may mean giving publicity to flagrant examples of law-breaking.

2. They can help to change public opinion about gambling, especially in meeting the argument that everyone gambles, so why not legalize it and tax it? Yet even "legal" gambling contributes to dishonesty. There are better ways of raising money for charitable and government purposes than by gambling.

3. They can refuse to become involved themselves — in bingo parties, betting on games, raffles, door prizes, punchboards, etc., because it is in just such small ways that gambling gets hold of people and exerts its strong appeal to get something for nothing.

4. They can help children and young people to acquire good attitudes toward work and the earning of money. By putting spiritual values first Christians are not frequently tempted to want something for nothing.—K.M.

Around the World

The Christian School in Washington

The largest and, in many ways, the most unusual laboratory on Christian human relations has grown up in Washington, D. C. Sponsored by the Washington Federation of Churches, the Christian School in the Nation's Capital enrolls more than a thousand church leaders and teachers each year.

Ten courses are being offered this year, each pointing up a significant aspect of the theme: The Protestant Church — United and Living. To avoid a stereotyped religious education program the students are asked at the end of each term what new courses they want and what was lacking in the ones they took. For example, an interest in the break-

down of religious prejudices was expressed at the end of last year's school; so this year a class on Hebrew Foundations of the Christian Church and one on Protestant Christianity and Roman Catholicism are being offered.

Gutenberg Bible Bought

A Gutenberg Bible, the whereabouts of which has been unknown to the book world since 1824, has been bought by Charles Scribner's Sons, booksellers. The price was in excess of \$106,000.

This copy of the Gutenberg Bible is the forty-sixth known to be in existence. It is thought that Johann Gutenberg printed between two and three hundred copies of the Bible. The Scribner copy is the first sub-

stantially complete copy to be discovered in this century; it lacks five pages, the first one of each volume and the last three of the second volume.

The highest price paid for a Gutenberg Bible was the \$106,000 for the one now at Yale University.

World Council Warns Against Overemphasis on Rearmament

A warning against excessive concern over rearmament was sounded by the executive committee of the World Council of Churches at its recent meeting attended by leading churchmen from the United States and other western countries. The committee's warning was embodied in a letter to the World Council's 158 member churches in 43 countries.

Declaring that rearmament has "become the main and general emphasis everywhere," the letter said that "its declared purpose is peace, but it can in reality endanger both peace, security and social justice."

"In these circumstances," the letter added, "it is an urgent Christian concern that armaments should not, no matter what their necessity, dominate the whole life of national and international society."

The letter appealed to Christians to "use every influence we can to press for the objective of bringing all national armaments under international control. Every effort," it said, "must be made to meet the basic challenge of totalitarian Communism by means other than war."

Stressing the need for social justice and the recognition of social revolution in the world, the letter warned that one of the greatest dangers of rearmament is that it will drain the vigor out of reconstruction.

"All peoples in privileged countries, particularly Christians," it declared, "must strive to enter sympathetically into the social demands of the needy. The churches have by no means neglected social action, but they have fallen short of what they should have done. The true ends of peace and social justice must be the constant concern of all Christian men and of all churches."

News Briefs

Dr. Helen Dickens, chief of the department of obstetrics and gynecology at Mercy-Douglas hospital, Philadelphia, is the first Negro woman to be named a fellow in the American College of Surgeons. The college lists several hundred women among its 17,000 members.

Brotherhood News

Southern California and Arizona District Conference

The Southern California and Arizona district conference was held Oct. 12-15, 1950, in the Glendale church, Ariz. The Glendale church felt that being host to the conference would be a high point in their church history. There is only one other church in Arizona besides Glendale.

Appealing messages were heard from Brethren P. G. Bhagat, Robert E. Richards, I. V. Funderburgh, W. Harold Row, J. W. Lear, Galen B. Ogden, J. Onis Leonard. There were fifty students from La Verne College in attendance.

Bro. Dayton Root of the Bella Vista church, Calif., was elected moderator. The 1951 conference will be held in the Long Beach church, Calif.—Thelma Heatwole, Glendale, Ariz.

Western Region Women's Work

The women of the Western Region met for their annual meeting during the regional conference which was held at McPherson, Kansas, Nov. 12-16, 1950. Conference emphasis was on home and family life. Dr. Samuel L. Hamilton of New York University was the guest speaker.

The women's sessions were used for business and for developing an understanding of women's work on the local and district levels. The regional budget for women's work includes the Brotherhood Fund, Bethany scholarship, a fund for the purchase of a stage curtain for the college chapel and provides for regional women's work expenses.

Newly elected officers are Mrs. James H. Elrod, president; Mrs. Lyle Albright, auditing committee; and Miss Maude Stump, nominating committee.

Of special interest was a luncheon meeting of all the district presidents, regional officers and Miss Ruth Shriver of Elgin, at the home of Mrs. D. W. Bittinger. Mrs. Burton Metzler served as co-hostess.

At the close of the women's work session the newly elected officers were installed and a gift was presented to the retiring president, Mrs. Burton Metzler, in appreciation of her work.—Mrs. Raymond L. Flory, McPherson, Kansas.

Tennessee Young Adult Fellowship

The young adults of the Tennessee District organized in November of

1946. At the time of the organization the group totaled twenty-six. At present there are now ten active local groups.

Their first projects were partial support of a college boy and furnishing the district camp with mattresses. The present project is the construction of another girls' dormitory at the camp and painting the buildings.

The district young adult fellowship has four all-day meetings a year in the various churches. They have had five work days at the camp. The Sunday meetings have been very inspirational.

Last July they had their first young adult fellowship camp with Bro. Warren D. Bowman of Bridgewater College as leader. The theme of the camp was Foundation Stones of a Happy Home. There were over a hundred in attendance.

In October they held their quarterly Sunday meeting at the White Horn church and again there were over a hundred in attendance. In November they met for a tree planting day at the camp and the last meeting of the year was held in the Pleasant Hill church.—Mrs. Phyllis Wine Smith, Blountville, Tenn.

Missionaries Point Out Hope and Danger in China

Missionaries in China have been asked by the Church of Christ in China, with whom they cooperate, to respond to a questionnaire indicating what they consider the most hopeful and the most dangerous aspects of church life in China today. Among the causes for optimism the missionaries listed:

"Attendance at worship services by the rank and file of church membership is keeping up well (though attendance by students and teachers has decreased). Increase of interest on the part of church members, greater participation in church activities, better cooperation in raising of finances."

"The work is still going on; most if not all Christians are standing true; there is a large measure of freedom in church work."

"The real desire for independence which is now apparent."

"Young people are very active and brave in their witnessing for Christ. Revival meetings are being held with large attendance."

"The survival of rural churches under lay leadership."

"Numbers of young people in city and country gathering for prayer and Christian fellowship; numbers in Bible Schools increasing."

Regional Men's Work Retreat

Twenty-nine men, representing six of the nine districts of Middle Indiana, met at Manchester College on Nov. 11, for a week-end retreat. Willard Powers, national president of men's work, and Allen Weldy, regional president, made valuable contributions in directing the retreat. Thurl Metzger, representing the heifer project committee, presented the opportunities for support for this project. Ellis Studebaker interpreted the need for support of the nursing home at Bethany Hospital. A general discussion closed the first evening's program.

Sunday morning twenty of the men were able to eat together and then retired to the seminar room, where they remained in session for several hours. Bill Powers gave a challenging address and Galen T. Lehman, representing the regional office, gave a pep talk emphasizing the potential possibilities for great work by the men of the church. The men were enthusiastic about the meeting and voted that plans should be made for a similar meeting next year.

In the afternoon the men reassembled in the fellowship hall of

Nevertheless, the missionaries voiced certain anxieties and reservations.

"Shortsightedness and expediency" and "compromise in order to gain favors from the government" were listed as dangers; also there were misgivings that some churches and Christians might fail to see and meet the challenge of new China and go on living as before, or, on the other hand, that some churches and Christians "will compromise where compromise is fatal, and allow themselves to be merged into something that is no longer a church."

The missionaries hoped "that the leadership of the church, especially at the national level, will "maintain its firm stand on the basic Christian convictions," and that the present conditions "may mean further progress toward a united Chinese Church."

Groups maintaining mission work within China, and who responded to the questionnaire, included the Evangelical United Brethren, United Church of Canada, Church of Scotland, Swedish Missionary Society, Baptist Missionary Society, Presbyterian Church in the U.S.A., and the American Board (Congregational).

the new boys' dormitory and a short dedicatory service was held for the improvements in the old men's dormitory. This project was partially underwritten by men's work of the Central Region. They contributed nearly \$15,000 to the project.—Galen T. Lehman, New Paris, Ind.

Brethren Student Conference

Each Church of the Brethren college and the seminary was represented at the annual Brethren Student Christian Movement conference, which was held at Bridgewater College over the Thanksgiving holidays, 1950. Approximately 150 students and adult advisers attended. McPherson College chartered a bus for their group; seven La Verne students drove a car over 1,500 miles to McPherson and joined the bus to continue the remaining 1,250 miles to Bridgewater; a car was driven from Bethany, 700 miles; several cars were driven from Manchester, 550 miles; several cars came from Juniata, 220 miles; and several cars came from Elizabethtown, 200 miles. Four students from non-Brethren campuses attended from Illinois, Indiana and Virginia.

The theme of the conference was God—Let's Find Him. Four keynote speeches were given at various points throughout the conference which were followed by buzz sessions. Phil Trout organized a pick-up choir that gave a spontaneous program Saturday night; this included a special arrangement of A Mighty Fortress Is Our God and the Hallelujah Chorus. Saturday afternoon in sub-freezing temperatures and howling winds the group divided into work groups. The students canvassed three towns, house to house, for relief clothing for Korea. Fifteen students drove four miles to spend three hours cleaning the interior of a rural church. The conference concluded with a very impressive love feast and communion on Sunday in the college dining room.

Gerald Neher of McPherson College was elected president of the B.S.C.M. cabinet which means that he will also automatically serve on the National Youth Cabinet. Next year's conference will be held at McPherson.

Eastern Pennsylvania District Meeting

One hundred eleven delegates from forty congregations of the district met in conference Nov. 1 and 2, 1950, at the Rheems house, West Greentree congregation, Pa., with Bro. Ralph W. Schlosser as moderator. The reading clerk was Carl W.

Zeigler and the writing clerk was Jacob T. Dick.

The following persons were elected to district offices: Robert O. Hess, mission board; S. Clyde Weaver, ministerial board; Martha Martin, board of Christian education; Martha Bucher, board of trustees of the children's aid society; Galen Kilhefner, official directory committee; Norman Weaver, auditing committee; Henry G. Bucher, Eastern Region board; Berkey Knavel, committee of resolutions; Frederick Hollingshead, Pennsylvania Council of Churches; J. W. Kettering and F. S. Carper, board of trustees of Elizabethtown College; Charles Weaver and John Gingrich, board of trustees of Camp Swatara. The elected officers for the 1951 district meeting are: moderator, F. S. Carper; assistant moderator, N. H. Zuck; reading clerk, Robert Hess; writing clerk, J. T. Dick. The 1951 district meeting will be held in the Annville church, Pa.

The Eastern District of Pennsylvania accepted as the district goal for the year 1950-51 the amount of \$150,302. Also \$12,422 was placed in the district budget for Elizabethtown College.

At the evening session Dr. C. N. Hostetter, president of the Messiah Bible College, gave the missionary address, and Bro. Schlosser gave the moderator's address on the State of the Church.—Jacob T. Dick, writing clerk, Lititz, Pa.

Nebraska District Meeting

The Nebraska district meeting convened at the South Beatrice church, Nebr., Oct. 13-15, 1950. The conference was well attended with over 350 persons present part of the time. The conference was stimulated by Bro. Lorell Weiss of the Brethren Service staff at Elgin; Brother and Sister R. E. Mohler of McPherson College; Bro. James Elrod of the regional office at McPherson; Bro. Earl M. Frantz of McPherson; Rev. Carroll H. Lemon of the Nebraska Council of Churches; and Brother and Sister E. M. Studebaker, representing Bethany Hospital, Chicago. Bro. Lewis Naylor was moderator.

A new unified budget for the district work was adopted. A permanent board of directors for the new district camp was elected. The name of the camp by official vote is Camp Schwarzenau. The district adopted a minimum goal of \$5,020 as a basis of giving on the part of our churches to the Brotherhood Fund for the fiscal year 1950-51.

Lewis Naylor was elected for a three-year term on the board of administration. Merlin Frantz was

elected a member of the district board of trustees. Wilbur Hoover is to be the Standing Committee delegate to the 1951 Annual Conference. Swigart F. Miller, who is alternate, was also elected the moderator of the 1951 district meeting, the location of which is undecided.

The conference paid tribute to Bro. D. G. Wine, who passed away several months ago, for his many years of brilliant work for the church and his continuing inspiration. The conference soberly and prayerfully addressed itself to the task of the Brethren in this world of unrest and power politics and overwhelmingly voted to reaffirm the peace position of the church and rededicate itself to world brotherhood.

The presence of Brother and Sister Bieber, who ministered at Lincoln during the past year and who are now missionaries to Africa, was missed in the fellowship. We welcome Brother and Sister Homer D. Kimmel and their fine family into our district fellowship and we look forward to the coming of Brother and Sister Kenneth Yingst and their family. — Wilbur Hoover, writing clerk, Enders, Nebr.

Anniversaries and Weddings

Fiftieth Wedding Anniversary

Mr. and Mrs. Noah Miller of Bourbon, Ind., celebrated their golden wedding anniversary on Sunday, Dec. 3, 1950. The



two churches, Camp Creek and Mt. Pleasant, where they have served as pastors for the past sixteen years, planned the celebration in their honor. A dinner was served to the family and several close friends, and a reception, open to the public, was held in the afternoon. Many friends and relatives remembered them in best wishes, cards and gifts.

Mr. and Mrs. Miller renewed their vows in an impressive ceremony which was performed by Bro. Charles Cripe. Mrs. Fred Snell sang the Lord's Prayer. The couple were married in the bride's home on Nov. 26, 1900.

The couple's two children, Ralph of Chi-

cago, Ill., and Mrs. Irene Kreider of North Manchester, Ind., and three grandchildren attended the celebration.

Bro. Miller began his ministry in 1908. He attended Manchester and Mt. Morris Colleges and Bethany Biblical Seminary.—Mrs. F. J. Wiedeman, Bourbon, Ind.

Celebrate Golden Wedding

Mr. and Mrs. J. E. Rolston of Sheldon, Iowa, celebrated their fiftieth wedding anniversary on Nov. 28, 1950, with open



house. A family dinner was served in their honor earlier in the week.

J. E. Rolston and Ada Leah, daughter of Senator W. C. Kimmel, were married Nov. 28, 1900, in Sheldon. Bro. Rolston's father served several years in the Confederate army under General "Stonewall" Jackson. He was educated in the public schools and attended Bridgewater College for four years.

In 1886 he was licensed to the ministry and in 1896 was ordained to the eldership. He has served his district on Standing Committee six times. Bro. Rolston has given sixty-four years to the church in the free ministry.

Bro. Rolston has also been active in civic affairs, having served for twenty-five years on the local township school board, for twenty-nine years as a member of the county board of education; he was a member of the Sioux County farm debt advisory board, and was director of the Farmer's Co-op Elevator Company.

Bro. Rolston was born in 1865 and Sister Rolston was born in 1876.

They are the parents of eleven children, Paul, Magrum, Lawrence and Rufus, all of Sheldon; Mrs. Cornelius Landius of Harris, Iowa; Wendell and Owen, both of Hampshire, Ill.; Mrs. Ray Schechter of Worthington, Iowa; Mrs. Wallace English of Sanborn, Iowa; Mrs. Waldo Winter of Westbrook, Minn.; and Mrs. Warren Cox of Ashton, Iowa. They also have thirty grandchildren.—Mrs. H. V. Evans, Sheldon, Iowa.

Weddings

O'Neil-Detrick.—Jene O'Neil of Trotwood, Ohio, and Odyne Detrick of West Milton, Ohio, Jan. 27, 1951, in the West Milton church, by Bro. Perry Huffaker.—Mrs. I. E. Aukerman, West Milton, Ohio.

Sands-Ryan.—Carl Lee Sands of Clarksburg, W. Va., and Mary Alice Ryan of Morgantown, W. Va., Dec. 6, 1950, in the home of Miss Allie Fike, Morgantown, W. Va., by the undersigned.—Samuel H. Flora, Jr., Morgantown, W. Va.

Schempp-Wutrich.—Donald D. Schempp and Esther E. Wutrich of Homerville, Ohio, Dec. 28, 1950, in the Eden church parsonage, Canton, Ohio, by the undersigned.—C. C. Louder, Canton, Ohio.

Shaffer-Longenecker.—Paul Shaffer, Jr., of Dundalk, Md., and Mary Longenecker of Baltimore, Md., in the Dundalk church, Sept. 30, 1950, by the undersigned.—Raymon Eller, Baltimore, Md.

Sickler-Haverback.—Clyde Sickler of Reynolds, Ind., and Shirley Haverback of Marion, Ind., in the Pike Creek church, Aug. 26, 1950, by the undersigned.—Jay J. Johnson, Monticello, Ind.

Stansberry-Moore.—Kenneth Lee Stansberry of Uffington, W. Va., and Frances V. Moore of Morgantown, W. Va., in the Morgantown church, Jan. 13, 1951, by the undersigned.—Samuel H. Flora, Jr., Morgantown, W. Va.

Witman-Weidman.—Paul Witman and Arlene Weidman, both of Manheim, Pa., in the Salem Evangelical United Brethren church, Dec. 30, 1950, by the undersigned, assisted by Bro. H. M. Tobias.—Earl Ziegler, Coopersburg, Pa.

Obituaries

Mary Alice Friedly

Mary Alice Friedly, daughter of Jacob and Sophia Foreman, was born near Prices church, Pa., Oct. 3, 1867, and died Oct. 18, 1950, at her home near Waynesboro, Pa.



She was a faithful member of the Antietam congregation for many years.

Her husband preceded her in death twenty-two years ago.

She is survived by one daughter, Zula K., at home.

Funeral services were held in the Prices church by Brethren Harry Muck and Walter West. Interment was in the adjoining cemetery.—Eleanor C. Hoffman, Waynesboro, Pa.

Lillie Garber

Lillie Garber, daughter of Martin and Susan Miller Cline, was born near Harrisonburg, Va., Feb. 2, 1877, and died June 7, 1950, at the home of her daughter, Mrs. Luther Alt, in the Greenmount community.

In 1899 she was united in marriage to Peter I. Garber, who preceded her in death in 1949.

In 1910 she and her husband were called to the ministry, and Sister Garber gladly accepted the responsibility. By daily consecration and constant devotion she became an example of genuine Christian life. Sister Garber's quiet, unassuming way won for her the respect of many who knew her.

She is survived by six children, Jacob M. of Waynesboro, Va., Edward F. of Elkton, Va., Mrs. Luther Alt and Clarence B., both of Harrisonburg, Va., Cline and Mrs. Forest Sites, both of Petersburg, W. Va.; four brothers and sisters, Mrs. J. R. Wampler of Harrisonburg, Va., John Cline of Kansas City, Mo., Edward Kline of Lincoln, Nebr., and Fred Cline of Kansas City, Kansas; and twelve grandchildren.

From 1930 until her death Sister Garber lived in Petersburg, W. Va., where she and Bro. Garber served the Moorefield and North Mill Creek congregations, Va.

Funeral services were held in the Greenmount church, near Harrisonburg, Va., by the undersigned, assisted by Brethren Luther S. Miller and M. J. Craun. Burial was in the cemetery near by.—Joseph E. Whitacre, Petersburg, W. Va.

Gordon, Bruce N., died in Greencastle, Pa., Dec. 9, 1950. For many years he was a prominent citizen in this area. He is survived by his wife, three daughters and one son. Funeral services were held in the Minnich funeral home by Pastor Ross D. Murphy. Burial was in the Cedar Hill cemetery at Greencastle.—Mrs. John E. Rowland, Greencastle, Pa.

Moist, Charles Wesley, son of Moses and Jane Hardy Moist, died at his home near Mattawana, Pa., Dec. 20, 1950, at the age of seventy-six years. He is survived by his wife, Sarah Runk Moist, one son, two daughters, two grandchildren, one brother and three sisters. One son preceded him in death three months ago. He was a member of the Methodist Church for many years. He united with the Church of the Brethren in December 1946. Funeral services were held in the Booth funeral home in McVeytown, Pa., by his pastor, Bro. J. Richard Gottshall. Burial was in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

Puterbaugh, Ida May, daughter of Peter and Mary Blough Forney, was born in Benton County, Iowa, Oct. 13, 1865, and died in the Ford hospital in Detroit, Mich., Nov. 27, 1950. She was united in marriage to Aaron Puterbaugh on Oct. 28, 1886. She and her husband united with the Church of the Brethren in early life. Her husband preceded her in death in May 1946. She is survived by three sons, two daughters, several grandchildren and great-grandchildren and one sister. Funeral services were held in the Pontiac church by the undersigned. Interment was in the White Chapel memorial cemetery.—L. W. Shafer, Pontiac, Mich.

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Tyson, Simon, was born in Elkhart, Ind., Nov. 29, 1889, and died at Exeter, Calif., Dec. 28, 1950. He united with the church at Reedley in 1909. He was married to Belle Minnix at Reedley, Calif., May 15, 1910, and to this union six children were born. Funeral services were held at the Hadley funeral chapel at Visalia, Calif., by Bro. Joe E. Campbell. Burial was in the Reedley cemetery.—Fannie McCahill, Reedley, Calif.

Whitehead, Isaac Clayton, was born July 6, 1871, and died Sept. 2, 1950. On Jan. 30, 1895, he was married to Mollie Erbaugh, and to this union were born two daughters and four sons. He united with the Church of the Brethren at the age of thirty-four years. He was called to the office of deacon and remained faithful until death. After the death of his wife in 1941, he made his home with his son, Eldon. He is survived by six children, twelve grandchildren, seven great-grandchildren, three brothers and one sister. Funeral services were held in the Castine church by the pastor, Bro. Glenn Rust, assisted by Bro. W. H. Wertenbaker of California. Burial was in the Ehrstine cemetery near Taylorsburg, Ohio.—Mrs. Eldon Whitehead, Arcanum, Ohio.

Wimmer, Cammie Deweese, widow of D. M. Wimmer, was born Sept. 10, 1887, and died Sept. 24, 1950. She united with the Church of the Brethren in 1904. She is survived by five daughters and two sons. Funeral services were held at the Copper Hill church by H. Allen Hoover, assisted by the undersigned.—O. D. Eller, Salem, Va.

Wimmer, William, died at his home in August 1950 at the age of eighty-four years. He was a deacon in the Copper Hill congregation for more than forty years. Funeral services were held at the Copper Hill church by Frank Wimmer and the undersigned. Interment was in the family cemetery.—O. D. Eller, Salem, Va.

Wine, Noah Christian, was born Jan. 9,

1884, and died at his home near Edom, Va., Dec. 10, 1950. On March 20, 1910, he was united in marriage to Mary Gertrude Shaffer, and to this union were born six children. He is survived by his wife, two daughters, three sons and twelve grandchildren. He had been a member of the Linville Creek church since childhood and for many years had served in the office of deacon. Funeral services were held from the Linville Creek church by Bro. S. D. Zigler, assisted by Bro. Timothy Showalter of the Mennonite church and the undersigned. Interment was in the Linville Creek church cemetery.—Ernest E. Muntzing, Broadway, Va.

Wissler, Jacob B., son of John H. and Maria Hess Wissler, died Dec. 23, 1950, at the home of Mr. and Mrs. Nathan D. Fahnestock, at the age of seventy-seven years. He was a member of the Church of the Brethren in the Fredericksburg congregation. He is survived by his daughter, two grandsons, four great-grandchildren and one half brother. Funeral services were held by S. G. Meyer, I. W. Heisey, A. B. Meyer, D. F. Painter and Mark Wampler. Interment was in the cemetery at Longenecker's church near Lititz, Pa.—Grace E. Meyer, Ono, Pa.

Witmer, Viola May, daughter of William and Martha Moore Heffelfinger, was born Feb. 25, 1888, and died Jan. 1, 1951. She was a member of the Ashland Dickey church. She is survived by her husband, Ralph J. Witmer, two sons, three daughters, nine grandchildren and two great-grandchildren. Funeral services were held in the Ashland Dickey church by C. C. Louder and Rev. Lane of the Nankin Federated church in Nankin, Ohio. Burial was in the Dickey cemetery.—C. C. Louder, Canton, Ohio.

Worley, Fern LeRoy, son of Charles and Ruth Worley, was born Dec. 12, 1927, at Caldwell, Kansas, and died Dec. 22, 1950, at the Ontario, Oregon, hospital. He was married on Nov. 25, 1950, to Barbara

Bingaman of Fruitland, Idaho. He is survived by his wife, his parents, five brothers, six sisters and one grandfather. He united with the Church of the Brethren early in life and had just been elected Sunday-school superintendent in the Payette Valley church. Funeral services were held at the Church of the Brethren on Dec. 26 by Brethren Marion Smith and Arthur Baldwin. Interment was in the Riverside cemetery.—Gertie Grimes, Payette, Idaho.

Wortinger, Rebecca, daughter of Mr. and Mrs. David Hostetler, was born Jan. 26, 1857, and died Jan. 22, 1951. She was baptized at the age of sixteen years. She was preceded in death by her husband and her son. Funeral services were held in the Rock Run church by the undersigned. Burial was in the Forrest Grove cemetery.—R. Petry, Goshen, Ind.

Yoder, William Henry, son of John and Caroline Yoder, was born in Indiana, May 1, 1872, and died at the Menomomie Memorial hospital, Wis., Dec. 22, 1950. On May 29, 1897, he was married to Elizabeth Keck, and to this union were born eight daughters and one son, who survive. He is also survived by two sisters. Brother and Sister Yoder became members of the Church of the Brethren in 1900. Funeral services were held at the Olson funeral home in Menomomie by his pastor, the undersigned. Burial was in the Tee-Garden cemetery.—Howard Peden, Menomomie, Wis.

Church News

Indiana

Walnut Street.—Recently ten members were received by letter and seventeen Latvian friends became associate members. A community Bible class on the Book of Acts was taught by Dr. R. H. Miller, for six Thursday evenings. Elder P. G. Bhagat spoke to us twice on Nov. 12. A leadership training school for children's workers was held on five Tuesday evenings conducted by Bro. R. V. Bollinger, Mrs. Walter Stinebaugh, Bro. T. Wayne Rieman and Mrs. Paul Halladay. The junior and intermediate choirs have appeared in the church services recently. The ladies' aid has made comforters for relief. The women's work made thirty-seven pairs of felt slippers for T.B. patients in Austria. Pastor Richards and Robert McFadden, our assistant pastor, were our delegates to the Cleveland convention of the National Council of Churches. On Dec. 24 the children's department held a white gift service in the morning and the youth department presented a drama, *The Feast of the Lights*, in the evening. Our white gift offering was \$1,527. We have sponsored a 100% Messenger club. A school of missions was held for all departments during the Sundays in January and were followed by a series of lectures by Bro. V. F. Schwalm on *The Life and Work of Dr. Otho Winger*.—Edna Mae Younker, North Manchester, Ind.

Iowa

Fairview.—Mrs. L. A. Walker and Mr. and Mrs. Wayne Parris attended the regional conference at McPherson, Kansas. Our church had a Christmas program. We were hosts to six other churches in a watch-night service on New Year's Eve. A program was presented with each church taking part. Our church was represented at a night teacher training institute Jan. 8-12 in Centerville. Bro. Walker has made a yearbook and directory for all the families and friends. The Wayne Parris family has moved to McPherson, Kansas, where Wayne will enroll in school this coming semester. Our annual council meeting was held on Dec. 11. Bro. Albin was elected elder for another year. Other church officers were also elected.—Ola Tarrence, Udell, Iowa.

Fredericksburg.—Our ladies' aid attended the women's rally at the Root River church. Bro. David Schechter of

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Cornell College in Mt. Vernon was a guest speaker at our morning and evening services while our pastor, Bro. Dean Farringer, attended the E. B. Hoff Memorial lectures at Bethany. During the month of November we had a school of stewardship each Sunday evening. Corn was husked from our Lord's acres on Nov. 8, when we had our annual duck dinner. Bro. Ray Zook, fieldman for Iowa, Minnesota and South Dakota, was our guest speaker at evening services during Thanksgiving week. Our pastor attended the Iowa ministers' convocation at Des Moines on Nov. 27 and 28. The tri-district youth rally was held here Dec. 28 and 29. Bro. Alvin Brightbill of Bethany was among the leaders of the rally and remained for Sunday services on Dec. 31. While here, he renovated the reed organ in the church. We had a New Year's watch in the church basement. We are enjoying the fellowship of a German student, Maria Benzer, who is making her home with the Lloyd Klotz family.—Mrs. Glen Elliott, Fredericksburg, Iowa.

Garrison.—Our church council met with our elder, Bro. U. H. Hoeffe, presiding and church and Sunday-school officers were elected for the coming year. We observed World Community Day with a basket dinner at noon. In the afternoon Bro. Harland Christy and Bro. Adrian Henkle and their wives were installed into the office of deacon. The love feast was held in the evening. The Methodist church ladies met with us for a World Community Day program, at which time an offering was lifted for relief work. Our women made up seven towel kits to be sent overseas for Christmas gifts. We also collect and mend clothing for relief. Bro. Will Ickes and his wife visited us in the fall and showed pictures taken on his trip through Europe. The Sunday school had their Christmas program and party on Dec. 21. We were very fortunate to have Brother and Sister Ray Zook and their family purchase a home in our community.—Mrs. John Christy, Garrison, Iowa.

Ivester.—The sectional women's rally at the Union Ridge church was attended by eighteen ladies from Ivester. Upon the completion of the building and repair to our church, dedication services were held with Brethren Clarence Sink and Ray Zook as the speakers during the week. On Sunday our speaker for the dedication services was Bro. Harry K. Zeller, pastor of the McPherson church. All services were well attended by members from other churches in the state. Mr. R. H. Lingard of the Marshalltown Y.M.C.A. spoke for us while our pastor was attending the regional conference at McPherson. The children presented the play, The Buchers' Christmas Eve, as a part of the white gift service on the morning of Dec. 23. At the evening program the choir supported the cast in presenting the play, Mimi Lights the Candle. A large number of white gifts were presented and a missionary offering was lifted. Several of our young people attended the state CBYF rally at the Fredericksburg church. On Dec. 29 the CBYF banquet was held.—Mrs. Howard Sheller, Eldora, Iowa.

Kansas

Newton.—The majority of our members attended the district meeting at Wichita. Bro. Murl Miller and his wife were our delegates. We held our harvest meeting with Bro. Metzler as the guest speaker. On Dec. 3 Doris Coppock of the music department at McPherson College, with a group of students, furnished the music for morning worship and held a period of hymn study in the afternoon. Dr. V. N. Likhite, a native of India, and his family visited our church and gave an impressive talk on India. Our women's group has collected and mended several boxes of used clothing for European relief and contributed to the district women's program and to the Darlow Home some of the much needed articles. Three members attended the women's missionary rally at Hutchinson on Dec. 6. We have recently shipped 550 pounds of books to Faith Cabin Library in Georgia. On Dec. 24 we held our Christmas program with a play and recitations by the children, followed by a white gift

and cash offering. Bro. Merlin Frantz occupied the pulpit on Dec. 31. He told of some of his experiences in relief work in Europe. On Feb. 2 Harold A. Royer, missionary to Africa, will be with us for an evening service.—Mrs. Joe Will, Walton, Kansas.

Kentucky

Constance.—This fall we had the pleasure of having three Sunday-school classes visit us from the Beaver Creek, Piqua and Salem, Ohio, churches. Brother and Sister George Hunn and two German girls of near Dayton, Ohio, were with us. Mrs. Hunn, a children's worker, showed pictures and gave a talk, which was followed by a message by Bro. Hunn. Special music was presented by the German girls. Bro. Hunn returned a few weeks later and helped the men to install an electric pump in the parsonage and running water in the church kitchen. Bro. L. John Weaver of Potsdam, Ohio, came to us for a week's evangelistic service. Bro. Samuel Erbaugh of Cincinnati led our song services each evening. Bro. B. F. Glick's class sponsored a fellowship supper on Dec. 3. On Dec. 13 the mothers and daughters enjoyed a Christmas social together. The children and young people presented a fine Christmas program. On Jan. 21 Emerson Leaverton from the Cincinnati church brought to us the film, The Life of Jesus Christ.—Mrs. Edna Conley, Constance, Ky.

Missouri

Kansas City.—Bro. Ray Zook, our pastor's wife's father, preached for us on Nov. 12. A child guidance consultant, Mrs. Irene Morrow, spoke one Sunday and on another Sunday M. D. Grouchy, executive secretary of the Y.M.C.A. of our district, spoke to us. Our women's work sent fifteen Christmas bags for overseas and made twelve layettes and bought some diapers and receiving blankets for hospitals overseas. The Christmas choir presented a cantata entitled The Great Light, under the direction of Mrs. Margaret Thompson with Ruth Sherman at

the piano. Our pastor, Floyd E. Bantz, was chosen to represent the Middle District of Missouri on the Standing Committee. A New Year's party was held under the sponsorship of the Great Endeavor class. A film was shown entitled Into the Good Ground. Our pastor has begun Sunday evening services with a study of the religions of the Near East and their history. A young man was baptized at the first service on Jan. 7. Our pastor has made a directory for all of the members of the church. We met in quarterly council on Jan. 10 with our elder, Bro. Milton Early, presiding. Allen Keltner, Glen Hodgden, Aaron Landes and Lawrence Keinberger were elected to the office of deacon. We will have a revival this fall if an evangelist can be secured. A Brethren Service offering amounting to \$34.10 was taken on Dec. 31. The women's work took baskets of eats to our six shut-ins at Christmastime.—Mrs. Gertrude Gaba, Kansas City, Mo.

Peace Valley.—We met in our quarterly council on Jan. 8 with our elder, Bro. P. L. Fike, presiding. Bro. William Crumbly of Knoxville, Tenn., held a two weeks' revival. Our love feast was held at the close of the meeting. Three of our young men, who are attending college at McPherson, Kansas, came home for the Christmas vacation. A German boy, Gerhard Schultz, who is also attending college at McPherson accompanied them here. He gave us some interesting talks and helped us out in our Christmas program and candlelighting service. We plan to have Bro. Lester Fike and his family of Springfield, Ohio, with us sometime during the year for a revival. We decided to have a revival around Easter time if it is possible.—Mrs. Ethel Broyles, Peace Valley, Mo.

Rockingham.—We enjoyed having the Northern District of Missouri meeting in our church. The men's and women's work departments made some extensive improvements in the basement of the church to make it more convenient as well as more attractive for church activities. A Christmas program was presented on the morning of Dec. 24. The young people went caroling to several homes in the community on Christmas Eve. Several of the young people are enrolled in various colleges this year and two young men are serving in the armed forces. Bro. Henry Mankey was retained for another year as pastor for the Rockingham and Wakenda churches. We are planning to have a revival meeting in October.—Mrs. Wendell Newham, Hardin, Mo.

Nebraska

Lincoln.—Our minister, Bro. Merlin Frantz, and his family moved into their newly built home recently. The young adult class surprised them one evening with a housewarming and presented them with a gift for their new home. Our Christmas programs were presented on Dec. 17. The morning service included the adult music program and in the evening the children presented a program and white gift offering. This offering was given to needy families in the city. Various classes had special Christmas projects and parties. Beginning in January the three adult Sunday-school classes and the men's and women's groups will take turns conducting the Sunday evening church services. The building of our new parsonage is progressing very nicely. On New Year's Day a group of the church men shingled the roof. We expect to have it completed about March 1. Our council meeting was held on Jan. 12 with our elder, Bro. Naylor of Carleton, presiding. Bro. Clinton Weber of Omaha led the devotions. At the suggestion of the district elders, Brother and Sister Merlin Frantz were elected to the eldership.—Mrs. Jack Hunter, Lincoln, Nebr.

Ohio

Bradford.—A play, The Shepherd and the Angel, was presented by the children of the church on the morning of Dec. 24. In the evening of the same day an old-fashioned carol singing was enjoyed by a large number of people. Five young people were received into the church by baptism in the afternoon of Dec. 24. The Bradford churches observed the Week of Prayer by having cottage prayer meetings Jan. 2-5. The town was divided into four sections. A prayer meeting was held in each section each evening in a different home with different leaders. The women's work committee collected and turned over for relief about fifty pounds of used clothing and fifty pounds of fat in December. Evangelistic services, which were discontinued in November because of deep snow, will be resumed Jan. 21-28 with Bro. Byron Miller of Painter Creek in charge. Mrs. John Stover has been a patient in the Memorial hospital in Piqua for several weeks.—Lena Friend, Bradford, Ohio.

Pennsylvania

Fairview.—Our revival was held by Bro. C. H. Gehman, pastor of the Windber church. He chose for the subjects of the entire revival, The Beatitudes. As a result

of these meetings, six were baptized and one is awaiting the rite. The meetings were climaxed by our love feast, conducted by our pastor and elder, Bro. A. M. Haight. A new furnace has been bought and installed. We were snowbound for ten days and could not have services one Sunday. We have been suffering from several cases of serious injuries resulting from icy weather but our attendance is very good. The young married people's

Brethren Placement and Relocation Service . . .

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No. 511. Wanted: An invalid or convalescent lady to care for in my home. References available. Write: Opal V. Rantz, Roann, Ind.

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by Mrs. D. W. Kurtz

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class assumes many of the responsibilities of the activities of the church. At present they are knotting comforters for relief. We have been sending clothing bags to New Windsor.—Mrs. Florence Diamond, Smithfield, Pa.

Lebanon.—The young people attended the district youth fellowship at Elizabethtown. Fifty-five dollars were given to the Multiply for Christ project. They continue to have Sunday evening services prior to the regular church service. The women's missionary society remembered with gifts one of our members who cannot worship with us. The boys in the service were remembered and a large carton of food was given to a local needy family. The women's work group served a Christmas dinner to forty-four underprivileged children in the city. We sent 671 pounds of clothing to New Windsor. The men's chorus, under the leadership of George Frantz, sang at four different revival meetings during the month. The girls' chorus, directed by Mrs. Lester Miller, presented a Christmas service. All four choruses participated in the annual Christmas service. We held our annual New Year's Eve service. The first part of our program was a pageant, *It Takes a Heap o' Living in a House to Make It Home*. After the pageant we enjoyed instrumental and vocal solos and Bro. Robert Young spoke. We ended the evening with a short session of worship and prayer led by our pastor, Bro. Carl W. Zeigler.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Virginia

Bassett.—Our new pastor, Wilmer Crummett, and his family began work in our church. The young adult class prepared seven Christmas towel kits for relief and the CBYF one kit. Bro. E. S. Coffman of Dayton was the evangelist for our fall revival. Twenty people were received into the church at this time. On Nov. 10 we held a twenty-four-hour prayer vigil in the church sanctuary. The men's work sponsored a Thanksgiving fellowship meal for the entire church with the recent new members as special guests. That evening a special Thanksgiving service was presented in story and song. On Dec. 10 the children of the church school presented a special program on the Bible as a climax to Universal Bible Sunday. On Dec. 17 the women's work presented a Christmas missionary play, *Christmas in Our Hearts*. Hazel Rothrock, returned missionary to China, spoke in our church on Dec. 21. The men of the church are sponsoring a prayer meeting each Sunday evening before the service in the church office. On Dec. 24 the combined choirs of the church and all worshipers took part in a candle-lighting service. Several Christmas baskets were given to the needy. Our DP

family, who came to us last spring, has become a part of our community. During the months of July to January we were successful in paying off the last \$3,000 of our building debt. We held our mortgage-burning at the morning worship on Jan. 14 with Bro. Guy E. Wampler bringing the message. During the month of January the evening services are being given over to the school of missions with our pastor as the director. We are looking forward to the last of February, when the Southern District of Virginia will hold a children's workshop in our church.—Charlotte Craun, Bassett, Va.

Christiansburg.—Since our last report, we had our revival with Bro. C. D. Bonsack as the evangelist. The young people sponsored a measuring party in the church basement, the proceeds to be used for equipment for our recreation room. On the evening of Dec. 17 the young people presented a Christmas play, *Tell Us a Christmas Story*. After the play, young and old gathered in the church basement and prepared baskets for the sick and shut-ins. The women's work also sent out baskets. There are still many improvements being added to our church. Mr. and Mrs. J. T. Smith celebrated their golden wedding anniversary with open house on Dec. 26. On Jan. 10 we had our regular council meeting with our elder, Bro. Guy Wampler, presiding. We decided to have pre-Easter services and on Easter evening we will hold our spring love feast.—Bertha Reed, Christiansburg, Va.

Old Furnace.—Bro. A. R. Showalter was with us one evening recently and presented the film, *The Difference*. The following week he solicited funds from our members for the science building at Bridgewater College. Our pastor, Jesse H. Whitacre, recently resigned and is taking up the pastorate of the Black River church in Ohio, beginning April 1, 1951. Our church, in co-operation with the district ministerial commission, is taking steps to secure a full-time pastor. A parsonage committee has been chosen to arrange housing for him. Daniel J. Whitacre, son of our pastor, was unanimously called by the church to the ministry and was licensed on Dec. 23 by his uncle, Bro. J. E. Whitacre, chairman of the district ministerial commission. On the evening of Dec. 23 the young people presented the play, *A Stranger in Bethlehem*. The Homebuilders class presented gifts and worship services to shut-ins prior to Christmas. The women's work sponsored the giving of Christmas boxes to the needy and shut-ins. The Sunday school presented its regular Christmas program on the evening of Dec. 24, closing with the pantomime, *The Unspeakable Gift*. On Dec. 31 Bro. Rufus McDannel, pastor of the churches near Willis, Va., delivered the morning message and Bro. Luke Bowser, a student at Bethany Biblical Seminary, delivered the evening message. The women's work sponsored a watch-night service. We closed with an impressive worship service, which included prayers for peace, by some of the young people.—Mrs. Ruth Whitacre, Keyser, W. Va.

Pine Grove-Community Chapel.—The Methodist pastor held a ten days' revival meeting recently which was followed by our communion service. The men's work in co-operation with the women's work and farm women's club, had a Lord's acre sale in the fall from which they realized a good profit for the work of the church. Three of our women, together with the pastor's wife, attended the district women's work rally at Valley Bethel, Va. The women's work continues to do relief sewing, send sunshine baskets and cards to the sick and shut-ins and money to the mission project, as well as doing many other services in the community. The men will use their profit from the Lord's acre sale for the upkeep of the two parsonages. The CBYF presents a program each Sunday evening. The Sunday school presented a Christmas program on Dec. 23. For another year our services continue under the direction of our two pastors, Robert L. Byrd and Albert Tenny.—Mrs. Harry Brubaker, Bartow, W. Va.

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Religious News Service



The Wondrous Cross

Isaac Watts
1674-1748

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Military Training

I am writing you regarding compulsory military training. Can it be possible we, the Christian people of America, are going to do the self-same thing that we persecuted Hitler for and that cost the lives of so many of our best boys? May I make a suggestion? Wouldn't it be quite proper for our Gospel Messenger to get out a form letter imploring our Congress to vote against such a bill and to insert such a letter in every paper that leaves your office, asking each member to sign this and mail it to his congressman? If we fail to exert our power to stop this, I think we shall be held accountable for a sin of omission. I also think our boys should be taken out of Korea.—Cliff A. Baile, Warrensburg, Mo.

Personal letters are more effective than form letters, and sentiments can be expressed in one's own words. Readers should write to their two senators and representative at the Senate and House Office Buildings in Washington.—Ed.

The Wages of Peace

I wish to express my appreciation and endorsement of most of Bro. Lichty's article on "The Wages of Peace." It seems to me needful that we who profess to be followers of the Prince of Peace should seriously study Bro. Lichty's article and then as free moral beings conform our actions to our profession.

When Jesus, the promised Redeemer and Savior, took on the form of man through the virgin birth his being became both human and divine, and in order to become the perfect mediator between God and man it was necessary to be tempted in all points like men (Heb. 4:15). After his temptation Jesus returned in the power of the Spirit (Luke 4:14) and immediately went forth to establish his spiritual kingdom; selecting his cabinet (Matt. 19:28), he expounded unto them the rules that govern his kingdom (Matt. 5, 6, 7). The carnal mind will not submit to these rules (Rom. 8:5-9). The church, which means the called out (John 17), needs a fresh comprehension of that prayer of intercession. In John 18:36 Jesus made it clear that the children of this world will fight. He also made it clear that his followers do not use physical force but spiritual power.

Under the demands of the carnally minded religious leaders, Barabbas, the militarist and murderer, was

freed and Jesus, the pacifist, was slain. Barabbas saved his life and then lost it. Jesus yielded his life and saved it. Our actions, not our words, determine our choice of Jesus or Barabbas. — P. M. Habecker, Quarryville, Pa.

Thoughts on Prayer

While reading your valuable paper, the Gospel Messenger, I am informed that Feb. 9 has been designated as a World Day of Prayer. Women of ninety-two nations are participating. That is commendable; also it can prevent World War III. . . . Our Master said now is the day of salvation. If I am in a boat going toward the rapids, I must do something immediately. We are going down the stream at a terrific rate.

How about us men; can we not help? There must be co-operation. The children should also be included. I believe God will hear and answer prayers from innocent lips in preference to us who have come in contact with sin. He used little children before to teach grownups a lesson. Do not think I am being critical. We are grateful to the good sisters for their courage in leading this worthy cause. When the Lord has won this battle for us then we can sing Onward Christian Soldiers. Certainly through his help we can have world peace.—Maris McClune, Quarryville, Pa.

Code for Ministers

After a careful study of the "Ethical Code for Ministers and Congregations" in the Jan. 20 issue, I wish to comment. Every point in the "Code" meets our approval except the first part of article 8, which reads as follows: "The minister should not act as an agent or salesman for any commercial enterprise." There is no mention made of those ministers who are not pastors of churches and are obliged to earn their livelihood. Business can be on the level. Many Brethren ministers have won much credit and many friends by honorable business contacts, which would not have been possible in other occupations.

There is one code for the Christian minister and for the layman — that we all live by the Word of God.—Joseph N. Cassel, Fairview Village, Pa.

The Ethical Code was written with full-time paid ministers in mind. Great service to our churches is still being rendered by part-time and unpaid ministers who earn their livelihood in other ways.—Ed.

"If I then, your Lord and Master..."



Courtesy Colonial
Art Company

Mutual love, humility and service through faith in Jesus Christ breaks down all barriers

THE gentle light of candles, mellowing the dim stillness, gave us a physical suggestion of the spiritual unity we were coming to feel. The unsteady progressiveness of the light accompanied the power of the Spirit, who was drawing each of us closer to one another and to him. The communion service was beginning.

As I glanced across my table and across the next, I saw resting against the white and catacomb coolness of the basement wall two shadows, taking their origin from a single candle and the two brethren facing me from the other table. The larger silhouette barely caught the elements of the profile—the large, firm features of the head and face, the stubby acuteness of the beard—and then the great, square shoulders. It almost exaggerated the rugged majesty

Dale Aukerman
Happy Corner Church, Ohio

of the old man sitting there in his black uniform, and with that beard and long hair, and in his face the blunt and simple contours of the countryside. The position of the candle made the other shadow smaller and less descriptive. It hardly presented the excellence of the youth, his graceful height, the chiseled nobility of his delicate face—a nobility that could not but hint at an ancient pride and shrewdness.

As I studied the rustic grandeur of the one figure and the poised dignity of the other while they awaited the feet-washing ceremony, it occurred to me that here was an extraordinary situation. For two men of more opposed origins could not easily be imagined; and each of them in a very real sense was the last

representative of a way of life. The one wore the vestments of a stern pietism for which his eighteenth-century ancestors had been persecuted and driven from Germany. Though a learned and tolerant man himself, his appearance was that of a rural simplicity which could no longer tolerantly maintain itself.

Beside him, by a freak cross-current of history, sat the son of a Prussian count—thus a member of the most militaristic German caste and a descendant no doubt of the same early persecuting nobility which forced those humble peasants from the land. Something about his carriage even now seemed to require a medal or some ribbons on the front of his jacket.

Continued on page 11



Camera Clix

"When it was evening, he sat at table with the twelve disciples; and as they were eating, he said, 'Truly, I say to you, one of you will betray me.' And they were very sorrowful, and began to say to him one after another, 'Is it I, Lord?' He answered, 'He who has dipped his hand in the dish with me will betray me. The Son of man goes . . . but woe to that man by whom the Son of man is betrayed!'"

Lord, Is It I?

THE scene is the Upper Room and the time is the Last Supper. Jesus had just washed the disciples' feet and had given them an example both of their need of cleansing and of his way of humble service. In those moments of close fellowship, Jesus had already made a few allusions to the presence of a betrayer among them.

Now he speaks openly, "One of you will betray me." The artist has caught the immediate reaction to his statement. It is a time of self-examination, of uncertainty about whom he spoke. John, who is close to Jesus, dares to ask the question, "Who is it?" In just a moment Jesus will indicate, by a gesture of sharing, which disciple is the one in whose heart Satan had already found a place.

This week will bring the attention of millions of Christians to the experiences of the Upper Room. Brethren people, especially in their love feast services, will recall the drama of that Last Supper. Let us be certain that we do not forget the importance of self-examination. We need to look into

our hearts to see if Jesus rules there or if, in spite of professions of loyalty to him, he has been pushed aside, and Satan has found a place. How subtle are the ways by which we are tricked into betraying our Lord! We make such elaborate excuses. His way will not work in this unhappy world, we say. Does not every spark of hatred in our hearts, every prompting of pride, every yielding to gross desires also betray him?

There are many today who, like Judas, would betray him by their very impatience to get the Lord's work done in the devil's way—just so they get action. Let us examine ourselves lest the very friends of Jesus betray him now.

The hearts of the eleven others were also troubled on that evening long ago, but having searched their hearts they looked to Jesus for help and he gave them the symbols that told them he was giving his life for them. Having examined ourselves and recognizing that we are worthy to sit at the Lord's table only because he cleanses us, let us draw closer to him that we be in less danger of denying or failing him in any hour of crisis.—K. M.

There Are Christian Alternatives

FROM the beginning of his ministry until the final hours upon the cross, Jesus had to choose between alternatives. He met temptation not only in the wilderness period of preparation but as late as the moments in Gethsemane when he decided to do God's will, not his own desire. Never do we read of his saying, when faced with evil, "I have no alternative." Never do we hear of his choosing an evil alternative, even on the grounds of its being the lesser of two evils.

As we think again of the shattering events of his passion, we come face to face with the fatalism of our times which would tell us we have no choice but to do evil, that we have no alternative. Let us remember that in Gethsemane there was an alternative, the cross. It was a bitter cup, but he drank it. He took the despised but honorable alternative and made his cross a symbol of the triumph of righteousness.

Now the question that confronts us as Christians today is similar. The Christian alternatives are difficult and dangerous. But there *are* such alternatives. And if we accept the full meaning of the cross, we will not hesitate to choose them in preference to the suicidal direction the world is moving.

1. What can the individual Christian do? Troubled and confused as he may be, the average Christian can see clearly some ways that lead to peace and others that lead to war. Brethren have a traditional conviction that will guide us in refusing to take human life and in finding constructive ways of working for peace.

Specifically, we can pray for our leaders, our nation, our critics and our enemies. We can make a clear-cut statement as to where we draw the line in supporting a war effort. We can seek occupations and jobs which do not directly contribute to the business of mass murder. We can direct our financial resources into channels that heal instead of destroy. We can protest, at least, the use of our tax money for war purposes. We can join and support organized movements to root out and eliminate some of the basic causes of war. These are only a few of the alternatives still open to individuals.

2. What can the church do? The church can let it be known that it is not at war, that even to bless what seems like a just war would be a betrayal of its divine function. The church is a fellowship of redeemed souls who want to extend its redemptive work into every area of life. The church can develop its resources for ministering to human need. It can mobilize its membership for an evangelistic effort to bring men to the Christ who can save and remake them. It can provide opportunities for healing and rebuilding stricken communities. It can maintain a fellow-

Eternal one, we wish to listen to Thy call and obey it in order that we may hear it always more clearly.

Grant us the honesty to examine with the same exactitude our own actions and thoughts as those of others.

Deliver us from fanaticism and pride, which prevent us from receiving truth both from the precepts and the experience of others.

Grant us quiet trust to reveal to others Thy truth and Thy justice, as we believe that Thou hast revealed them in part to us.

Teach us to work together with all our heart and without pride in our common search for truth.—Pierre Ceresole.

ship which is world-wide, which is stronger than barriers of race and nation, and which judges the actions of men and nations by the standards of Christ.

3. What can a nation, in whose citizenship are millions of Christians, do now? Certainly it can find some way by which its citizens' honest feelings of goodwill for other peoples can be expressed so that their common humanity will rise above personal or sectional prejudices. Our nation can surely find opportunities for implementing the sincere desire for peace on the part of its citizens, already weary of war.

Specifically, this means keeping the doors always open for negotiation and peaceful settlement, being slow to accuse and quick to understand the moves of other nations. It means sending grain to India and to the starving anywhere, without strings attached. It means supporting the Point IV program and any other that will help small nations to get on their feet. It means trying to strengthen the United Nations and co-operating with those Asian and African countries which desire neither to embrace communism nor to plunge the world into a war between East and West. It means a greater effort to make democracy work at home, demonstrating by its successful operation that it has more to offer the dispossessed of the world than does a Communist dictatorship.

There are honorable, constructive, positive alternatives for adventurous Christians, for their church and for the nation that dares to put human values above its power and prestige. They are not a guarantee of peace, but they are the basis of our best hopes. To accept anything less on the grounds of expediency or fear is to deny the basic convictions of our Christian faith.—K. M.

The Cross Maker

The question of what happened to Barabbas after his release has intrigued many people. Here is one answer

Glen Heeter
North Manchester, Indiana

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed"



AMONG the persons who were closely involved in the events that concerned Jesus, there is one of whom I have read very little, but he must have played a most important role in the last day of Jesus' life on earth.

May I introduce this person? It was he who contracted with the government of the state to build the crosses for their executions. He followed the throng to the crucifixion and almost fainted when he recognized the One on the middle cross. He was the first to appraise Barabbas of his being saved from execution on that day. He was the cross maker, Jonas.

A program of events had been planned for the entertainment of the large gatherings in Jerusalem on feast days, and the

state was responsible for the carrying out of this program. For this particular day the officials had planned the execution, by way of the cross, of Barabbas, the traitor, and two thieves.

Many details were involved, not the least of which was the letting of the contract to build three crosses, all to conform to state specifications and for a price to be fixed by competitive bidding. Jonas, the carpenter, had been awarded the contract—possibly not only because of the price, but because of his reputation for honesty, his integrity, and his high moral standing in his community.

Now on that beautiful Friday morning birds were singing and buds were bursting forth with new life, assuring men that spring had come in all its beauty and grandeur, a veritable resurrection of God in nature. At

his shop Jonas with the assistance of his wife, Rachel, and his little son, Samuel, was busily arranging the crosses on the walk outside, expecting the officials to call for them at any moment.

While he waited he thought, "They are cruel looking things; not too smooth, but they are only for criminals and they are well made and according to contract. I would never want to see a friend of mine hanged on one of them." Then the cart drew up for the crosses and bore them away.

Jonas brushed up the shavings from the floor of his shop and started up through the city to join in the festivities of the holiday crowd. He mingled with the curious and the interested throng—some curious about any excitement, and others interested in seeing that the government

be strengthened and made better by the execution of Barabbas, the seditionist.

Presently Jonas saw a cross lifted from the cart and placed upon the back of a young Jew. He saw the already gaping wounds on the back of the victim deepened by the unfinished edges of the cross. After spending the last bit of His strength, the Stranger staggered and fell. An alien was pressed into service and he bore the cross to the place of the crucifixion. Soon the victims were put on the trees and the spikes were driven through feet and hands with a crunching sound, the parting of bone and tissue. Then mighty men raised aloft the three, with the sorrowful and weary Jew between the thieves. As the crosses were dropped into the pits prepared to receive them, the agony on the faces of the three portrayed the depths of suffering of the victims of this horrid execution.

Jonas could now see the face of the One on the cross between the thieves. Jonas gasped, "Jesus! Jesus, the carpenter's son

—the son of Joseph in whose shop I learned to work at carpentry. Many times I saw him playing on his way home from the synagogue, I remember how he would greet Mary. Often he helped with tasks in the shop."

Jonas was silent for a long time. Then he walked toward his home with remorse of spirit and heaviness of heart. He recalled his being a helper in the ghastly ordeal that caused the sun to hide its face, the earth to quake, and the vale of the temple to break from top to bottom.

Still deep in meditation, he approached the jail where Barabbas was chained in the dungeon for safekeeping. Jonas was thinking about the execution of Jesus and of the traitor in whose place Jesus died.

Barabbas, fearful that the end was near, heard Jonas' footsteps in the hall leading to the dungeon. He shrank from the barred door and dragged the clanking chain to the darkest corner of the cell. Jonas saw his eyes shining, as the eyes of a hunted beast, and heard the

prisoner curse. Jonas told Barabbas that he was saved, that Jesus was hanged between two thieves. Barabbas sensed kindness and pity in Jonas' words and was soon reconciled sufficiently to speak. Jonas said, "I can assure you that your debt is paid. Jesus settled your account with his life."

Barabbas, still in a daze, asked, "Why should he give himself for me? I was a criminal, I had tried to overthrow those in authority. I was the one who should have been executed."

"Yes," Jonas replied, "and I helped put him to shame, and I was guilty of increasing his suffering because I didn't take pains to smooth the cross. I left it rough and it tore into his wounds severely."

"This is the fulfillment of a teaching I have known," exclaimed Barabbas. "This is Jesus! Jesus, the Christ! The one of whom we read in Isaiah. He was despised and rejected, a man of sorrows, and of grief. He was wounded and bruised for us. He was oppressed, he was afflicted, and yet he opened not his mouth. He made his grave with the wicked. He was numbered among the transgressors, and he bore the sins of the world and made intercession for the many."

Jonas saw new light and challenged Barabbas to accept the gracious sacrifice, pray for mercy, strive for higher ideals in life and begin to help show the world that this King, Jesus, the One expected by the Jews, was none other than Jesus the Christ, the Son of the Living God. So they knelt in prayer, with fingers clenched between the bars, early converts to the crucified Christ.

We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin (Rom. 6: 6).

FROM GALILEE TO CALVARY

Karin Nightlinger

Philadelphia, Pennsylvania

By the sun-kissed shores of Galilee
The Son of God once walked,
While many sought and followed him
Enraptured as he talked.
With miracles he showed them
His power and his grace.
To the lepers he gave cleansing
And the blind beheld his face.

For a time the masses marveled
And hailed him as their king.
But their song of praise grew silent
When the traitors' jeers did ring.
With scorn the wicked drove him
To Calvary's wind-swept hill.
And there they hung him crucified.
He did his Father's will.

At last in Joseph's garden
The Lamb of God was kept.
While angels kept a vigil
At his tomb where Mary wept.
But at dawn of Easter morning
Our Lord rose from the grave
In a glorious consummation
That he the world might save.



Jesus was always the same, consistent at all times, practicing what he preached, understanding, tolerant, poised, serene, victorious

Paul Thompson
Lima, Ohio

LIFE'S INCONSISTENCIES

OUT of the past has come the story of a very poor boy who was given a pair of new gloves by some benefactor. Having been sent by his mother on a frosty morning to a neighbor's home, he donned his new gloves even though his purse could not so much as protect his feet with shoes. After he arrived at his destination and knocked, the neighbor opened the door and began to stare in amazement at the little boy. The silence was finally broken when the neighbor humorously intoned: "Barefoot boy with gloves on, what can I do for you?"

This human existence of ours can very often be characterized by this description. Most people are as inconsistent as this boy, who, wearing no shoes, yet enjoyed the luxury of gloves. It is this muddled, frustrated, inconsistent living that plagues so many of us.

Look at us a moment. A man very shabbily dressed walked across the street and stepped into his parked automobile bearing

the name plate of a Packard. At the corner of Market and Main Streets stood a man who had not had a haircut for weeks, but his wife standing beside him looked as though she had just walked out of a beauty salon with a fifteen-dollar permanent. A teen-age girl was wearing shoes with heels so run over that she had to walk bowlegged, yet she was boasting a fur coat. Then there was the man who had not been able to afford a suit of new clothes for years, but who always had a goodly supply of cigarettes; he was constantly inflating his ego by offering his fellow friends a "coffin nail." A certain hard-working and faithful wife never was privileged to enjoy a night out with others, but the "old man" never missed a lodge meeting.

This matter of inconsistency is prevalent also in our religious life. Half way down the center aisle, sitting third on the right, is a good sister wearing a prayer veil, but she is also adorned with glittering earrings. Sitting across the aisle is a brother whose heart is broken because

the young sisters are lax in wearing their coverings, yet he no longer wears "the garb" and flashes a gaudy four-in-hand. In front sits a deacon whose eternal conversational theme is "ye must be born again" because Jesus commanded it, but who argues away the command of the Lord to the rich young ruler to "sell all that you have and give to the poor." Though both were spoken to individual men, the former must be applied universally but the latter to only the rich young man. Then there is Brother Jones, who claims to be a New Testament man and washes his brother's feet, yet he has never obeyed the injunction of Jesus to cut off his hand or pluck out his eye when either has offended him; if perchance his hand has never sinned, his eye does plenty of roving. Good old Aunt Katie lives and believes in the simple life, yet she is anticipating a heaven that is adorned with streets of gold and gates of pearl. Uncle John's best-loved hymn is "When the Roll Is Called Up Yonder I'll Be There," yet he

comes to church so seldom that if a membership roll call were made without special mailed announcements he would very likely be absent.

Our frustrated lives are quite different from that of Jesus. Always the same, perfectly consistent, practicing what he preached, never underestimating or overemphasizing, understanding, tolerant, perfectly balanced, poised, serene, strong, victorious—that was Jesus. Is not this the reason why Christians bear so little influence in the world? Our actions speak so loud that the world cannot hear the gospel we preach, and seeing our lives the world assumes we have no gospel. The world sees nothing in us but confusion, criticism, inconsistency, hypocrisy.

So long as Christians wear gloves while going barefoot, our testimony will be rejected by the world as the mere idle fantasy of a schizophrenic.

Jesus' simple, unified, honest, consistent belief and living took him to the cross, but it spelled out victory. This is the power that overcomes the world.

The Lord's Supper

Harper M. Snavelly

Woodbury, Pennsylvania

THE Church of the Brethren has always accepted and practiced the Lord's Supper along with the ordinance of feet-washing as a New Testament command. In the whole program of the love feast each item relates itself so closely to the other that they cannot be separated without spoiling the beauty of the entire service. Each part is like a step on a stairway of religious experiences; every round goes higher, higher. It is significant to note that Jesus arranged the whole service in such splendid order. First the ordinance of feet-washing, a lesson in humble service; then the Lord's Supper, a symbol of brotherhood and peace. That is what the sacred or-

dinance of the Lord's Supper signifies, the bond of true brotherhood and peace. After having experience on the level of oneness and equality through the act of feet-washing we are ready for the fellowship around the table.

Eating a meal together is a symbol of a happy relationship. It is a symbol of a filial relationship. Eating the Lord's Supper is the symbol of a true spiritual relation to one another and to our heavenly Father as his children. It should bring us into a true "unity of the Spirit in the bond of peace" (Eph. 3:3). In the Orient they have a practice

that when a meal is eaten with a visitor, or a stranger, it is a bread and water covenant. It means that neither will lift up his hand against the other to do harm. It further means that each will give his life to protect the other against any danger or harm that might befall him. The Lord's Supper in the church carries the same idea. It is a pledge to sincere peace and brotherhood one with another, and loyalty to our Elder Brother, Jesus Christ our Lord. We should continue to emphasize the spiritual value of the love feast, and encourage members of the church to enter into it with reverence.

THESE CRUCIFY HIM

Charles M. Bieber*

These have been crucifying Christ:

The Pharisees, by their legalistic, religious pride;

Modern Pharisees, by a proud, cold religion, we presumptuously call Christianity.

Priestly Sadducees, jealous lest privilege be lost;

Modern Sadducees, jealously guarding our racial, intellectual, economic, and religious privileges, masquerading as Christians.

Pilate, eagerly grasping opportunity to advance self;

Modern opportunists, seeking to advance ourselves and, in losing ourselves, driving another nail through the hand of the Savior.

Herod, concerned only with man-centered culture;

Modern secularists, wrapped up in worldly interests without a vision of the life beyond.

Judas, in fervid loyalty to an earthly kingdom;

Modern nationalists, lacking vision of the heavenly kingdom, asserting patriotism before love of God, defying God's laws to obey man's.

The soldiers, coolly carrying out their training-to-kill;

Modern militarists, crucifying the Son of Man and all mankind upon a cross of hate.

The public, standing idly by in acquiescence;

The modern public, with our lack of concern for the moral and spiritual welfare of others and our irresponsibility toward gospel truth and the love of God, for . . .

Christ is crucified even now:

In the sobbing pangs of hunger;

In the loneliness of homelessness;

In the icy cruelty of man's hatred for man;

In the hopelessness of spiritual darkness;

In the chill unconcern of indifference;

In the ceaseless irrationality of faithless fear;

In the constant insensitivity of man to man's need;

In the eternal sorrow of spiritual death;

In the very nature of unregenerate man.

When . . . oh, when shall we cease to crucify Christ?

*Now missionary stationed at Garkida, Northern Nigeria, W. Africa, was pastor at Lincoln, Nebraska.

People do not have to go on hurting one another . . .

There Is a Better Way

JEAN thoughtfully and carefully picked a rather banged-up little tractor out of the toy box. "He loved this best of all his toys. . . . Have you ever wondered why little boys . . . ?" But she saw it was no use going on; the look on Mrs. Johnson's face told Jean unmistakably what Mrs. Johnson's true feelings were: "It certainly is boring to have to go and call on people, but I'll do my duty. I'm really not interested in this girl and what she has to say, so I'll just pretend I'm listening and smile and nod now and then and agree with her, and I can go right on thinking about my own problems so that I won't have to waste my time here completely."

Jean understood Mrs. Johnson's feelings, and with a great effort she put her own great heartache away again, her grief over losing Billy. She changed the subject by asking Mrs. Johnson about her own little grandchildren. From that point on to the end of the visit Mrs. Johnson spoke glowingly about her grandbabies and went away thinking she had not had such a bad time after all.

But Jean was left alone with her grief, for she and her sorrow were rejected and ignored by a neighbor who had no room in her heart for the problems of another. Mrs. Johnson's visit was to Jean only another heart-breaking experience in which someone who really neither understood nor cared had merely come . . . and gone again, leaving Jean emptier than ever.

And what did the visit mean to Mrs. Johnson? She thought it

Frances Bowman
Lanark, Illinois

represented a kind neighborly act. She would not have believed anyone who told her that her true feelings toward Jean were anything but kind and neighborly.

You have been hurt by "kind neighborly acts" too. You have been talking with someone about something which concerns you rather deeply when suddenly you can tell by the look in your companion's eyes that he has

not been following, that he does not share or understand or care. Some people have betrayed their basic lack of interest in the things that are nearest your heart by this blank look upon their faces, others changed the subject, others walked away or others looked out the window. But the particular manner in which they ignored you did not matter—what mattered was that they had told you, more convincingly than they could have told you in words, that they did not care a whit how you feel.



Camera Clix

ONE OF THE TWELVE

Ruth Margaret Gibbs
Los Angeles, California

"And he went out; and it was night" indeed—
Night in the city of the heavenly King,
The slopes where olive trees are whispering,
The hill whereon the Son of Man must bleed;
And in the shadows crafty footsteps speed
On to the target of rare bargaining,
Cloaked by the darkness as an evil wing
That waits with patience for the fruits of greed.

But such an hour as this can reach like sin
Through bone and muscle of that treacherous guise
Until it makes itself as one of kin
With sound and breath and sense of touch and eyes . . .
Judas, whose very heart was night within,
What dawn you missed, not knowing Christ would rise!

And you felt just as if someone had come up and hit you over the head with a hammer. You staggered beneath the blow you received from your "friend."

Yes, it has happened to you too. But the strange and tragic part is that you have given some pretty heavy blows too.

Things do not have to be that way. People do not have to go on hurting one another. There is a better way.

Somewhere in the vast circle of your acquaintances you have surely found someone who has never been hypocritical in his relationships with people. This person did not "put on" and "take off" smiles, did not pretend to be loving. His loving feelings were real, not make-believe. He was genuinely and sincerely seeking to understand your feelings and problems, to help you see your life more clearly, to help you shoulder your load more wisely. In his conversation with you, you observed that he seldom used the pronoun *I*. *You feel . . . you wish . . . you want . . . you need.*—phrases such as these characterized his conversation. You felt this rare someone was giving himself freely to you, that he accepted you as you were, with all of your weaknesses and strengths. And his accepting attitude toward you did wonders toward helping you regain your feelings of self-respect, toward helping you feel that you were a worth-while person after all, toward helping you yourself to feel more loving in your relationships with people.

Yet the genuinely loving personalities are rare. Most of us consistently and unconsciously continue to give heavy blows to the spirits of people. But things do not have to be that way. People do not have to go on hurting one another. There is a better way.

"Rejoice with those who rejoice, weep with those who weep."

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My wife and I both lived a happy, carefree life before we were married. We were part of the "bunch." Then we got married. Marriage was fun too—at first. We enjoyed just having the two of us together. Last year we bought a home and in the spring our daughter was born. These responsibilities make it necessary for me to work overtime to make expenses. When I do have some free time, my wife has to stay home on account of the baby. We miss the fun we used to have. Should we just decide to settle down?

Young Marrieds.

Dear Friend,

The maturing process of youth is sometimes a bit painful, as is the growing process of childhood. Just as passing from boyhood to adolescence or from adolescence to young manhood requires quite an adjustment, so does moving on from newlyweds to parents and home-builders. You are going through some growing pains, so to speak, and you do well to take stock of your attitudes. The fun of youth and the delights of the honeymoon are over and you are ready for a different kind of fun, deeper joys, a new point of view, and once you catch a glimpse of life ahead from this vantage point, you will see how pale in contrast were the joys that went before. You will discover that watching a baby grow is more fun than watching a ball game. It is time to stop looking back and start

planning ahead and looking forward. Can you see your child as she takes her first steps? Can you hear her happy voice as she greets you when you return from work? You and your wife have had your happy childhood and carefree youth. Since these meant so much to you, you will surely want to see to it that your child has all that will make her days ahead normal and happy and carefree also.

I wonder whether or not you are attending church and helping with its work. You will find a "bunch" there who are also starting their homes, whose interests are much the same as yours. You need the help of this fellowship and of God in rearing your child and in meeting all your responsibilities.

I would suggest too that during some of these nights at home, you and your wife read some good books together. For one, read *Doorway to a Happy Home*, by Mrs. Clarence Hamilton.

Remember, too, as you come to a more mature attitude, you should not give up recreation altogether, but put into your budget some money for just that. It may be for tickets to a lyceum series, for taking your wife out to dinner, for going on a trip, or for buying a new record player. We need to do some things occasionally just for "fun"—mature fun. Your happiest days are ahead if you take the new point of view.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

"If I Then, Your Lord"

Continued from page 3

But the judgments of history are strange. His father and brother had been killed in Russia, and his province occupied. He himself had once stood before a Russian firing squad, but had survived. Now by goodwill in a country which had so recently been his nation's enemy, he was in America. He was here at this communion, climaxing a week of fellowship at a young people's camp—here preparing to wash the feet of a man so

unlike him in appearance and background.

The supreme rite of humility and service proceeded. Here in the faintly lighted simplicity of an American church basement a young Prussian count was willing to wash the feet of a common descendant of hated peasants. And the commoner for his part held no reservations because of the wrongs committed by former generations. Mutual love and humility swept away the antique barriers of

nationality and class, and show all men one in Christ Jesus. These representatives of two changing traditions embraced in Christian fellowship and thus united in faith and love to meet a grave future.

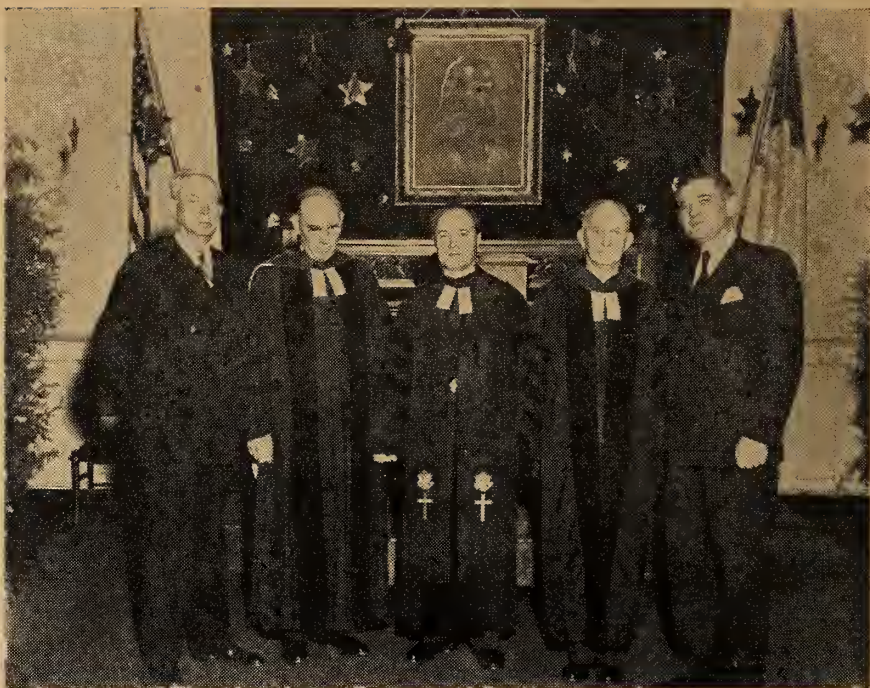
The severe contrast that I had perceived in the origins of the two men no longer mattered except as a reminder of the beautiful significance of what had taken place. For here truly was a glimmering of the solution to our present world crisis: only with the love, humility and service of a moving and abiding faith in Jesus Christ does peace come. More than ever before, each of us who claims the name *Christian* needs the great love that knows no barriers or bounds, the compassionate love that is sensitive to the suffering and tragedy in our world, the dynamic love that ministers to this material and spiritual suffering. Such love can come only by the grace of Christ through our renewed devotion to him.

The love of one Christian for another, the fellowship of believers, the goodwill of one little group for another—these are the atoms from which to build a wider peace. We can face this forbidding era with the certainty that, even though political schemes and diplomatic maneuvers and military projects may collapse, these small grains for peace, as at this communion, can never be destroyed. Love, with the peace that proceeds from it, never fails. And the Prince of Peace is watchfully waiting.

COMING NEXT WEEK—

Have you ever wondered whether you might have said some word of encouragement that would have averted tragedy, if you had only known how near the end of his endurance a person was? Read Helen Hoak Eikenberry's *If I Had Known*.

What makes one a great person? Robert D. Hoover discusses criteria in *Marks of Greatness*.



Religious News Service

A special service of intercession for divine guidance and protection of the nation, attended by President Truman and other government officials, was held at the National Presbyterian church in Washington, D.C., just before the opening of the new Congress. Shown in the photo are Senator Edward Martin; Dr. Hugh I. Evans, moderator of the General Assembly of the Presbyterian Church in the U.S.A.; Dr. Edward L. R. Elson, pastor of the host congregation; Dr. Benjamin R. Lacy, moderator of the General Assembly of the Presbyterian Church in the U.S.; and Senator John C. Stennis.

Dwight L. Moody and War

THE nineteenth century witnessed the greatest advance the Christian church had ever known. Missions, education and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresistant Christian is almost unknown. A careful reading of the official, authorized bi-

ography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of twenty-four, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly, for he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison,

Wendell Philips and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker." Precisely! This was the identical attitude of the Quakers, Mennonites and Dunkards in the Civil War: anti-slavery, pro-Union but faithful to the commandment of Jesus Christ to "... love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, "Mac, the world is in great need of peacemakers."

The conviction was also manifested in his preaching. One of his most famous sermons was called Good News. This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to his disciples: "Go ye into all the world, and preach the gospel to every creature."

Then the imagination of the preacher is brought to the sermon. He imagines Peter saying: "Lord, do you really mean that we shall 'preach the gospel to every creature'?" The answer is "Yes."

Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?"

"Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the gospel to them first. Go search the man who spat on

Look Unto Jesus

Nora Hufford

Des Moines, Iowa

LET US look at Jesus in the Scriptures to learn who he is and what he has done for us and to find in his character our pattern, in his teaching our instruction, in his promises our stay and in his person and work

my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of the Redeemer.

"Find out that man who took the reed from my hand and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

"Go seek that man who struck me with the palm of his hand; find him, and preach the gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier who drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and his utter willingness to forgive seventy times seven, his compassionate love for those who do him evil. This is the source of all true non-resistant testimony. Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody.

Reprinted from the Christian Monitor,
a Mennonite monthly

satisfaction for every want of our hungry souls.

Let us look unto Jesus, the crucified, to find in his shed blood our ransom, our pardon, our peace.

Let us look unto Jesus, our risen Lord, to find in him that righteousness which alone can justify us and through which, unworthy though we are, we may draw near to God with full assurance in his name.

Let us look unto Jesus, the glorified, to find in him our advocate with the Father, making intercession for us.

Let us look unto Jesus as revealed to us by the Holy Spirit, to find in constant communion with him the cleansing of our sin-stained hearts, the transformation of our stubborn wills, to the end that we may triumph over the world and the devil, that by resisting their violence through Jesus, our strength, we may bring their devices to naught by Jesus, our wisdom, upheld by the sympathy of our Savior who was "tempted in all things," and by his help who resisted and conquered.

Let us look unto Jesus that we may receive the work and the cross of each day with grace to bear the cross and with patience and submission to do the work, asking not, "What can I do?" but "What can he not do?"

Let us look unto Jesus that the brightness of his face may enlighten our darkness, that our joy may be holy and our grief subdued; that he may humble us to exalt us in due time, that he may strip us of our self-righteousness to enrich us with his own righteousness, that he may teach us how to pray, and that he may answer our prayers.

Let us look unto Jesus, who has gone to prepare us a place in the Father's house, that this blessed hope will give us courage to live without murmuring and die without regret.

God Gives Himself Freely

Glen Weimer

Pastor, Timberville Church, Virginia

God is an enviroing sea of love that keeps breaking through the dikes of life,

So God incites the will to pray, to give one's self to the best, to be an instrument of the Eternal Voice, to be an agent of redeeming love.

God's pushing through the barriers of life into one's life is always like the glory of a new day, like the lifting, refreshing, inspiring effects of great music, like the message of a healing song to a soul sore wounded.

God gives himself freely and without reserve to the human spirit.

God keeps alive the spirit of prayer in the whole world. The urge to pray is ever new evidence of God active in human life.

God makes the richness of his own life available to meet the poverty of each life.

God creates in the receptive heart that deepest of prayers, the prayer of self-surrender and self-giving.

As the river gives itself in pouring over the dam, so in giving one's self to God that immeasurable sea of divine life flows into the soul and out into the world.

As trees in the autumn shed their leaves to make way for new ones, so life must ever give up, discard the outgrown and outworn habits of life to make way for the new ones that God is waiting to clothe in flesh.

Prayer is the discipline of giving up the old life for the new life.

O God of the endlessly giving love, who dost love each person immeasurably in Jesus, release in each one the spirit of his self-giving to thee. Amen.

Christians and Civilian Defense

Daniel Long

Indianapolis, Indiana

WITH mysterious explosions in Nevada, ominous discussions of hydrogen bombs and the tension that is mounting in areas listed as No. 1 targets in case of "enemy" action, hundreds of communities across the nation are trying to set up a civilian defense against a future war.

The sale of bomb shelters by contractors has made all of us aware that our physical safety is uncertain. In cities of all sizes persons are asked to train for special responsibilities in case of an attack. Auxiliary policemen and firemen are being sought. Those with the right kind of cars and trucks are being scheduled for an ambulance corps.

One of the fundamental aims of the Civilian Defense program is the protection and restoration

of physical life during any type of attack during a war. Fundamental as this may seem, there is a greater problem which needs our attention during these critical times. Important though the protection of physical life may be, the preservation of ideas is still more important.

Ideas and ideals are perishable amidst the panic to "be safe" which is sweeping the nation. One idea which has been made particularly vulnerable during these uncertain times is the idea of the value of the individual.

This concept of the preciousness of the single person is at the basis of Christianity and democracy. It is the individual as he reads the Scripture or listens to his conscience that is of consequence to society.

The present philosophy and plans of Civilian Defense, in so far as they are known by the public, are in direct contradic-

tion to this basic premise of our religious faith. Under plans worked out for the West Coast, individuals will be classified 1, 2, 3 and 4 according to the value they have as a worker in the conflict. Workers in defense factories would receive higher priority than street car conductors, for example. No longer is it the individual who is of key importance but the work which must be done. The standard by which a person is judged is reduced to his productive ability. This depersonalizes man, reducing him to little more than a machine.

It actually reduces him to less than a machine, for according to the evaluation of a "war machine" the tool is more valuable than the worker. The employees can be replaced in a matter of hours but the machine may be destroyed for months. Thus, man is depersonalized and devalued until his soul is recognized only by his God. Ultimately some communities are crossed off as expendable in setting up the defense of the nation.

A veterans' group on the west coast proposes that everyone be given a dog tag which will change color according to the amount of radiation to which it has been exposed when the medical corps arrives after an atomic explosion, persons whose tags are a certain color will be regarded as too far gone for help.

In the face of all this what can a Christian do? The place of the Christian seems to be (1) to remain in some service to the community in which his full Christian concern can be expressed without regard to the dehumanized philosophy of Civilian Defense; (2) to keep ever alert to the promotion of the idea of the value of the individual.

The value of the individual is tested everyday in our relationship with the clerk in the store, the traffic officer, and the hundreds of other persons who aid us daily. Our treatment of these

people as persons instead of servants confirms our evaluation of the individual. We can practice this idea by keeping our relationships personal.

We need not be negative in our attitude toward the community program of Civilian Defense which is under the supervision of the military command of the area. We must train ourselves in first aid, handling hysterical crowds, fighting fires, and other ways in which we can serve the community. Concern in itself means nothing unless it can be realized in action.

Fundamentally, the Christian answer to the crisis of war or peace is our faith in and practice of the love of God through Jesus Christ. By strengthening our relationship with God and our fellow man, we build a bulwark against a time of strife.

Conference Business UNFINISHED BUSINESS

Participating in the Love Feast

The Roxbury congregation assembled in regular council August 3, 1949, requests Annual Conference, through District Meeting of Western Pennsylvania to restate the policy of our church concerning the participation of members of other evangelical Christian churches in our Love Feast.

D. G. Seese, Elder

William E. Hayes, Clerk

Answer of district conference: Passed to Annual Conference.

John D. Ellis, Clerk

Answer of Annual Conference: Referred to a committee for study and report next year.

Committee: Ralph E. White (Convener), George Detweiler, F. E. Mallott, H. L. Ruthrauff, W. H. Yoder.

Report of the Committee

The Church of the Brethren regards the observance of the Lord's Supper as one of the important ordinances of the Christian church and recognizes this ordinance as a Christian family rite, symbolizing the unity and fellowship which believers have with Christ and with one another (John 13:8; 1 Cor. 10:16-17; 1 Cor. 11:28-34).

In the observance of this ordinance we are reminded of the sacrificial death of Christ (1 Cor. 11:26) and in the emblems we find the source

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

If This Be Religion. Frederick Keller Stamm. John Day, 1950. 116 pages. \$1.75.

In this searching book, Dr. Stamm, a successful minister for forty years, challenges the church to be more than "a country club at prayer." It is written for laymen and ministers to stab them awake to the woeful neglect and denial of the teachings of Jesus within the practices of the church. Out of his long experience in country and city pastorates, he lays bare the snobbery, the prejudice, the worldliness, and the warmongering within the church, as well as the effort of laymen to control the activity and voice of the messenger of God. A book which should and will cause heart searching, yet one which is warm with the love of God and man.—Charles E. Zunkel.

Marriage Is What You Make It. Paul Popenoe. Macmillan, 1950. 221 pages. \$3.00.

Here is a book for every couple interested in making their marriage really creative. Bringing his vast experience as one of America's foremost marriage counselors to bear on all sorts of problems which

arise in modern marriage, Dr. Popenoe writes vividly, wisely and with a wealth of relevant illustrative material. Here is a book every minister ought to own but not keep on his shelves. He ought to keep it circulating among the families of the church. In using it, we must be alert, too, to the great possibilities of prayer, worship and all the spiritual resources of the church to reinforce the common-sense procedures for making marriage work which this delightful and useful book suggests.—Edward K. Ziegler, Bridgewater, Va.

Ten Famous Evangelists. Basil Miller. Zondervan, 1950. 88 pages. \$1.00.

These ten biographical portraits of famous evangelists include: George Whitefield, John Wesley, Jonathan Edwards, Robert McCheyne, Charles Finney, Peter Cartwright, D. L. Moody, Charles Spurgeon, Billy Sunday, and R. A. Torrey. They are brief, stimulating, typically of Miller style. They would be of value to one who wishes a brief (eight- to ten-page) account of these lives.—Charles E. Zunkel.

of renewed spiritual life (John 6:53, 56).

While every Christian is admonished to examine himself before participating in this sacred service (1 Cor. 11:28), we would also urge pastors and elders of congregations to give wise counsel and instruction to all communicants preparatory to the love feast.

Some of our congregations permit those of other evangelical denominations to participate in the love feast, thus recognizing them as members of the family of Christ.

We, therefore, would recommend to the Annual Conference that local churches, where they so desire, may extend to others of similar faith the privilege of participating in our love feast.

F. E. Mallott,

secretary of committee.

Location of Church Headquarters

The General Brotherhood Board, after making a careful and comprehensive study of Query B regarding the location of church headquarters, offers the following answer:

1. In regard to relocating in Elgin, after canvassing the possibilities, it

is our judgment that there is no reasonable opportunity at the present time. However, the board of directors of the publishing house will keep alert to any future possibility.

2. In regard to relocating elsewhere, we do not find enough variation in living costs in other Brethren centers to warrant a change.

3. In regard to combining our publishing interests with those of other religious bodies, we can find no interest on the part of such toward working out this arrangement. We do find an interest on the part of others in printing our publications. The rates were found to be substantially higher than our costs.

4. In regard to separating the general offices from the publishing house, we believe we should remain together, on the basis of economy, for at least as long as we occupy our present building. If the time should come that we make some disposition of the present property, we believe the matter of separating these interests should again be given consideration.

Midyear Achievement

In these cataclysmic times the church must press on in her conquest for Christ. If we give liberally in TIME FOR SHARING and other achievement offerings, we can take advantage of our opportunity to make real gains on every spiritual front. The sum needed in March to reach the midyear goal of \$500,000 is \$210,141. This is \$46,000 less than we gave in February 1950. Dare we fall below \$210,141 in March, when our Master's heart bleeds for those who can be won anew or spiritually and physically restored because we have given? Channel your gift through your local church or send it to the General Brotherhood Board, 22 S. State St., Elgin, Ill., before the month closes.

Those licensed to the ministry recently were: Theodore Whitacre in the Petersburg church, W. Va., and Jesse H. Harsh, Glenn Waybright and Joseph Spaid, all in the Maple Spring church, W. Va.

Jesse W. Whitacre's address was incorrectly stated in the Feb. 17 issue of the Gospel Messenger as R. 1, Smithville, Ohio. It should be R. 2, Spencer, Ohio. Bro. Whitacre will take up the pastorate of the Black River church, Northeastern Ohio, on April 1.

Word has been received that Oscar, oldest son of Frank E. Williar, pastor of the North Baltimore church, Md., passed away after an illness of eight weeks. He leaves a wife and three children. The family would like to express their deep appreciation for the many kind words and deeds of sympathy during his illness and death.

John Dwight Ellis and the Moxham church, Johnstown, Pa., will celebrate twenty years of church and pastoral relationship Sunday, May 6. Bro. Ellis came direct from finishing his seminary work at Bethany, May 1, 1931, to the Moxham church and has served there since. Bro. Rufus Bowman, president of Bethany, will be the main speaker for the occasion; the local president of the ministerial association will also speak. Three services will mark the anniversary day at 10:30 a.m., 1:30 and 7:30 p.m. Noon lunch will be served at the church and all former members and friends are invited to these anniversary services.

Two Easter programs, The Betrayal and Crucifixion and The Resurrection, will be presented on The Greatest Story Ever Told on Palm Sunday and Easter, March 18 and 25, over the ABC network, 5:30 p.m. E.S.T. These programs have become traditional Easter events for the radio public. Advance copies of the script have been used by many schools, churches and other groups for performances in classes or clubs, on a noncommercial basis. It is also permissible to record programs of The Greatest Story Every Told from the air, and replay them in schools, churches or hospitals, also provided this is done on a noncommercial basis.

We are still receiving requests for copies of Brumbaugh's History of the German Baptist Church. Will anyone who has copies of the book to sell kindly contact the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Seventy-five German students will come to Brethren homes this summer. They are due to arrive in July. The total program of rural teen-agers is being shared with the National Grange, the American Farm Bureau and the National Catholic Welfare Conference.

A School for Christian Living, meeting for five sessions at the New Windsor Center, has approximately seventy-five people enrolled from the Edgewood, Sams Creek, Beaver Dam, Union Bridge, Pipe Creek and Linwood churches. Four different classes are offered: World Order conducted by Sam Harley; The Prophets, Earl Mitchell; Intermediates, Loren Simpson; Gospel of John, Paul Fike.

Salvation Army shelters around the world served nearly twenty-five million meals and provided nine and a half million lodgings in 1950, according to the year-book of that organization. The Army also operated 105 hospitals and clinics in 89 countries and territories; 10 new hospitals were opened last year. Though forced by government decree to suspend its work in Czechoslovakia, it began new work in Haiti.

Juniata College

Fifteen seniors were awarded degrees at Juniata College's mid-year commencement exercises held in Oller Hall Jan. 29 with Warren D. Bowman, president of Bridgewater College, as guest speaker. President Calvert N. Ellis granted five bachelor of arts and ten bachelor of science degrees. Included in the group of graduates were four women and eleven men. The spring term opened on Jan. 29 with an enrollment of 571 students.

Juniata College and Carnegie Institute of Technology will co-operate in a five-year educational program leading to both liberal arts and engineering or science degrees, according to a recent announcement by President Ellis and President J. C. Warner of Carnegie. The program will go into effect next September. In the plan, students will take three years of liberal arts with a major in science at Juniata, then will transfer to Carnegie for two years of engineering or science. At the end of five years, they will receive bachelor of arts degrees from Juniata and bachelor of science degrees from Carnegie. Juniata is the seventeenth liberal arts college to join with Carnegie in the co-operative plan.

Spiritual life week was again observed at Juniata on Feb. 12-16, with the Rev. John G. Marvin, pastor of the Presbyterian church, Lewistown, Pa., as guest speaker. Regular campus extracurricular activities were suspended during the week of chapel services, seminars and devotions held annually at Juniata "to deepen and strengthen the spiritual life of the student body."

Fourteen students were named to the dean's list of distinguished students for the fall term by Morley Mays, dean of the college. The list includes students who have achieved an average of 2.75 or above based on a quality point ratio under the new Juniata grading system. Six seniors, four juniors, two sophomores and two freshmen were named. Three women were included.

Theme: Deepening and Sharing the Christian Life

Looking Ahead to Annual Conference, June 19-24

IF YOU GO BY RAIL

For those Conference-goers who want to see as much of the country as possible en route to and from San Jose a special tour has been arranged through the co-operation of the Milwaukee, Union Pacific, Southern Pacific and Great Northern railroads. Special reclining seat coaches will be provided on the regular trains.

The tour begins at Chicago on Friday, June 15, and goes through the Midwest to Omaha. Here it is necessary to change trains. Then you will go on through Cheyenne, Wy., Salt Lake City, Utah, and south to Los Angeles, Calif. After a stopover in this city for two days, you will proceed up the coast to San Jose, arriving Tuesday. You will leave San Jose the following Monday, returning through the Pacific Northwest by way of Portland and Seattle. An overnight stopover at Glacier Park will break the trip eastward. You will arrive in Chicago on Saturday morning, June 30.

Hotel accommodations will be provided at Los Angeles and Glacier Park. Motor tours will give you the opportunity to see Los Angeles, San Francisco, Portland and the Columbia River Valley and Glacier Park.

The cost of this special trip is \$139.95 and includes the cost of hotel rooms and motor tours, everything but meals. This charge is for travel in reclining seat coaches. Pullman travel will be more. A complete itinerary with schedules and a blank for making reservations will appear in the March 31 issue of the Gospel Messenger.

Those of you who get to Chicago early Monday morning may want to come to Elgin. By taking an earlier train from Chicago you will have several hours to tour the Publishing House and to get lunch before you join the tour as the train comes through Elgin in the early afternoon.

For further information write Orren R. Anderson, Room 711, 100 W. Monroe St., Chicago 3, Ill.

Students honored were: Frances H. Bateson of Owings Mills, Md.; William C. Bateson of Yeadon, Pa.; George F. Blechschmidt of Cressona, Pa.; Ronald L. Cherry of Lewistown, Pa.; James A. Giordano of Spring City, Pa.; Gerald F. Hartzel of Souderton, Pa.; Lorena A. Hebrank of Jeannette, Pa.; Coy T. Hicks of Huntingdon, Pa.; N. Douglas Martin of Colver, Pa.; Lois E. Miller of Tuckahoe, N. Y.; Wilfred G. Norris of Ambler, Pa.; Vernon C. Showalter of Salisbury, Pa.; Donald H. Treese of Williamsburg, Pa.; and Jack L. Ulsh of Altoona, Pa.

The annual Juniata World Service Fund drive was held on the campus Feb. 19-24 with a goal of \$1,951. The drive will again benefit four agencies: Foreign Students Aid Fund, which maintains two foreign students on Juniata's campus each year; H. Stover Kulp and Benton Rhoades, Church of the Brethren missionaries; World Student Service Fund, an international organization supporting needy students and educators throughout the world; and the American Red Cross. Jay L. Benedict, a senior, was chairman of the drive.

Juniata College has again opened its facilities to high school seniors in a series of week-end "career conferences" on campus. The five-week series conducted to help college-minded students explore career

opportunities opened on Feb. 24, 25 with conferences on home economics and business administration. Others have been scheduled as follows: March 3, 4, education; March 10, 11, arts and literature; March 17, 18, science; April 7, 8, social studies. The week ends offer such attractions as campus tours, living in dormitories, visiting classes and laboratories, demonstrations and exhibits, campus social parties, church services.

With Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. Henry T. Barnhart of Dayton, Ohio, in the Eaton church, Ohio, April 1-8, 1951.

Bro. Earl Franz of McPherson, Kansas, in the Independence church, Kansas, March 18.

Bro. Carl Hilbert of Hagerstown, Ind., in the Middletown church, Ind., March 26-April 8.

Bro. Robert L. Cocklin of Newville, Pa., in the Mechanicsburg church, Pa., March 18-25.

Bro. C. E. Bower of Winter Park, Fla., in the Miami church, Fla., March 20-25.

Bro. Cecil O. Showalter of Port Republic, Va., in the Mill Creek church, Va., March 18-25.

Gains for the Kingdom

Two baptized in the Perry church, Pa.

Two baptized in the Lynchburg church, Va.

Thirteen baptized in the Grottoes church, Va.

Two baptized in the Pleasant View church, Md.

Six added to the Calvary church, Los Angeles, Calif.

Four received by letter in the Pasadena church, Calif.

Twenty-four baptized in the Petersburg church, W. Va.

Seven received by letter in the Spring Creek church, Pa.

Four baptized and twelve received by letter in the Peoria church, Ill.

Two baptized and six received by letter in the Martinsburg church, Pa.

Three baptized and three received by letter in the Bethel church, Nebr.

Nine baptized and one received by letter in the Beaver Creek church, Va.

Nine baptized and sixteen received by letter in the Pomona church, Calif.

Two baptized, two received by letter and two received by reaffirmation of faith in the San Fernando Valley Community church, Calif.

Eighteen baptized and thirty-two received by letter in the Bridgewater church, Va.

One baptized, one received by letter and three on former baptism in the Empire church, Calif.

Calendar for Sunday, March 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Jesus Faces Death.—Mark 14. Memory Selection: Not what I will, but what thou wilt. Mark 14:36 (R.S.V.).

CBYF Topic for March, Modern Crosses.

Announcements

DISTRICT MEETINGS

Ohio, Southern.—Oakland, April 27, 28.
Virginia, Second.—Bridgewater, March 28-30.

LOVE FEASTS

Colorado
March 23, Denver.

Florida
March 22, 7:30 pm, Winter Park
March 25, Miami.

Illinois
March 22, 7 pm, Polo.

Indiana
March 22, 7:30 pm, Middletown.

Maryland
March 22, 7:30 pm, Frostburg.
April 15, 6:30 pm, Westminster.

Michigan
March 22, 7:30 pm, Muskegon.
March 22, 8 pm, Woodland.

Nebraska
March 23, 7 pm, Enders.

Ohio
March 18, 7 pm, Center.
March 23, Akron.
March 23, 7 pm, West Nimishillen.
March 24, Hamilton.
April 8, Covington.

Pennsylvania
March 22, 7 pm, Meyersdale.
March 22, Uniontown.
March 25, Sipesville.
March 25, 6 pm, Lebanon.
March 25, 6:30 pm, Somerset.
March 25, 7 pm, Bunkertown.
April 1, New Paris.
April 8, Ephrata.
April 15, 7 pm, Three Springs.

Virginia
March 25, Christiansburg.



Changes in IV-E Classification

Ora Huston

Director, Social Action
Brethren Service Commission

This article explains an important change in Selective Service rules for classifying conscientious objectors to all forms of military service.

Before this change all such objectors were to be classified IV-E regardless of any other reasons they had for deferment. Now they are to be classified IV-E only when they have no other reasons for deferment.

Before this it was necessary for them to appeal if they did not receive the IV-E classification. Now, if they have other reasons for deferment, they should appeal if they do receive a IV-E classification.

Read this article carefully for a full explanation.

ON JANUARY 25, General Hershey, national director of Selective Service, issued instructions that a new classification procedure should be used in classifying conscientious objectors. Under the new regulations the classifications are in the following order and have the attached meaning:

- I-A (Available military service)
- I-A-O (CO available for noncombatant service)
- IV-E (Conscientious Objector not available for military service)
- I-D (Reserve or military student)
- II-A (Civilian employment)
- II-C (Agriculture)
- III-A (Dependents)
- IV-A (Completed service; sole surviving son)
- IV-B (Official)
- IV-C (Alien)
- IV-D (Minister)
- IV-F (Physically, mentally, morally unfit)
- V-A (Over age)

The local boards are instructed to begin at the bottom of this classification list and consider each registrant for each classification until they reach the classification for which he qualifies.

Previous to this new order, IV-E was the third classification from the

bottom of the list. Now it is the third from the top. Before this new regulation, each conscientious objector was to seek IV-E before accepting IV-D, IV-C, IV-B, IV-A, III-A, II-C, II-A. Now he should seek each of these other deferments before accepting IV-E. The classification procedure now affecting IV-E men is the same as was used during World War II.

But, while the procedure of classification is the same, the service requirements are still quite different from those during World War II. Conscientious objectors with a IV-E classification are still deferred. They are deferred by law, and cannot be called for service until Congress changes the law. As this notice is being prepared for publication early in February 1951, it appears quite possible that Congress will make such a change soon.

The new instructions to the draft boards require them to reopen all IV-E classifications and consider the registrant in light of the new regulations. All IV-E's will now be considered for deferment as ministers, aliens, officials, sole surviving sons, dependents, agriculture, civilian employment and reserve.

If the conscientious objector receives a new classification notice nearer the top of the classification

list (that is, nearer I-A) than he thinks he should have, he should appeal. This is true whether the classification received is IV-E or some other classification. The appeal should be made with the ten-day limit provided by law. Such an appeal will not jeopardize his right to IV-E should a lower deferment be canceled in the future.

An example of the previous paragraph is as follows: If a conscientious objector who is married and has dependents receives a IV-E after his classification has been reopened under the new regulation, he should appeal from his IV-E for a III-A. The same would be true of II-A or II-C or IV-D.

Some people will be confused, many will be annoyed, and all objectors to all forms of military service will be affected by the new regulations. Patience, consideration, persistence and promptness on the part of the registrant and his counselor will be very effective in getting proper classifications under the new regulations.

The Brethren Service Commission stands ready to answer your questions and to assist you in every way it can. An effort is also being made to provide effective counseling service in every congregation. The

Continued on next page

ARE YOU TIRED?

Benjamin G. Bushong

Director, Material Aid
New Windsor Center

ARE you tired, weary, heavy laden, or totally exhausted by the constant needs of humanity and the many appeals for help?

By an agreement entered into at Potsdam by the United States and its greatest allies, there were created millions of refugees and displaced persons. There still remain in Europe some 300,000 displaced persons and some 8,000,000 Volksdeutsche (refugees of German origin not cared for by the International Refugee Organization) and in Palestine another group of from 723,000 to 1,000,000 Arab refugees as a result of the recent war there. In Korea at present no one will attempt to state the number of people in distress. In India, in Pakistan, in Burma, unnumbered people are in distress because of floods and war disturbances.

Other areas of the earth with so-called underdeveloped or backward people are in distress. Many of these people are really tired. Would you care to compare their weariness with ours?

A contribution of a few hundred dollars purchased a dozen goats and brought forth this comment: "Among the many gifts which we received during the past five years, this is a very special one for us. We could not imagine that this transport of live goats would come across the border without difficulties. Already, we are realizing the good quality of these nice animals and everyone is delighted about the good milk. The rest home, which has an average of from thirty to thirty-six sick people for rest and recuperation, reports that their two goats gave thirty-five gallons of milk between June 8 and June 20. Your great help for these needy old people makes us very glad."

Are you tired after reading this quotation? The gift consisted of only two goats.

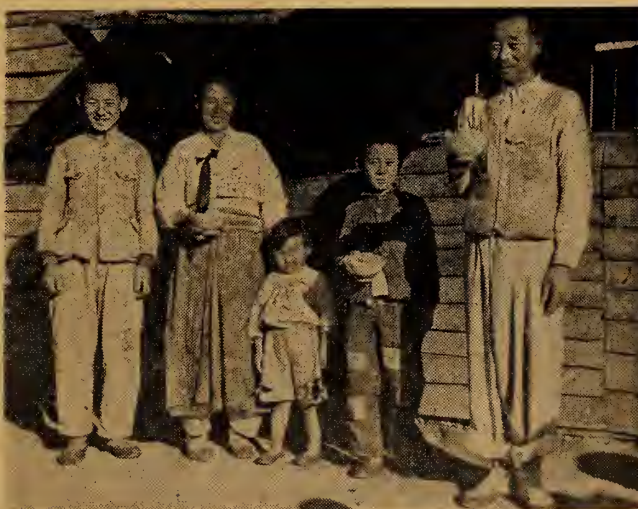
Shall the heifer project, the goat project, the displaced persons program, and the material aid program be discontinued because we are tired?

ONE GREAT TIME OF SHARING
is one opportunity to show that we are not tired of doing good.

These two pictures show refugees from two areas where there is great need. This first picture reveals some of the discouragement and hopelessness on the faces of a few of the many refugees in Greece. Brethren Service is opening a new relief unit in Greece and your assistance will be needed in helping to relieve the suffering there.



This picture is of a Korean family with their meal of rice and soup. Many families in Korea are without homes and food today. They, too, need our help.



Work Camp Tour

THIS year, if there is enough interest among work campers, Brethren Service plans to conduct a three weeks' tour in Europe before work camps begin. Many former campers have requested this type of service, but until this year we have been unable to consider it. The dates of the tour are from June 20 to July 12. The work camps start on July 13 and end Aug. 17. This tour will be conducted by someone who is acquainted with Europe and our work camps, and has had travel experience of this type.

We believe that this tour will be a valuable introduction to Europe and her people as well as add much to the campers' summer experiences. It will give each camper a chance to see many places that are not ordinarily seen by the average tourist. The cost of both the tour and work camp experience is approximately

\$800 while the cost of attending a work camp only is \$600 per person. These expenses are borne by each individual camper.

Camps this year will be located in Linz, Austria; Carrara, Italy; Greece (men only); West Berlin, Germany; Kassel area in Germany and possibly another one in Germany, the location of which has not been selected.

Contact Brethren Service Commission immediately if interested in the tour and work camp, or the work camp only.

Change in IV-E Classification

Continued from preceding page
regions and districts are co-operating in plans to appoint and train such counselors. Each church should see that it has one.



Ruxmernibai and Motibai are shown with a completed flannel-graph which is used in teaching the village women how to make their homes Christian

Kathryn Kiracofe
Vyara, India



Strengthening Christian Homes in the Villages

OUR evangelistic party camped in seven villages this year, staying in each village from eight days to two weeks. A women's meeting and sewing class were held daily in each village. The Christian home was emphasized in these meetings through such Bible stories as Mary and Joseph showing that love and respect between husband and wife in the home; Hannah, emphasizing that children are a gift from God and parents are stewards of the children he has entrusted to them; Moses, pointing out the influence of the home and teaching on the small child; Timothy, further teaching on giving Christian training in the home; Ruth and Naomi, depicting the relationship between mother-in-law and daughter-in-law.

One evening in each village was devoted to the Christian home. The teaching was given by means of the flannelgraph, a poster which we made to show the place of love in the home, and by pictures.

In each village we invited the Christian educated young people to the tent one afternoon for tea, and the Christian educated girls in for a meal. The Bible woman talked to each group about making their homes Christian. Those who were

not yet married were urged to marry Christians and establish a Christian home. This talk was always informal and often led to a frank discussion of difficulties and how to overcome them. The Bible woman is a mother of young people. She and her husband are both keenly interested in helping our young people establish Christian homes.

The work in two villages closed with a Christian home festival. The second festival was centered around the Bible in the home. When we went to this village we found only one copy of the New Testament and no Bibles in the village, although several heads of the families were literate. The Christians of this village are very faithful, but they had never learned the correct use of the Word of God. This one New Testament was being used by the whole group, but in some superstitious way which we could not endorse.

Before time came for the festival to be held each home owned either a New Testament or a Bible. They had also been helped to use the Word of God in a profitable way. At the time of the festival when each family met in front of its own home, the father held the Bible or New Testament. In the prayer for the home and family, a blessing was

also asked upon the Bible or New Testament and a request was made for help for this family that they may use the Word aright, and that it might always be a source of strength and light to each in the home.

An interesting incident arose during this festival. A father came to us and asked us to come to his home and ask God's blessing on the home. He wished to put the sign of the cross on his home. We answered, "But none of you are Christians, and the cross is a sign that the home is a Christian home." He replied that his married son who was living in another village was a Christian, and that now he and his wife wanted to become Christians. After some discussion and prayer about the matter we decided to meet the father's request, but with a little different type of service.

On our next trip to this village three months later, it was a joyous occasion when this father, his wife and their second son were baptized.

We feel that the home and the family are the foundation of life, and when we emphasize that the home needs to be Christian, we are helping our people to build solid foundations for a good life, good schools, good churches and good communities.

MY NAME is Reva. I live with my mother in a little village in the jungle. I am married but my husband is away in school. We are Christians. Would you like to hear my story?

My parents are Bhils, that is, members of an aboriginal tribe in western India. They lived in the small village of Khond. Many years ago my father went to Broach and got work on the railway. We were happy together there, my father, mother, sisters and I, but there was one thing lacking. There was no son and heir. That was the one discord in the home. My parents were strict Hindus. They hated Christians. If they came in contact with a Christian they feared the evil eye. They took all kinds of precautions to avoid defilement. They taught me to be a Hindu too.

Many Hindu girls in Broach were going to school. I wanted to go with them. My parents consented and so for five years I attended the Gujarati elementary school. I liked to read and write, I liked to play with the other girls and I liked my teachers.

Most parents in India start looking for husbands for their daughters while the daughters are quite small. My parents were no different. However, as I was going to school my father did not want me to marry an ordinary, uneducated Bhil. His brother's married daughter lived in Sengpur. In that village school a young Bhil man was schoolmaster. His name was David and he was a Christian. David was not married. My parents did not know of another educated young man; so they asked David's father, Chittabhai, about a wedding arrangement. David refused to be married in such a way. Even if lands, houses and money were given to him he would not marry a non-Christian or have a non-Christian wedding ceremony. My parents began to look elsewhere.

All at once everything came tumbling down about our heads. My father died. My mother was placed in the tragic role of widow. What horror that word causes to the village people of India! Widow! The most undesirable place among women.

After my father died my mother, sisters and I moved from the city of Broach back to the little village where my father's relatives lived. There we owned a house and some land. My uncle said he would care for us. At first things went smoothly. My uncle was very good to us, so it seemed to me. After sometime

Reva's Own Story

Laura Sewell
Anklesvar, India

I learned that he had borrowed money from my mother little by little until he controlled most of it. My mother seemed resigned to it. After all she was only a widow. What more could she expect? After the money was gone, by some dishonest trick my uncle also became the owner of our home and lands. He did not stop there. He decided to put out his wife and marry my mother. Then my mother became angry. I became angry. My uncle's son would not accept his father's plan. After a very long and angry fight my mother, sisters and I found ourselves without a home, clothes, food or money. We walked to another village because we did not have anything else to do. The village we entered was Sengpur. There we met Chittabhai and his family again. They were Christians with a Christian love toward the needy and helpless. They befriended us and helped us.

About this time word came from my uncle who had taken our possessions that his son was in trouble. My mother was being called as a witness. In court the father would not lie for his son and neither would my mother. Then the son killed his father and very bitterly turned against us. As the male member of the family he was determined to sell me. I was very much afraid of him. Again Chittabhai protected us.

In the Sengpur village school David was still the schoolmaster. My mother allowed me to go to this school. There were only six grades and I was in the sixth grade. I saw David a lot and liked him very much. He liked me, too. My mother and Chittabhai talked about our marriage again and this time David agreed to the proposition; however, he said that I must go through elementary school and I must become a Christian before he would marry me. I had lived among Christian people for a year and having seen their kindness I was interested in becoming a Christian, but I did not see how I could finish school. There were only six grades in the village school and there was no money to send me to a boarding school. Then Chittabhai kindly



offered to pay my fees at the Anklesvar girls' school. I was so happy I could hardly wait to go. My mother and sisters and David's father took me to the school. There I was left with the other schoolgirls.

Living in a boarding school was very new to me. Living among so many Christian people was also new to me. Quickly we settled into the routine of school work. It happened that this year David also was to go to school. The government was sending him to the training college at Anand. The college seemed very far away.

When the hot season vacation came I went home to Sengpur. I stayed only two weeks and then hurried back to school at Anklesvar. I was afraid to stay home longer. My uncle's son was again trying to sell me to a Bhil. He threatened to come to Anklesvar after me, but he did not come. For this I was very thankful.

During the school year I studied how to be a Christian. I wanted very much to be one. The Miss Sahib helped me and the pastor of the church talked to me about the rites of the church. Then one day along with other young people I received baptism and became a child of God. It was a happy day for me.

When the school year was over and all the girls were ready to go home, the Miss Sahib asked me if I would come back to practical arts school the next term. I was surprised because I thought she knew I was being married. When I explained she said she knew about the marriage but thought that as David had another year of school it would be easier for me to go another year, too. I went home to talk to my mother about it but she and David's

mother said that the wedding must go on. During the year they might die and then what would happen! My uncle's son would then be my legal guardian. According to the custom in my country plans for the wedding went on. David was to buy my wedding clothes. I thought about it often. What color would they be? Would the sandals fit?

Then the day came. It was hot and bright. As a bride, I was supposed to look sad, and I tried not

to smile at all. I felt like laughing but that would never do. A bride must cry and weep because she is being taken away from her family. As the wedding clothes were put in my lap I felt as though I could not breathe. They looked so beautiful to me. My mother and friends dressed me in the wedding clothes. The sari was pale blue with silver designs. It was perfect. In a group we walked the short distance to the church and in a simple Christian

ceremony we became husband and wife.

Now I am living with my mother in Sengpur. David is in Anand going to school. He comes home over week ends when he can. My mother and sisters have become Christians, too. My life is very full of joy.

Why, how much I have written! Please forgive me for taking so much of your time, but—well, it is my story.

The Church at Home

Edited by Alberta Yoder

Cumberland Church Worships in Its New Building

Arthur Scrogum

Pastor, Cumberland, Maryland



THE congregation at Cumberland, Md., dedicated its new house of worship on Nov. 26, 1950. Bro. Raymond R. Peters gave the message at the morning service and delivered the dedicatory address in the afternoon. At the evening service Bro. Ernest Muntzing of Broadway, Va., began a two weeks' revival meeting.

The history of the Cumberland church dates back to 1922, when regular services were started. The present pastor, who was then located at Accident, Md., drove eighty miles each Sunday afternoon to conduct the services. After two years of this temporary arrangement Bro. D. H. Miller, with the aid of the mission board of Western Pennsylvania, was secured as resident pastor. In 1926 the present educational building was constructed in such a way that the first floor was used as a church sanctuary, the basement for Sunday-

school classes, and the second floor as a parsonage. Twelve years later a basement with a temporary roof was built and used as a church auditorium. That was removed to make way for the church building which is now completed.

The new structure was started in March of 1950. It is thirty-eight feet by eighty feet and the tower is fourteen feet by sixteen feet. Plans for this building were drawn by Bro. C. H. Deardorff. The sanctuary, including choir loft, balcony and narthex, can accommodate about 400 people. In addition to the sanctuary, the new building contains five Sunday-school rooms, two choir rooms, a study, rest-room facilities, and a large fellowship room suitable for social affairs, banquets, etc. The remodeled educational building, which is now a part of the structure, contains seven classrooms, an assembly room, a large kitchen, a furnace room and a six-room apartment for the pastor. The total cost of building the new structure and re-

modeling the educational plant is approximately \$55,000, including equipment.

The building has a number of modern features. It is constructed of brick and cinder blocks. Both floors are concrete with masterplate finish and with radiant heat. The building is insulated and provision is made for air conditioning. The windows are of art glass with a life-size reproduction of the picture, Come Unto Me, in the large window facing the main street, and with a reproduction of the picture, Christ in Gethsemane, in the window over the pulpit and in front of the baptistry.

The present membership of the Cumberland church is 342. The congregation has been served by the following ministers: Newton D. Cosner, as summer pastor; DeWitt H. Miller; C. H. Wakeman; J. W. Fyock; W. J. Hamilton; and the present minister, Arthur Scrogum, who has been resident pastor since June 1, 1944.

Thinking About the News

Crosses in Korea

AT THIS moment there seems to be some question as to who is winning the contest in Korea. The tide has turned so frequently in the Korean struggle that one hears few predictions about the future. Military leaders are neither as optimistic as they were last fall nor as pessimistic as they were just a few months ago. It looks now as if the UN forces will not push beyond the 38th parallel even if they reach it soon.

But there is no question as to who is losing the war. The chief victims are the Korean people themselves. Not only have they lost most of what they once possessed, as war takes its toll of life and property, but they have been caught between the conflicting ideologies of communism and the Western world. They have had either to change loyalties rapidly or to maintain them at great risk. Korean Christians have seen their churches taken over by Communists and then later destroyed by retreating UN forces.

What the churches were able to do for refugees has been restricted by the progress of the war. Front-line observers tell heartbreaking stories of the tragic plight of Korean families. Some children have been flown to safety and some relief work has been carried on. But there is still tremendous suffering.

It is well for Christians to recall that there were around a million Christians in Korea before the war, many of them members of self-supporting Protestant churches. Yet, even if Korea were a thoroughly pagan country, we could not close our eyes to the agony which modern warfare brings to its innocent victims.

However we may feel about the decisions which changed the cold war into a flaming front in Korea, we cannot turn our backs on the people who find a war on their doorstep.

There are thousands of crosses in Korea, in the unmarked graves of civilians and soldiers and in the silent faces of the homeless. They raise the question that man's inhumanity to man has always raised—is there not another way to resolve the conflict between world powers? And while the nations delay or bargain or fumble in their attempts to find a solution, the tragic situation continues.

Christians who look for a better way should look anew to the cross of Calvary in this "Holy" or "Passion" Week. Faced with totalitarian aggression, Jesus said, "Return good for evil." Placed upon a cross prepared for him, he said of his accusers and oppressors, "Father, forgive them."

When will the nations of the world take his way? When will the church take his way? Until we do, there will be many more crosses in Korea—and much closer home.—K.M.

Around the World

Our Children and the Church

The following is a report on church participation at the Mid-century White House Conference on Children and Youth, prepared by Louisa R. Shotwell, associate secretary of the Division of Home Missions, National Council of Churches.

"You have invited a workaday preacher to speak at your opening meeting. . . . This signal honor is not to me, but through me to the religious community, a fact that makes me doubly grateful; for my being here may thus be a sign of the times, and of a return to religion."

These words of Dr. George A. Buttrick at the first session of the fifth White House Conference on Children and Youth struck a prophetic note. Over and over again in this gathering of 6,000 educators, social workers, religious leaders, parents and youth, in general sessions, panels and work groups, the primacy of spiritual values received emphasis.

State White House Conference committees, hard at work for a year and a half before the conference analyzing existing services and needs of their children, reported: "Programs of churches and affiliated religious organizations are meeting the needs of children and young people. The spiritual attitudes, learned in early years at home, strengthened by religious experience in church or synagogue, and cutting through all life experiences, are assumed to be a vital part of personality growth. . . . Churches are promoting a better understanding of interracial and interfaith relationships."

From Anthropologist Margaret Mead: "We must use the knowledge which the new sciences of human behavior have given us to create the conditions of the strength that will be needed for moving into that

future which is the only earthly future to which a democracy can commit itself, a future in which only the general direction of the next step is clear, in which men have the faith to say, although the night is dark and they are far from home:

"I do not ask to see,

The distant scene,

One step enough for me."

And the youth members of the Advisory Council on Youth Participation listed prayer as the first of the major common forces influential in bringing a sense of unity in the family.

Not social scientist nor educator nor child-care specialist nor parent wanted to assume the whole responsibility for the job of giving our children a fair chance for a healthy personality.

"We are never going to be effective in education so long as we assume that education can be carried on by and through the schools alone. Education will be successful only when the total resources of the community are mobilized to change the minds and hearts of men," declared Ernest O. Melby, dean of New York University's School of Education.

Speaking on Putting Our Present Knowledge to Work, Leonard Mayo, director of the Association for the Aid of Crippled Children, directed a specific challenge to schools, where the main emphasis is all too frequently on subject matter rather than on children and the learning process; to social agencies, where professional workers are so engaged in meeting crises and pushing for new programs and expanded facilities that they have not insisted on a thorough testing of their assumptions or an analysis of their methods; to physicians, in whose private offices there is frequently more knowledge of disease than of people; and to churches, where the spiritual nurture of the child is frequently minimized because of lack of knowledge of his whole personality.

No participant of the conference was left unaware that the church was on the job. The impressive exhibit of the newly formed National Council of Churches illustrated concrete ways in which the church makes a difference in home and community. Ministers, board secretaries, religious educators and fifteen youth delegates from the United Christian Youth Movement were well distributed throughout the thirty-five work groups. Each major session opened with an invocation.

Clinic on U. S. Foreign Policy

More than 250 Americans from nineteen different states took part in a two-day clinic on U.S. foreign policy on Jan. 15 and 16. No formal recommendations were adopted, but the sense of the proceedings seemed to express strong opposition to conscription, strong support for recognition of China, and a keen desire to promote various proposals for universal disarmament.

Following clinical procedure, as far as it was feasible, four experts examined, in the light of their particular specialties, eight key U.S. policies in international affairs. They put their political stethoscopes on such topics as Nonrecognition of China, Development of Strength, and Police Action in Korea. One State Department official was included here to assure that the policies under examination were not misrepresented as they came up.

A panel of three "diagnosticians", composed of a religious educator and two peace workers, then made their comments on the reports of the preceding four experts. Later the whole group in attendance was offered the opportunity to question and comment.

At a general meeting on the first evening, Clarence E. Pickett, honorary secretary of the American Friends Service Committee, and John M. Swomley, Jr., director of the National Council against Conscription, made specific peace proposals. Mr. Pickett's proposals included the setting aside of ten per cent of each military budget for economic assistance overseas. He called for a spirit of humility, a willingness to sacrifice living standards, and a return to reliance on religious guidance. Mr. Swomley stressed the need of freedom or statehood for Hawaii, Alaska, Puerto Rico and other U.S. possessions.

They said this was the only way to demonstrate to the less prosperous peoples of the world that the U.S. is interested in their welfare and freedom, and not just in exploiting them or maintaining the *status quo*.

Several speakers, including the State Department representative, Francis Russell, observed that American foreign policy was dealing with revolutionary movements in ferment throughout the world. All of them deplored the bombing of civilians and soldiers alike, as ways of meeting the situation. Mr. Russell defended the military method as a stop-gap device.

The second day of the clinic was devoted to a discussion of the case against conscription, with advice from legislative representatives of some of the sponsoring organizations on how to meet the threat of universal military training and service coming up for action in the current Congress.

In the afternoon of the second day, the participants broke up into separate groups, visiting representatives and senators in Congress, calling by appointment on the Soviet and Indian embassies, and on the State Department, where they exchanged views and expressed their desires.

To a question at the Soviet embassy if it would be possible for a group of Americans to travel in the USSR, the embassy counselor replied, "Maybe." The condition he agreed to was that the proposed visitors be neither politically suspect in the U.S. nor that they be jingoists. He specifically mentioned the Quakers as an example of the type of visitors they would consider desirable.—Release of the National Council for Prevention of War.

Nehru Advocates Peace With China

"I have been intimately concerned with recent developments and I have closely followed them. I am convinced that there is an overwhelming desire for peace all over the world whether in the East or West. My visit to Western countries has convinced me of this. Information I have received from our Ambassador in Peking has also convinced me that the People's Government of China is eager to have negotiations for settlement of the Korean and other problems of the Far East. Their reply to the resolutions of the political committee of the United Nations embodying certain principles was considered by some people as a rejection of those principles. After the closest scrutiny I was totally unable to understand this criticism. That reply was a partial acceptance of those principles and certain further suggestions were made which were obviously meant to be discussed. Subsequent to this, further clarification has come from the Chinese Government and this has made it even more clear that they are desirous of negotiations for peace in the Far East. It is easy to argue about words and phrases and such argument can continue indefinitely. But the occasion demands the highest statesmanship and approach to these vital problems in a temper of peace and of friendliness. It is clear to me that enough has been

Negro Students in Illinois Nursing Schools

Twenty-five of the Illinois schools of nursing now accept Negro applicants. Though two out of three schools are yet closed to applicants solely on the basis of racial background, it is three times the number that admitted Negroes two years ago.

Russell B. Babcock, executive director of the Illinois Interracial Commission, expressed the hope that "all such racial barriers to training will be eliminated."

Hopi Indians Ask End to Drafting

Tribal leaders of the Hopi Indians have asked President Truman to stop drafting their men because they had never made any treaty with the government that would allow tribesmen to be inducted. The leaders also requested that the President release all Hopi men in the armed forces because "we have no right to be fighting other people in other lands who have caused us no harm."

The Indians have threatened to go before the United Nations if the

said on both sides for negotiating the conference to be the next fruitful step. The time has come therefore for representatives of the powers concerned to meet together and discuss their problems instead of talking at each other across miles."

Earlier in his broadcast the Prime Minister said: "Great and complex as our internal problems are they are overshadowed for the moment by the crisis in international affairs, for the future of our country as of every other country will depend on how we deal with this crisis and what the outcome of it is. If we cannot solve it peacefully and the world drifts towards war then indeed our generation will have miserably failed and it will pay to the utmost limit for that failure. There are no halfway houses left for us, we can either work wholeheartedly and with all the strength in us to prevent this awful calamity of world war or we can allow the world to sink into an abyss. Let no man think that any good to him or to his country is going to come out of any war which convulses the world. That will not only bring infinite destruction in its train but will also corrupt the souls of those who survive. We are thus facing a great challenge to our civilization and to such culture as we may possess. How are we going to answer this challenge? —India Bulletin.

United States does not correct the wrongs and injustices done to the Red Men. "We want only to be peaceful, to live as we please, to worship and to make our own livelihood the way our Great Spirit Massau'u has taught us," the Indians told Mr. Truman.

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. Reuben F. Carper celebrated their golden wedding anniversary Dec. 17, 1950, with open house at their home in Mogadore, Ohio, where they have lived for thirty years. Many friends and relatives called to extend their congratulations.

Mr. and Mrs. Carper were married Dec. 20, 1900, at the home of David Young in Hartville, Ohio.

The couple are members of the Springfield church, Ohio. Bro. Carper has been associated with the White Brothers Insurance Agency in Akron, Ohio, for twenty years. Previous to that he was engaged in farming.—Mrs. Mary Cordier, Mogadore, Ohio.

Adkins-Wildman.—Billie Joe Adkins of Peru, Ind., and Donnalou Wildman of Deedsville, Ind., Jan. 26, 1951, in the bride's home, by the undersigned.—Robert L. Sink, Mexico, Ind.

Bollman-Lycas.—Carl W. Bollman of Nappanee, Ind., and Kathryn Lycas of Indianapolis, Ind., in the St. Paul's Episcopal church, Indianapolis, Ind., by the undersigned, assisted by Rev. William Burrows.—Paul F. Shrider, Chicago, Ill.

Boltz-Philippy.—Arthur Boltz and Marian A. Philippy, both of Lebanon, Pa., Feb. 4, 1951, by the undersigned, at his home.—Carl W. Zeigler, Lebanon, Pa.

Bowman-Forney.—Mack D. Bowman of Oak Park, Ill., and Nancy K. Forney of East Petersburg, Pa., Sept. 2, 1950, at the First church, Chicago, Ill., by the undersigned.—Rufus D. Bowman, Chicago, Ill.

Brubaker-Garber.—Gerald Brubaker of Elgin, Ill., and Elaine Garber of Evansville, Ind., Dec. 24, 1950, in the home of the bride, by the undersigned.—Leland S. Brubaker, Elgin, Ill.

Cary-Rumsey.—Donald Cary of Lima, Ohio, and Hilda Rumsey of Lafayette, Ohio, Jan. 31, 1951, by the undersigned, at his home.—Warren Shoemaker, Bremen, Ind.

Cortner-Donnelly.—M. C. Cortner of Indianapolis, Ind., and Betty Jean Donnelly of Carlisle, Pa., Jan. 7, 1951, in the Carlisle church, Pa., by Bro. Israel E. T. Royer and the undersigned.—David J. Markey, Carlisle, Pa.

Ebbert-Dickinson.—Kurtz Ebbert of Kansas City, Mo., and June Dickinson of Gillespie, Ill., Nov. 22, 1950, in the chapel of the National Christian College, Kansas City, by Dr. Melvin M. Commack.—S. S. Ebbert, Quinter, Kansas.

Frey-Witmer.—Ross Frey, Jr., of Conestoga, Pa., and Nancy C. Witmer of Willow Street, Pa., Jan. 28, 1951, in the Lancaster church, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Gray-Erickson.—John E. Gray of Hollidaysburg, Pa., and Elizabeth H. Erickson of Altoona, Pa., Feb. 10, 1951, in the Leamersville church, Pa., by the undersigned.—J. Stanley Earhart, East Freedom, Pa.

Hall-Brown.—William E. Hall of Trenton, Ohio, and Mary Louise Brown of Middletown, Ohio, Feb. 5, 1951, in the Middletown church, by the undersigned.—Dan L. Blickenstaff, Middletown, Ohio.

Halton-Wakefield.—Robert F. Halton, Jr., and Norma Claire Wakefield of Altoona, Pa., Feb. 2, 1951, in the First church, Altoona, Pa., by the undersigned.—Stephen G. Margush, Altoona, Pa.

Hand-Walker.—Harvey Hand and Lois Walker, both of Battle Creek, Mich., in the Battle Creek church, Feb. 11, 1951, by the undersigned.—Harley V. Townsend, Battle Creek, Mich.

Hartman-Biser.—B. Franklin Hartman and Margaret C. Biser, both of Keyser, W. Va., Feb. 5, 1951, in McCool, Md., by the undersigned.—I. S. Long, Keyser, W. Va.

Hoffman-McCormick.—John E. Hoffman and Marguerite A. McCormick, Feb. 3, 1951, by the undersigned, at his home.—John D. Long, Dayton, Ohio.

Obituaries

George W. Snell

George, son of Jacob and Clara Bowman Snell, was born near Sidney, Ind., March 9, 1866, and died Dec. 30, 1950, at the South Whitley rest home, Ind., where he had been a patient for four months.



He spent most of his early life in the community of Sidney and attended the Cleveland Township schools.

In 1892 he was united in marriage to Mary Elisabeth Fitzgerald at Ray, Colo., and to this union were born eight children, six of whom survive.

Bro. Snell returned to Indiana with his family in 1897.

In 1900 he was elected to the ministry at the Spring Creek church, in 1904 he was installed in the first degree ministry, in 1905 he was advanced to the second degree ministry and in 1913 he was ordained to the eldership. He served as elder of the Spring Creek church and North Winona churches. During these years Bro. Snell served as a free minister in the Spring Creek church.

His wife preceded him in death in 1939. In 1943 he was united in marriage to Mrs. Alice Lehmer, who died in 1945. He was also preceded in death by a daughter, Alice, and a son, Carl.

Bro. Snell's life was characterized by a deep devotion to his family and to God. He took great interest in the work of the Spring Creek church until his death.

He is survived by four daughters, Mrs. Charles Heckman of Sidney, Ind., Mrs. Elmer Frye of North Manchester, Ind., Mrs. Donald Swartz of Sidney, and Miss Lois Snell of Detroit, Mich.; two sons, Irl of La Grange, Ill., and John of Warsaw, Ind.; six grandchildren; five great-grandchildren; one brother; and three sisters.

Funeral services were held in the Spring Creek church, by the undersigned, assisted by Bro. Howard Kreider. Burial was in the South Whitley cemetery.—James Tyler, North Manchester, Ind.

Baker, Jesse, son of Henry and Mary Hollinger Baker, was born in Darke County, Ohio, Oct. 3, 1885, and died at his home near Greenville, Ohio, Jan. 19, 1951. On Jan. 1, 1910, he was united in marriage to Frances Fourman. Four sons and two daughters were born to them. He was a long-time member of the Church of the Brethren and for many years served as a deacon. He also held other positions of responsibility in the church. He is survived by his wife, three sons, two daughters, ten grandchildren, one brother, three sisters and his stepmother. Funeral services were held in the Oakland church by the undersigned.—Moyné Landis, Gettysburg, Ohio.

Bowman, Luther D., son of Peter G. and Sarah Krouse Bowman, was born Aug. 15, 1883, in the Boones Creek community in

Washington County, near Johnson City, Tenn., and died Jan. 10, 1951. He united with the Knob Creek church at an early age. He was united in marriage to Carly Sexton, who preceded him in death. To them were born two sons and one daughter. He then married his present wife, Cora, of Harvard, Nebr. He is survived by his wife, two sons, one daughter, two step-daughters, two half brothers and four half sisters. Funeral services were held in the Hamlett-Dobson chapel by the undersigned, assisted by Rev. Worley Fleener of the Methodist church. Following the service, the body was sent to McPherson, Kansas, where another service was held in the McPherson church.—Ervin F. Block, Kingsport, Tenn.

Brough, Katie M., daughter of George and Elizabeth Baker Baugher, was born Oct. 7, 1862, and died Jan. 17, 1951, at the home of her daughter in East Berlin, Pa. She and her husband, William E. Brough, who passed away on March 16, 1941, served in the office of deacon for many years in the Upper Conewago congregation. She is survived by two daughters, five grandchildren, ten great-grandchildren, one great-great-grandchild and one brother. Funeral services were held in Mummert's meetinghouse by Elders J. Monroe Danner and George W. Hull. Interment was in the Mummert's meetinghouse cemetery near East Berlin, Pa.—Frances E. Shaffer, East Berlin, Pa.

Byerly, Mary Magdaline, daughter of John and Mary Wenger, was born at Dayton, Va., April 18, 1879, and died Nov. 16, 1950, at her home near Mt. Solon, Va. In 1897 she was married to W. P. Byerly, who preceded her in death twenty-seven years ago. She is survived by six sons, three daughters and sixteen grandchildren. She was a member of the Moscow church and attended regularly as long as her health permitted. Funeral services were held in the Valley Pike church by her pastor, Bro. O. S. Miller, assisted by Dr. D. L. Beard. Interment was in the cemetery near the church.—Mrs. O. S. Miller, Bridgewater, Va.

Carpenter, Lewis Eugene, son of Lewis and Fanny Patterson Carpenter, was born in Decatur, Texas, May 2, 1878, and died Jan. 21, 1951, in the General hospital in Los Angeles, Calif. On Dec. 16, 1932, he was united in marriage to Daisy Galyon in Yuma, Ariz. He was a member of the Indio Presbyterian church. He introduced the date-palm culture in the desert many years ago. He was a graduate pharmacist, graduating from the University of California. He is survived by his wife and two sisters. Funeral services were held in the Fillbach funeral home in Burbank, Calif., by the undersigned. Interment was in the Valhalla Memorial cemetery.—Van B. Wright, Glendale, Calif.

Critchfield, Gary Elmer, was born near Wichita, Kansas, March 5, 1880, and died Sept. 13, 1950, at his home in Cando, N. Dak. In 1912 he united with the Church of the Brethren. In 1903 he was united in marriage to Elizabeth Shock. He is survived by his wife, two sons, three daughters, fifteen grandchildren, four brothers and three sisters. Funeral services were held by Bro. Royer Meyers. Interment was in the family plot at the Zion cemetery.—Mrs. Owen Stong, Cando, N. Dak.

Critchfield, Edwin G., son of Morris and Anna Bittner Critchfield, was born July 19, 1936, and died Jan. 2, 1951, in the Somerset Community hospital. He is survived by his parents, seven sisters, one brother and his paternal grandmother. Funeral services were held in the Sipesville church by the pastor, the undersigned. Burial was in the Somerset Memorial park.—Eli S. Keeny, Sipesville, Pa.

Darr, Charles T., son of John J. and Mary Gnagy Darr, was born Aug. 5, 1876, and died Dec. 18, 1950, in the Somerset Community hospital. He was a long-time member of the Sipesville church. He was twice married. His first wife, Ellen Smith Darr, died in 1914. He is survived by his second wife, Mrs. Lucy Shaffer Darr, three

sons, five daughters, twenty grandchildren, five great-grandchildren, three brothers and two sisters. Funeral services were held in the Haugger funeral home in Somerset by his pastor, the undersigned, assisted by Bro. Galen Blough and Rev. Roy Yund. Burial was in the Somerest Memorial park.—Eli S. Keeny, Spesville, Pa.

Dixon, Olive, daughter of Mr. and Mrs. Charles Knupp, was born Sept. 6, 1915, and died Dec. 8, 1950, in the Somerset Community hospital. She is survived by her husband, one son, one daughter, her parents, four brothers and two sisters. She was a member of the Spesville church. Funeral services were held in the Haugger funeral home in Somerset by her pastor, the undersigned, and Rev. Roy Yund. Burial was in Christ's Casebeer Lutheran cemetery near Spesville.—Eli S. Keeny, Spesville, Pa.

Eshelman, Marion W., son of Jacob H. and Mary Ellen Fouts Eshelman, was born June 18, 1872, near Ottawa, Kansas, and died at his home Jan. 5, 1951. He united with the Church of the Brethren at Ottawa, when a young man and was active in church work as long as his health permitted. He is survived by two sisters and one brother. Funeral services were held in the Brethren church at Ottawa by Elder W. B. DeVilbiss and the pastor, Bro. Blair Helman. Interment was in the Highland cemetery at Ottawa.—Mrs. Louis E. Turner, Ottawa, Kansas.

Frederick, John W., son of Mr. and Mrs. Daniel D. Frederick, was born March 1, 1876, and died at the Trinity hospital in Minot, N. Dak., Oct. 10, 1950. He was united in marriage to Dollie Dean Davidson on May 22, 1910. He served as a deacon in the Church of the Brethren since 1940. He is survived by his wife, two sons, five daughters, one brother, two sisters and twenty-four grandchildren. Double funeral services were held for him and his grandson. The first service was held in the morning in the United Mennonite church by Rev. Frank Ewert of Wolf Point and Rev. Abe Zeichroew of Poplar. This was followed in the afternoon by services in the Church of the Brethren with Bro. Mark Emswiler and Rev. Abe Zeichroew presiding. Interment was in the Grandview cemetery.—Mrs. Lewis Frederick, Poplar, Mont.

Frederick, John Paul, son of Mr. and Mrs. Lewis L. Frederick, was born Dec. 24, 1949, at Poplar, Mont., and died at the Poplar hospital, Oct. 11, 1950. He is survived by one brother, three sisters and his parents. Double funeral services were held for him and his grandfather. The first service was held in the morning in the United Mennonite church by Rev. Frank Ewert of Wolf Point and Rev. Abe Zeichroew of Poplar. This was followed in the afternoon by services in the Church of the Brethren with Bro. Mark Emswiler and Rev. Abe Zeichroew presiding. Interment was in the Grandview cemetery.—Mrs. Lewis Frederick, Poplar, Mont.

Gahagen, Clarence, son of William and Elizabeth Penrod Gahagen, was born in Somerset County, Pa., April 24, 1891, and died in Ft. Lauderdale, Fla., Jan. 5, 1951. He is survived by his wife, Zella Johns Gahagen, two sisters and one brother. He was a member of the Scalp Level church, where he served on the financial board. Funeral services were held in the Shank funeral home in Windber, Pa., by Bro. C. H. Rosenberger. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Garber, James Mathias, son of Abraham and Eliza Miller Garber, was born Jan. 27, 1882, in Tennessee and died in the Ransom Memorial hospital in Ottawa, Kansas, Jan. 19, 1951. On Aug. 16, 1925, he was united in marriage to Hallie Elsie Hendrix in Missouri. To this union were born two sons. He united with the Church of the Brethren at Appanoose in his boyhood. He is survived by his wife, two sons, one sister and three brothers. Funeral services were held in the Appanoose

church by the undersigned. Burial was in the Appanoose cemetery in Douglas County, Kansas.—J. M. Ward, Ottawa, Kansas.

Greenawalt, Amos, died Oct. 30, 1950, in the St. Joseph hospital in Lancaster, Pa., at the age of seventy-three years. He is survived by his wife, three sons, three daughters and several grandchildren. He was a member of the Church of the Brethren for many years. Services were held in the Manheim house by Brethren C. W. Gibbel, Milton Hershey and Jeremiah Cassel. Interment was in the Kreider's cemetery.—Susan M. Cassel, Manheim, Pa.

Hamberger, Charles H., husband of Katie N. Hamberger, was born March 24, 1890, and died at his home at York, Pa., Dec. 10, 1950. He is survived by his wife, four daughters, six sons and eleven grandchildren. He was a faithful member of the New Fairview church since its founding and was a faithful assistant in the work of the Sunday school. Funeral services were held at New Fairview by Elder Michael Markey and Bro. Murray Lehman. Interment was in Stump's Union cemetery.—Norman F. Reber, York, Pa.

Heagy, Allen B., son of Isaac and Esther Bucher Heagy, died at his home at Penryn, Pa., in the bounds of the White Oak congregation Nov. 18, 1950, at the age of sixty-one years. He was a member of the Church of the Brethren for many years. He is survived by his wife, three daughters, two sons and two sisters. Services were held at the Graybill house by Brethren C. W. Gibbel, Graybill Hershey and Ollie Hevener. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hoffman, Noah J., son of Jacob and Bena Statler Hoffman, was born March 5, 1861, in Somerset County, Pa., and died Jan. 12, 1951, at the home of his daughter in Johnstown, Pa. His wife, Elizabeth Holsopple Hoffman, died on June 3, 1926. He is survived by two daughters, two sons, eight grandchildren and twelve great-grandchildren. He was the oldest member of the Scalp Level church and served for sixty years as a deacon. Funeral services were held in the Meek funeral home in Johnstown by Brethren C. H. Rosenberger and John Ellis. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Huffman, David, died Nov. 4, 1950, at the age of fifty-eight years. In 1923 he was united in marriage to Ethel Bausman in Los Angeles, Calif. To this union were born three daughters. He is survived by his wife, three daughters, five brothers and

one sister. Funeral services were held in the Bella Vista church by the pastor, Bro. Dayton Root, assisted by Bro. J. E. Steinhour, a former pastor, and D. W. Shock. Burial was in the Oak Lawn cemetery near Whittier, Calif.—Dayton E. Root, Los Angeles, Calif.

Huffman, James W., son of Charles S. and Eva Ann Foltz Huffman, was born March 25, 1877, on the Hawksbill near Virginia. He united with the Church of the Brethren early in life and served as a deacon and trustee. He was twice married. His first wife, the former Catherine Spittler, died in January 1924. Nine children were born to this union. His second wife was Mrs. Fannie Miller Hoak, who preceded him in death on April 14, 1947. He is survived by nine children, twenty-three grandchildren, one great-grandchild and five brothers and sisters. Funeral services were held in the Mt. Zion church by his pastor, Bro. Galen Crist, assisted by Elder H. G. Wakeman. Burial was in the cemetery near the church.—Mrs. Ruth Painter, Luray, Va.

Kellenburger, Flora Mae, died at the home of her daughter on Dec. 30, 1950, at the age of eighty-three years. She was married to Joseph Kellenburger in 1894 and he preceded her in death in 1939. She was a member of the Church of the Brethren at Guernsey. She is survived by two daughters, one brother, seven grandchildren and six great-grandchildren. Funeral services were held by Bro. Jay Johnson. Burial was in the Bedford cemetery near Monon, Ind.—Opal Foster, Monon, Ind.

Kintzel, Sallie, daughter of Jacob and Susan Gettle Merkey, was born in Bethel, Pa., Dec. 19, 1877, and died Jan. 14, 1951. She was a faithful member of the Church of the Brethren for many years. She is survived by three sons, four daughters, one brother and seventeen grandchildren. Funeral services were held by Elder H. G. Fahnestock in the Big Dam church. Interment was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Lee, Phoebe, daughter of Joseph and Lucetta Compton Lee, was born in Grant County, Ind., Oct. 18, 1859, and died at the Brethren Home in Mexico, Ind., Jan. 24, 1951. Five sisters and three brothers preceded her in death. In June 1875 she was baptized into the Church of the Brethren. She attended many Annual Conferences and district meetings. Funeral services were held by Bro. W. C. Stinebaugh and the undersigned.—E. Paul Weaver, Huntington, Ind.

REMITTANCE FORM



General Brotherhood Board
22 South State Street
Elgin, Illinois
Dear Brethren:

Enclosed is my (our) response to the interfaith ONE GREAT TIME FOR SHARING call for support of the Good Samaritan work of Protestantism.

Please accept \$..... to advance Brethren relief projects, our resettlement of DP's, the German High School Student project, the Brethren Volunteer Service program, and our peace witness. As these areas of need have a major place in the Brotherhood Fund, you may use this in support of the total work unless a special designation appears below.

(Designation of gift)

Name

Address

Congregation

District

Church News

Iowa

Maxwell.—At our council meeting church and Sunday-school officers were elected for the coming year. Bro. Laportie R. Bucklew and Sister Alice Gooden were our delegates to the district meeting, which was held at the Dallas Center church. We held a community father and son banquet with Bro. Ralph Skaggs as the guest speaker. World Community Day services were held at our church. Our love feast was held on Nov. 24, with Bro. G. A. Zook presiding. Our pastor attended the Iowa ministers' convocation, which was held in Des Moines Nov. 26-28. On Dec. 4 several of our men attended the men's section meeting at the Iowa River church. On Dec. 17 the film, *Kenji Comes Home*, was shown at our church. On the evening of Dec. 22 we presented our Christmas program. The ladies' aid continues to meet twice each month to do quilting and relief sewing. Repair work is being done on the parsonage.—Lillie M. Bucklew, Maxwell, Iowa.

Nebraska

South Beatrice.—Our church entertained the district conference of Nebraska. A large number attended from over the state. Guest speakers were from Elgin, Ill., and McPherson, Kansas. We celebrated loyalty Sunday with a special service at the church. During the previous week each family in the community not attending church was visited and invited to attend the church of its choice. Our district decided that churches having pastors should share them once each month with those not having any. On Nov. 26 our pastor, Bro. Kimmel, went to the Afton church to worship with them. Bro. Earl Frantz of McPherson, Kansas, filled the pulpit here in the morning. The picture, *The Salt of the Earth*, was shown in the evening. On Dec. 13 our choir, under the leadership of Mrs. Harry Bell and Joyce Frantz, presented a program. On Dec. 17 we had a Christmas party when each family had the privilege of giving a gift to the church. Many useful gifts were given, including a gas heating system to help heat the Sunday-school rooms. On Dec. 24 the children with Mrs. Mildred Bernard as reader, presented the play, *The Littlest Angel*. At the close of the play the white gift service brought a nice offering. The choir gave a Christmas program in the evening. We are starting the new year's study on the church and the community, using as our textbook, *Rural Prospect*, by Mark Rich. The men's and women's groups are busy.—Mrs. Laura Wrightsman, Holmesville, Nebr.

Ohio

Akron.—Bro. Earl Bowman of Harrisonburg, Va., was with us for a week of evangelistic meetings. Our women's work co-operated in the World Community Day observance of the Akron Council of Church Women. Our pastor attended the constituting convention of the National Council in Cleveland. Our communion, which had been postponed because of bad weather, was held on Dec. 17. The children of the primary and junior departments held a Christmas service on the morning of Dec. 24. On Christmas Eve the play, *Twentieth Century Lullaby*, was presented by the young married people. On Christmas morning an hour prayer service for peace was held at the church. Three persons were baptized during the morning worship on Dec. 31. A film was shown in the evening, followed by a watch party. The holidays were saddened for our congregation by the passing of Rollin Smith, who had been a faithful Sunday-school teacher and church worker here for many years. Our pastor will be in charge of our Holy Week services with communion on the evening of Good Friday.—Edna L. Disler, Akron, Ohio.

Alliance.—Since our last report four persons have been added to our member-

ship by baptism and three have been re-consecrated. Our ladies' aid meets every week and is quilting and making comforters and garments for the needy. After planning for two years to have Bro. Rufus D. Bowman with us in a preaching mission, we were very much disappointed when his health condition compelled him to discontinue that work for a time. The finance board put on a campaign to instruct our members in tithing and the art of regular and systematic giving. Quite a number of our members are now tithing their income and we hope to be able to enlist our entire congregation in this Biblical method of financing the Lord's work. At our watch-night service, preceding the last half hour which was spent in consecration and prayer, \$199 was brought in and dedicated in a special service.—J. W. Fyock, Alliance, Ohio.

Bear Creek.—During our recent revival meetings twenty-one persons were received into the church, eleven by baptism, two on former baptism and eight by letter. The meetings were conducted by our pastor, Bro. G. W. Phillips. The parsonage, which was started on the church grounds last June, has been completed. Forty persons and the church choir participated in the Christmas pageant, *The Christmas Bells*. A candlelighting service in which each person received a lighted candle to keep burning during Christmas Day, climaxed the program. A home mission study was held each Sunday evening during January. The CBYF had a birthday banquet on Jan. 27 as a part of their youth week activities. The children's department had as its Christmas project the trimming of a mitten tree. They contributed sixty pairs of mittens for overseas relief. The mothers' study club rolls bandages each month for the Cancer Society. A temperance play, *A-leadin'*, will be given one Sunday evening in February. A young married people's Sunday-school class has been organized.—Clara Patterson, Dayton, Ohio.

Canton, First.—Bro. Charles Zunkel of Elgin, Ill., held a series of meetings on the spiritual life emphasis. On the evening of Nov. 7 our council meeting was held with our elder, Bro. Wilmer Petry, presiding. On Nov. 8 a meeting was held for all those in the district interested in the cause of peace. Bro. A. Stauffer Curry of Washington, D. C., delivered the address and presented information on peace. Prayer meeting and Bible study is held each Wednesday evening in the various homes. On Dec. 17 a consecration service for infants was held during the morning service. The women's work has been working on relief clothing. They packed seven towels with clothing for European babies and sent sixty dollars to Hazel Messer, a missionary in India. On the evening of Dec. 17 an interesting program of sacred music was presented by Mr. and Mrs. Greer of Irwin, Pa., and Mr. and Mrs. Charles Ellis of New Brighton, Pa. On the evening of Dec. 23 the Christmas program was presented. The music was furnished by the junior and church choirs. On the evening of Dec. 24 a Christmas vesper program, consisting of music, the Christmas story and slides describing the nativity, was presented in a candlelighting setting.—Mrs. Ira Eshelman, Canton, Ohio.

East Nimishillen.—The church program includes a prayer and Bible study class each week. On Dec. 17 a candlelight service was held, followed by a period of fellowship. The youth fellowship observed the Christmas season with a party, caroling and the presentation of a play entitled *The Lost Star*. A Christmas party was held for the primary department. We received \$176.05 for world-wide missions. The junior aid sent Christmas gifts to the boys from our church who are in the service. On Dec. 31 the religious film, *Again Pioneers*, was shown. Special numbers of music by the children's department were included in a Sunday evening service. The junior aid planned a food shower for a family of the church. The senior aid is calling for aid kits from the church. The junior aid is visiting the

sick and shut-ins.—Mrs. A. J. Brumbaugh, North Canton, Ohio.

Middletown.—The choir of our church in Hamilton presented a Christmas cantata, *Chimes of the Holy Night*, and Bro. Stauffer, their pastor, brought the meditation on Christmas. The women's work held their annual Christmas party at the church. Several baskets were filled and distributed for Christmas. Our Christmas program was held on the morning of Dec. 24 under the direction of Mrs. H. H. Lawrence and Mrs. H. O. Driver. The December business meeting was held recently. We decided to hold these meetings quarterly. The envelope offering system was adopted. It was reported at this meeting that there was sufficient money to cancel the mortgage on the parsonage. The finance committee had sponsored a special drive to raise funds to eliminate the remaining debt. On Dec. 31 the mortgage-burning ceremony was held. Joining the congregation in the services were E. Friend Couser of Dayton, who represented the district mission board, and Bro. C. E. Erbaugh. Following the services members of the congregation took part in a New Year's Eve candlelight pageant to symbolize the death of the past and their consecration to the work of the future. The pageant was presented under the direction of the young people's leader, Bro. A. E. Minnich. The theme of the evening services has been *The Sermon on the Mount*. The sectional men's work meeting at the Lower Miami church on Dec. 10 was attended by several persons from our church. Bro. Blickenstaff was the speaker at this meeting. An intermediate choir is being formed under the direction of Mrs. Blickenstaff.—Mrs. Leonard Martin, Middletown, Ohio.

Paradise.—Brethren William King, Heber Buchwalter and Warren Showalter and their wives were installed into the office of deacon. One person from each of the adult classes form a committee to plan for our Sunday evening meetings. Carl Showalter and Galen and Ruth Hochstetler brought reports from the regional conference at North Manchester. In the absence of our pastor, Bro. C. H. Deardorff, one Sunday, Bro. Carl Showalter conducted our morning service. The Good Will Circle class received a good yield of corn from their Lord's acre. Bro. Deardorff was in charge of the harvest dedication which the class held at the home of Brother and Sister Ellie Buchwalter. Members of the Sunday school went caroling on Dec. 23, meeting later at the Glade Irvin home for fellowship. The primary department presented a Christmas program on the evening of Dec. 24. The aid is continuing its support of an Austrian family of five members. Comforters and Christmas kits were sent for relief. A dozen baby outfits were sent to our Africa mission and twelve project kits have been prepared for overseas. The ladies have helped literally with the repair and maintenance of our parsonage.—Mrs. Paul Sheets, Wooster, Ohio.

Troy.—Under the leadership of our new minister, Bro. Murray L. Wagner, and his family we are continuing our temporary arrangement of worshiping in the Edwards school building. The church held a gift and Thanksgiving shower for the Wagners in November. During December our church co-operated with the city council of churches in sponsoring Charles A. Wells in a week's conference on Christ and the World's Needs. The same organization also conducted a church leadership training school recently. Bro. Wagner has been conducting a weekly Bible study meeting. The women's work, under the direction of Mrs. Lowell Noffsinger, presented Lullabies of the World during Christmas week. At their monthly all-day meetings the ladies have been sewing for Bethany Hospital. This year the New Year's Eve observance was in the form of cottage watch-night meetings. Various church members held open house and a worship service, games and refreshments were enjoyed by

those attending. Our church building program continues in an enthusiastic manner. The men in our congregation are contributing much time in either labor or detailed planning. At the present construction is somewhat halted due to weather conditions but we are anticipating the completion by early fall.—Betty Jane Brumbaugh, Troy, Ohio.

West Milton.—Our last council meeting was held Jan. 15 with our elder, Bro. Moynes Landis, presiding. Since our last report, two persons were received into the church by baptism and four by letter. Our church gave \$496.90 for the white gift offering. Our ladies have been quilting and sewing for relief. At Christmas time we presented each lady at the Greenville Brethren home with a knitted shawl and the men with socks. On Jan. 16 Mrs. Harriett Bright was the guest speaker at our women's meeting. She showed pictures of China and gave an interesting talk on their work in China. Our pastor, Bro. Perry Huffaker, has been conducting a district youth choir in our church. Our father and son banquet will be held on Feb. 22.—Mrs. Alice Aukerman, West Milton, Ohio.

Oklahoma

Washita.—The primary department of the Sunday school presented a short Christmas program at the close of the Sunday-school hour. The adults had a candlelighting service in the evening. The Christmas message was presented in story and song under the direction of Sister McCann, after which Mrs. Leroy Garst told the children the story of the first Christmas tree. We had a surprise grocery shower for our pastor and his wife. Our pastor and his wife attended the peace workshop at Thomas, which was under the leadership of Bro. Dan West. Our church met in quarterly council on Jan. 10, with Elder D. J. McCann presiding. We decided to have our local church board follow the suggestions of Annual Conference. Plans are being made for a union pre-Easter revival for our church and the churches of Cloud Chief. Our aid meets every two weeks for quilting and making comforters. On Jan. 14 Bro. O. H. Feiler was with us and delivered the message of the morning. In the evening he showed Bible pictures of the life of Christ.—Addie Yoder, Cordell, Okla.

Oregon

Albany.—Our Sunday-school and church services have steadily grown under the capable leadership of our pastors, Brother and Sister Glenn Harmon. At our fall council meeting Bro. Leland Nelson of Springfield was retained as elder for the coming year and the writer as Messenger agent and correspondent. Since our last news report, three letters have been received, one person awaits baptism and two letters have been granted. Our Achievement Offering was above expectation, \$102 being given. The Christmas offering was also very good for our small congregation. Fourteen of our members attended the district meeting in Springfield. Bro. Harold Fasnacht of La Verne College visited us on Nov. 22. On the evening of Dec. 17 the young people presented the pageant, Why the Chimes Rang, concluding with a white gift service. On the evening of Dec. 23 the children presented their Christmas program, which was followed by a church social. Brother and Sister Harmon were presented with a gift of money from the church group. A Christmas gift basket of food and clothing were given to a needy family. The children sent a box to John Haese and needy friends and children in his father's school. John was a German student in Oregon last year. The women's group canned seventy quarts of fruit for next summer's camp and bought paint for the basement of the church and window blinds for the church and parsonage. Since the shipping of clothing from the coast is difficult and expensive, we have given 200 pounds to the local Red Cross. The men of the church have organized. They have met three

times for painting and building furniture for the children's department. We are happy to have a 100% Messenger club.—Mrs. A. L. Baker, Albany, Oregon.

Pennsylvania

Altoona, First.—A very successful two weeks' evangelistic campaign was held with Bro. Linford J. Rotenberger, pastor of the Second church, York, as the evangelist and James Pittman, a member of the church choir, as the song leader. As a result, eight persons were converted and approximately forty reconsecrated their lives. On Dec. 17 we observed the eightieth anniversary of the church in Altoona and the thirty-third in the present building. A brief history of the church was written by Elder A. E. Wilt and in his absence was read by Marie McVey. Bro. Walter S. Long, who served the church as pastor for more than forty years, was scheduled to bring the morning message but illness prevented it and the message was delivered by the present pastor, Stephen G. Margush. In the evening the sermon was delivered by Bro. D. I. Pepple. A nice sum of money has gone out in missionary enterprises besides the support of Earl and Rachel Zigler in India and Walter S. Miller in Mexico. At our January church business meeting we decided to support Mesia Butterbaugh, one of our young people as our missionary to the Scripture Memory Mountain mission in Kentucky. Special services were held by Dr. Donald Barnhouse of the Cleveland Hebrew Mission, Rev. Franklin Ellis, Edwin Bjornstadt, J. M. Blough, W. H. W. Baget, the Royal Air Quartet, Bro. Premchand Bhagat, Rev. P. Davis of the New York Evangelization Society, George T. B. Davis of the Pocket Testament League, Bro. L. J. Rotenberger, Ira Petre and Rev. Franklin Garland. During the past year twenty persons were baptized and six received by letter. Twelve of our young men have been called into the service of our country and we plan to keep in touch with them.—Emma J. Kantner, Altoona, Pa.

Bunkertown.—We held our rally day services with Dr. Raymond Gingrich as the guest speaker. Our Christmas program was presented on Christmas night. Several classes of the Sunday school made fruit baskets and gave them to the shut-in folks. The classes also gave a generous donation to our children's home in Carlisle. We held our council meeting on Jan. 4 with our elder, Bro. Ira Brandt, presiding. Plans are being made to renovate the social room of the church.—Marian Shallenberger, McAlisterville, Pa.

Center Hill.—Since our last report, one of our members, Mrs. Bertha Willyard, was called by death. Three persons were received into the church by baptism. Our Christmas program was presented by the different classes of the Sunday school. A large group attended the watch-night service, which lasted four hours. The speaker for the evening was Mabel Claypool, one of our number who will go as a missionary to India in the very near future. As a part of the evening program Bernice Dowling of Kittanning showed pictures which were accompanied by songs.—Flaura Bowser, Kittanning, Pa.

Coventry.—Our pastor, Bro. D. Howard Keiper, and three others of our district represented us at the memorial service for Bro. C. C. Ellis of Huntingdon. During his absence Bro. Paul Austin filled the pulpit. Bro. John Musto and his wife, pastors of the Calvary church in Brooklyn, N. Y., were our guests. Our CBYF showed the picture, One More Commandment. The deacons requested the church to call new recruits to help serve. This was done after a Sunday morning service, resulting in the election of Brother and Sister Paul Austin, Brother and Sister Robert Barr, Brother and Sister Harold Bealer, Brother and Sister Leonard Noble and Brother and Sister John H. Rinehart. They were installed into office by Bro. B. F. Waltz. Bro. John David Keiper registered as a pre-ministerial student at Elizabethtown College. We unanimously licensed him to the ministry. Our Christmas events were a

cantata by the choir on Dec. 10, a play by the CBYF on Dec. 17, the children's program and treat on Dec. 18 and a candlelighting service on Dec. 24. We lost seven persons, Bro. Saylor, Bro. Clifton Buckwalter, Sister Milton High, Sister Martha Halderman, Sister Ella Miller, Bro. William High, and Bro. Howard Freigh, by death. We are working on our building fund.—Emma L. Rinehart, Pottstown, Pa.

Ephrata.—Bro. Levi Ziegler was a guest speaker one Sunday and in the evening the Myerstown CBYF had charge of the service. Bro. R. W. Schlosser of Elizabethtown College held a Bible institute in our church Dec. 2 and 3. The Sanger male quartet and the volunteer male trio of Juniata College presented musical programs. A program by Phil Saint, the gospel artist, was well received. The women's Christmas tea was held with a program. Our children's Christmas service was presented on Dec. 24 and a community carol sing was held at the Cloisters on Christmas Eve. The guests of the Neffsville Brethren Home and the children at the orphanage were remembered by several classes. The ladies' aid distributed approximately fifty baskets of fruit among shut-ins. On Jan. 7 our school of missions opened with classes for four age groups and the film, South of the Clouds, was shown. Community Week of Prayer services were held in the various churches. Since our last report, we have lost one member by death.—Mabel M. Myer, Ephrata, Pa.

Everett.—The Everett church is now entering its fifty-ninth year of service to Christ and this community. The women's work gave \$100 to the building fund. The junior ladies' aid took a sacrificial offering at their December meeting, which amounted to twenty-seven dollars. Two baskets of food were sent to needy families and the rest was given to missions. A week-end Bible institute was held in our church Dec. 16 and 17 by Bro. Ralph W. Schlosser of Elizabethtown. Our church sent 386 pounds of clothing and 57 pounds of grease to New Windsor for relief. The junior department of our church presented a play, The Buchers' Christmas Eve, on the evening of Dec. 16. The offering went to help the pupils go to camp. The junior department sent forty-seven friendship packets for relief again this year. Our Christmas Eve worship service was in charge of the CBYF. They presented the play, Why the Chimes Rang. Mary Grace Dilling and Shirley Morgart represented our church at the New Windsor recreational laboratory Dec. 26-30. The CBYF will have full charge of the morning service on Jan. 28 and of the evening service on Feb. 4 in the observance of National Youth Week. We are having missionary emphasis Sunday evenings during January. Priscilla Barkman is leading discussions on home missions at the CBYF meetings and at the evening services. Our pastor is preaching missionary messages under the general theme, The New Testament and Missions. A dedication service for babies was held at our church on the morning of Dec. 24. There were five babies dedicated. Our annual Christmas missionary offering was taken at Sunday school on Dec. 24. The annual New Year's watch-night service, sponsored by the Everett ministerium, was held in the Barndollar Methodist church. On the morning of Jan. 14 Bro. Premchand G. Bhagat of India was our guest speaker. The annual community week of prayer services began Jan. 14 in the Zion Lutheran church with Dr. G. Ray Jordan as the speaker. On Jan. 26 the Juniata College choir presented a concert in our church. The Everett leadership training school will open Jan. 22 in the Congregational Christian church. We plan to begin our building program in the early spring. We will observe a day of commitment to total abstinence on Feb. 11. The choir will present the cantata, Everlasting Life, on Easter evening. The junior choir will present a spring concert on the evening of April 15. We will have our sacrificial day offering for the building fund on Easter morning.—Mrs. Albert S. Sams, Everett, Pa.

Greencastle.—Since our last report, two young men have been baptized by Bro. Murphy. The evening of Dec. 17 was given to the Sunday-school children for their program. After the evening church service on Dec. 24, members of the choir, and others who cared to accompany them, sang carols, returning to the church for a brief social period. On Dec. 31 a watch-night service was observed. On Dec. 27 Bro. George Detweiler showed slides and told of his journey to the Holy Land. Week of Prayer was observed by the churches in our town, the final service being held in our church on the evening of Jan. 14. Dorothy Morter, missionary to British Guiana, told of her work there recently. On the evening of Jan. 28 the Christian Volunteer quartet of Waynesboro will present a musical program. We look forward to the coming of the Juniata College choir on the morning of Feb. 18. Our revival will be held with Bro. Clyde Weaver as the evangelist beginning April 22.—Mrs. John E. Rowland, Greencastle, Pa.

Johnstown, Roxbury.—We have started a new type of midweek services called the

quiet hour. It is an hour of quiet meditation and prayer, in which our thoughts are directed against a background of soft music, pictures and candlelight. We had a dedication service for our new pipe organ. Ruth Weybright of Bridgewater, Va., was with us at this service and in the evening she gave an organ recital, assisted by the church choir. A birthday party for the entire church was sponsored by the young people. Since our last report, we received eight persons into the church by baptism and two by letter. Our missionary society is growing and doing splendid work. Our church suffered a great loss in the passing of Bro. S. L. Cover, the father of our pastor's wife. Mrs. Cover is making her home with the Bowmans. She is devoting much of her time to working with the young people of the church. We feel that our church is not only growing in numbers but in spirit.—Mrs. Mabel Lambert, Roxbury, Pa.

Myersstown.—We are participating in the Brethren Hour broadcast over the Lebanon station WLBR. We have shown a number of films at our evening services, which included That Kid Buck and The

Shepherd of India. Our pastor, Berkey Knavel, conducted revival meetings in the Lake Ridge and Allentown churches. Ministering brethren at our love feast were Phares Forney and Carl W. Zeigler. We had messages at two Sunday services by Missionary J. M. Blough and an evening service in charge of the Christian Student Movement of Elizabethtown College. The Prim Singers presented a program of music at an evening service. Our annual men's work fellowship supper was held in the church social rooms with Bro. J. Herbert Miller as the speaker. The men reached their financial goal for the year with a total of \$1,052. Special Christmas services in December were a film, The Guiding Star; a play, Glory to God, by the CBYF; a cantata, The Dawn of Christmas, by the senior chorus; a candlelight service and a program by the children of the Sunday school. Our women's work is planning a school of missions for four Sunday nights during January and February. The men's work is completing a parking lot for the church.—Beulah Balsbaugh, Myersstown, Pa.

Philadelphia, Bethany.—Six persons were received into our church by baptism on Nov. 19. Thanksgiving Day was begun with a sunrise service. During the first week of December our church was host to a series of Youth for Christ meetings and several of our members reaffirmed their faith and desire to make their lives count for God. The following week our pastor, Bro. Landis, held evangelistic services at the Brooklyn Italian church and a busload of our members went to New York for the closing evening meeting. Bro. Edwin Crist, a student at Eastern Baptist Seminary, filled the pulpit on Sunday morning in Bro. Landis' absence. The Sunday-school classes made up a number of towel kits to be sent to Europe, and food was brought for Thanksgiving baskets, which were distributed among the needy of the community. A Christmas program was presented during the Sunday-school hour by the children and a New Year's watch-night service was held after a fellowship hour in the basement of the church, following the regular evening service. We have been encouraged to see a 15% increase in our Sunday-school attendance over last year with a corresponding increase in the church services.—Dorothy E. Jones, Philadelphia, Pa.

Quakertown.—The work is progressing very nicely under the leadership of Bro. Monroe C. Good. On Christmas Sunday an offering amounting to \$831 was contributed, to be divided equally between the Africa and India mission fields. Our annual Christmas program was held on the evening of Dec. 24. The smaller children presented their part of the program; following there a special part, entitled The Christ of Christmas, presented the entire life of Christ by means of Biblical references, narration, slides and hymns. New Year's Eve services were held in co-operation with the Springfield and Allentown churches at the Springfield church. Our church participated in community prayer services, which were held Jan. 1-6. From these meetings there developed weekly community prayer services to be held on Saturday evenings. Everyone is praying for a great revival in Quakertown and community. The men's work is supporting Bro. Ira Petre, who is a missionary on the Africa field. The church is planning to support Sister Mabel Claypool, missionary under appointment to India. Tentative plans have been made to have Sister Claypool with us on Feb. 11. She is planning to sail the following week for her work in India. On Jan. 28 the college quartet from Elizabethtown College will present a program sponsored by the men's work. On Feb. 4 there will be a Bible institute at both morning and evening services with Bro. Henry Bucher, dean of Elizabethtown College, as the leader.—Mrs. Blondell Ludwick, Perkaspie, Pa.

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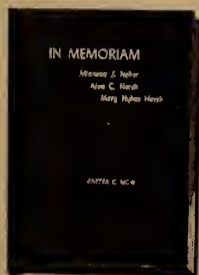
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**BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS**

Reading.—Since our last report, five persons have been baptized and two were received by letter. Our women's work group sent feed bags and children's dresses to Puerto Rico. Guest ministers have been Bro. David H. Markey of Johnstown, Bro. Stewart B. Kauffman of Everett and Bro. Paul D. Wenger of the Conestoga congregation. On the evening of Dec. 17 the choir presented a program of Christmas music. On the evening of Dec. 24 the Sunday school and CBYF presented a Christmas program and play. On New Year's Eve the Sunday school presented a music program, which was followed by a social in the church social rooms. Our elder, Bro. S. Clyde Weaver, was with us on this occasion. Since Jan. 7 our Sunday evening services have been classes on church doctrine led by our pastor. We are looking forward to our spring evangelistic meetings, when Bro. Luke Brandt will be with us March 18-25.—Mrs. Carl M. Longenecker, Reading, Pa.

Scalp Level.—Edward L. Crill, director of Brethren Volunteer Service training at New Windsor, was the speaker at the CBYF rally and Joseph Johns, one of our young men who completed his BVS training at New Windsor, gave us an interesting account of his training experiences. He is now serving in Kansas. Bro. Jesse Ziegler of Bethany Seminary conducted a family life institute. Inclement weather caused a week's postponement of our building fund rally at which Bro. Ziegler was to have been the speaker; his message was recorded for that service. Our building fund now totals over \$32,000. During the past year thirty-three persons were received by baptism and seven by letter and fifteen letters were granted. Two persons were lost by death. Brother and Sister C. C. Shumaker observed their fifty-sixth wedding anniversary recently, Brother and Sister J. E. Fyock and Brother and Sister John Gore their golden anniversaries. A tableau, *Memories of a Holy Night*, written and directed by Lena C. Crist, was presented at our Christmas service on the evening of Dec. 24. The Hopeful Band class sent Christmas greetings to all of our young men who are in the service. Our aid supervised the collecting and packing of clothing, bedding, fats and towel kits and made comforters for relief. We have a 100% Messenger club again this year.—Mrs. A. J. Casseday, Windber, Pa.

Somerset.—A special program of music and pictures was planned for family night in the church. Bro. A. Stauffer Curry and David Hanawalt held a discussion concerning conscientious objectors. The Upper Room has been furnished and equipped by the committees on devotional life and peace and race relations. Sister Maud Shaffer filled the pulpit several times during the pastor's illness. Very good Christmas programs were presented by the children, the choir and the young people.—Mrs. Samuel J. Cupp, Somerset, Pa.

Spring Grove.—On Nov. 23 we worshiped in a Thanksgiving service at the Kemper house. Elder S. K. Wenger of the Midway congregation brought us the message. On Nov. 29 the church met in regular council, at which time routine business was transacted. On Jan. 7 Bro. David Lehigh of the Pleasant Hill congregation brought us the morning message. The bricklaying for the new church building at Blue Ball was begun but, because of freezing weather, is being delayed. Special services will be held at the Kemper house on Good Friday evening, Saturday evening and Easter morning and evening. Our spring love feast will be held at the Kemper house on May 6. We plan to have a series of evangelistic services in August with Bro. Olen B. Landes of Harrisonburg, Va., as the evangelist. Since our last report, three members have been added to the church by letter.—Mary Esther Stoner, Lititz, Pa.

Tennessee

Pleasant Hill.—The work here has been progressing satisfactorily under the leadership of Bro. Charles Rinehart, who began our first year of a salaried ministry. An inspirational and educational institute was held early in December with Bro. Mervin Martin of Roanoke, Va., as the guest speaker. The Christmas program, *The Holy Night*, was presented on Dec. 23 by the young people, assisted by a choir from the young adult group. At the morning service on Dec. 24, before the sermon by the pastor, the beginners and primary children presented a program of recitations and songs. Since our last report, three girls have been baptized. The district young adults met with us for a fellowship supper and program on Dec. 31. Representatives from five churches attended. Bro. Ervin Block of Kingsport showed three films depicting the conditions in war-torn countries which stirred our hearts to more active support of Brethren Service. We greatly appreciated the privilege of having Bro. Ernest Wampler, returned missionary to China, with us for a service on Jan. 21. Elder S. H. Garst, though greatly improved in health, is still confined to his home. The continued prayers of the Brotherhood for his complete recovery are solicited and appreciated.—Sallie E. Garst, Blountville, Tenn.

Virginia

Barren Ridge.—Mr. and Mrs. Harold Furr, Mr. and Mrs. I. M. Staples and Mr. and Mrs. O. W. Gilbert were installed into the office of deacon. Bro. Paul Coffman has been filling the pulpit in the absence and illness of our pastor. A leadership training course was held in our church with members from Staunton, Waynesboro, Middle River, Forest Chapel and Mt. Vernon co-operating. On Dec. 17 the children of the Sunday school presented a Christmas program, directed by Mrs. Paul Lineaweaver. On the following Sunday evening the young people presented a play entitled *No Room in the Inn*. Our pastor, his wife and several other members of the church attended the spiritual life institute held in Bridgewater during the week of Jan. 1. The young people meet for social activities once a month. During the year they raised \$503. They gave eight Christmas baskets and sang carols to shut-ins on Christmas Eve. Several of our members attended the New Year's Eve party at Weyers Cave. The youth plan to care for the public worship two Sunday evenings each month. In their week-night programs they aim to carry out a fourfold program of recreation, worship, business and inspiration. At present they are making a study of other denominations. They plan to observe youth week with a public service on the evening of Jan. 28, when Bro. Joe Glick will be the speaker. The women sent twelve towel kits for relief and paid transportation for a colored woman to attend the state Christian training school for Negro women, sponsored by the Virginia Council of Church Women. Plans are being made to have Mrs. Edward Ziegler of Bridgewater direct our thoughts on the mission study book on Jan. 28. The ladies of the Hermitage Presbyterian church will be our guests for this meeting.—Mrs. Samuel C. Diehl, Staunton, Va.

Jones Chapel.—Since our last report, four persons have come into the church by letter. During the past six months our Sunday-school attendance has increased thirty per cent. Our present quarters are overcrowded and we are putting aside funds to be used for enlarging and building new rooms as soon as possible. Sister V. Grace Clapper, a missionary to China, brought us an interesting message on the evening of Dec. 10. A shower for the benefit of Mr. and Mrs. Thomas Ingram, whose home burned, was held on the evening of Dec. 19. The Sunday school presented an inspiring and lovely Christmas program on the evening of Dec. 24. Both of the young people's organizations and the neighborhood home demonstration club held Christmas parties. These func-

tions were all attended and actively participated in by our pastor, Bro. L. A. Bowman. Bro. Bowman also visits frequently in our homes and we feel that our church is making rapid progress under his leadership. Our semiannual church conference was held on Jan. 7.—Mrs. Ruth H. Turner, Martinsville, Va.

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No. 514. For Sale: 52-volume Pulpit Commentary, good condition. Reasonable. Write: E. G. Carper, 1206 S. Eighth St., Goshen, Ind.

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(When Mrs. Welch's two books are ordered together the two may be had for \$1.25)

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Midland.—Our council meeting was held with Bro. J. A. Hinegardner presiding. Our communion was held at the Mt. Hermon house. The men of the church have organized a club and have started some work around the church building. The young people's group, now known as the CBYF, have started to meet again and so far have been having much success. The first social was held on Jan. 1. A Christmas program was presented on Christmas night. Our ladies' aid has been making comforters for needy families in the community, who have been burned out by fire, and they have also been giving baskets to the sick or sending flowers.—Alda E. Heddings, Catlett, Va.

Mt. Pleasant.—Our new pastors are Brother and Sister Cecil Showalter. We continue to have preaching the second and fourth Sundays of each month and Sunday school every Sunday. We have our CBYF cabinet meetings the second Wednesday of each month in the different homes. On the second and fourth Sunday evenings we have our programs at the church. The CBYF decided to have as their project for the year the buying of a movie projector for the church. We are happy to have Bro. Olen G. Miller of Harrisonburg as our choir director. We had our Christmas program, which consisted of special music, recitations and a short play, on the evening of Dec. 24.—Audrey Wisman, Harrisonburg, Va.

Summit.—The work is progressing nicely under the leadership of our new pastor and his wife, Brother and Sister William Elcher. We held our regular quarterly council on Jan. 7, with Elder J. T. Glick presiding. Since our last report, one letter has been received and two granted. Our fall drive for the parsonage fund resulted in \$1,438.36. Our district meeting will be held at Bridgewater March 28-30. Brethren William Elcher and Roy Wright will be our delegates. The play, *The Scarlet Ribbon*, was presented on Christmas Eve. At the same time we gave our pastor a Christmas shower. We are having a series of programs during the winter months. The picture, *Like a Mighty Army*, was shown on Dec. 10 and on Jan. 14 Prejudice was shown. Some of our people attended the spiritual life institute in Bridgewater in January. Our pastor and his wife attended the district workshop at New Windsor in December. On Jan. 14 we took an offering to help pay for a heating plant and pews for the new church at Little River. The offering amounted to \$44.11.—Mrs. Sada Craun, Bridgewater, Va.

Topeco.—Our evangelistic meeting was held by Bro. Harper S. Will. Five persons were baptized and four received by letter as a result of the meeting. The laying of the cornerstone of our new church was done by our pastor, Bro. Simmons, and Bro. Harper S. Will. The building of the church is progressing rapidly. On the evening of Dec. 3 a group of young people from the Roanoke and Antioch churches presented a program at our church. The young people went caroling on the Saturday evening before Christmas. A composite of the Christmas story with Christmas music and songs was presented on the evening of Dec. 24. Our Christmas services were conducted by our pastor, Bro. Simmons. The Lord's acre project was very successful for the year. The total amount received from the project was approximately \$1,800. A study of foreign and home missions of our church was held each Sunday evening during the month of January.—Mrs. Leeta M. Weddle, Floyd, Va.

Washington

Olympia.—Our church was represented at the Seaback conference, an interdenominational leadership training conference, by our pastor, his family and three lay persons. We were also well represented at the district conference in Seattle. Our pastor was elected moderator for the District of Washington. International

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Bible Sunday was observed with an unusual display of old family Bibles printed in many languages and types as well as the current translations. Our active men's fellowship has as a project the purchasing of a new church site, which is situated a mile east of our present location in a fast-growing area. Their father and son banquet was an outstanding success. The women's work prepared twenty-one "love thy neighbor" bundles in connection with World Community Day observance for overseas relief. We also contributed \$300 to the state faith budget. The youth fellowship and the young adult fellowship meet in homes on one Sunday evening a month. Our pastor and his wife serve as resource leaders. Several times during the year new homes were dedicated and in special services babies were presented to the Lord. A fellowship dinner was held in honor of Andrew and Louise Holderreed as they prepared to sail for the India field. Bro. Holderreed brought a challenging message at the morning worship hour. The new year was ushered in with a fellowship hour and candlelight service conducted by our pastor. Our school of missions studying the Moslems is now being carried on under the direction of the board of Christian education. Sunday-school teachers of our church and the Baptist church are co-operating in a leadership training school this winter with our pastor as the dean. The Parish Visitor, our church paper, is published monthly. Highlighting the pre-Lenten season our pastor is bringing a special series of sermons on The Lord's Prayer.—Mrs. Thomas V. Kingery, Olympia, Wash.

West Virginia

Boyer Community Chapel.—Our pastors, Bro. Robert L. Byrd and Rev. Albert Tenny, held a joint revival meeting. The young people and children presented a Christmas program on Christmas Eve. Bro. Byrd presented the Christmas story with color slides and recorded music. The women's work is very active. They sponsored the placing of a washing machine in the Brethren parsonage and helped with the expense of repairing the Methodist parsonage. We are now collecting clothing for relief. Our president, Mrs. Lella Ervin; has been very ill for some time. We are working toward a 100% Messenger club again this year.—Mrs. Asa Wilfong, Boyer, W. Va.

Durbin.—Several persons from our community participated in the program of the state W.C.T.U. convention held at Elkins. One of the main features was the play, A Leadin', presented by the women from our local union. Several of our women were present at the district women's rally held at the Valley Bethel church in Virginia. Our pastor, Robert L. Byrd, at-

tended the spiritual life conference at Bridgewater. Brethren Ora DeLauter of Bridgewater and Allen Pugh of Grottoes were the guest speakers at our fall rally, when the new pews were dedicated. Since that time, some new furniture has been purchased for the church. Little by little the church is nearing completion. Our Christmas program was presented on Dec. 21. A part of the program was the recorded rendition of The Littlest Angel,

illustrated by color slides and appropriate music. The Sunday school presented Bro. Ira Vance with a copy of the New Testament and Psalms in appreciation for his faithful service in caring for the church plant. The pastor was well remembered at Christmas time. A leadership training class is now in progress. Our pastor held a week's meeting in the fall and we plan to hold a two weeks' meeting in the early summer. Our women's work and CBYF continue to be very active. We have a 100% Messenger club again this year. In spite of the weather and much sickness in the community the attendance at most services has kept up well.—Edith Townsend, Durbin, W. Va.

Hevener.—Since our last writing, guest speakers in our church have been Charlotte Craun of Bassett, Va., and Bro. Ora DeLauter of Bridgewater, Va. Recently at one of the regular services a new pulpit Bible was dedicated, a gift from Mr. and Mrs. Parker Gragg. Our pastor, Bro. Robert L. Byrd, held our fall revival meeting. We are putting a full basement under the church and plan to install a furnace when it is completed. Work on it has been delayed because of the cold weather. Our women's work is progressing nicely. Their project at the present time is helping with the improvements on the church. The attendance at Sunday school and regular worship services has kept up well even though the winter has been the worst for many years. Our pastor was remembered at Christmas time with a shower of food. We will continue our 100% Messenger club.—Mrs. Henry Hevener, Durbin, W. Va.

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THAT GOOD MORNING

ONE modern translator of the New Testament uses a familiar expression, "Good Morning," to convey Christ's greeting to Mary Magdalene and the other Mary on that first Easter morning. They had been to the tomb where they had learned of his resurrection and where they had been bidden to tell the good news to the disciples. On their way they met Jesus, who said, "Good Morning" (Matt. 28:9, Goodspeed translation). The familiar greeting was surely appropriate.

That was a glorious morning. The dark agony of the cross and gloom of the sepulchre were past. Like the growing light of a rising sun came the realization that the power of God had broken the power of death—and Jesus Christ was alive.

He lives today and continues to make each morning a good morning for the hearts that love him and serve him. He lives for all who beyond the night of sin and sorrow have seen "the Sun of righteousness arise with healing in his wings."

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 24, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Boundaries of Brotherhood

Now as seldom before in our history as a nation and as a church we need steadfast faith in God.

Responsibility and authority have broken down too much all along the line. Most individuals are blaming certain individuals and groups and the government for the dreadful state of affairs our nation and others are in. But if each one of us makes a thorough investigation of our attitude toward world conditions, we may find we have fallen short in our duty to our fellow men.

Now we hear a great deal about brotherhood and in 1 Peter 2:17 we read, "Honour all men. Love the brotherhood. Fear God. Honour the king." Now just what are the boundaries of brotherhood? Include those of our own faith and exclude all others, or include all others? We are all aware of the many separations and the various cults that have come and gone. If we cannot have peace and unity in the church, we need not expect it in the world. Jesus prayed in John 17:21, "That they all may be one. . . ."

A man of another church group said to me recently, "I can almost call you brother but because of a few differences, I cannot." Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another."

Now as to our church policy, we are facing a serious problem because we are dealing with a new generation inexperienced with church policy as we in the older brackets have known it. What are the dimensions of brotherhood and who all are included? And will we still defend our position as to peace? Some may think that war brings out the best that is in man, but that kind of sacrifice does not bring about Christian brotherhood, peace and goodwill.—Hiram W. Peters, Wenatchee, Wash.

Medical Insurance

I was interested in both Bro. Kintner's and Bro. Eby's writings [Oct. 14, Dec. 23]. I cannot see where medical insurance is consistent with the highest principles of Christian ethics. The early Christians used the deacons to help the needy but not under government control and money. I am sorry to say that Brethren are not nearly so eager to help one another as they were years in the past. This "shared risk," as Bro. Eby has it, is a very fine principle if it is done

with love for our fellow men. But when it has to be done through a centralized government, it loses all the love and pleasure in helping. For it would be done under a government law. I think both writers missed the one point: "For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's" (1 Cor. 6:20). We Christians should recognize God as our Creator and Sustainer and Christ as our Savior.

"If any sick among you let him call for the elders of the church and let them pray over him, anointing him with oil, in the name of the Lord. The prayer of faith shall save the sick and the Lord shall raise him up. If he has committed sins they shall be forgiven him" (James 5:14-15). Let us not forget God in all things. Socialized medical insurance would be a menace to the church and Christian freedom.—Allen Ringler, Millersville, Pa.

Timely and Interesting

The following are the reasons why I like the Feb. 10 issue of the Messenger. This is one of the most interesting numbers of the Messenger that has come out for some time, dealing as it does with some of the most vital problems that the church has to contend with. I believe that the editorial staff is doing its work in a most commendable manner with the very delicate and vital problems before it. The problem of the mission work in China as set forth is a most timely discussion of the emerging church ("Chinese Christians Sign a Manifesto"). This is one of the most vital problems before the church today. I like the way this issue deals with the problem of health. It is fundamentally and basically sound, from both the physical and mental standpoints. The consideration given the political and economical problems is handled in a most efficient and commendable way. The Messenger is certainly passing through one of the most critical periods in the whole history of its existence, and it needs the full and wholehearted co-operation of all those who believe in the historic principles of our church. May the God of peace continue to direct the Messenger and its entire staff in order to keep it an open channel through which his divine will and purposes may flow through to all its readers.—J. S. Dell, Beatrice, Nebr.

*Eternal life begins now when
we discern and enter into
the spiritual kingdom of God*

Roy D. Boaz



THE MESSAGE OF EASTER

OUR weary world is again uplifted by the eternal message of Easter. The first Easter day was joyful. They all came running: Mary Magdalene ran to tell the disciples; Peter and John hastened to find him. It was a glorious event. Woe to any generation for whom this season becomes commonplace and meaningless!

The charm and truth of Easter lies in its eternal character. To think of the resurrection as an isolated event in the life of our Lord is to miss its purpose. It was not that Jesus lived almost

two thousand years ago, then died, was buried and then at Easter time re-entered life again. No! Jesus came from God and he returned to God. The thirty-three years from Bethlehem to Calvary were only an earthly parenthesis in a divinely human life lived on earth. So it seems that we must think of Easter as a very significant part in the total life of Jesus. This total life includes his coming at Bethlehem; his gathering of the disciples; his teachings, his personal character and ethics; his founding of the Christian fellowship;

his death and resurrection. To this we must add the responses to these events on the part of the disciples who participated in them. To omit these responses and activities of his followers would make this an isolated event, which it was not.

The primary direct evidence of the resurrection was in the personal experiences of the apostles. Before Easter these men were beaten. One of them hanged himself. One cursed and denied his part in the scheme.

They all forsook their leader and fled. In his grave they buried with him their hopes, their dreams and their future. The nails had not only pierced his hands and feet, but had pierced their plans and their purposes; their conception of the kingdom. When he died, they were through.

After Easter these same men went like a forest fire through Palestine and Asia Minor and within a few years into Africa and Europe, with the tremendous message: "He is risen." These formerly defeated men now laughed at jailers, defied mobs, sang in prison, welcomed martyrdom—all for what? They were witnesses to the resurrection. Could they have been wrong? If they were wrong, how can we account for the organization, growth and expansion of the Christian church during all of these years? The living church is the witness of a risen Lord.

In the Book of Acts we read that our Lord remained forty days after his resurrection. Why? It may have been to prove his resurrection, but it may have also been to give direction to the ongoing of his church by reminding his children to open their minds and hearts to the spiritual things of which he had spoken during the teaching period. He had previously spoken of the "bread of life"; "the well of living water"; his dwelling with God; his coming from the Father. The time had now come to get these followers of his to see the eternal significance of himself in their lives and in the life of the world. He wanted to show them the part they must play in bringing his eternal kingdom to come.

The real miracle of the resurrection, it seems to me is not how our Lord got out of the tomb, but how the disciples came into the knowledge and enthu-

siasm of the eternal purpose of the whole life teachings, death and resurrection of our Lord. They came to see their part in the great drama of the spiritual and eternal life. When the proper time came after the resurrection, our Lord went through the closed doors where the disciples and apostles were assembled on that first night, just as easily as he had left the tomb. Can it be that this, too, is a demonstration of just how he may cross the threshold of our hearts and homes today? Pilate is reputed to have said: "I cannot kill Him." Empires cannot kill him; he is alive! This was not only a miraculous event, it was an inevitable happening for those seeking the truth of God.

What is the eternal significance of Easter for us? It is just what it was for the disciples—no more, no less. Just as they came to realize, through the presence of the living Lord, their responsibility in witnessing for him and in preaching the gospel, so should we. The eternal message of Easter is this: that in order to dwell in the spiritual hereafter, we need to enter into

eternal life now. For those who do so, there is according to New Testament teaching, no death. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." "He that hath the Son, hath life"—now, in the present! "We are passed from death to life," says St. John, "because we love the brethren"! "He that believeth in him that sent me hath eternal life"! This is also in the present tense.

The disciples were ushered into a new world after the resurrection. They were ushered into a spiritual world to which they had previously been blind. Spiritual things are spiritually discerned. Eternal life does not stop and then pick up again. Eternal life goes on forever. It is we who need to make the adjustment in order to find it, just as did the disciples and the successive leaders of the Christian church. The question for us, then, at this Easter season is this: Have I entered into eternal life now? Have I deserted the gods of materialism now? Have I entered into what Jesus called the kingdom of God now?

"Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said"
R.S.V.



EDITORIAL

Accent on Life

THE U. S. Public Health Service has an office of vital statistics which recently issued a rather surprising report. Because of the progress of medical science, human life is being prolonged. The average life span in this country has increased from fifty-seven years in 1940 to an estimated sixty-one years in 1950. This has the effect of substantially reducing the death rate so that in 1949 the death rate was less than one per cent.

For Christian people who have a real concern for human life, this report is encouraging. We can be thankful for the high regard which is placed on life, remembering that in some periods of history and in some parts of the world today human life has not been valued so highly.

But our Christian faith is not satisfied to look alone at the perpetuation of physical life. On this Easter Day we are reminded that God has given a new dimension to life, that we are not limited to mere existence, but that through the grace of Jesus Christ we may have eternal life.

At this Easter season we ought to read again not only the familiar accounts of the resurrection but such great discourses as Rom. 6 and Col. 3, in which Paul explains how the resurrection becomes a part of Christian experience, telling us what the new life in Christ means. Because our Lord was triumphant over death, we who accept him and follow him must consider ourselves "dead to sin and alive to God." And we are to "walk in newness of life."

Paul is quite specific in indicating the changes the new life in Christ bring to a man. It means putting to death, discarding and leaving behind such things as immorality, impurity, covetousness—also anger, malice, foul talk and lying, the sins that creep so easily into the speech and attitude of Christians. And if the resurrection becomes a fact of experience as well as a fact of history, it means that the Christian, being "alive to God," becomes meek, kindly, patient, compassionate and forgiving.

Very often when Christians testify to their salvation, they emphasize what they have been delivered *from* and neglect to speak of what they have been saved *for*. Paul would remind us that the eternal life which is the free gift of God has not only a future reference—to a life beyond the grave—but it means the beginning of a new life here and now. This new life will be a growing and a developing life so long as we desire, with Paul, to know Jesus Christ and the power of his resurrection.—K.M.

It is the heart which experiences God, and not the reason. This, then, is faith: God felt by the heart, not by reason.—Blaise Pascal.

Whether We Live or Die

THE experiences of life place a Christian in many dilemmas. To be loyal to his deepest convictions he may need to risk his life or the lives of those who are close to him. Faced with such alternatives many choose to live at the cost of sacrificing their cherished ideals. But others, who seem foolish in the eyes of the world, will not compromise with what they know to be evil.

In Easter we find God's answer to such dilemmas. The cross was an apparent defeat, but Easter proved it to be a victory. Circumstances may confront us with dilemmas but God has shown us how to resolve them. Suppose the choice is between life and death. Need the Christian fear death? Not at all. As that great apostle wrote, "Whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living."

Here is the secret of the power that made the earliest Christians unafraid. Whether the prospect was life or death, they belonged to God.—K.M.

A Note of Hope

THIS morning as I walked to the office I heard a cardinal. Snow was heaped along the sidewalks, ice covered the pavements and the overcast sky was a portent of rain. In spite of these signs of winter a cardinal poured forth his lilting song from a treetop.

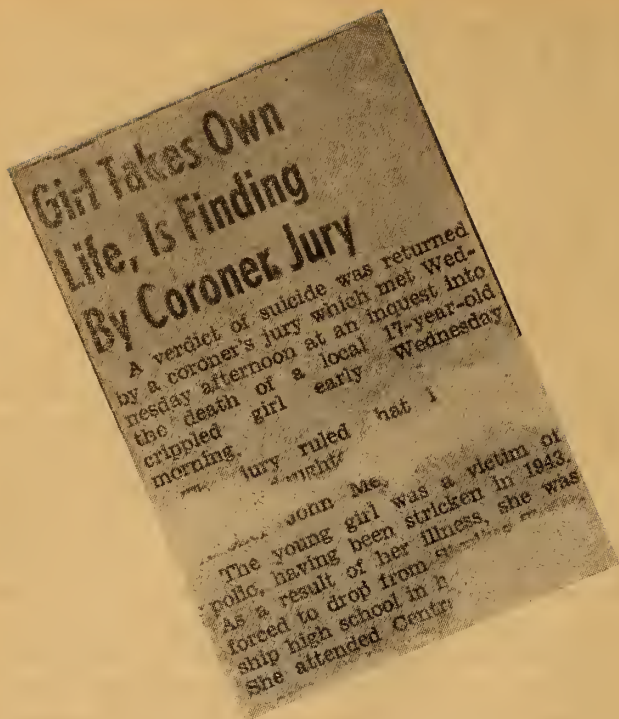
That song brightened my spirits and carried me away from the snow and the ice and the clouds. It seemed to say, "The snow and ice will soon be gone; the sun will shine again and green leaves will hide the bare branches."

What that song of the cardinal did for me this morning an empty tomb on an Easter morning twenty centuries ago did for a group of downcast disciples. And it continues to speak to the spirits of all of us. It brings hope, courage and faith. It melts the snow and ice of despair and dispels the clouds of doubt.

Sometimes we seek the tomb, and in its emptiness find strength to go on. Sometimes its message comes to us on the notes of a cardinal's song. But the message is the same: Hope.—E.W.

IF I HAD KNOWN

Helen Hook Eikenberry
Sterling, Illinois



Today our paper told of the tragic suicide of a young girl in our community. She was a polio victim, only seventeen, but so discouraged with life that she ended it all by taking rat poison. Strangely enough, her address is given as just a short distance down the street from my own address. But I did not know! I can only keep thinking. . . .

YOU poor girl. If I had known about you and your tortured mind I could have sat down beside you and told you something very important, and perhaps no one else could have told you this with so much assurance. I would have made you see that no matter how hopelessly crippled you seemed to be, and no matter what the circumstances, you and God could have worked out a beautiful life for you. I could have assured you of happiness.

You would have been convinced of my right to speak, for you could not fail to notice my withered right arm which dangles loosely from the shoulder, and my undeveloped right leg. Seeing me for the first time, you would be very much aware of them. You would notice too that my left hand and foot are deformed. But I am seldom conscious of them any more. Having lived with them for over forty years, I can scarcely remember that they were once normal.

The important thing is that they have gradually become merely physical defects, as yours would too, in time. But there

were those dreadful years when they were soul-crippling. Because I remember so well those years, I weep for what you must have been suffering. In this respect I could have helped you, my dear, for I have learned many things.

I started to school at the age of six with heavy braces on my legs, and they hurt cruelly; but the most tragic hurt was in my heart. To be a stranger in a large school where apparently the children had never before seen a crippled child, meant almost unbearable humiliation and loneliness. I was made to feel that being crippled carried with it a stigma. But few had ever heard of polio in those days when I was stricken, and children did not know that it could happen to them. In these days there is the polio fund, to which children are glad to contribute. They understand all about the disease, and they would not mock you and whisper behind your back.

But, of course you were sensitive and you suffered pain and, looking ahead to the difficult years, you felt defeated. It is not surprising for you at the age of seventeen to become so desperate that you wished to end

it all. I could have told you that in my despair I, too, came near to following the same course. If I had been there when you were so afraid of life, I might have helped you to take hold of faith and courage, and you might have believed that nothing matters but to go on as best you can with the life God has given you, in spite of everything. You could have learned to live serenely and naturally, forgetting imagined things and outgrowing your heartaches. You could have held up your head with confidence.

God may have given you the ability to make friends, or a wonderful capacity for loyalty and sympathy. You might have set an example of patience and you might have given courage to others. Perhaps you had the talent to write an inspired poem, or to paint a beautiful picture. You might have had a voice that could thrill the world. God has used some as crippled as you to change the course of a nation. But now it is too late to tell you these things.

Perhaps you longed for romance. It does not come to everyone, even the physically whole. But you might have had

the constant love of a fine man, and you might have been the mother of strong sons and daughters. At seventeen you would shake your head and say it could not be, even as I did. O my dear, I wish you had waited to see. I wish you had stayed, in spite of your heartaches, to receive from God some shining joy. I do not know what it would have been, but it would have been just the right thing for you!

At seventeen your life was just beginning. At forty-five I could have been sitting there beside you, assuring you that the best part was to follow. Because you were skeptical, I would have told you that, back in the early days of my illness when I was

completely paralyzed, the doctors predicted that if I survived I would be a hopeless invalid and a burden all my days. They frankly said that it would be a blessing if I died. But my parents loved me and cared for me tenderly all those years when I was a burden. So, no matter what any doctor said about you, my dear, he could be very wrong. So much of the battle is up to you and God. He would have seen you through the painful years of adjustment. I wish I could have looked deep into your eyes and told you this, for I know it is true, and yet it is so hard to learn. If I could have seen a tiny spark of hope beginning to shine there, I would have known

that you would reach out your hand for God. But your life seemed hopeless because you did not know.

It seems long ago when I felt like you, almost too discouraged to go on. It was before I learned that there were special things for me to do, as there were for you too and everyone. It was before I met the wonderful man who is my husband. It was a miracle to me that this person really cared to face a future with me, when there were plenty of other girls. Another miracle was the birth of my son, which, according to the doctors, was an impossibility. With these crippled hands I cared for him through his babyhood and childhood, and it was easy, because God and I worked at all the problems together. You would know of my son, because at twenty he has already begun to enrich the world with his music. When I think how I am cherished by these two men of mine, my husband and son, I know that it has been because I was a normal wife and mother and not a hopeless burden. Knowing that life is never meaningless or unbearable, unless we make it so, I would have tried so hard to make you cling to it as long as God gave you breath. But you were troubled and you forgot that there were those who loved you tenderly and you did not realize that all the days and years ahead could have been filled with friends. You poor dear. You were not here long enough to find the particular place that God had waiting for you. Oh, I wish I had known!



"Christ often hangs between guilty thieves and grieves"

I KNOW HE IS ALIVE

Edna Hull Miller

Oklahoma City, Oklahoma

Can Easter speak of death when all of life has strife
And weak are often trampled by the strong?
Does Christ still heed the bleeding hearts that grope
for hope—

Does hate blackout the glorious Easter song?

Some day the broken hearts will heal and grow to
know

That peace and love and life and good are all
A part of God; that he still lives through pain and
strain

And knows the meaning of the sparrow's fall.

Christ often hangs between the guilty thieves and
grieves

That man has checked the tide of love's warm flow—
Yet still I know he is on earth to stay; each day
I see him come alive in those I know.

COMING NEXT WEEK—

Most churches bring their evangelistic emphasis to a climax on Easter. Jesse Bader in his article, **Easter to Pentecost**, presents a case for continuing the emphasis until Pentecost and gives suggestions for carrying it out.

The Stimulant Delusion, by Fred W. Smith.

"But whosoever shall lose his life for my sake and the gospel's, the same shall save it" --

The Key to Eternal Life

THERE is a question which all who dwell on earth must face. It is this: Does death end it all? Is there life after death? Is it for me?

God wants each of us to live eternally. He sent his own Son into the world for this purpose. John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How then shall we secure eternal life?

There are two different ways that we can go in life. The one is indicated by these words of Jesus: "For whosoever will save his life shall lose it." This is meant for those who trust in material things, who enjoy the sins of the flesh as the best in life. It includes those who will not serve God in any way and fail to help their fellow men. This way seems right to many people, but Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

The other way is indicated by these words of Jesus: "But whosoever shall lose his life for my sake and the gospel's, the same shall save it." This may seem hard to accept but again Jesus said: "Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The key, then, to eternal life is losing ourselves in Christ. There is no other way. As Paul said, "it is no more I that live, but Christ liveth in me."

Ellis G. Guthrie
Pastor, Marion, Ohio

Frank Laubach, missionary to the Philippines, so lost himself in service and love for the cruel and savage Moro people that he won their love and many came to Christ.

We see clearly now that the key is the losing of ourselves in Christ. Perhaps that is yet a problem to us. This verse of Scripture may help us at this point! "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." If we are to have the key to eternal life we must learn to deny ourselves the pleasure of many things. We need to deny ourselves the pleasure of sin and perhaps many material things as well. We must accept Christ as Savior and Lord. We need to trust him by our faith and to

serve him truly by our works.

If any one reading this article does not have the key to eternal life, now is the time to grasp hold of the key. For just as gold will do us no good when we are hungry and away from all vestiges of civilization, so will houses and lands and automobiles, prestige and power do us no good when we are in the shadow of death and unable to respond to medication. These things only mock us. They remind us of a former glory that is forever lost. They only make the present hour of death manifoldly worse. So also a life of sin which has never satisfied can never satisfy now. He who would save his life has lost it.

But there is one who can help. He who walked by the shores of Galilee walks yet by the shores of our hearts. In return for his sustaining grace he asks only



Camera Clix

The artist, von Gebhardt, has portrayed the eagerness with which Jesus' talk of eternal life was received in the house at Bethany

that we lose our lives in him.

In a certain island among the Philippines an old man became a Christian. No one thought much about him before his conversion. Afterwards he was the shining light of his village. He told a missionary one time that he wanted to be a star. In explanation he said, "Ofttimes late in the afternoon I paddle out on the ocean far from land. There I watch the sun set into the sea. Dusk and twilight thrill my soul. I watch the stars as they come

out one by one. Then fixing my eye on a certain star I paddle towards it and it leads me home. I want to be a star and lead souls to Jesus."

Here was a person who had lost his life in Christ. He had secured the key to eternal life and had entered therein. You too may have that hope, that assurance now. Give your heart to Christ, lose your life in his service and he will save your soul for all eternity.

bers of our church for potato chips!

When you step up to the coke machine; as you select luxury items from the grocery shelves; while the dealer is trying to sell you a more expensive car than you need, a vacuum sweeper that you do not need, or a subscription to a magazine that you will not read; or when you stop to see the moving picture that you know will not lift you heavenward, why not multiply the cost by one hundred thousand?

I can almost hear you say, "That is a good idea, but there is one catch to it. After I give the added amount to the church, the other ninety-nine thousand nine hundred ninety-nine will not do it." But the other ninety-nine thousand nine hundred ninety-nine are saying the same thing. Are not we responsible for our own actions? Ours is a precious stewardship from God. Neither rationalization, inflation nor good intentions will excuse us from this God-given trust.

We are not a large church, but the impact of one hundred thousand conscientious stewards could revolutionize our church program.

LOVE NEVER FAILS

Velma D. Collins

Enders, Nebraska

Love never fails. Her songs allay
The tribulations of our day;
Her words, like petals of a bloom
Whose fragrance fills an empty
room.
Mark joyfully her way.

Can wiser men than we assay
How her sweet harmony can stay
The reach of sure portending doom?
Love never fails.

As she repeats each roundelay
Of living faith and promise may
Our dead hopes, wrapped in hatred's
gloom,
Imprisoned in doubt's stone-sealed
tomb
Find she has rolled the stone away.
Love never fails.

MARCH 24, 1951

9

Times One Hundred Thousand

D. Eugene Lichty

Chicago, Illinois

MUCH too frequently I am tempted to spend small amounts for nonessentials. Maybe it is an attractive ice cream sundae as I pass the corner drugstore on a hot summer afternoon. I can be tempted with a very mild rationalization: It costs only a quarter—or thirty-five cents with nuts added—and what's a quarter? Today's quarter is only worth what a dime was in 1935, and what is a little dime? Furthermore, I do feel a little hungry—by a slight stretch of the imagination. And besides, a minister of the gospel must be sociable, and I might meet a prospective church member—if not one of the deacons—at the fountain.

But wait! The same brain that falls into such easy rationalization was given me by God for reasoning as well. The new Yearbook gives the membership of the Church of the Brethren as 197,809. Maybe half of that number can be considered more or less active. Let us say that there are 100,000 members of our church about as active or inactive as I. If each one bought a sundae that afternoon, enough would have melted down our

alimentary canals to run Bethany Biblical Seminary for half a year. Or, if we chose the one with nuts on it, we could have paid for the total expenses of the Foreign Mission Commission for one month! A quarter is not very much is it? But take it times one hundred thousand.

Or take a large size can of potato chips. They are on sale today. Only ninety-eight cents for a big can, and when it is empty you will have a fancy wastebasket left for articles like this. It does not require a nutrition specialist to determine that two or three healthy potatoes purchased for five or ten cents would provide as much food value. Still, it has been some time since we have had potato chips, and it is cheaper to buy them in large quantities (overlooking the fact that we shall have to eat them faster while they are fresh). But let's take it times one hundred thousand. The result: enough to carry the entire Brethren Service program for four months. There is no doubt in my mind that the entire service program could be financed—and expanded—with the amount spent by the mem-

Positive Living

Ola W. Shanholtz
Sparrows Point, Maryland

Painting by August Jerndorff
Photo by Camera Clix

"I came that they may
have life, and have it
abundantly" (R.S.V.)



AT THE center of life stands the Master of life. He bids all people look to him and find the fullness of life. He has proved by precept and example what the fullness of life is. He has established for all time the fundamental rules that men must live by. He has ordered and established love, as the law of life. Love makes one think of the good of one's neighbor as well as of himself. Therefore, loves makes one objective, and useful in life.

Jesus is the centripetal force in life, pulling people unto himself. He is the magnetic force in life that holds people in right relationship to their fellow man and to God. He is the pulling power in life and life's experiences that tends toward rightness, and righteousness. As the gravitational force in the earth con-

trols the universe, so it is in life. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). But men choose darkness rather than light; therefore, confusion and disorder is the result of resisting the power of life.

Jesus is life! And life must proceed from him, else it is distorted and confused. His renewing spiritual power and his perfect moral pattern are sufficient to draw one's life fully into his sphere of right and normal living. The many sins growing out of self-centeredness both in the spiritual and social realm of life are obstructions to right living and the free flowing power from the source of life. With Christ as its center, one's life is governed by love, the law of life. One who does not find this new way of life in its fullness is apt to be self-centered and governed by the law of personal interest.

The first requisite in positive living is to recognize Christ as supreme in all, to commit one's self to him, and pattern one's life after him. This kind of living requires that we put something into life, instead of extracting all we can from life. Society is poor because many people are living by the law of self-interest, in their own personal and selfish satisfaction. We ought to contribute something to our society, else we are not worthy of its benefits.

Society is often sick because so many people try to break the moral and spiritual law of the universe. We have no more right to try to break God's universal law, and live apart from him than to try to break the law of gravity by jumping off of a building. Nor are the consequences less severe. Society suffers because people ignore the master, who stands at the center of life.

The Marks of Greatness

"BUT HE THAT IS GREATEST AMONG YOU SHALL BE YOUR SERVANT"

WHAT are the Christian marks of greatness? Jesus, who himself is the greatest of all, set up this standard: "But he that is greatest among you shall be your servant." The Christian measure of greatness is one's nearness to or distance from being a servant. In the days of Jesus the servant was the least of men. For him to say that greatness was like acting as a servant must have been considered, on the part of a great many people, the most revolutionary, radical doctrine that they had ever heard. In that day the proud Pharisees and Sadducees, who exhibited great pomp and dignity, were considered the truly great ones of the time. Yet Jesus said no. They possessed no spirit of service, no compassion, no humility and no thirst for the truth. They wished only to be seen of men. They refused to be servants in spirit and thus they were not truly great.

The first mark of being truly great is a thirst for truth. The servant, for instance, if he is a good one, is very eager that he get accurately and truly the instructions from his master, or employer. He is not satisfied with vague hearsay. He searches diligently after knowledge. The men in our world today that we consider the great doctors, scholars, businessmen, ministers and statesmen are people who are always seeking to know more. They are not content with their own knowledge. Abraham Lincoln was mostly self-educated, and yet he became one of the most educated men of his time. Even from childhood he was always seeking to learn more. There is the familiar picture of the young Abe Lincoln

Robert D. Hoover
Girard, Illinois

sitting by the fire, straining his eyes, reading some book. Among the books which he found to be of great interest to him and which were his library in youth were the Bible, Weem's Life of Washington, Pilgrim's Progress, Aesop's Fables, Robinson Crusoe, History of the United States and, at a later time, Franklin's Autobiography. The truly great are those who are alert and observant, who are eager for new truth, and whose minds are not closed.

The second mark of greatness is the ability and the willingness to interpret the truth properly. The servant not only hears the instructions, but has that keen sense of judgment which makes him able to discern what the instructions mean. Truth is of little value unless it can be interpreted to be of value. When Lincoln was a boy he was chosen to decide issues among other boys, because he was fair. The great are discerners and interpreters of the truth.

The third mark of greatness is obedience. The servant not only seeks to know the truth from his master and to interpret that truth, but he acts. He

obeys. The great people we have known or read about are those who obey the laws of God and the rules of what is best for them. They are disciplined people. Great athletes obey the best rules of health and care of the physical body. Great scholars obey the rules of learning.

A fourth mark of greatness is courage and hope. The good laborer, or servant, does not work with zest unless he has before him a sense of hope, the hope of spiritual reward in the form of praise or reward in the form of wages or salary. The greatest people in the world are hopeful people. They look for the silver lining and have faith that it is there behind the cloud. They are the possessors of great reserves of courage and hope, even in the face of the most fearful odds. It is the last ounce of courage and hope near the finish line that quite often spells out the difference between defeat and victory. It is the courage of a man when he is alone in his convictions against the crowd and yet holds to his opinion, that is evidence of his true greatness. John Wesley was sometimes threatened by mobs and his very life was in danger as he traveled and preached throughout England. Yet with fearless courage, trusting in God, he won his beloved land back to Christ and started the spirit of the great reform movement. It is the desperate courage strengthened by a hope that is the x quality that makes some people greater than other people.

The fifth mark of greatness is compassion. The Master is spoken of in the Gospels as having compassion upon the multi-

Behold Him

Margaret King
West Manchester, Ohio

**Behold the Son of God,
Who suffered, bled and died,
Who gave his life so willingly
That we be justified.**

**Behold him there upon the cross—
So humble, kind and true—
Praying, "Father, forgive them,
They know not what they do."**

tude and upon this or that person in sorrowful circumstances. By compassion we mean the spirit of concern. It is said that the Quakers consider themselves the Fellowship of the Concerned. They have revealed their compassion in helping suffering humanity the world around. Jesus pictured the servant as he who would tenderly wash the tired and sore feet of a guest. In Matt. 23, we find that Jesus did not seem impressed with the compassion of the Pharisees. They had little, if any, compassion. They lived to be seen of men. They prided themselves on their importance and dignity. They could never bend down to be of real help to the less fortunate. Again, we see the mark of greatness in Lincoln. He possessed compassion for a number of soldiers tried and sentenced to death for going asleep on sentry duty. He was criticised by army officers and officials in the government for his softheartedness. He replied, "You do not know how hard it is to let a human being die, when you feel that a stroke of your pen will save him." Great hearts are filled with compassion.

The sixth mark of greatness is humility. This and compassion go very much hand in hand. The Pharisees in Jesus' day were not compassionate because they were not humble. Jesus said to his disciples that the Pharisees liked to exalt themselves before men. He advised them not to be like that. "He that shall humble himself shall be exalted." And he said, "He that is greatest among you shall be your servant." Jesus, the greatest of all, was willing as the Son of God to suffer the cross, a form of punishment reserved in that day for the lowest order of criminals. Someone reported to President Lincoln that Stanton, a member of his cabinet, had called him a fool. His reply was, "Did Stan-

ton tell you I was a fool? Then I expect I must be one, for he is almost always right and generally says what he means." This humility of Lincoln had such an effect upon Stanton's life that he is reported to have said, upon the death of the great President,

"Now he belongs to the ages." The greatest people are the most humble people.

In answer to the question, what are the marks of greatness? Jesus gives us the answer, "He that would be greatest among you, let him be your servant."

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor:

Can faith in God heal the sick? People seem to disagree on this question. In fact, my husband and I do not agree. Is it God's will to heal the sick or is sickness a blessing? Is sickness sent by God or the devil? Can you help us to think about this matter? What do you think of such Scriptures as Mark 16: 14, 15, 16, 19, 20; John 14: 12, 13, 14. Matt. 8: 17? This is a real problem to us. Perhaps it is to others of your readers.

A Sad Home.

Dear Friends:

The problems which you raise are as old as is the thinking of man. The source of evil and suffering has always puzzled man. Let us look briefly at the question of where sickness comes from. There is a sense in which one can say that much sickness comes from God. We all live within a universe which operates under the laws of God as Creator. In that universe if a person becomes infected with an infectious germ he becomes sick. If something happens which destroys brain cells they are not replaced. This seems to be the way in which God works. In that sense we can say that illness comes from God.

And yet there is some evidence within the New Testament for the idea that illness comes from the evil forces of the universe. Jesus did not reject the idea that some illnesses were the manifestations of evil spirits working within the person. If we think of evil forces having a personal representation in the form of Satan then we may say that he sends some suffering. If a person is constantly anxious or resentful he is likely to be a welcoming host to many germs. If I am resentful I catch cold very much more easily, I have discovered. Some people get stomach ulcers for the same reason.

Is it God's will to heal the sick? Sometimes. It is the Christian faith

that God knows what is best for all concerned. He does not personally visit us with illness. He would like us to be completely well or whole. But sometimes a disease process has gone so far that if the person is raised up he will be a totally different person and unable to function well within the family. Or he may have lived out a full life. These bodies cannot go on indefinitely. Sometimes the best thing for God to do is to permit us to leave them behind. Is sickness a blessing? It can be or it can be a curse. It all depends on what the sick one does with it. If it is used to be making impossible demands on the family or to play for attention, it becomes a curse. If the sick one discovers "my grace is sufficient for thee" he may be a blessing in his illness. One woman who suffered terribly from arthritis was a blessing to every one her life touched. She did not complain or talk about her deformed joints. She helped to meet the needs of others.

Can faith in God heal the sick? Can God really do anything we ask him as these Scriptures suggest? God can do anything that is consistent with his nature and way of working. He does not restore a limb that is lost but teaches men to make artificial ones. He does not restore brain cells that are destroyed but teaches men to fight the diseases that destroy brain cells. He does not always raise up the sick. Sometimes the body is left behind as a result of the disease process. But he has healing even for such a one. This is the promise of the resurrection, "when this mortal shall put on immortality, and this corruptible shall have put on incorruption." Many times he heals us here when we look to him in faith and clear the decks of the stuff that gets in the way of his working. The anointing and the prayers of good men avail must in this regard.

Jesse H. Ziegler.

Yesterday and Tomorrow

Wilbur Dunbar
Arlington, Virginia

NOW is the time for ex-CPS fellows to rethink their World War II experiences and share them completely with the church. Five years have gone by; some perspective is possible. To remain silent is to deny Brethren the benefit of afterthoughts which can be most useful for today's planning and tomorrow's program.

Of course, there is no single view of Civilian Public Service; there never was. The conscientious objector who found opportunity to make a constructive contribution conducts a post-mortem on CPS different from that of the man who did not. Valid views of Civilian Public Service can be held by the parents of the men, the members of the church that provided support for them, the Brethren who administered CPS, the wives and dependents of CPS assignees, the friends of men who were drafted, and the men themselves. I am prejudiced, but I believe that the views of the men in CPS are of most importance because, for them, it was an involuntary, total experience. All other points of view are certainly very important and should be given expression.

From my vantage point, there are many bouquets to hand out. I chanced to participate in Brethren, Friends and government CPS, and to have made some CPS friends among the Men-nonites. All in all, I am convinced that the Brethren did the best job of administration.

I remain grateful for the letters from the home church, the organized support for CPS—

Although conscientious objectors to military training and service are at this moment deferred from service, it is possible that the law may be quickly changed and some form of alternative service may be required. Not only ex-CPS men like the author of this article, but many others are discussing what an alternative service program should be. The author has given one viewpoint. Others with different experiences during the past war or with different hopes for the future may disagree. Their comments will be welcome.—Ed.

the food truck system in particular, the friendly visits to CPS units by various Brethren, and the voluntary gesture on the part of a missionary friend, who, for a summer, became a CPS man. I am thankful for the generous, unselfish spirit that motivated these very kind acts.

For me, Civilian Public Service provided the vehicle for constructive service. I could mention several projects that I did not think worthy, but, in the main, I feel proud—have a sense of self-respect—about the work that I was able to do during those years.

Nothing that I did in CPS for three and a half years could be considered within my vocational area; my pre-CPS education was not used. But, in times of great suffering and for young men who have not located their Christian vocation, it seems proper that this aspect should be ignored and that the sole criteria for project work should be its social usefulness. Planting trees and fighting forest fires, serving in physical and mental hospitals, performing the role of "guinea pig" in medical experi-

ments, clearing trails in national parks and forest, and aiding in the reconstruction of areas such as the hookworm sections of the South and the rural slums of Puerto Rico are work of national importance, and I would not shy away from such projects, if the opportunity came again.

If World War III comes in all its terribleness, the needs will be greatest on battlefields or in areas of urban destruction at home but, to repeat, these other works are socially important, and I would be happy to share in them, if actual service in war-torn areas would be again denied conscientious objectors.

Because the Quakers withdrew from CPS, I found myself in a government camp, which is usually considered the last step before the absolutist position of prison. I am not interested in that position, however. True, if useful work opportunities for conscientious objectors were denied, I would consider prison, but would feel obligated to witness in prison—a job that must be very difficult—as Christians have always tried to do. If we hold true to Christian ideals, prison should have no terror, stigma or compulsive attraction.

A second value of Civilian Public Service was the opportunity that it gave for a constant fellowship of somewhat similar minds. The differences among CPS men have been well publicized; the unity of unselfish, good intentions have received little attention. Men in CPS were very imperfect creatures, and most of us were constantly troubled about those imperfections, but there did exist this unity of good intentions. A conscientious objector in wartime is a very isolated person; the fellowship with like minds is important. It is so important that I did not realize it at the time.

Over the centuries, mankind had developed the "money econ-

omy." It seems more efficient than barter, and it allows considerable personal freedom in financial matters. It is easy for Christian ethics to lose control of the "money economy," but this need not be the case. Wages, therefore, are right and just, and a minimum equal pay should have been provided for CPS men in World War II. I certainly hope that this mistake is not repeated.

Some Brethren leaders, including some administrators of BCPS, have implied that there is something mean and selfish in the desire of conscientious objectors for a minimum, equal pay. This is rather amazing to me, and I must confess that I do not understand the grounds for objection. If Brethren leaders object, it seems proper to ask them to serve for \$2.50 a month, plus board and room.

The second mistake of the Civilian Public Service of World War II that I hope will not be repeated is less understood, and I must acknowledge that it took me quite a while even to begin to realize what was going on.

My first and great disillusionment about CPS happened in this manner. I arrived in CPS as the first Brethren college student at this particular location. From the first day the non-Brethren college students expected informed answers to all manner of questions. These fellows had never heard of the Church of the Brethren, and they wanted information. More specifically they wanted to know what the interest of the Brethren was in CPS. They were naturally suspicious, of course. Their thesis, often, was that the Brethren had an ulterior interest: the desire to "protect Brethren boys."

Of course, to this suggestion I reacted. I tried to explain that Civilian Public Service was not conceived as a "haven" but as

an opportunity for constructive service. That was the belief that my friends and I held when we left the campus for CPS, and I was concerned that these fellows from non-Brethren backgrounds should not get the wrong idea.

Unfortunately, I soon discovered that some of the leaders of my own church did have this concept of CPS as a "haven" and my position was made doubly difficult by the number of printed and oral statements to this effect made by Brethren administrators of CPS—statements that soon became common CPS-wide property.

Here, again, I have never been able to understand why such statements were made. Certainly, this conception of the role of conscientious objectors in wartime must be weeded out of the Church of the Brethren forever! Pacifists do not hide, and they do not seek a place to hide.

In fact, I believe that the church can make clear this point, which is at the heart of our witness, only by refusing to administer the involuntary service of our own men. I do think there should be a new CPS, yes, but I want all Brethren men so

effected to serve in non-Brethren units. I do not want anyone to have the slightest cause for accusing the Church of the Brethren of having a "vested interest" in a CPS program. And, of course, we must not ask for the involuntary service of any man for work which furthers any normal program of our own denomination.

Civilian Public Service, after five years, seems to this ex-CPS person to have provided much needed fellowship and the opportunity to do work of social, peaceful importance in wartime. But, as we move toward some new CPS, it seems only just to provide a uniform, minimum pay. Secondly, I should like to see the concept of a "haven for Brethren boys" eliminated from Brethren thinking.

Brethren should operate a new CPS—for non-Brethren conscientious objectors who willingly choose our administration, but we should not use this conscripted labor for normal denominational programs of the Church of the Brethren. Nothing must cloud the unselfish cause of Christian pacifism for which we stand.

A LIVING HOPE

Homer Caskey

Council Bluffs, Iowa

SOMEONE has said that we are living in perilous times. Wherein lies our hope? We have searched in vain in our national capitol. We have searched in vain in the stately temple of the United Nations. Where shall we find security?

In my reading the other day I found a striking passage from the pen of Paul. He was writing to a people who were much disturbed. Probably as disturbed as we are today. Note the great words in one of his sentences: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit."

This great author and preacher found the peace of which he wrote, the abundant life. Note his words: "God of hope," "joy," "peace," "believing," "power," "Holy Spirit." These are startling words full of meaning. The cross of Christ was in the center of all his thinking. Not only Paul, but all the great souls who have basked in the warm sunshine of God's love realize that the cross on which Jesus died points across and is the bridge that spans the great chasm between despair and hope.

Nowhere in all the world shall we find hope, joy, peace, abundant living except in our victorious Lord. Little hope is not sufficient for great blessings. We must "abound in hope." We find it in God through Christ Jesus.

"Narrow Is the Way—"

Roy White

Chicago, Illinois

CONSIDERING all the crazy things a person can do, just to be sensible is as narrow as can be. Thinking of all the evil rampant among humanity, just to be good is the narrowest thing in the world.

An alley dog has a perspective that is very broad. He takes what he wants, if he is able. He does as he pleases, unless someone stops him. The narrowest person ever born was Jesus Christ. He was just good—and that is extremely narrow.

If you are afraid to be narrow, do not stand and say you believe in him. You will but prove yourself a liar and shame his name.

"Come now, and let us reason together, saith the Lord"

Conference Business UNFINISHED BUSINESS

Study of Pastoral Apprenticeship

The District Conference of Idaho and Western Montana assembled at Bowmont, Idaho, October 28-30, 1949, petitions Annual Conference as follows:

Inasmuch as beginning pastors would benefit from practical experience in addition to theological training, and inasmuch as inexperienced men often become discouraged when they come face to face with practical problems and often leave the pastoral work because of the discouragements, costing the church good men and retarding the church program; and because of the fact that the Church of the Brethren does not provide close supervision for its young pastors, we petition Annual Conference to appoint a Committee to study and present a plan for pastoral apprenticeship.

C. E. Flory, Clerk

Answer of Annual Conference: Granted the request for a committee to study the matter and report next year.

Committee: Ralph E. White (Convenor), George Detweiler, F. E. Mallott, H. L. Ruthrauff, W. H. Yoder.

Report of Committee

A study of our needs for pastoral apprenticeships reveals certain prob-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Wishing Starrs. Martha Gwinn Kiser. Westminster, 1950. 143 pages. \$2.50.

The three Starr children and their mother made a happy family. They played games together, especially a wishing game. And in this story their wishes come true!—*Hazel Kennedy.*

Family Living. Evelyn Millis Duvall. Macmillan, 1950. 405 pages. \$2.60.

This delightful book is designed for use as a high school text. The teacher with a love for children and an active interest in the modern family will find its four hundred pages filled with helpful information, suggestions and illustrations, well planned and arranged for a constructive and creative experience. The illustrations and the questions for discussion have point and punch. In the hands of teachers and parents who really care about the American family, this book will be rated very high. It makes interesting popular reading, striking at the heart of about all family problems from the childhood of the parents to the maturity of their children. The last of the twenty-

lems inherent in trying to suggest any comprehensive program, such as (1) a shortage of ministers to furnish even one minister to a church; (2) the difficulty in securing well-qualified supervision; (3) a shortage of adequate funds to carry on a comprehensive program; (4) the fact that there are relatively few large churches in the Church of the Brethren.

However, we realize that the church and its ministry could be profited by a pastoral apprenticeship plan. The value of the plan was fully demonstrated in a former day in training which some of our ministers received under the guidance of wise and able elders or older ministers in the free ministry plan. We believe that an apprenticeship plan should include the following: (1) wider use of training young ministers under the guidance of older ministers who have done outstanding work. (2) Wider use of field secretaries as supervisors. (3) Finding and enlisting a larger number of churches which are able and willing to support such a program, of which we have several examples. Thought should also be given to finding and

two chapters is a kind of summary of ways to improve family life.—*Mrs. John B. White, Nashville, Tenn.*

Forty Years in the African Bush. Josephine C. Bulifant. Zondervan, 1950. 185 pages. \$2.00.

This missionary story is centered in the territory in Nigeria occupied by the Sudan Interior Mission (S.I.M.). This area joins the section of country where the Church of the Brethren mission work is carried on. Doubtless the missionaries of these two groups are quite well acquainted with one another and their work must be very similar in many ways. (The name of A. D. Helser appears on page 141 in connection with the hospital at Kano, of which he is the superintendent.) Miss Bulifant, having served the S. I. M. for many years, has written a true and clear account of the experiences which she and various other missionaries have encountered. She has lived close to the people and has an intimate knowledge of their life before they become Christians and after they have entered the church. The book is the second prize winner in the publisher's missionary book contest.—*Anetta C. Mow.*

training the kind of young people who can make a contribution to the church served. (4) Wider use of students from colleges and seminary in adjacent churches with adequate supervision and a recognition that such service has some part in a thorough training. (5) Grouping churches where possible similar to the larger parish plan and using partly trained people under the direction of someone who is more fully trained.

We recognize that to a large extent the carrying out of any such plan will rest largely in the hands of those charged with church administration, so we recommend that the Ministry and Home Mission Commission of the General Brotherhood Board, district mission boards or boards dealing with this problem, the colleges and the seminary include plans for apprenticeship training as parts of their programs and that they put the plans into operation as far as they are able.

Floyd E. Mallott,

Secretary of committee.

KINGDOM GLEANINGS

Letters to China

On Feb. 24, 1951, we had but one missionary left in China. It is hoped that Calvin Bright, the one who is still there, will be on his way home within the next several weeks.

The last missionaries to leave China were the Ernest Ikenberrys and John Detrick. It is interesting that on the very day the Ikenberrys sailed from Hong Kong for India, John Detrick sailed from Tientsin harbor for Hong Kong. Both these people are returning to the States via India and Europe. The Ikenberrys will not arrive in the States until early summer. John Detrick plans to be home in time for the San Jose Conference.

Recent communications from China, together with letters from the above-mentioned people, specially urge that at the present time no letters, or any other kind of communication, be sent to any of our friends in China. With such rapid change such communications might make it most difficult for the recipients. We, therefore, urge that at the present time our concern for our Chinese friends find expression in our daily devotions, and we urge you on behalf of them that no written communications be sent to them at this time.

Leland S. Brubaker,
Secretary, Foreign Mission Commission

Word has been received of the serious illness of Bro. Francis H. Barr, former pastor of the Nampa church, Idaho. Many readers will want to join in prayers for his recovery.

John H. Buffenmyer assumed the pastorate of the Glendale and Artemas churches, as of March 1. His address is, therefore, changed to Flintstone, Md. He formerly served the church at Hyndman, Pa.

Goldie Killion of 568 E. Van Buren Ave., Peru, Ind., informs us that she will have some time for evangelistic meetings during the summer and fall. Anyone interested in securing her services should contact her at the above address.

Bro. William Beery, who will be ninety-nine years old on April 8, will be featured again on the Dinner Bell program, 12:00-12:30 p.m. (C.S.T.), over station WLS, on Monday, April 9, the day after his birthday. This is an annual event to which many listeners, including Brethren in the Illinois-Indiana area, look forward with interest.

Bridgewater College glee clubs will present a sacred concert at the following churches on the dates listed below. Nelson T. Huffman is the director of the group and Ruth Weybright is the organist. Newport News church, Va., April 28, 7:30 p.m.; Hopewell church, Va., April 29, 11:00 a.m. (this service will be broadcasted over station WHAP 1340); First Baptist church, Richmond, Va., April 29, 2:30 p.m.

Hopewell church, Va., will broadcast its morning services each Sunday during April 1951, over station WHAP (1340), at 11:00 a.m. Bro. James L. Houff is pastor of the church.

Levi J. Ziegler of Annville, Pa., informs us that his address has been changed to 1305 Harding Ave., Palmyra, Pa. He is not to be confused with Levi K. Ziegler, who is secretary of the Eastern Region.

At a recent council meeting the Plymouth, Ind. church, of which Bro. Merlin Cassel is pastor, approved the plans for their new church building. It is hoped that the building will be completed by next fall.

Louisa V. Weimer, R. 2, New Madison, Ohio, is eager to secure Teeter's Commentary. Since this is out of print, would anyone who might have a commentary for sale please correspond directly with Louisa Weimer?

Handclasp is the name of the newest newsletter to come to our office. Edited by Margaret Glick and Richard Weiland, the four pages bring news of the Brethren volunteers serving in Europe and interestingly depict the work they are doing. Handclasp will be issued every six weeks.

A workshop retreat for district cabinet advisers and presidents of the Central Region will be held at Camp Mack, April 13-15. A copy of About Myself, by Harner, is being sent to each district president and a copy of Living With Teeners, by Overton, to the adult advisers to be read before the retreat.

Dan L. Blickenstaff of 2400 Hill Ave., Middletown, Ohio, is interested in learning of any Brethren families who have moved or are planning to move into the vicinity between Dayton and Cincinnati, Ohio. He also suggests that those families bring their certificates of membership. The Middletown church also welcomes visitors.

The ministers of the Nebraska District will meet in a retreat and work camp at the new church camp, Schwarzenau, at Kearney, Nebr., April 2-13. The district board will meet at the camp April 7 for the regular meeting. All ministers and other workers are welcome to attend. The ministers and work groups from each church will construct the bunk cabins at the camp site. Plans are already under way for the summer camping program of the district. The spring Nebraska CBYF rally will be held in the Kearney church, April 6-8.

Rural Brethren and others, especially those living in Ohio and Indiana, will be interested in the program of the ninth annual conference of the Rural Life Association. The sessions will be held at Wilmington College, Ohio, March 29-31. Under the chairmanship of President Samuel Marble a committee from the Wilmington area, the board of the Rural Life Association, and the committee on the College and the Community have developed an interesting program. Topics to be considered are: The Rural Church and the Community, The Family Farm and Home Production, Conserving Soil, Water and People, Small Community Economics and Education, The College and the Community, and the Family Farm and the Days Ahead. In addition, tours of the college campus, the college farm, small industries and co-ops are being planned. Kenneth Hollinger and Ross Noffsinger will be among the leaders.

Theme: Deepening and Sharing the Christian Life

Looking Ahead to Annual Conference, June 19-24

DRIVING ROUTES TO SAN JOSE

There are several good hard-surfaced highways across the country, well serviced and with ample eating and lodging facilities. Those who live within reach of U. S. 30 in the East will find that route the easiest to follow to within a short distance of Salt Lake City; from that city both U.S. 40 and U.S. 50 lead to Oakland, Calif., near which San Jose is located. The distance from Chicago is about 2,240 miles, and the average driving time is rated by the motor clubs as about 54 hours. U.S. 6 is a little shorter from Chicago to Omaha; the driving time is about the same. Both 30 and 6 will by-pass Chicago. Omaha may well be by-passed, following 30. There is little mountain driving by this central route except crossing the Sierra Nevada in California, and the highest passes on both 40 and 50 are but little over 7,000 feet in altitude. Route 50 passes beautiful Lake Tahoe, and gives easy access to San Jose without city driving in the Bay cities. Also Yosemite Valley is easier to reach from 50 than from 40. Choice between alternate routes such as these may well be determined by inquiring about road work and detour from motor clubs or travel bureaus when the time approaches.

Those to whom U.S. 40 or U.S. 50 is more convenient in the East may take either of these routes to St. Louis (by-pass), then 40 to Kansas City, 24 to Denver, 40 to Salt Lake City and 40 or 50 to Oakland. There is higher driving across Colorado. Rocky Mountain Park in Colorado is within easy access from U.S. 40. There are other good routes across Colorado for those who desire mountain riding. Many will want to go or return via Southern California. U.S. 66 via St. Louis, Oklahoma City and Albuquerque is considered the best route to Southern California, then 101 up the coast to San Jose. The Grand Canyon, Petrified Forest, Painted Desert, and Meteor Museum are all in Arizona within easy access from U.S. 66. The Meteor Museum is just off the highway and there one is privileged to hear meteors explained by Harvey Nininger, McPherson graduate who is an expert on meteors. Those who do not take in the Grand Canyon will find an interesting alternate route from Flagstaff, Ariz., on Alt. 89 through the beautiful Oak Creek Canyon and Prescott, then 71 and 70 via Blythe into Southern California.

U.S. 66 may be taken without going into Los Angeles, using 466 from Barstow and either the valley route 99 through Fresno or 101 from Paso Robles.

La Verne College

Campus student elections recently have resulted in the selection of Myrl Rupel as the 1951-52 student body president. Myrl is the son of Mr. and Mrs. Charles Rupel of La Verne.

The Medford-La Verne College banquet, held on Feb. 17 in connection with the Pacific Coast regional conference, was attended by more than 200 people. Among them were local church representatives attending the conference, alumni, parents, college and high school students.

The La Verne College Leopards ended a successful basketball season of Feb. 26 by defeating Whittier College, Southern California Conference Collegiate Champions, 62-53. Although the season's score was thirteen won and eight lost, several impressive records were made. A game scoring record of ninety-seven points

was made in the victory over Chapman College, and Bill O'Neill, center, Albuquerque, N. Mex., scored thirty-two points in a single game. The team has a record of beating at least once every team they met twice this year. Only two men will be lost by graduation.

A Christian leadership emphasis series of lectures was brought to the campus Feb. 6-13. Led by Dr. Harold F. Humbert, world traveler and writer in the psychology of leadership, with three outstanding addresses, the series was concluded by President Rufus D. Bowman of Bethany Biblical Seminary.

Eldo R. Blickenstaff, for twenty-seven years a member of the college board of trustees, died at his home in San Dimas on Jan. 31. Mr. Blickenstaff had served in numerous important trustee capacities, but most significant was his fifteen years of service as a member and chairman of the executive committee.

Founders' Day ceremonies and laying of the cornerstone for the new Hoover Memorial Library were held on Feb. 22. Raymond R. Peters, general secretary of the General Brotherhood Board, brought the main address on the subject, Education Plus. Construction of the library is progressing on schedule. Completion is expected in plenty of time for the opening of the fall term, September 1951.

The Hoover Memorial Library building fund has risen to more than \$75,000 in cash and pledges, with the receipt of two large gifts recently: one for \$5,000 and the other for \$3,000.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Hiram Gingrich of Annville, Pa., in the Second church, York, Pa., April 2-15.

Bro. John H. Buffenmyer of Cumberland, Md., in the Blough church, Pa., April 22-29.

Bro. Norman Patrick of Hummelstown, Pa., in the Middle Creek church, Pa., April 15-29.

Bro. Henry G. Wenger of Lititz, Pa., in the Back Creek, Upton church, Pa., March 25—April 8.

Bro. Harry Eshelman of South Bend, Ind., in the Quakertown church, Pa., March 26—April 8.

Gains for the Kingdom

Two baptized in the Polo church, Ill.

Eight baptized in the Rocky Ford church, Colo.

Twelve received by letter in the Huntington church, Ind.

Two baptized and three received by letter in the Denver church, Colo.

Calendar for Sunday, March 25 (Easter)

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.*

Sunday-school Lesson, Through Death to Life.—Mark 15—16. Memory Selection: Lo, I am with you always. Matt. 28:20 (R.S.V.).

CBYF Topic for March, Modern Crosses.

Announcements

DISTRICT MEETINGS

Ohio, Southern.—Oakland, April 27, 28.

Virginia, Second.—Bridgewater, March 28-30.

LOVE FEASTS

Iowa
April 1, Union Ridge.

Maryland
April 15, 6:30 pm, Westminster.

Michigan
April 1, Sunfield.

Ohio
March 24, Hamilton.
March 25, Springfield (N.E. Ohio).

March 25, 7:30 pm, Canton, Maple Avenue.
April 1, 7:30 pm, Middletown.

April 8, Covington.
April 15, Eagle Creek.

Pennsylvania
March 25, Sipesville.
March 25, 5 pm, Carlisle.
March 25, 6 pm, Lebanon.
March 25, 6:30 pm, Somerset.
March 25, 7 pm, Bunkertown.
April 1, New Paris.
April 8, Ephrata.
April 15, 7 pm, Three Springs.

Virginia
March 24, 7:00 pm, Antioch.
March 25, Christiansburg.

MARCH 24, 1951

17



OUR PROJECT IN GREECE

THE Church of the Brethren has now made a definite start on a service project in Greece. It should be a source of real satisfaction to Brethren to know of this work in a New Testament land where Paul helped to plant the gospel so long ago.

The origin of this project is due in large measure to M. R. Zigler. He visited Greece in 1949 and was impressed with the dire need which he saw there, especially in the northern part of the country.

On his return to the United States during the first half of last year he began to work actively for approval of a Brethren project in Greece. It was not a promising time for a new venture. The Brotherhood Fund was proving hard to raise. It seemed a time to reduce Brethren Service efforts rather than to go into new fields.

But Bro. Zigler's persistence won. Tentative approval was given. After his return to Europe last summer he made another trip to Greece, this time with Edson Sower formerly of 300 Vesper St., Ashland, Ohio, who has since become director of the project there.

The Need

As Bro. Sower explained after he surveyed conditions in Greece, this country has been the battlefield of three recent wars. First there was the Italian invasion, then the German invasion, and more recently the civil war which has proved worst of all.

The little villages did not suffer greatly during the first two conflicts, but the civil war brought great destruction. The retreating guerilla armies carried away some of the people, and a few of them have never returned. Up near the Albanian-Yugoslavian borders as many as sixty per cent of the villages were destroyed.

Moreover, hundreds of villages were evacuated by the Greek government during the civil war. The people were sent to the larger

cities where there was more military protection.

Rehabilitation by the government began less than two years ago. People were sent back to their home villages with the promise of enough material to rebuild one room per family. They have been returning gradually, but many of the villages are still in chaos.

The Greek farmer on the average does not own more than ten acres of land. In many instances he has no tools and cannot plow. He has lost both his domestic and farm animals. He is asking, not for relief, but for something to help him get started back on the road to self-support.

The government of Greece has not found it possible to give sufficient help, even for basic needs. In addition to these, there is also need for education in better farming methods.

The rural regions, says Bro. Sower, have been badly neglected. The old policy was to center attention on Athens, the capital, and its immediate neighborhood. There is a striking difference between Athens and the villages.

Northern Greece is still especially primitive. There is no adequate transportation. Some villages are forty hours by mule back from any passable road.

The Project's Nature

As is so often true, a project of this sort presents two kinds of needs, emergency needs and long-range needs. The emergency needs are mainly for food and clothing.

The long-range need is for rehabilitation. This calls for chickens, livestock, tools and equipment. Looms ought to be set up and incubators installed, for instance, if a permanent, self-supporting economy is to be restored.

But getting the country back on its feet requires not only stock, tools and supplies. It also requires training in agricultural methods. The area where our work will be conducted has facilities for such training in an agricultural school and another school for village

priests which emphasizes farming methods.

It is planned that our workers will co-operate with these institutions so that their influence can be widened. In this connection, our workers have insisted on living out in the area instead of in one of the larger cities. The Greek authorities found this a bit unusual but agree that it is a good idea.

Interfaith Venture

Lest the reader gain the impression that this project is purely a Brethren affair, let us hasten to explain that this is not correct. We are glad that Brethren, especially Brethren Zigler and Sower, have taken much of the initiative so far. But it is really a co-operative project and a very promising one.

The co-operation reaches in several important directions. For one thing, there is close co-operation with the Greek church. The Archbishop of Athens has been carefully and frequently consulted on all plans and the location of the project. Assurance has been also given, in the language of an early meeting at Geneva, Switzerland, that the project will be in no sense an encroachment on the spiritual and evangelistic prerogatives of the Greek church.

The Greek government has likewise been consulted at every step of the way and has given much advice and assistance. In fact, it would obviously be impossible to undertake such a project without the government's co-operation.

Another important area of co-operation is among a number of American and European denominations who are supporting the project. Much of the planning has been done in the setting of the World Council of Churches in Geneva. The Disciples of Christ, the Lutherans, the Presbyterians, the Mennonites, the Congregational-Christian Church, and other groups either have already joined in the planning or support or are soon likely to.

Edson Sower has recently been joined by Dean Neher of Oswego, Kansas, as the second member of

the Brethren team to Greece. Naturally they are having many interesting experiences as they begin to lay the foundations of the project. We hope we may share some of these in the Gospel Messenger in the near future.

My Greatest Experience in 1950

Don Hartsock
New Windsor, Md.

I SAT in the Pennsylvania railroad station in Baltimore, waiting anxiously for some new displaced persons to arrive from New York. These DP's had just entered New York harbor this morning, their first time in America.

I began to think of the hundreds of others I have seen come to New Windsor and leave for their American homes. There was little Victor—only about nine years old. How happy he was the first morning at New Windsor, when the large bowl of food was set before him, all for his very own. His parents watched him fondly, knowing that he was beginning a new life. They hoped it would be one of security as long as he lived.

Now my thoughts came back to the sights around me in the station. Travelers going everywhere — most of them dressed in expensive clothes and moving around as if life had no meaning. A few men sat on the far corner benches, almost too drunk to stand up. Small children were laughing among themselves, children who have always had a home without fear of any kind. Yes, this is the America that the DP's were coming to.

The train came in on time, and I went down to the platform to greet my arrivals. When I reached the platform, I saw them emerging from the train, looking around somewhat afraid. I hurried to them and held out my hands to the couple and their young son. They were indeed glad to see me.

We loaded their few pieces of baggage in the automobile and started for New Windsor. The ride was enjoyed by the DP's although the son got a little car sick, not being used to riding at such speed. We arrived at New Windsor and found them a room to sleep in and explained the schedule for the next day.



These two pictures show some of the needy people M. R. Zigler saw on his trip to Greece



They had now been at New Windsor three days. The resettlement office had been working very hard to find them a home. Finally, some good farmer wrote us asking for a DP family. We got this family ready and took them to Baltimore to board a train for their new Indiana home.

They were overcome with joy, but also a little nervous about the train ride and wondering just what kind of home they were going to. I tried to assure them they would have a good trip and their new home in Indiana would be a good one.

They got aboard the train and found a seat by the window where I could see them leave. The train moved off, and my friends waved good-by to me through the window.

As I stood on the platform waving back to them, I wondered, "What will become of this family? Will they realize the hope that I assured them they would? Will they become fine American people like some of the people around me here on the platform? Or will they be like the men the other night on the far corner benches? Will this family's son be happy as the children were?"

These questions I cannot answer myself. I must rely on you also. I ask of you, help these people when they arrive in your community or home. Make them the kind of Americans that you would like all Americans to be.



Right: Interest runs high as the junior-highs gather around the recording machine. Much is learned through repetition as data is gathered, script rehearsed, recording made and listened to several times.

The February issue of the *International Journal of Religious Education* includes an article that gives detailed suggestions on a variety of ways in which the recorder can be used to enrich the teaching ministry of the church.

AW WE'VE had those lessons ever since we were primaries." "We heard those stories a thousand times." "Why don't we do something different?" Such were the eruptions from a class of live-wire junior-highs.

But did they really know those Bible stories they claimed they had heard so often? Or did they have any coherent body of knowledge of the Bible, the church or the Christian way of life? The harassed teacher recognized that these eruptions were not rooted in an overabundance of knowledge but rather in the restlessness and dissatisfactions which intermediates so often demonstrate toward traditional ways of doing things. He knew too that the content of their Brethren Intermediate Graded Quarterlies was of the best to be had. Nevertheless, when a group of intermediates takes to the notion that they have all the facts and that the class sessions are boring and a waste of time, something must be done!

That new methods must be found to get across facts and to change attitudes for this bunch of live wires was obvious. So, one or two Sunday morning sessions were given over to a discussion of topics to be studied and procedures to be used in the class during the forthcoming year. Ideas of all kinds were brought forth, some of them altogether impractical and useless but many of them with real possibilities. Intermediates, you know, do have ideas and, when those ideas are tempered by the sympathetic judgment of an adult, good things happen.

The final decision was that the class should study the work of the



TAPE RECORDER GOES TO CHURCH SCHOOL

Grace Hollinger
Elgin, Illinois

Photo by J. Henry Long

Church of the Brethren around the world. Some of their information would come from quarterlies, some from the Gospel Messenger, some from other church literature, and some from interviews with church workers. Stories, interviews, making of scrapbooks and maps and other "tools" were decided upon. But the one which created the greatest interest was the decision to record in radio broadcast form some of the information which the group gathered.

Before making the first recording the class elected a technician and an announcer. The technician very cheerfully carried out his "homework" of learning to operate the tape recorder. (Of course, the teacher could have operated it, but this way was more fun.) Two of the girls made signs to be placed outside the classroom during "broadcasts" calling for silence and "no interruptions, please." The station call was

agreed upon. Naturally these aspects of the planning were carried out with enthusiasm.

A look in on two Sunday morning class periods will give us a picture of the group procedures. On our first visit we found the class beginning a study of Brethren missions. The discussion this morning dealt with the nature and purpose of missions, a listing of places where the Church of the Brethren carries on missions and sharing of information on acquaintance with missionaries. Most of this discussion was bringing together knowledge which someone or other in the class already had. At the close of the period it was agreed that individuals in the class would contact retired missionaries who lived in the church to learn what years they served in their respective fields. Fortunately a number of missionaries were available for this firsthand contact.

During the following week the teacher prepared a script summarizing the discussion of the first Sunday. (This might better have been done by a committee of intermediates.) This script picked up the best contributions which each boy and girl had made in that discussion and also provided for answers on the assignments made. In addition, provision was made for including data on the number of missionaries on each field and the number on furlough.

The second Sunday morning class session was an extremely busy one. First the script was completed by reports on assignments and checking the Yearbook for the lists of missionaries on each field. These were counted and included in the script. Next came a practice reading of the script. Only twenty minutes remained when the group gathered closely around for the recording. The technician did his job well and the announcer excelled himself in keeping everyone on the mark as they proceeded through the "broadcast." The recording was completed in time for a quick listening back before the class period was concluded.

That same evening the total intermediate department came together in the first session of the annual school of missions in that church. (The class we have visited had planned their study to coincide with the total church plan.) One of the first activities for the intermediate department was listening in on the recording made that morning.

LOOKING AHEAD . . . to May

Family Life Emphasis, Month of May
Family Week May 6-13
Mother's Day May 13
Pentecost Sunday May 13
Conference Offering May 20

Activities and Plans

Youth Program Topic: Before You Say I Do. See April 8 issue of Horizons.

Definite plans should be made early for the observance of Christian Family Week in May; a School of

Family Living held on the Sunday evenings during the month would be appropriate.

Make Pentecost Sunday another great day in your church, concluding the Easter to Pentecost emphasis on Deepening the Spiritual Life.

Has your church arranged yet to send a delegate to the May 8-11 Washington Seminar? Write Brethren Service for details.

Thus the total group was off to a good start with the background material provided by one of the classes.

At another time, in connection with their study of Brethren Service, this class decided to interview a German high school student who lived in the community. One class session was spent in discussing the German high school student project in general and in preparing introductory script and questions to be asked of the student the following Sunday. The presence of this German youth and the recording of the interview created a high point of interest in the class.

Now that the study of the worldwide program of the church is well launched, the teacher takes time out to evaluate progress and the use of new procedures. He recognizes that this is a case where the technique

rather than the content could easily be the interest carrier. Then, too, there is the real temptation to go all out on new and interesting techniques and to lose sight of purpose in the midst of dramatic procedures.

Though recognizing all of these dangers, the following values can be credited to the use of the tape recorder:

1. The plans for recording called for the gathering of accurate data and its formulation into a coherent script.

2. Student participation and interest were high.

3. The principle of repetition was used without becoming tiresome. Discussion, gathering of data, rehearsing of script, recording and listening back provided possibilities of repeating factual material three to six or more times.

4. Sharing of the recording with others gave its preparation additional purpose. In this case the recordings were shared with the entire intermediate department and also with a member of the class who was a shut-in. The tape is still available for possible sharing with the total church should that prove wise in light of further developments.

As the study continues the tape recorder will take its place along with other purposeful classroom techniques. Its value, especially in organizing and learning of factual data, has been well demonstrated. Exclamations from the intermediates, "Boy, we have an interesting class!" or "I wouldn't miss for anything!" are reward for the efforts of the teacher and challenge to make the Sunday morning class session the most important hour of the week.

REMITTANCE FORM



General Brotherhood Board
 22 South State Street
 Elgin, Illinois
 Dear Brethren:

Enclosed is my (our) response to the interfaith ONE GREAT TIME FOR SHARING call for support of the Good Samaritan work of Protestantism.

Please accept \$..... to advance Brethren relief projects, our resettlement of DP's, the German High School Student project, the Brethren Volunteer Service program, and our peace witness. As these areas of need have a major place in the Brotherhood Fund, you may use this in

support of the total work unless a special designation appears below.

(Designation of gift)

Name

Address

Congregation

District



Top: Parsonage, Rock Run

Rock Run Church Celebrates Centennial



Right: Church at Rock Run

IN 1830 Elder Daniel Cripe led a group of Brethren from Ohio to Elkhart Prairie, Ind. Arriving in the spring they erected rude buildings and the prairie was broken for the first crops. The next year Elder Cripe returned to Ohio and led another group of settlers to Elkhart County. He called the sixteen families together and preached the first sermon ever delivered by a Brethren minister in Elkhart County. Later in the same year a congregation was organized.

Elder Cripe called for assistance in the ministry and lots were cast in the election of Jacob Studebaker and Martin Weybright as the first ministers in Elkhart County.

Today Goshen City, Pleasant Valley, Middlebury, New Paris and English Prairie churches each have a portion of the territory formerly allotted to the Rock Run church, which was organized in 1850 under the leadership of Jacob Berkey.

Since there was no church building in Elkhart County at this time, the Brethren gathered in homes for worship and dinner. Later as the

number increased, this method became a burden to the larger homes and a movement was started to build a church. Some objected to a separate church building, saying that people would not come if dinner were not served as it would be too late until they got home. To overcome this, Jacob Berkey said, "Anyone who could not go home for dinner can eat at my place." Many accepted his invitation and it is said that many times on Monday morning there was not enough food in the house for breakfast.

In 1859 the trustees were authorized to purchase a site for a church building. The first church was only thirty by forty feet in size and because of large gatherings during previous evangelistic meetings the church soon became too small. In 1875 plans were made to build a new church forty-four by sixty-four feet. On June 3, 1928, fire destroyed the second building and the present brick building, forty-four by fifty-four feet, was constructed with the dedicatory service on Dec. 2, 1928. The mortgage was burned at a special Thanksgiving service on Nov. 28, 1938.

Jacob Berkey believed in evangelism and the first protracted meeting in Northern Indiana was probably held at the Rock Run church. In the early days forty and sixty members were brought into the church in a single meeting.

In 1868 Rock Run entertained the fifth Annual Conference to be held in Indiana in Jacob Berkey's barn across the road from the church. The New York Central Railroad was built in 1853. Jacob Berkey had sold them the right of way through his farm for \$98.65. To accommodate the Conference delegates, they ran a local car back and forth from Goshen and stopped at the crossing to load and unload passengers.

From the beginning of the Rock Run church interest in church extension has been vital. The large territory originally assigned to Rock Run called for home mission work. Offerings were sent to needy places in the States and to our mission field abroad. The most successful home mission project for Rock Run was in Goshen. The few members living there could not attend services at Rock Run for those were horse-and-buggy days. In 1905 Goshen City

became a separate congregation and has become one of the largest congregations of Northern Indiana. The high point in giving to missions and Brethren Service was reached in 1946 when \$4,117 or \$22 per member was given.

Jacob Berkey, the prime mover of the Rock Run congregation, was a firm believer in Sunday schools. When some of the Brethren objected to holding Sunday school in the church he helped organize one in a schoolhouse. In 1868 the Sunday school was moved to the church and Isaac Berkey, son of Jacob Berkey, was the first superintendent. The same year Isaac was called to the ministry and later ordained to the eldership. He served on Standing Committee at Annual Conference four times.

The women's work had its beginning as the aid society organized in 1908. Many hours of work in the name of the church have been done by the women. During World War II the women did much relief sewing and worked many days at the cannery and packing center in Nappanee.

The men's work has been effective in service projects. The men's principal project has been the parsonage farm and orchard. At first there were 200 peach trees and 100 apple trees. Many days of labor and cash donations were given for its up-keep.

With the erection of the new church in 1928 much sacrificial service was given by the men's work, women's work and the youth organization.

In the one hundred years of the Rock Run church's history nine brethren have been elected to the ministry. However, only two of these have been elected in the last fifty-five years. The brethren whom Rock Run has called to the ministry are Jacob Berkey, Isaac Berkey, Joseph Hoover, Daniel Hostetter, Benjamin Stutsman, Melvin Rensberger, John E. Weaver, George Phillips, and Mervin Cripe. The first pastor of the Rock Run church was Walter Gibson, who was followed by Ervin Weaver, Ira E. Long, Jacob S. Zigler, Howard H. Keim, Jr., and the present pastor, Ralph R. Petry. Three brethren, George Phillips, Chalmer E. Faw and Noble Bowman, have served Rock Run as summer pastors.

From the attractive brochure for the centennial anniversary several miscellaneous items of interest through the years are picked up as follows:

- 1848 Jacob Berkey purchased a quarter section of land for \$3,000.
- 1879 First harvest meeting held.
- 1880 Two lanterns purchased to hang on the outside of the meetinghouse to help visitors find the church at night.

- 1889 Decided to purchase a clock for the church. It is still in use in 1950.
 - 1889 Ministers and wives admonished to attend services more regularly.
 - 1890 First Brethren hymnals were purchased.
 - 1902 Decided to purchase \$20 worth of books for any young man entering the ministry.
 - 1907 Organized the first Christian Workers Society to give programs on Sunday evenings.
 - 1921 First Bible school. Walter Stinebaugh was the director and the following year Burton Metzler was the director.
 - 1925 Purchased parsonage.
 - 1928 Church burned on June 3.
 - 1928 New church dedicated December 2.
 - 1938 Buring of the mortgage on the church.
 - 1943 Credit Union organized.
 - 1944 Memorial fund started for those who wished to honor their friends in this way instead of floral tribute.
 - 1950 One hundredth anniversary of the Rock Run church.
- At the centennial observance of the Rock Run church Kenneth I. Morse, editor of the Gospel Messenger, shared in the day's service giving the message.
- We pray that the second century may be more fruitful than the first.

The Church Abroad

Edited by Anetta C. Mow

Committed to Serve in India

MABEL CLAYPOOL was a stranger to us when she came to worship at the Pine Street Church of the Brethren at Hollidaysburg, Pa., in the fall of 1947. Almost from the first we felt as if we had always known her. She is so warmhearted and friendly that one instinctively responds. She unconsciously radiates a spiritual magnetism that draws people. She joined the Alexander Mack young adult Bible class. Thus closely associated, the teachers, Miss Ella M. Snowberger and Miss Pauline Keiper, assistant, and the young men and women in the class really learned to appreciate her personality.

It was a joy to work with her.

Ella Snowberger
Hollidaysburg, Pa.

She was so co-operative and enthusiastic. Mabel would be the last person in the world to set herself up as an example, but she is so strong in her convictions, so loyal to her Christ that her witness by word and deed is an incentive to others. We admired her consistency. She will not compromise with evil or the appearance of evil. We respected her sound judgment, never feeling we had arrived at the final conclusion on any question under discussion until we had heard her ideas. It also was refreshing to find that she is a staunch believer in the

tenets and ordinances of the Church of the Brethren. In these days when conflicting attitudes and winds of doctrine agitate the peace of mind of many Christians it was good to know that Mabel's loyalty to her church is second only to her faithfulness to her Savior.

The Alexander Mack class took up a course of study during the winter of 1948 about the history, rites and ordinances of the Church of the Brethren. We could always count on Mabel's attendance although she came the farthest distance, necessitating a long trolley ride, involving time-consuming transfers. No mat-

ter how inclement the weather or how icy it was underfoot, Mabel came to the meetings. When we learned of her decision to prepare for foreign missionary service, our first reaction was to reckon the loss our class would sustain. But her answer to the great commission, "Go, ye," gives each one of us the satisfaction of feeling we have an individual share in the work.

Knowing her to be devoid of race prejudice, we feel assured the Indians will sense her sincere love for them. She will respect them as equals. Thus, incidental to her work of winning souls for Christ, she will be an ambassador of goodwill from the United States, giving the people of India a better impression of Americans. We are concerned only by fear that she may impair her health by driving herself too hard. We know she will give only the best: the best in preparation, the best of herself. Her service will be a demonstration of practical Christianity wherein she will interpret the gospel by tendering a cup of water to the thirsty, giving food to the hungry and providing clothing for those who needed it to the best of her ability.

Mabel was born on a farm near Kittanning, Pa., on Oct. 19, 1921. She is the daughter of Loyal and Florence Kimmel Claypool. There are six children in the family: Zeller, Paul, Marie, Harlan, Mabel and Mildred. In keeping with the usual custom among farmers, she helped with the multitudinous tasks that children are able to do. To be sure, most of the work was play to the energetic little girl, serving as a medium to let off steam, perhaps, but she learned to accept responsibility and to lighten the burdens of others by lending a helping hand. Life was happy. She was sensitive to the beauties of nature. School was two miles away; the Center Hill church was almost as far, reached over a winding road that goes up and down hill. It was a long, quiet walk, but not far at all to Mabel.

Mabel was blessed with such robust health that she has to her credit seventeen years of perfect attendance during the period of her school life. Her church record is excellent also with no absences that could be avoided. She was baptized at the Center Hill church on May 13, 1932. She graduated from the Kittanning high school in 1940. Schooling was given particular emphasis in the Claypool family. Mabel's grandfather, Lewis Kimmel,

an active minister in the Church of the Brethren, is credited with being the first minister in the Brotherhood to receive a degree. He established the Plum Creek Normal School near Elderton, Pa. Although the school has been closed long since, yet Elder J. F. Byer, currently pastor of the Plum Creek church, frequently



Mabel G. Claypool

remarks to old-time friends that he has never worked in a community where the general level of education is so high. Evenings were pleasant in the Claypool home. They worshiped and visited together. The smaller ones, including Mabel, were especially interested in the Bible stories and in the experiences of Grandfather Kimmel in his pastoral and teaching work, which their mother told with the zest and graphic interest that only personal recollections inspire.

Graduating from the Clarion State Teachers College in 1944, with the Bachelor of Science degree in education, Mabel began teaching in the public schools. Surrounded by children, whose minds and characters she would be influential in molding along Christian lines, she felt she had found her life's work. She taught five successful terms at Butler and Altoona, Pa. But all the while the needs of children in other lands made an appeal that turned her thoughts to foreign missions. She remembered stories her Sunday-school teacher, Mrs. Carman Bowser, had taught, which made a far deeper impression than the teacher realized. An expression made by Ida Shumaker at a youth rally at Mabel's home church, "Start where you are to work for the Lord," was so vivid that Mabel knew she could not be happy without putting it into practice. These thoughts were more or less random until an incident at the International Association for Childhood Education conference at St. Louis crystallized them into a call. Viewing a large canvas depicting children holding hands in a

circle around the world she was filled with longing to go abroad to help the underprivileged children.

Finally, Bro. Frank Crumpacker, in stressing the need for missionaries, put the question to her direct, "What about yourself?" Then in the summer of 1948, following conversations with Brother Herman Landis, she made her decision at summer camp. Before camp closed, she heard the call from God and great peace and happiness came into her soul when she answered: "Thy will be done; I am willing for thy will to be done."

During the years she was teaching, Mabel spent her summers at Camp Harmony, Pa. Mrs. Wilma Stern Lewis of Philadelphia says of her work at camp: "Mabel is one of the few rare souls genuinely interested in a camp as if it were her own home. Everyone's comfort is her chief concern. She does much more than is required. I knew her at camp when she was employed as an assistant in the kitchen. It was not unusual for her to get up early in the morning and scrub the hall and the porch of leaders' hall so that the camp would present a much better appearance. She would clean a cabin and place fresh linens on the beds before a leader arrived."

"She always remembered the little things which are so conducive to the happiness of everyone. Her thoughtfulness made the camping experience a much more enjoyable one for many leaders and campers."

"Regardless of the work, she was always cheerful. Her enthusiastic, animated interest in everything was an incentive to many. Her positive philosophy, and her wholesome attitude are indicative of her strong faith in God and in her fellow men. She has a fine sense of values. She is keenly alert to the needs of others, and probably one of her strongest assets is that she will give herself freely in any good cause without expecting any recognition in return."

She spent the winter of 1949-50 at Bethany Biblical Seminary, preparing for the India Mission Field. In her leisure time she earned money toward defraying expenses by baby sitting, doing housework and clerking in the Sears Roebuck and Company in Chicago. Later she took additional work at Scarritt College at Nashville, Tenn. Wherever she happened to be, she helped in Sunday school and youth work. Bearing her good qualities in mind, we are assured that she will realize her heart's desire to win many souls for Christ in India.

Thinking About the News

Bribery in New York

NOT only sports fans but readers who never scan a sports page are alarmed at the recent disclosures of "fixed" basketball games in which outstanding college and university players were bribed to "throw" a game for the benefit of gamblers who wanted a sure bet. At the moment of writing, thirteen players, representing four New York schools, are under arrest. At least sixteen games have been "thrown" by bribed players. Statements from the players revealed that many "fixed" games have been played in Madison Square Garden since 1947.

First reactions to the scandal brought severe criticism of the players involved. Their fans, including many who had watched the games on television, felt that their heroes had let them down. The boys were not in there fighting for their Alma Mater after all—they were slowing down or giving the game to an opponent not because they were outplayed but because they had been paid handsome sums to throw it. The game was no longer a sport but a racket.

But on later thought it became obvious that the problem involves more than the corruption of a few star basketball players. There is the urgent matter of the gambling syndicates and the widespread practice, even among people who never see a big-time gambler, of betting on the outcome of games. The schools involved are metropolitan schools who play their games away from the campus and for the benefit of a large income from spectators.

But many colleges and universities themselves are guilty of turning intercollegiate athletics into big business. And many alumni and university leaders frankly put their emphasis upon winning games rather than on providing wholesome recreational opportunities for all students.

Young people have often looked to athletic contests for illustrations of good sportsmanship. They expected their school representatives to play not only vigorously but cleanly. The breakdown in sportsmanship can be traced chiefly to the commercialization of competitive sports. Let us urge that the games be given back to the participants—and if there needs to be a prize as an incentive for playing, why not recommend the goal which Paul contended for, "the prize of the upward call of God"?—K.M.

Around the World

Ethiopia Drives for Better Education

Ethiopia's hard struggle to educate her people has raised the question of whether the United Nations can meet the educational problems of underdeveloped member states. Ethiopia is literally straining every resource to educate her population. This country has lagged so long traditionally that the task appears almost insuperable.

Twenty per cent of the national budget goes into education. If this fails to cover the costs, the emperor meets the deficit out of his private funds. Schools have been established in every province. Secondary schools provide literary training for students wishing to attend advanced institutions abroad. Trade and technical schools give vocational training in agriculture, commerce, and related fields. At government expense, 240 students are taking courses in universities abroad.

Education beyond the secondary level will be offered in Ethiopia for the first time this year. A two-year college is beginning work, and it is

hoped that this may serve as a nucleus for the first university in Northeast Africa.

Ethiopia's educational effort is completely genuine. Every new school established is equipped with the very best of materials, mainly imported from the United States and Britain. Buildings are spacious and well lighted, desks are shiny and comfortable and laboratories have the latest type equipment. One fifth of the teachers are foreigners; most of the headmasters are foreigners and are of top quality.

The driving force for education is Emperor Haile Selassie himself. He has adopted education as his favorite reform, and he personally holds the portfolio of minister of education. He works tirelessly to improve his school system. By his own actions, he inspires the students. He drops in on classes at all levels at a moment's notice, chats with students, observes teachers, awards prizes at commencement and has been known to stand three hours handing out Christmas gifts to students in Addis Ababa government schools.

As a result of his interest, enrollment in the government schools has increased from 20,000 in 1945 to 52,965 this year. Yet the problem has hardly been touched. The school-age group could easily reach 4,500,000. Without outside help, it may be doubted whether the country can extend its educational effort much more. Foreign teachers are costly; so are textbooks and equipment from abroad. If the UN could help, a great expansion would result, for it would be hard to find a greater eagerness or a more co-operative government. (WP)

Minnesota Council Launches Church-Labor Project

A church-labor project has been launched by the Minnesota Council of Churches in an effort to "encourage more adequate understanding between labor and the church and to explore areas of common interest."

The council's church and economic life committee will sponsor the project. Already the committee has arranged a series of informal conversations between churchmen and labor leaders. It is now completing a pilot survey which will indicate "the extent to which church leaders are related to union activities and leaders of labor unions related to church activities."

Plans for a state-wide church-labor meeting at which preministerial students from Minnesota colleges and seminaries would be guests of the Minnesota State Federation of Labor (AFL) also were announced.

North Carolina's High Schools Studying Peace

Originated by Oscar K. Merritt, an energetic and public-spirited businessman of Mt. Airy, a program of peace study for high school students is now in its fifth year, and is directed by the University of North Carolina's extension division. Although especially designed for North Carolina, high school pupils of other states are invited to take part. "The attainment of a just and lasting peace," says the university, "is perhaps the most critical problem in our history. . . . High schools are in a position to lead public thinking in their communities." That statement and the peace program are endorsed by leading public figures, the N.C. Bar Association, the states' Congress of Parents and Teachers, the Federation of Women's Clubs and other civic groups.

Students study peace issues, prepare talks, write papers for a rounded program that stresses no single viewpoint except sound thinking. So far 775 high schools have taken part; 3,875 students have made talks; and 12,400 pupils have written papers, all on various aspects of the peace question. Sponsors of the work have found it broadening for the students, who acquire new vision as well as facts. (WP)

Conferences on Christian Vocation

The dilemma of people trying to carry on business according to Christian principles in today's near-war economy, received sympathetic consideration at a conference on Christian Vocation, sponsored by the Study Commission of the World Council of Churches.

Samuel T. Cushing, director of personnel, American Telephone and Telegraph Corporation, told members of the conference that while many employers earnestly try to carry out a Christian ethic, others who consider themselves Christian "tend to measure their Christianity by their own personal lives—freedom from personal sin and from harming others as individuals," or by "instituting paternalistic patterns in their businesses as an easy substitute for working out the second great commandment." He said: "In the midst of the employer's obligations to his stockholders, his employees, his customers—his financing, his securing of materials—thought of Christian vocation is to be pushed aside. Furthermore, the employer committed to Christian principles will find his stockholders are to think of him as impractical and a wild-eyed visionary; his employees may think him an easy mark and not able to hold his own in the tough world of reality; union leaders may be cynical as to his real intentions."

Speaking from the viewpoint of labor, Stewart Meacham, assistant to the president of the Amalgamated Clothing Workers, C.I.O., said: "It is to avoid the penalties of being without work that the worker conditions himself to make the best of what it means to work in modern industry. That he frequently, both on the job and off, is able to establish associations that make it possible to maintain a hopeful and constructive attitude, is proof that the capacity of the human spirit to prevail over adversity in daily affairs is at least equal to man's capacity for heroism in exceptional and unexpected crisis.

That workers are not always or in every way able to rise above the burdens imposed on the human spirit by the conditions of modern industrial work is a tragedy of our times, but their refusal to go down in total defeat is a firm basis for hope in a brighter future." A major charge which Meacham laid against modern industry was "the widespread tendency to assume absolute moral, as well as economic authority," most evident in atomic energy plants, where the nature of the work denies the workers the traditional right to strike or to question the moral or social value of the product being produced.

Dr. Paul S. Minear, professor of New Testament at Andover-Newton Theological Seminary, was delegated to prepare a paper on the Biblical background of the Christian idea of work and vocation. (E.P.S.)

World Council Maps Scholarship Program

Christian leaders from the United States, Great Britain, Germany, France and Switzerland met here to consult on the scholarship program of the World Council of Churches. They were called together by the Council's Department of Inter-

Church Aid and Service to Refugees, which plans and administers the program.

Under the plans agreed on, 125 students of both sexes who are preparing for full-time ministerial or lay church work will be given an opportunity for exchange study. Universities in 12 countries on both sides of the Atlantic will be made available to these students.

A report presented to the consultants by the Department's scholarship committee proposed that study aid be made available not only to members of churches functioning on their home territories but also to students from refugee groups "where the individual case merits it."

"Although perhaps not immediately assured of a place to work in their own native church," the report said, "such refugee groups represent a contribution to our common church life."

The consultants said that the program of exchange study "provides a unique opportunity for the potential church leaders of the different countries to meet one another, to enter into the Christian heritage of the countries to which they go, and to share with Christians there something of their own church life."

Nehru Advocates Peace With China

Broadcasting on Jan. 24 from New Delhi, Prime Minister Nehru called upon representatives of the great powers to meet together and discuss Far Eastern problems instead of talking at each other across thousands of miles.

"If the problem of the Far East is tackled with success this will itself remove the great tension that exists today all over the world. The most urgent problem today is that of the Far East, where brutal war has been waged for many months in Korea and innumerable innocent lives have been sacrificed. It is true, I think, that there was aggression there but it is also true that none of us are wholly free from blame. For the past year or more we persistently urged that new China should be given a place in the councils of the world at Lake Success. Yet this was not done and most people realize now that the fate of the world might well have been different if that obvious fact had been recognized. There has been reluctance and hesitation to accept the great changes that have come over Asia. There is still an attempt sometimes to treat great nations of Asia in the old way. But the major fact of the age is the emergence of this new

Asia and this has upset the old equilibrium and balance of power. This must be recognized if we are to deal realistically with the world of today. Because the United Nations did not recognize it, difficulties arose and continue to trouble us.

Again there was the question of crossing the 38th parallel in Korea. Adequate notice and warning was given but it was not heeded and further complications ensued. Can we not say now, wiser after the event, that this was a major error which should have been avoided?

It serves little purpose to go back to past history except to learn from it for the future. We have to deal now with this present and future and sometimes it appears that we have failed to learn these lessons of the past. A proposal has been made in the United Nations to name China the aggressor. This proposal cannot lead to peace. It can only lead to intensification of conflicts and it might perhaps close the door to any attempt at a solution by negotiation. It is a tremendous responsibility for any person to take such a step. At no time should this door be closed for if we close it we also close the door to a civilized approach to any problem.—India News Bulletin.

Weddings

Beckman-Raeder.—Everett G. Beckman and Norma Jean Raeder, in the Morgan-town church, Ohio, Dec. 21, 1950, by the undersigned.—Glenn H. Bowlby, Canton, Ohio.

Evans-Campbell.—Donald Evans and Laura M. Campbell, both of Okeechobee, Fla., Jan. 26, 1951, in the Okeechobee church, by the undersigned.—C. C. Kurtz, Campobello, S. C.

Foste-Lusk.—Lee J. Foste and Ellen Jo Lusk, both of La Junta, Colo., Oct. 13, 1950, in the Rocky Ford church, Colo., by the undersigned.—Frank E. Nies, Rocky Ford, Colo.

Garber-Nolen.—Harry E. Garber of Elk-ton, Va., and Joy Etta Nolen of Bassett, Va., Feb. 2, 1951, in the Mt. Hermon church, by the undersigned, and grandfather of the bride.—P. L. Nolen, Bassett, Va.

Gearhart-Holloway.—Gerald Gearhart and Arlene Holloway, both of near Akron, Ind., April 7, 1950, by the undersigned, at his home.—Arthur H. Tinkel, Akron, Ind.

Hemmerick-Blackburn.—Elmo Hemmerick and Dorothy Elaine Blackburn, both of Brookville, Ohio, in the Happy Corner church, Sept. 9, 1950, by Lon Karns.—James H. Beahm, Brookville, Ohio.

Laird-Prough.—Harold Laird and Barbara Prough, both of Bedford, Mich., in the Battle Creek parsonage, Mich., Dec. 9, 1950, by the undersigned.—Harley V. Townsend, Battle Creek, Mich.

Lambert-Saylor.—Elmer Lambert of Walkersville, Md., and Emma Jane Saylor of Graceham, Md., Oct. 28, 1950, by the undersigned, at his home.—Arthur Rice, Frederick, Md.

Ludwig-Bleacher.—Rolandis S. Ludwig of Akron, Pa., and Lettie Bleacher of Lancaster, Pa., Dec. 8, 1950, in the bride's home, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Moore-Kenworthy.—Eugene Moore of Hollansburg, Ohio, and Barbara Kenworthy of Lynn, Ind., Jan. 27, 1951, by the undersigned, at his home.—Dolar Ritchey, Hollansburg, Ohio.

North-Lemmons.—Charles North and Dorothy Lemmons of Covington, Ky., in the bride's home, Feb. 3, 1951, by the undersigned.—B. F. Click, Covington, Ky.

Rice-Reese.—Ralph Rice of Frederick, Md., and Naomi Reese of Hagerstown, Md., Dec. 25, 1950, in the bride's home, by the undersigned, father of the groom.—Arthur Rice, Frederick, Md.

Rothrock-Mann.—Donald Rothrock of La Verne, Calif., and Barbara Mann of San Dimas, Calif., in the La Verne church, Jan. 25, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Seilhamer-Meck.—Robert L. Seilhamer and Helen L. Meck, both of Chambersburg, Pa., in the Everett church, Pa., Jan. 28, 1951, by the undersigned.—Stewart B. Kauffman, Everett, Pa.

Sherp-Gordy.—Harold L. Sherp and Joyce Carol Gordy, in the Osceola church, Ind., Jan. 21, 1951, by the undersigned.—Edward Stump, Elkhart, Ind.

Simmons-Price.—Edward Simmons and Lillian Price, both of Mt. Solon, Va., Feb. 3, 1951, by the undersigned, at his home.—O. S. Miller, Bridgewater, Va.

Shively-Rarick.—Dallas L. Shively and June Rarick, both of Churubusco, Ind., Dec. 9, 1951, in the Wolf Lake Baptist church, by Rev. William Gupp.—Mrs. Lawrence Shively, Churubusco, Ind.

Spiker-Shears.—Ivan R. Spiker of Wetmore, Kansas, and Ruth Ann Shears of Sabetha, Kansas, Jan. 31, 1951, by the undersigned, at his home.—H. R. Stover, Sabetha, Kansas.

Wasmund-Wagar.—Leroy W. Wasmund and Geneva Mae Wagar, both of Worthington, Minn., in the Worthington church, Sept. 28, 1950, by the undersigned.—J. D. Kyser, Reading, Minn.

Wheeler-Turner.—Raymond Wheeler of Dayton, Va., and Joyce Turner of Mt.

Solon, Va., Nov. 17, 1950, by the undersigned, at his home.—O. S. Miller, Bridge-water, Va.

Williams-West.—Richard Williams and Mary West, both of New Philadelphia, Ohio, Jan. 29, 1951, by the undersigned, at his home.—A. H. Miller, New Philadel-phia, Ohio.

Yon-Richards.—Jerry Yon and Joan Richards, in the Winter Park church, Fla., Jan. 5, 1951, by the undersigned.—Floyd N. Biddix, Orlando, Fla.

Zell-Hiestand.—Guy B. Zell of Akron, Pa., and June E. Hiestand of Ephrata, Pa., Jan. 27, 1951, in the Ephrata church, by the undersigned, cousin of the bride.—David J. Markey, Carlisle, Pa.

Obituaries

Abe, Clyde, daughter of Hiram and Susan Daniels, was born Jan. 14, 1882, and died Jan. 27, 1951, at her home in Short Gap, W. Va. She was twice married, first to Carl Frederick Hanft and, following his death, to Jesse Abe, also deceased. She is survived by one daughter, four step-children, five grandchildren and one sister. She was a member of the Methodist Church for many years. Funeral services were held in her home by her pastor, Rev. Lotspeich, assisted by Bro. Jesse W. Whitacre. Interment was in the Fort Ashby cemetery.—Mrs. Ruth Whitacre, Keyser, W. Va.

Armstrong, Mary, daughter of Marshall and Anna Seely, was born Aug. 22, 1872, and died Dec. 27, 1950. She was a member of the Church of the Brethren at Cham-paign, Ill. Funeral services were held at Champaign by her pastor.—Niels Esben-sen, Champaign, Ill.

Awalt, Charles, son of John and Clarin-da Awalt, was born at Plano, Iowa, July 17, 1869, and died at Paradise, Calif., Oct. 22, 1950. In December 1894 he was married to Minnie Bear. In 1948 both he and his wife united with the church. He is sur-vived by his wife and three sons. Funeral services were held by Bro. Lenn W. Smith in Paradise. Burial was in Norton, Kan-sas.—Mrs. Lenn W. Smith, Paradise, Calif.

Betson, Martha Ann, daughter of John D. and Elizabeth Norris Culp, was born in Mineral County, W. Va., Nov. 19, 1866, and died at her home Jan. 17, 1951. She was married on Nov. 10, 1901, to John Betson. She is survived by her husband, three children, two stepchildren and one grand-son, who is a minister. She was a member of the Church of the Brethren for forty-four years and at the time of her death she was the oldest member of the Old Furnace congregation. Funeral services were held in the Old Furnace church by Bro. J. E. Whitacre, assisted by Bro. Jesse W. Whitacre, her pastor. Interment was in the Betson cemetery.—Mrs. Ruth Whit-acre, Keyser, W. Va.

Beverlin, Homer J., son of Thomas and Victoria Beverlin, was born Feb. 4, 1895, at Center Point, W. Va., and died at his home Jan. 17, 1951. He was married on June 27, 1917, to Olive May Crosten of Montrose, W. Va. He is survived by his wife, one daughter, two sons, six grand-children, five brothers and three sisters. Funeral services were held in the Old Fur-nace church by the pastor, Jesse W. Whit-acre, assisted by Bro. Vernon Beckman of Wiley Ford. Interment was in the Fort Ashby cemetery.—Mrs. Ruth Whitacre, Keyser, W. Va.

Burger, Amanda Jane, daughter of Jon-athan and Margaret Fair Infield, was born in Holmes County, Ohio, May 9, 1873, and died at her home Feb. 1, 1951. On Sept. 29, 1895, she was married to Henry Burger. She is survived by her husband, two sons, two daughters, fifteen grandchildren and eight great-grandchildren. She united with the Baltic church in 1895. Funeral services were held in the Baltic church by Elder Edward Shepher and the writer. Burial was in the cemetery near by.—F. E. McCune, Baltic, Ohio.

Burke, Ary E., son of Alonzo and Jose-phine Burke, was born Sept. 5, 1885, and died Dec. 21, 1950. He was a member of the Church of the Brethren at Champaign, Ill. Funeral services were held by his pas-tor, the undersigned.—Niels Esbensen, Champaign, Ill.

Caskie, Samantha May, daughter of Jonathan and Mary Ann Whitmore, was born in Wood County, Ohio, April 4, 1867, and died Feb. 5, 1951. She is survived by three children, thirteen grandchildren and eight great-grandchildren. Her husband, two sons and three daughters preceded her in death. She was a member of the Fostoria church for many years. Funeral services were held by J. J. Anglemeyer, assisted by the undersigned. Interment was in Fountain Cemetery.—Oliver Royer, Fostoria, Ohio.

Channel, Ida M., daughter of B. J. and Emma Ewing Hamilton and widow of Thomas I. Channel, died Jan. 22, 1951, at the age of eighty-four years at the Gar-denville nursing home, Baltimore, Md. She is survived by one daughter, one sister and one brother. She was a member of the ladies' aid society of the Meadow Branch church. Funeral services were held at the Tipton funeral home in Hamp-stead, Md., by the undersigned, pastor of the Meadow Branch church. Interment was in the Meadow Branch church ceme-tery.—William E. Roop, Westminster, Md.

Chapman, Earl W., son of William and Lucinda Hively Chapman, was born April 7, 1890, and died Dec. 19, 1950. On Dec. 21, 1912, he was united in marriage to Nellie Black, and to this union were born seven daughters and one son. The son preceded him in death. Early in his mar-ried life he united with the Church of the Brethren, remaining faithful to the end. He is survived by his wife, seven daugh-ters, four brothers, one sister, his mother and twelve grandchildren. Funeral ser-vices were held in the Blue River church by Bro. Charles Light. Interment was in the Christian chapel cemetery near Merri-ram.—Mrs. Lawrence Shively, Churubusco, Ind.

Cline, Catharine Jane, daughter of George W. and Mary Huffer Smith, was born July 21, 1871, near Mt. Solon, Va., and died Oct. 31, 1950, in the King's Daughters' hospital in Staunton, Va. On Oct. 26, 1893, she was united in marriage to J. Minor Cline, who preceded her in death on Aug. 24, 1938. To this union were born one son and three daughters. She united with the Church of the Brethren early in life. She was a charter member of the Lebanon ladies' aid society. She is survived by two children, five grand-children, two great-grandchildren and one brother. Funeral services were held in the Pleasant View Lutheran church by Bro. Homer Zigler, Dr. T. G. Shuey and Bro. Boyd Cupp. Interment was in the adjoining cemetery.—Mrs. Boyd Cupp, Staunton, Va.

Clingenpeel, Odis, son of Abraham and Barbara Kinery Clingenpeel, was born near Flora, Ind., March 19, 1872, and died at his home in Flora on Feb. 2, 1951. He was married to Lova Ewing on Nov. 21, 1896. To this union were born two chil-dren. He was baptized into the Church of the Brethren in December 1897. He served as clerk, treasurer and Sunday-school teacher for several years. He was a deacon in the Flora church at the time of his death. He is survived by his wife, one daughter, two sisters, three grandchildren and two great-grandchildren. Funeral services were held from the Flora church by the undersigned, assisted by Bro. Wil-liam Angle. Burial was in the Maple Lawn cemetery near Flora.—W. Harlan Smith, Flora, Ind.

Craun, Dora Lee, daughter of Daniel M. and Caroline Propes Craun, was born at Centerville, Va., Dec. 8, 1874, and died Jan. 30, 1951. In her girlhood she was baptized into the Beaver Creek church. She was for many years a faithful member of the aid society at Bridgewater. She is

afternoon and evening services. We have a 100% Messenger club again this year. We are having our prayer meetings in the homes during the cold weather.—Florence Seymour, Palestine, Ill.

Indiana

Middletown.—We united with the other churches in town for services during the Week of Prayer. Our pastor, Bro. Hamilton, was the speaker on Friday evening at the Methodist church. The junior and young people's classes sent seventeen friendship kits to New Windsor to be sent overseas. A program was presented by the women and children on Christmas Eve. Our women's work is progressing. They have been having bake sales and are now getting clothing ready for relief.—Winnie Conn, Middletown, Ind.

Monticello.—The members of the church helped to take the county-wide religious census. Through the census we were able to contact families who are interested in our church and to bring them into fellowship with us. Evangelistic meetings were to be held for two weeks, but owing to bad weather, we had only one week of meetings. Bro. Leonard Custer of the West Eel River church brought inspiring messages each evening. Seven persons came into the church fellowship during the meetings. Our pastor, Bro. Jay Johnson, held a series of meetings at the Sugar Creek church near North Manchester. We held our winter council meeting at the Pike Creek church on Jan. 15, with Elder Jay Johnson presiding. Plans are being made for the World Day of Prayer service, which will be held at the Pike Creek church this year.—Opal Foster, Monon, Ind.

Rock Run.—Our church met in regular council meeting with our elder, Bro. D. G. Berkebile, presiding. Three letters of membership were granted and three were received. Bro. Robert Sherfy of New Carlisle, Ohio, held a week of revival meetings and, as a result, seven boys and girls were baptized. Orville and Lois Sherman presented a program of pictures of their work in Venezuela. Our pastor, Bro. Ralph Petry, held a revival meeting in the Mt. Pleasant church. On the morning of Dec. 24 the children presented a Christmas program. In the evening some of the young married people presented a play entitled *Why Christmas?* On Dec. 31 a missionary offering was taken, which amounted to \$320. Two hundred dollars of this amount will go for the support of Danny Shull, son of Ernest and Lois Shull, missionaries in India. Our aid is making comforters and sewing for relief. Two German high school boys have been received into Brethren homes. There is also a DP family in our congregation.—Mrs. Arthur Pletcher, Goshen, Ind.

South Bend, First.—At our fall council meeting Bro. Foster Statler of Elkhart, Ind., was chosen as our elder. Since our former pastor, Bro. Glen Weimer, has gone to Timberville, Va., our pulpit has been very ably filled by Bro. Ivan Fry, a student at Bethany Seminary. Our women's work has been reorganized as the women's service society. The group is divided into four circles, which meet once each month in the homes and the entire group meet together once a month at the church for a luncheon and program. At our first meeting Sister Ralph Swihart of Goshen, district director of women's work, was our speaker. The ladies of the Second South Bend church were our guests at the January meeting and Mrs. Ralph Smeltzer of the Auten Chapel Community church showed slides of the Brethren Service relief work in Austria. The group has recently purchased a new stove for the church kitchen. Our Christmas program consisted of a play by the children and the white gift service, followed by a family party in the recreation room. Among the white gifts were an offering for Brethren Service; gifts for the six children from the Children's Aid Society, who attend our

church; a contribution to a German student and gifts of candy and candles to the shut-ins.—Mrs. Bertha Hawbaker, South Bend, Ind.

Turkey Creek.—Bro. Ira Long of Milford was with us for our harvest meeting and preached both morning and afternoon. Sister Floy Bowers was here one Sunday evening and showed pictures of her visits to Europe. Brother and Sister Lloyd Hurst represented our church at the district meeting at Camp Mack. Bro. Samuel Longenecker of Nappanee conducted a two weeks' revival for us. Sister Longenecker directed the music and told stories for the children with her flannelgraph illustrations. At the close of the meeting five persons were baptized and six received on former baptism. Our love feast was held following the meeting. We held a family night service on the Friday night before Christmas and on Sunday morning the ladies' chorus and the children presented the Christmas program. The women's work group meets every two weeks to make clothing and comforters for relief. Two of the Sunday-school classes have adopted a project to buy new carpet for the church. On Jan. 28, the beginning of youth week, the young people's class will have charge of the opening worship service of the Sunday school.—Ada Fisher, Milford, Ind.

Kansas

Maple Grove.—Bro. W. H. Yoder, our district fieldman, was with us Dec. 3-10. Five persons accepted Christ during these meetings. The film, *Prejudice*, was shown one evening in December. There was a short candlelighting service held on Christmas Eve with the young people presenting the Christmas story in reading and song. The young adult Sunday-school class has been meeting each Tuesday evening for

Bible study. Through January they have been studying the Book of Matthew. The young people are sponsoring the showing of two films on the life of Paul, Ambassador for Christ and The Stoning at Lystra. Our women's work group sent a box of gifts to a children's home at Topeka at Christmas time.—Mrs. Clea Wertenberger, Norcatar, Kansas.

Olathe.—The children of the primary department presented a Christmas program on the evening of Dec. 17. On the evening of Dec. 15 friends from all denominations in the city attended the presentation of a child evangelism program. The state directors of child evangelism, Dr. and Mrs. F. R. Mann of Topeka showed a colored sound film explaining the work. Mrs. Mann gave a flannel board lesson, *Tin Can Valley*, a Christmas story depicting the gospel. Three classes of the city, including one class of colored children, demonstrated some of the work in song. In January our regular family night gathering was held at the parsonage and a Bible quiz game furnished the entertainment for the evening. Three visitors were present.—Mrs. Willard G. Brammell, Olathe, Kansas.

Richland Center.—Pastor Earl E. Jarboe preached evangelistic sermons each evening for a week. This was followed by the communion service on Sunday evening, which was well attended. Several members attended the district conference. Sister Jarboe has helped in creating new interest in each phase of women's work and very recently a Homebuilders program, with a fellowship supper, was held. Temperance and peace education have been emphasized in our regular aid meetings. The ladies meet regularly every two weeks and some have made gowns at home for foreign relief. The men's organization was hired by one farmer to husk

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his corn. Our Sunday-school superintendent has recently been called into the service. The semiannual birthday banquet sponsored by the Sunday school was held in December.—Constance Snell, Summerfield, Kansas.

Sabetha.—Our resident pastor, Bro. Fred Dean, moved to California. Since that time, Brother and Sister D. W. Kesler of the Rock Creek church have shared their time with us and their own church. We deeply appreciate their work with us. The church has called Brother and Sister Henry Stover as our full-time pastors. We were happy to welcome Brother and Sister Stover into our midst. A reception and pound shower were held for them on the evening of Jan. 19. A Christmas program was presented on Christmas Eve. The white gift offering amounted to \$160. The women's work on Christmas sent a box of gifts to our state hospital. Once a month we send a box to an individual patient in the hospital. The women's work has pledged its funds and time this coming year to the remodeling of our church basement.—Mrs. Delta Livengood, Sabetha, Kansas.

Verdigris.—Our revival meeting was held Nov. 20—Dec. 1 by Robert Nance, pastor of the Granada church. The interest and attendance at the meetings were very good. Our love feast was held on Dec. 5. The Christmas program was presented on Christmas Eve. The men of the church and community met on Dec. 12 and 13 and husked the corn on the church farm. The Lord has blessed us with a bountiful crop on our church farm this year. Several of the members recently purchased an electric pump for the parsonage. Plans are being made to install it and do some repair work on the parsonage this spring and summer. Our ladies' aid sent a box of new clothing and a large box of used clothing for relief. We are now quilting.—Mrs. Ward Nance, Madison, Kansas.

Maryland

Beaver Creek.—Brother and Sister Cyrus Strite are now in their second year of pastoral work with us. The pastor meets with the young people in their regular monthly meetings. They are planning to have an Easter program. The mother and daughter organization has its meetings

once each month and meet to quilt one day each week during the winter months. They have now finished paying their debt. Bro. Carl Myers, assistant pastor in the Hagerstown church, brought the morning message on Jan. 21.—Mrs. Mae C. Fraver, Hagerstown, Md.

Frederick.—We are eagerly looking forward to the coming of Bro. Ralph E. White of Roanoke, Va., who was elected pastor of our church and who is to begin his work with us on March 1. During the six months we have been without a pastor our pulpit is being filled by five visiting ministers of our district, Brethren J. H. Hollinger, our elder; John A. Kneisley and Stauffer Curry, all of Washington, D. C.; McKinley Coffman of Reistertown, Md., and Carl E. Myers of Hagerstown, Md. Extensive remodeling and expansion of the facilities at the parsonage are under way. Several of our workers enrolled in the school of Christian living training class held in the local Baptist church. A goodly number also enrolled in the training school for church leaders held in the Westminster church. At the morning service preceding our love feast our elder, J. H. Hollinger, chose for his subject Examining Ourselves. That evening he officiated at a very impressive candlelight communion service. The young people have recently elected new officers and adult advisers and are moving forward in their work. A group of our men attended the men's work meetings held in the churches at Westminster and Hagerstown. The men also sponsored a father and son fellowship supper. A workers' conference and supper were held in the social rooms on Dec. 8 with our Sunday-school superintendent, Harry B. Grove, presiding. World-wide mission Sunday was observed on Dec. 17. The evening service was a white gift program sponsored by the young people. The food contributions from this service were used to fill baskets, which were given to shut-in families of our congregation.—Mrs. John W. Wolfe, Frederick, Md.

Minnesota

Minneapolis.—Dedication services were held for our recently remodeled church building. The morning service was followed by a fellowship dinner and the dedication in the afternoon. Bro. Clarence Sink delivered both morning and afternoon messages. Bro. Alvin Brightbill directed the music and led the singing. We had some interesting Sunday evening meetings last fall. Our young people took full charge one evening and Delbert Eddy delivered a message on humility. One evening we witnessed the inspiring film, The Mighty Army. Students from Bethel College furnished a fine program of singing and witnessing on another occasion. This program also included a chalk artist. Our holiday program was held on Christmas Eve. We took up a white gift offering for missions. We gave our pastor and his family a shower of groceries as a Christmas gift. On Jan. 14 we held our quarterly council meeting and Bro. Dale Kyser of Worthington was elected as our new elder to replace Bro. Frank Allen, who has moved to Menomonie, Wis. Several of our young men have been called into the service.—Minnie E. Smith, Minneapolis, Minn.

Missouri

Mineral Creek.—At the morning worship service on Dec. 17 Bro. Harold Royer of Dallas Center, Iowa, an agricultural missionary in Africa, told us about the work in the leper colony. In the evening he showed pictures. On Dec. 24 our program chairman, Mrs. Laura Ebersole, directed a Christmas program put on by the children of the Sunday school. Since our last report, there have been two additions to the church. During the past year the ladies' aid has quilted ten quilts. The men's group put out twelve acres of corn and had a very good crop. They received 418 bushels which netted them \$547. They also had the city water put in the church. We have a midweek prayer service and Bible

study conducted by our pastor.—Clara Fultz, Leeton, Mo.

Virginia

Moscow.—Bro. Robert Earl Houff held our series of meetings. One person was baptized. The young people of the church have improved the church grounds by the

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 515. Wanted: To buy farm 80 to 150 acres in northern Illinois or Indiana in Brethren community, near good high school. Or will trade California property. Write: Harvey W. Hartman, 410 N. Pasadena Ave., Glendora, Calif.

No. 516. For Sale: 80-acre productive farm, southern Michigan, near Brethren church, on black-top road; electricity, school bus. Large, almost new barn, equipped for dairying; silo, milk house, new corner-machine shed. House partly modern. Write: Glenn I. Rummel, Constantine, Mich.

No. 517. Dependable boy, 17, with experience wishes work on farm by month, during summer vacation. References furnished. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 518. Lafayette Church of the Brethren wants to rent, with first option to purchase, property suitable for parsonage and parish house. Write: Elwood Cripe, 1405 S. Third St., Lafayette, Ind.

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No. 520. Wanted: Someone qualified to take charge of a rest home at Grants Pass, Oregon. Write Mrs. Ray Sutton, 1936 Sixth St., La Verne, Calif.

No. 521. Wanted: Man to operate wood-work shop. Write: A. B. Shreve, Petersburg, W. Va.

No. 522. Wanted: Woman for house-keeping and care of elderly, partially invalid lady. Room, board and salary. Located in California, one block from Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 523. Married man, wife and 16-year-old daughter would like to work on dairy farm. Can furnish references. Write: Harold Anderson, R. 2, Tipp City, Ohio.

No. 524. Wanted: Families to locate in and around Ladoga, Ind., on Route 234 near the Shades and Turkey Run state parks. Fertile farms for sale or rent. Work available in near-by cities of Crawfordsville and Indianapolis. Good school. Brethren community. Write: Claud Harshbarger, Ladoga, Ind.

No. 525: Wanted: Head librarian for city library, Parsons, Kansas. Applicants need not be graduate librarians but should have executive ability and know books. Write: Parsons Library Board, Parsons, Kansas.

No. 526: For Sale: Large home on two front lots, two back lots for garden. Coal furnace, hot and cold water, bath. Brethren preferred. In vicinity of Brethren church. Write: Sarah A. Saylor, 901 E. Main St., Eaton, Ohio.

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Brethren Publishing House
Elgin, Illinois

The commission on publicity and public relations edited the first edition of the church news letter on Feb. 4. Clara Clark is editor with Marlene West acting as her assistant.—Evelyn Saathoff, Yakima, Wash.

West Virginia

Beaver Run.—Our revival was held with Bro. Robert Strickler, the pastor, as the evangelist. Five new members were received into the church by baptism. Several young people attended roundtables and a workshop at near-by churches. The women have sewed cut garments for relief and made two quilts. Several members attended the regional conference at Roanoke, Va. The Christmas play, *The Story Beautiful*, was presented on Christmas night. Our church, the Bethel church and the Kelley Chapel church held a joint New Year's watch service with the White Pine church. Bro. Forrest Groff of Elgin was with us one week end to give suggestions on our basement plans. The men have been working on Tuesdays on the basement. On some work days the women serve the men a hot lunch at noon. We have ordered the new hymnals for our church. Brother and Sister Robert Bane paid for three dozen of the hymnals in memory of their aunt, Grace Bane Arnold.—Mrs. Gerald Rogers, Burlington, W. Va.

Petersburg.—Bro. Theodore Whitacre has been licensed to the ministry. At Christmas time the senior choir presented the cantata, *The Music of Bethlehem*. The children presented a program of recitations, songs and plays. We have a junior choir of twelve girls, which is helping out quite a bit in our church services. Our pastor, Bro. J. E. Whitacre, is the elder of several congregations besides being the pastor of Petersburg and Greenland. He is also president of the Grant County Council of Churches. On Jan. 22 Bro. Edward Stump of the Osceola church of Indiana began a two weeks' evangelistic meeting. Bro. Stump and Bro. Whitacre and their wives visited in many homes in town and in the country. As a result of these meetings, ten persons were baptized. We are getting our parsonage debt paid. We finished paying the note at the bank and are now ready to work on the note we owe the district mission board. Our ladies aid has been a great help in getting this debt paid off. They made the first payment on the lots where the church and parsonage stand and are still helping with the work of the church. Our Sunday-school attendance and interest seem to be growing.—Grace A. Shreve, Petersburg, W. Va.

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erection of a fireplace and tables. Bro. Premchand Bhagat, a native of India, visited our church on Christmas Sunday morning. He told how Christmas is observed in India, after which he delivered a very inspiring sermon. The women of the church sponsored the World Day of Prayer service in co-operation with the other churches of our community.—Mary Harper, Mt. Solon, Va.

Newport News.—An offering and gifts of canned food were sent to the Camp Patrick Henry hospital for the chronically ill. We went over the top of our building fund goal for 1950. The young people presented a Christmas candle service, *The Light of Men*, on the evening of Dec. 17. On Dec. 23 the different classes of the Sunday school presented a Christmas program. On Dec. 27 Bro. Davis Nolly was present at our Bible study, after which Ernest Sheets, Jr., Billy Nelson and Alex Hooks were licensed to the ministry. All three are students at Bethany Seminary. Our pastor, Bro. L. W. Blackwell, and his wife attended the spiritual life institute at Bridgewater. Garrett Rusmiselle of Bridgewater College filled the pulpit on Jan. 7 in our pastor's absence. We have started a tithe's club with our first meeting on Jan. 21. Since our last report, we have received into our church one person by baptism and two by letter.—Mrs. Mary Rusmiselle, Newport News, Va.

Roanoke, Ninth.—We observed our twenty-fifth anniversary with Bro. N. M. Shideler of Elgin, Ill., a former pastor, as the speaker. The offering received was used in carpeting the main auditorium of the church. Bro. Cecil O. Showalter assisted us in a two weeks' revival. Twenty-one persons were received by baptism and three by letter. We had two weeks of cottage prayer meetings prior to the revival. Our pastor is conducting a class in church membership for the twenty-one new members. The young people presented a play entitled *The Christmas Voice* at the midnight service on Christmas Eve. They also presented it at three other places, including the veterans' hospital. Our choir presented a music program at the evening service on Dec. 17. Our Sunday-school children presented programs on Wednesday and Friday nights before Christmas. Our pastor, Bro. Shober, attended the spiritual life institute and regional board meetings at Bridgewater College the first week of January. During the four Sundays of January we are broadcasting our morning services over station WSLs.—Mrs. David McCormack, Roanoke, Va.

Washington

Tacoma.—We met in council on Jan. 7 with our elder, Bro. Barnett of Bremerton, in charge, assisted by our pastor, Bro. Oscar Barnhart. We decided to have communion services on the fifth Sunday of the months in which there are five Sundays and love feast four times a year. On Jan. 7 we had a potluck dinner in the basement of the church. Bro. Barnhart preached an inspiring sermon on Jan. 14 on the subject of unity. Bro. Barnett filled the pulpit on the morning of Jan. 7.—Mrs. Lettie Cheirington, Tacoma, Wash.

Yakima.—The children presented a Christmas program of varied numbers on the evening of Dec. 22. A watch party was held on New Year's Eve. Mrs. Don Reed, Bill Pyper and Woody Edinger showed moving pictures and slides. A dedication and candlelight service was held as the old year went out. The commission on pastoring and evangelism, with representatives from each department in the church program, held meetings Jan. 18 and 19 under the leadership of Rev. Don Swerdfeger, assistant pastor of the Methodist church, to launch a pre-Easter visitation program. A planned program of visitation was outlined and is now being carried out. A loud speaker was installed in the nursery on Jan. 23 by Claude Case.

The Brethren Ministers' Book of the Month Club selection for April

SO WE BELIEVE, SO WE PRAY

by George A. Buttrick

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Eva Luoma

SO TINY— YET ALIVE

WITH a look of wonder and delight a little girl can turn from mothering her dolls and give all her love to a little chick. Its downy feathers are soft to her touch. Its shrill peeps fall like music on her ears. She is happy to hold in her hands something so tiny—and yet alive.

The God who provided that an infant chick should have a mother to shelter it under her wings is the God who wants his children to find a haven in his everlasting arms. He will teach us to stand on our legs and to walk by ourselves, but we must first place our confidence in him. We are never beyond the reach of his love.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MARCH 31, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The "How" of Things

It seems well to remember that there are things, the "how" of which, we cannot know because the ways of God are past finding out. "The secret things belong to the Lord our God, but things revealed belong unto us and our children that we may do all the words of this law" (Deut. 29:29). As to "how" the earth and the heavens were made, see Psa. 33:6 and 9. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake and it was done; he commanded and it stood fast." Science cannot take cognizance of how the infinite God does things. Faith does not question that which is not revealed in the Word. — C. M. French, Fruita, Colo.

National Health Insurance

Kermit Eby's response (Dec. 23) to Dr. Kintner's earlier letter regarding national health insurance was read with interest. Unfortunately, his letter contained some gross misstatements and several misleading references.

As to the principle of the shared risk to which he refers, is this not the principle upon which all insurance operates? Government-administered plans in this respect are no different from commercial insurance and private plans.

Mr. Eby states that "one out of three mothers dies needlessly in childbirth each year." Since the true facts are so far from these figures, I cannot help but assume that the writer made an unintentional error.

Another statement was to the effect that voluntary plans which provide full coverage—that is, which bear the individual's entire medical expense—reach only two per cent of the population. This is true. Most voluntary plans are designed to pay a substantial portion, but not all, of the bill. This is based on the sound principle of preserving some incentive for remaining on the job and leaving the hospital when cured. Numerous studies have revealed the tendency toward more hospitalizations per person and longer confinements under full coverage plans.

The next, and most grievous, misapprehension under which Mr. Eby labors is regarding the cost of administration. He would have us believe that government-administered programs actually result in lower cost, and cites National Service Life

Insurance as a classic example. These are the facts: (1) NSLI is not insurance—it is a tax-subsidized system of death benefits; (2) claims resulting from military service or due to the extra hazard of service are not paid from premium income but from tax revenues. In this regard, it should be pointed out that not only excess mortality claims are paid from taxes, but the entire amount of any claim deemed to be service-connected, whether in war or peace, or in service or out. (3) Personnel selling and administering NSLI are nearly all members of the armed forces, whose salaries and expenses are paid from taxes. (4) All operating costs are billed to Uncle Sam, and are met from tax funds. (5) Premiums paid on policies which result in service-connected claims continue to remain in the NSLI fund, even though the government pays the claim in full from taxes. For further facts and figures one may consult Government Life Insurance, McGill, University of Pennsylvania Press, or the December 1950 C. L. U. Journal.

As to cost of administration of government-operated plans as related to commercial companies, repeated surveys continue to show that the amount of life insurance in force under NSLI steadily requires four times the personnel needed to administer an equal amount of insurance in the Metropolitan Life Insurance Company.

These points all seem to bear out the long-held belief that publicly administered programs tend to become unwieldy and inefficient, and thus are soon sapping our economic strength through heavy tax burdens. The Hoover report strengthens this belief. It would be curious indeed if a national health insurance program should prove to run counter to all other experience.—John C. Bollinger, Grabill, Ind.

The Role of the Church

One of the most significant articles that has appeared in the Gospel Messenger since I became a regular reader several years ago is the one by Gladdys E. Muir in the current issue (Feb. 3). This article *The Role of the Church in the Present Crisis*, should be put in leaflet form for immediate distribution among thoughtful laymen and ministers of the Protestant church.—Henry Lee Robison, Jr., Whisner Memorial Methodist Church, Blacksburg, Va.

The Stimulant Delusion

Fred W. Smith
Camden, Ohio

Photo by Harold Phillips

Stimulants and narcotics help one to escape for a time from reality into a world of illusion but the end result is hopeless despair



WHY do you spend money for that which is not bread and your labor for that which satisfieth not?" (Isa. 55:2).

With this question the inspired writer searches out the very depths of the human soul. A complete answer would penetrate every phase of man's activity. Let us briefly consider only one aspect of this profound question, an aspect, however, that presents itself most obviously to one's attention. Why is such a tremendous portion of humanity's precious labor, time, energy and money spent in pursuit of that which satisfies not: the false elation of alcohol, nicotine, marihuana, opium and other stimulating drugs?

One may point to a deterioration of social habits or to the cunning, deception and greed of those who stand ready to profit from a prevailing human weakness. And necessary as these

factors may be in the continual process of binding men in the chains of false lusts, they are in themselves only symptoms of a more internal, a more serious wounding of the human spirit. Fundamentally there is only one reason for the use of any stimulant. It is because it affords a temporary feeling of well-being, a momentary easing of life's pressures, an escape from the monotonous realities of everyday life. That alcohol and drugs can do this cannot be denied, but what lies behind it? By what perversion of the truth are stimulants able to ease one of his burdens? The mechanics of it are quite simple.

A stimulant is any substance which, by its poisonous nature, is able to force the body to expend vital energy. It works like this. As soon as anything of a violently destructive or poisonous nature enters the blood stream the resources of the

whole body are organized to rid itself of its destroyer. While the body organizes its resources to eliminate the poison, vital energy is drawn out and expended. It is this expenditure of energy which gives one the "lift," the feeling of well-being that is derived from the moderate use of any poisonous organic substance whatever; arsenic, cocaine, digitalis, opium, alcohol, nicotine, prussic acid, caffeine or any other existing poison.

The reactions to these poisons vary according to the different organs that are damaged, and of course each poison must be taken in such a manner and in such quantities as to be not immediately deadly. The body's reaction to organic poisons such as caustic soda or sulfuric acid differs only from reaction to stimulants in the fact that these poisons are less subtle in their

actions and tend to destroy one's lower faculties as quickly as they destroy the higher, which is not usually the reaction desired by those who demand stimulants.

There are an infinite number of possible reactions to every poison but the complete cycle is always and invariably the same. First, there is the illusion of well-being while the body is whipped into action, then there is the "let down" when vital action wearily returns to repair its losses. It is no different from drawing money out of the bank to squander freely. It gives one a wonderful feeling. And then there is the debt, and one must borrow again to cover it, and then again and again and again, until one is habitually enslaved to the entertainment of his mortal enemy. There is no drug or poison that does not force a similar pattern on the living organism.

It is as easy to predict the end result as it is to predict that water will run down hill. It is an old, old story: rich or poor, young or old, male or fe-

male, all fall under the same delusion, all are deceived into supposing that they are being given what in reality is being taken from them. The whole realm of spiritual darkness, ignorance, deception, hopelessness, lust and pain is perfectly reflected in man's physical reactions to the poisons he allows to destroy him. For every poison—spiritual, mental, moral or physical—is of one nature, and by a multitude of devious courses every one leads rapidly down to its inevitable end, the region of eternal death.

Christianity is unalterably opposed to the use of these poisons not only because they destroy men's bodies, which are created to be temples of the Holy Spirit, but it is opposed to them because they directly contradict God's labor for the salvation of man's soul. Christianity believes that salvation is always latent in the present reality. Through an act of faith men can know God in the present moment, but to know him man must first relinquish himself into God's hands with the absolute trust that the divine will for

him is revealed in the experiences of each present moment. He must accept reality. And this is exactly what one refuses to do who wants the "lift" of drugs or alcohol. He escapes from reality. He escapes from truth. He escapes from God into a world of illusion in which no salvation is offered because none is possible. God is not the God of illusion, but of life. The stimulant thus offers a means of immediately escaping the grace of God and temporarily frustrating the Holy Spirit, which labors for the temporal and eternal welfare of every man. The Christian rejection of the use of alcohol, nicotine and other illusion-creating poisons is not an ignorant provincialism, it is a rejection of a snare by which many are led deceptively away from the kingdom of eternal joy into the utter depths of hopeless despair. If only we could see clearly the meaning latent in the poisonous cup or morsel, we would shrink from the temptation of it as the wise child shrinks from the fascinating eye of an adder.

EDITORIAL

Children in Church

AFTER our fourth child arrived a few months ago, I realized that I must give up my regular place in the church choir and sit with the children during the morning worship service. My wife had made the change three or four years ago, not because she was less musical, but because mothers learn more quickly what family responsibility means—and our choir seemed to need tenors more than they needed sopranos.

So far I have not needed to accompany more than two children at any one service, this winter having taken its toll of sickness at our house along with the others. But even on the basis of this limited experience I have gained a new appreciation for those parents (usually mothers whose husbands are ushers or ministers or singers)

who sit with children in a church worship service.

Sometimes I have concluded that parents of small children are like the "harassed and helpless" upon whom Jesus had compassion in the time of his ministry. They try patiently to worship and praise in the midst of answering loudly whispered questions, drawing pictures of trains and cows, retrieving books and papers, and in general maintaining a semblance of order. Let us face it frankly: the period of the sermon is the biggest hurdle to surmount. Preschoolers like to find numbers in the hymnbook, their restlessness is seldom noticed during a rousing song, and they soon learn that the offering service awaits their contribution too. But pity the poor parent who has not provided in advance for the last half of the hour of worship. A few of the speaker's illustrations may catch a boy's attention but, beyond that, it is the parent, not the preacher, who keeps him still.

Yet it is surprising how much of the sermon a parent can remember. Often I pick up the picture I drew to entertain and discover that I recall the sermon ideas that I considered as I drew. Or one of the children may ask me a surprisingly searching question that tells me he heard more of that sermon than he appeared to.

For two thirds of the time I sit with children in church I could easily agree with those who maintain that children should have services and programs all their own. But during the rest of the time I know better. I listen to children singing the great hymns of the church, reading their part in the responsive readings and subsiding during moments of quiet worship. No one knows what unfathomable thoughts they think, but in some way that is natural and yet mysterious they become aware of the presence of God. They feel securely at home in his church and accept its ministry.

The great opportunity of parenthood is the privilege of interpreting and guiding the experiences of children. If parents thought more of helping children worship at church and less of impressing neighbors with their good behavior, perhaps children would more quickly feel at home in a worship service. Yet all of us can help by remembering that the church belongs to children as well as to adults. Indeed, we dare not stand in the way of their climbing upon the knees of the Master, for he said, "Of such is the kingdom of heaven."—K. M.

Where the Battle Is Joined

ROLAND BAINTON, a professor of church history at Yale, has written a prize-winning biography of Martin Luther under the title, *Here I Stand*. In spite of the association of the book's title with a dramatic moment in the life of Luther, when he stood before the Diet of Worms, the author has played down the big scenes that most Christians associate with Luther—his nailing the 95 theses on a cathedral door, his resolute replies to his enemies, his throwing a bottle of ink at the devil, his composing the great battle hymn of the Reformation—and has tried to help modern readers understand the spiritual struggles that exercised Luther's heart. Bainton writes, "Luther was above all else a man of religion. The great outward crises of his life which bedazzle the eyes of dramatic biographers were to himself trivial in comparison with the inner upheavals of his questing after God."

To those of us who imagine the Reformation to have been a great spectacle of controversy and conflict issuing in an upheaval in Christendom, it may be something of a disappointment to realize that more important than the outward events in the drama were the inward struggles in a lonely monk's heart. Yet is that not where the really

Love will teach us all things: but we must learn to win love; it is got with difficulty: it is a possession dearly bought with much labor and in long time; for one must love not sometimes only, for a passing moment, but always. There is no man who doth not sometimes love: even the wicked can do that.

And let not men's sin dishearten thee: love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all; and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all embracing and universal.—Feodor Mikhailovich Dostoevski.

significant battles are fought? And do not even the great outward conflicts of our time need to be seen in the perspective of Paul's assertion that we wrestle not against flesh and blood but against spiritual hosts of wickedness?

We can so easily make the mistake of thinking the critical battleline is in Korea and fail to see how tragically the battle is lost in our own hearts when fear overcomes faith or we choose to serve Mammon rather than Christ.

We can cheer the investigators who uncover gambling syndicates and the police who arrest dope peddlers, but what are we doing to change the attitudes of respectable citizens who by placing their little bets and requiring special favors for a small bribe encourage the spread of lawlessness and crime?

We need to give more attention to the inner struggles—to help the boy who fills out his draft registration forms, to strengthen the girl whose friends insist that she drink as they do, to support the politician who has to vote on a critical issue, to put the arms of the church around a young couple setting out to start their home, to bring all the resources of help and healing that Christ offers to the hearts of bewildered, confused men.

If the struggle is essentially a moral and spiritual one, then we need to sharpen our spiritual weapons. Let us become more specific in our instructions in prayer, more clear and concise in our affirmations of faith, more thorough in our application of God's eternal values to our everyday concerns.—K. M.

INTO THE PRESENCE OF GOD

The leader of worship clears highways for the Spirit of God to enter into the hearts of men and women

THE chief business of the Christian church is worship. And leading in worship is the most exacting venture of the human spirit. For we cannot manipulate God. We cannot present him to people at call. God is not at our beck and call and is never subject to our desires and purposes, even though they are good ones. We cannot know when or how God will visit a soul. God is more free and creative than man ever is. The mystery of his approach and appearance to a solitary worshiper or to a fellowship of worshipers is God's own secret.

It is well to acknowledge that we cannot at will make God real to men and women—that God cannot be used by us. Nevertheless, in the long course of mankind's spiritual pilgrimage, it has been learned that there are conditions of mind and heart, of surroundings, of ritual and symbol, of beauty and order that prepare a way for the visitation of God, that make the realization of God's presence possible. These preparations are within the scope of human ability and responsibility to meet. Our part is to prepare a way for God into the hearts of men and women. Our part is to clear highways for the Spirit of God to renew and reform human personalities.

This commission commits the leader of worship to a task that will open the gates of new life to men and women, or send them back to enduring lives of emptiness, drudgery, complacency and spiritual hunger. Who has the daring of spirit really to attempt this ministry in the name of God and for God? No one can begin

Glen Weimer
Timberville, Virginia

to be an instrument of God in this sacred office who is not little and simple in spirit, and bowed under an inescapable sense of his own brokenness before the Almighty. Let us think in the first place about the necessity of vital worship.

Sixty years ago a man described with rare insight the decay which was already at work in civilization. He wrote, "The decay of contemplation, simplicity and the inner life; the increasing hurry of activity accelerate the uprooting of all culture. The waters of religion have in consequence ebbed. Only dirty swamps remain. The Christian ideals are crowded out by noise and greedy ambition; the educated masses are swept along into a contemptible struggle for wealth. The world becomes more worldly, poorer in love. Everything bows before a resurgent barbarism. We are

rushing toward a world-shaking convulsion."

When personal and corporate worship goes out of life, life disintegrates and degenerates. Nietzsche was right. We are in the midst of the harvest he foresaw. Vital worship breathes life into the hungry souls of persons, integrates life around the center, the only center that life can really have and remain wholesome, sane and meaningful. That center is God. When a fly-wheel gets off center, it goes to pieces and spreads destruction and death in its wake. When a civilization ceases to organize its life around God, sanity is lost, the moral structure of life falls apart and life goes wild. There is meaning to the madness of contemporary history; the cruelty and bestiality that man is unleashing upon his fellow men have meaning. That meaning is that, when vital worship goes out of life, life has no sovereign point of reference to give it direction, value and moral

PEACE OF MIND

Rowena W. Albright
Plattsburg, Missouri

One starless night, when fears were strong,
My prayer was wearisome and long,
And little comfort came to me
For only sadness could I see.
When suddenly with wings outspread
An angel touched my heart and said,
"O weary one, why sad and drear?
Dost thou not know Christ had no fear?
Though sadness set his life apart
No fear or worry touched his heart.
Why fearest thou?" the angel cried,
"For Christ was born, he lived, he died—
A ransom for thy life, 'tis true,
But more than that, contentment too.
Its golden thread down through the years
Makes heaven live in joy and tears.
Arise, be strong, put fears behind,
Christ paid the price for peace of mind."
With wings outspread and lips of flame
An angel paused and spoke my name.
Consumed my fears and with the morn
Sweet peace within my heart was born.



Eva Luoma

Vital worship brings the worshiper into a new relation to God and opens the door for God to transform life

quality. When life gets off center, it blasts a trail of ruin through the world.

Real worship means taking into account that there is a supernatural order over-arching and interpenetrating this world, to which we must relate ourselves. The late William Temple declared, "The world can be saved by one thing only and that is worship. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God and to devote the will to

the purpose of God." That is a tremendous responsibility.

The main function of the church is to worship, to declare God and to prophesy of God in the affairs of life. To learn thus the laws and conditions whereby openings are made for God to enter into human life redemptively is the first step in the healing of the world. Our task is to use the means of worship so that worshipers go out into life with the light of God in their hearts and the glory of God in their faces; that they go forth with the realization of the majesty, power, love and prevailing

goodness of God; that they enter into the common life no longer baffled by the problems of life. Vital worship imprisons the soul in God but sets it free to live a full and singing life in this world. It results in a life rich and overflowing with the calm collected beauty of Christ. It results in the destruction of evil within life and the raising up of the good. It makes men loathe sin and love the good. Worship that is vital brings the worshipers into ever new relation to God. It opens doors for God to take hold of life transformingly.

"Show-down" Policy May Lead to Catastrophe

IN STUDYING the way wars break out I have come to see that the best hope of prevention lies in a well-judged avoidance of the things that always tend to produce a catastrophe. In a sense this is a negative solution but it is a negative that paves the way for the positive. It keeps the road open for eventual progress towards a better situation.

What alternatives have we? A "show-down" with a threat of using the atom bomb? Such talk is dangerously explosive "hot air." Under present conditions a showdown would be all too likely to precipitate war. We ought to understand the psychological effect of getting an opponent in a corner.

The study of war has taught me that almost every war was avoidable, and that the outbreak was most often caused by peace-desiring statesmen losing their heads or their patience and putting their otherwise calculating opponent in a position where he could not draw back without loss of face.

We must try to fathom the other person's mentality and to see things from his viewpoint. Above all we must keep cool. —B. H. Liddell Hart in *Worldover Press*.

Fifty Great Days for Evangelism

EASTER was a significant climax day in all the churches across America and around the world. It was a day of music and joy. Church sanctuaries were filled with eager worshipers who came together to hear once again the resurrection story and rejoice in the hope it brings into a hopeless world. Many new members were received into the membership of the churches. This adds much to the joys of Easter.

Pentecost

Pentecost is the birthday of the Christian church. It occurs fifty days after Easter, this year on May 13. It was on this day that the Holy Spirit came as promised to the one hundred and twenty waiting disciples in the Upper Room at Jerusalem. This experience brought to the early Christians the unshakable conviction that their Lord was not only alive but actively present in the world. They realized his Presence and experienced his power. They became different on Pentecost and afterwards. Their fear was supplanted by boldness, doubt by faith and impotence by power. Something happened. A living message was preached on the morning of this day by the man who only a short while before had denied his Lord. This preacher might have said what Latimer said to Ridley, "We shall this day light such a candle, by God's grace, as I trust shall never be put out." Since that first Pentecost, the preaching of the evangel has had both a place and a power in the church.

The Holy Spirit and Pentecost

are inseparably linked together. It was by the power of the Holy Spirit that the disciples preached, and it was in his power that they went forth to evangelize the nations. Christianity began its militant march across the centuries on this day. Jesus Christ, their Lord, had put upon the disciples a superhuman task—the evangelization of the whole world. For this he gave them superhuman power—the power of the Holy Spirit. This divine Spirit molded the early Christians into a united fellowship at Pentecost and gave them an inner adequacy. This power given on the day of Pentecost was mediated, not through a program or an organization but through one hundred and twenty individuals whose hearts God had touched.

Pentecost Often Neglected

Too long many churches have neglected this anniversary day of the church. Too long the churches have made Easter the climax and have forgotten Pentecost. Easter should not be made an end, but rather a gateway to Pentecost by each congregation. The fifty days can be used for the further progress of the churches numerically and spiritually. But someone asks, "Do the churches of America really neglect the observance of the anniversary of Pentecost?" The answer may be found partly in reading the newspapers of any community on a Saturday before Pentecost and noting the church announcements. Very few ministers, comparatively speaking, announce sermon subjects which would indicate that Pentecost will receive any recognition and celebration by many of the min-

Jesse M. Bader

Executive Director, Joint Department of Evangelism, National Council of Churches of Christ

isters and their congregations. It will be a significant time in the life of the churches when Pentecost, the birthday of the church, will be as widely and faithfully observed as Easter. Why not?

Pentecost and Evangelism

Pentecost marks the beginning of Christian evangelism in the full and complete sense of the word. To be sure, Jesus and his disciples evangelized during the days of his earthly ministry, but the complete gospel could not be preached until after the crucifixion and the resurrection. The facts of the cross, the empty tomb and the risen Lord, as Paul so well recognized, are not incidental but essential features of the gospel. The sermon of Simon Peter was the first evangelistic message in the New Testament which set forth the gospel in its completeness and entirety. This sermon is a model for an evangelistic message and if Christendom could be brought to read and study it anew, this fact alone might help to usher in a new Pentecost among us. Following the preaching of the sermon, 3,000 believed, repented and were baptized. Pentecost was indeed a glorious day of evangelism.

Surely no minister or congregation today will let Pentecost come and go without giving a large place to evangelism. Fifty days can be brought to a glorious climax by the reception of new members into church membership. Here is one of the significant ways that Pentecost can be perpetuated today. Through

witnessing, teaching and preaching, the evangelism of a Pentecost can be perpetuated here and now. Whatever else the churches may do this year in the observance of this high and holy day in their calendar, evangelism should have a major place and concern. Conversions should be planned for and expected.

Fifty Great Days

There are fifty days from Easter to Pentecost. One reason why Easter is such a climactic day in the life of the churches is because of the time, prayer and effort which have gone into the forty preceding days. Just as there is a rather definite pattern followed in evangelism among the churches preceding Easter, a similar and yet somewhat different pattern needs to be worked out by the churches during the fifty days preceding Pentecost.

What are the few things the churches may do and do effectively during the fifty days climaxing at Pentecost? The following are some suggestions:

1. The ministers may preach on those great New Testament incidents in the life of our Lord and the early disciples which

occurred during the fifty days after Easter.

2. The assimilation of new members received into the membership during the Lenten or pre-Easter season. These need personal attention. Further teaching and training are very necessary.

3. Make Pentecost a day of evangelism. Not to have additions to the church on Pentecost would be more of an evangelistic failure than not to have additions to the church on Palm Sunday or Easter. Many congregations will want to continue to use lay men and women in visitation evangelism one evening for each of the seven weeks or for three or four consecutive evenings during one week.

Many Sunday schools observe decision days several times each year. Pentecost presents another splendid opportunity to all teachers and workers in the Sunday school to secure decisions for Christ and the church.

Most ministers conduct a class in church membership prior to Easter. Why not another class for the period from Easter to Pentecost?

Many congregations may find it possible and advisable, in

rural areas as well as in urban communities, to prepare for and hold a preaching mission. The ten days from Ascension Day (May 3) to Pentecost (May 13) would be an ideal time for a special series of night-by-night meetings.

Pentecost Is Needed Today

These are days of a moral and spiritual decline similar to those that preceded the first Pentecost. America's moral standards have slipped, spiritual ideals have sagged and something fine has been lost out of our national life. The Roman world needed the first Pentecost and ours now needs another, if men are to be lifted to a new level of better thinking and higher living. The early Christians went out from their Pentecost to create new persons and change the world. It was said of them that they "turned the world upside down." The power of Pentecost was not given for their ecstatic enjoyment but for witnessing, "unto the uttermost parts of the earth." Pentecost is a prophecy of what the followers of Christ can be and do in any generation, when they give themselves up completely to his divine will. Do we need anything more, just now, than new individuals with changed natures and Christlike attitudes, who will join their hearts and hands in the extension of the imperishable kingdom of God?

COMING NEXT WEEK—

Three articles, *The Christian College*, by Harry K. Zeller, Jr.; *The Plight of the Christian College*, by A. G. Breidenstine; and *Education in a Christian College*, by W. W. Peters, are in recognition of National Christian College Day. These articles define a Christian college, tell some of the problems facing them and describe the education offered.

An All-Purpose Hymnal, by Nevin Fisher, describes the many ways in which the new Brethren hymnal may be used. In connection with this article read the one on *The Local Church* pages.



Courtesy Elgin Courier News

Pentecost, the birthday of the church, is observed in one community by an outdoor service in which all the churches of the city join



GREAT THINGS HAVE COME FROM MOUNTAINS

Mary McDowell

Millersburg, Indiana

Photo by E. G. Hoff

Great things have come from mountain peaks
By those whose humble eyes have seen
God's greatness there; have gone to seek
His guidance thus in rock and stream.

Tho some may scoff at nature's shrine,
And see no beauty; cannot trace
God's writing on these hills of time,
Nor in their presence feel God's grace;

Yet human eras past and now
Declare two mountains holy ground,
And every life is touched somehow
By these two documents profound:

The Tablets high on Sinai written
The Sermon by the Horns of Hattin!

Christ's Light and Man's Blindness

MY EXPERIENCES in the first world war deepened my religious disposition. I kept the Sermon on the Mount, Kant's Eternal Peace and Goethe's Faust always in my soldier coat, right above my heart. These three peacemakers went along with me through all the engagements, marches, retreats and hospitals, confronting my conscience with an inescapable appeal not to kill.

During my military training I was the best shot, but in action I always aimed up into the air. Before our company left for the Italian battle front, we had to kneel on the ground and stretch out our rifles so that they could be solemnly blessed

F. C. Neumann
Elizabethtown College
Elizabethtown, Pennsylvania

by priests. It was the worst blasphemy I ever experienced. Since my childhood I had disliked any kind of weapons and violence. I never could understand people who took delight in hunting. I could not kill even a fly. I was happy if I even succeeded in chasing it out of the room. I know my friends thought me a fool, but a fly, too, is created by the Lord and has a claim to a place in the universe. Later my study of Mahatma Gandhi showed me that he also had this conception of all God's creation.

As a semipagan who had lost his childhood faith, I kept asking

myself during these insane murderous combats, "Where is God?" How could he tolerate those orgies of hate and brutality? During the Isonzo engagements I saw whimpering little children calling for their mothers and daddies. I saw old men looking in vain for a grave and mothers calling for their children in bombed-out houses. The advancing Austrians, like vandals, ransacked Italian apartments, demolished their furniture, threw their sheets and blankets out of the windows and played havoc with their precious books and paintings. It broke my heart because not one soldier respected the sanctity of these family homes. The necessities of life which the Lord had provided for the Ital-

ian people were wantonly destroyed.

On the battle fields I saw human legs clad in boots and some steps further on human heads and arms. I heard wounded soldiers howling in their pain but nobody cared for them. Where was God? Of course he was in the midst of our man-made misery. Christ was in each of those suffering creatures, and in each of these fighting soldiers and unhappy refugees he was crucified anew. I saw his countenance there directed to me, showing a divine patience and sorrow for every creature. With pleading eyes he looked from his cross as if trying to stop this mass murder. Man was stricken with blindness and deafness as he had been 2,000 years ago.

It was obvious that the day would come when we could not escape expiating his suffering and our guilt. At that time the Lord had written with his own hand into my heart that love is and must be suffering for our fellow creatures. Then I realized that God, religion and the most sacred perceptions could be neither studied in seminaries nor comprehended through the most perfect sermons nor acquired by the most devoted prayers and meditations so long as they revolve around a self-centered mind. God and the blessings of religion can be experienced only if alien suffering strikes us as our own, if the grief and sorrow of our enemy drives us to despair.

I realized that those whom we were supposed to hate were our beloved brothers in Christ. Because man flees from suffering, he lacks the triumphant love and jubilant self-denial which alone succeeds in creating peace and goodwill on earth. As I experienced the cruel inflictions that man imposes upon himself because of self-preservation and self-defense, I began to question human intelligence and to rely only on love. I understood the

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

One of our children seems to have all the talents, at least so the other four feel. She is musically inclined, quick in games, popular with the other children and grownups. We love them all equally, as we see it. Can we help them to accept each other in a loving spirit?

Puzzled Parents.

Dear Parents,

"And unto one he gave five talents, to another two, and to another one. . . ." It is one of the facts of life that the "given" varies in each individual. Fortunately, the younger the child is the more readily he accepts things as they are and the less concern he has for comparison. Small children accept each other with little concern for race, deformity or ability.

As children grow older they develop tendencies which produce intolerance, prejudice and the process of comparison. Usually they develop these tendencies through imitation of adults. These facts would cause me to question your analysis, "at least so the other four feel." The problem with differing abilities is that those of us who are adults do

not readily accept the fact of inferior talents. Inequalities of abilities, particularly in our children, are inclined to embarrass us or to hurt our pride.

The problem which your family faces in its inequality of talents cannot be solved until all members of the family, especially the adults, accept each member of the family as he is. Having overcome that initial hurdle, all of the children will be recognized for the talents which they have and many talents which are not now obvious will be discovered. It could be that the four children who seem to have been neglected when the talents were passed out have talents which are not of the "showcase" type. Perhaps the boy can use a saw and hammer well, or the girl can get along with difficult children easily. The quiet retiring boy in the family may blossom into personality when an old piano bench is converted into a work bench for his use.

It has ever been the genius of mothers to discover the latent ability in apparently untalented children and to draw out that ability for the useful service of the happy life.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

elevating value of human suffering; I was no longer afraid of it. I gladly accepted it because I knew that with it I was approaching Jesus in the deepest sense of Christian teaching. Suffering for others strengthens our souls and enriches our lives by freeing us from personal and group selfishness. Suffering for others widens our miserable egotism to universal love. It creates peace of mind.

I will not forget the profound happiness of intellectual pursuits I often shared with Jews. From them a dynamic force and an intellectual fire arose that carried me away but my heart remained empty. It lacked the simplicity and innocence without which there is no fear of the Lord. I felt that not the

intellect but only love can redeem us. The intellect generates restlessness and pushes us continuously from one goal to another without our attaining the reassurance which the Lord bestows upon a meek heart as a gift of his divine grace.

After my mother was gassed, I needed Christ's understanding and forgiving love for my enemy too. How else could I have overcome the scorpion of thirst for revenge which my tormentors let down into my heart? Could my hatred of them bring me nearer to the Lord, even one step? Did not hatred deprive me of my peace of mind, and as a hater was I not just as piti-

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The Life Committed

A commitment to Christ will determine
what one's lifework shall be

Glen M. Baird

Hartville, Ohio

From the film, *Beyond Our Own*; courtesy Protestant Film Commission



A COMMITTED person places his whole life in trust, or custody to Christ and his kingdom. The principle of commitment is to lose oneself unselfishly to the higher cause. The more nearly this process reaches completion the more clearly one can see what the Apostle meant when he said: "It is no longer I that live but Christ that liveth in me."

This is a high road; and to achieve it exacts a price. Even to begin it demands a rigorous discipline. In a sense, we can never achieve it in our own right. But to the truly committed, there is the promise of an ever-present Helper, who through the power of his Spirit can cause us to do that which we cannot do alone. Wholehearted commitment can help any person to rise above himself and to face adversity, tragedy, even death undismayed. It possesses the secret of life everlasting.

The truly committed person is called to live dangerously in this world, making an unprecedented adventure with Jesus Christ, experiencing a close comradeship with him and trusting the guidance of his living

Spirit in the perplexities of modern life. He will need to live dangerously to be true to Christ's values, for his concept of life is still at odds with many of our contemporary standards. Any committed person attempting to live in accordance with Christ's scale of values should know at the outset that he will be misunderstood many times; and he should be prepared to suffer wrong, when necessary, for the commitment he has made.

Commitment reaches down into life where a person lives and in many cases will determine what his life work shall be. He comes to terms with the questions of how and for what purposes his energy shall be spent. One whose life is dedicated to "holy obedience" will be concerned that the Lord receives at least the tenth of all his substance; but he will be equally concerned that the other nine tenths is used in keeping with His ideals. If he is a young person, his commitment to the higher cause will determine to a large extent whom his life's mate shall be. It may also determine where he lives, but always it will determine the way he lives. A person's commitment, if sincere, will keep his conscience uneasy when he eats

cake; for he knows that millions of God's children do not have bread. In many ways he will realize his universal comradeship with all God's children of earth. And their pain will not leave him untouched. His commitment to a Person, and a way, will cause him increasingly to lose faith in violence, as accomplishing any lasting good. He will feel impelled to separate himself from force, and take instead the ways of love and reconciliation.

Commitment runs the whole way through life. At whatever point life is touched one finds the same commitment to the higher cause. As Elton Trueblood points out: "It will be connected with the way we eat; the way we work; the way we make love; the way we think; the way we dream; and the way we die." Thus we see that conventional religion as practiced by the many and the life truly committed are far apart.

Commitment means leaving self out of the center of life, putting God into the center, and organizing all of life around him and his kingdom.

Those who will pay the price of discipline and have the courage for this high adventure in the Spirit will discover in commitment a truth that is liberat-

ing from the slavery to our secularistic age and they will also find a new freedom that is boundless in its scope. Even as he himself promised they will, "if you live in accordance to what I teach, you are really my disciples, and you will know the truth and the truth will make you free." It is a strange paradox but true, that real freedom is found through commitment.

The White Line on Our Public Highways

Jacob H. Hollinger
Washington, D. C.

WHILE we were crossing the Blue Ridge Mountains recently, coming from the Shenandoah Valley of Virginia, a dense fog suddenly enveloped the mountaintop, limiting visibility to only a few feet. Drivers of cars became confused; some were crosswise in the road, not knowing which way to go; some were on the left side when they should have been on the right side; some had crossed the white line, thereby infringing on the rights of those coming in the opposite direction. Looking out of my car window to the left, about the only thing I could see was the familiar white line on the center of the roadway. I knew the purpose of this line, and slowly and carefully I followed it down the winding mountain road, around the sharp curves until I reached the valley below in safety, where the fog had lifted and visibility was unrestricted.

In view of the astounding number of deaths which resulted from accidents on our public highways during the year 1950, it is obvious that the general public fails to realize that the white line in the center of the road may be the dividing line between life and death. Commendation is due our highway officials in providing the public with such essential and visible means of protection, and

one of the best known rules of the road is "Keep to the Right." Therefore, when we get on the wrong side of the white line we not only violate this well-known traffic guide, but we infringe on the rights of others; this infringement may result in injury or even death.

This white line in question is suggestive of another line, which if followed carefully will be conducive to the moral protection of humankind; it is the white line between right and wrong, between good and evil, the line of discrimination between the church and the world. Life itself is a highway with many steep grades and rough places, places where it is exceedingly easy for us to get on the wrong road. It is the business of the Christian church to post warning signs and erect barriers of protection along the way to avoid moral tragedies. I am a firm believer in the old adage: "It is better to build a fence at the top of the precipice than a hospital at the bottom."

We live in an age that glories in speed; an age in which people have actually forgotten how to keep still. If we travel it must be at a furious rate. Some years ago a certain state law limited speed on the public highway to "drive no faster than you are able to stop when danger confronts you." Therein lies the secret of the moral as well as the physical tragedies of the present age. So many folks are like the old stage coach driver of the pioneer days. He was on his dying bed and was constantly moving his right leg and when some one asked him what he was trying to do he said: "I'm going down grade and I can't find the brake." Therefore, whether we are driving an automobile or working side by side in the church or associating together in the same social circle it behooves us as Christians to make life's highway as pleasant and safe for one another as possible.

Deepening the Spiritual Life Through Good Music

A. J. Fitzwater
Broadway, Virginia

GOOD singing is an important part of our church ritual. Our ministers have often said that good church music is at least half the value of any public worship service. The general lament that church music is not what it ought to be, and the renewed interest in music institutes and schools attest to this fact.

Music is innate within the soul of man and can be awakened by constructive educational work. Musical education should be on a par with general education. It should have an equally important place in the school curriculum and it should follow a graded course of study, not overlooking the primary fundamentals. Methods of education change but facts and fundamentals remain the same. Where there is a deficiency in musical education there is a lack of good church music, of music that is well rendered by the group as a whole rather than by a select few. Several years ago I talked to a man who was, at that time, head of the music department of a college. He said that in public school music education in his section of the country the pupils were not learning to read music but were singing only by "rote"; they could sing only that which they had heard sung or played.

This same situation prevails in other parts of our country. If such conditions are general, it is easy to understand our church problem. It is of little avail constantly to urge and prod people to do that which they have learned nothing about. The remedy should be obvious.

Any leader of music will recognize that his musical prob-

lems are not with the very few who can read music but with the mass of persons who cannot read it. I believe our emphasis and teaching concerning music appreciation, hymn evaluation and expression are splendid and timely for those who have had elemental musical training but of little avail to those who have not had it. It is comparable to trying to teach high school or college subjects to folks who have never gone through the grades.

A successful pastor told me recently that he was called to a small church to lead in an evangelistic meeting. The church music was of such unusual quality that he tried to find the secret of it. He was told that a teacher had come to the church about once a week for a considerable length of time, who gave them training in the rudiments of music. About half a dozen persons were developed into creditable song leaders. The best results of such an effort require sufficient time to pursue a course of study. It cannot be done in a few days or evenings. Around twenty hours of work need to be arranged for if this plan is successful.

There is no area in our church life through which a greater spiritual uplift can come with such little effort and expense than through the constructive development of congregational singing. There is a great thrill and uplift to the hungry soul who can intelligently participate with a group in which most are singing in a well-balanced harmony. Some of the greatest experiences that have come to me have come from seeing faces beam with light and hope when they discovered that they were beginning to read music.

My experience in conducting singing schools at various places in several states and my study and observation of our churches

THE FORWARD LOOK

Marvin G. Reeves

Cleo Springs, Oklahoma

"If I had only known what I know now—"
How much of sorrow lies in that one phrase!
"If I had known just where, or when, or how—"
How many do this song of sorrow raise!

We cannot know what future time will hold,
How much we'll have to face of doubts and tears.
We cannot know—nor can our hearts be told
How time will deal with all our joys and fears.

But we can trust in God to treat us fairly.
We know that we will reap just what we sow.
And so we go to meet our future squarely,
And we can all look upward as we go.

have led me to believe that our church music problem can be solved. A good music school in the church can give that church an uplift which is both joyful and enduring.

The Commission With Power

Rebecca Foutz

Philadelphia, Pennsylvania

IN ORDER to carry out the purpose of Christ's coming into the world—to bring redemption—it was necessary that his disciples should go out with this message and the ministry to human need that went with it. As soon as some were ready for this important work, Christ commissioned them and sent them forth. The thing to note is what he commissioned them to do.

He himself set the example, "and Jesus went about all the cities, and villages, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of disease" (Matt. 9:35). The next thing to note is that always with the commission there was given the promise of the power to fulfill it. Matthew says that when he sent the twelve disciples "he gave them power"; then he told them what to preach and then to heal (10:1, 7-8). Luke 9:1-2 records the same commission to preach and heal and the power given to perform the same.

Luke 10:1 tells of the sending out of the seventy. But as always the instructions were the same—theirs was to be a constructive work: to give the good news of the gospel, to save, to heal. Christ never commissioned them to destroy. He told them that judgment on those who reject the message is with God.

When Christ was ready to return to the Father, he commissioned *all* his followers (Matt. 28:18-20). He first said that all power had been given him. Then came the charge to go forth to all the world with the message of redemption and life—to teach what he had commanded.

In Acts 1:8 there is along with the promise of power the final commission to the disciples to witness everywhere to saving grace and the life abundant and eternal.

Man craves power over his fellow man and the forces of nature. He has achieved this to the extent that there is quaking with fear because of the forces of destruction unleashed. Destroying people and material things does not wipe out the ideas that claim their allegiance or the cause of grievances that give drive to their actions. But the power of the Holy Spirit can change both and channel the forces that are wrongly directed and used into the redeeming and enriching of mankind. This power must work in each indi-

vidual but can produce a mass effect as it did on the day of Pentecost.

How we pray that all who profess Christ's name would crave this kind of power, pray for it, have hearts ready to receive the infilling of the Holy Ghost. It is available, for Christ promised it to his followers. And it is the only kind of power that can be a blessing instead of a curse to mankind.

Conference Business UNFINISHED BUSINESS

Ministerial Placement Policy and Procedure in Calling a Pastor

The Elders' Body of Western Pennsylvania assembled in regular district meeting, Windber, Pennsylvania, October 26, 1949 requests Annual Conference through district meeting to change the Report of the General Ministerial Board on Ministerial Placement and Policy, last sentence of Section II, Paragraph 1, Annual Meeting Minutes, 1937, page 11, which now reads:

"It shall be understood that the Pastoral Board of the local church has the right, provided it shall first confer with the District and General Ministerial Boards, to submit as a nomination the name of any particular minister in whom the congregation is especially interested."

to read as follows:

"It shall be understood that the Pastoral Board of the local church has the right, provided it shall first secure the approval of the District Ministerial Board and of the Ministry and Home Mission Commission, to submit as a nomination, the name of any particular minister of the Church of the Brethren in whom the congregation is especially interested."

C. H. Gehman, Moderator
John D. Ellis, Clerk

Answer of district conference:
Passed to Annual Conference.

John D. Ellis, Clerk

The elders of the District of Middle Pennsylvania petition Annual Conference through the district conference to consider the following a recommended statement of policy:

A congregation shall consult with the District Mission-Ministerial Board for its approval before calling a pastor. The congregation shall have the right to appeal to the district elders in case of an unfavorable decision by the District Mission-Ministerial Board. It is contrary to the

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Watchers of the Springs. Virginia Council of Churches, 1950. 132 pages.

A splendid collection of sixteen sermons and addresses on rural life, five of them by Brethren authors. They are stimulating and helpful.—*Charles E. Zunkel.*

The Church and the Alcohol Problem. James Renz. Brethren Publishing House, 1950. \$1.00.

This is a compilation of the addresses given at the first school of alcohol studies in 1949. Excellent resources are here offered for a Christian approach to the alcohol problem. A wide range of subjects is covered by specialists and church people who seem to know what we need to know. A nicely bound mimeographed production.—*Ernest G. Hoff.*

What Would Jesus Do? Glenn Clark. Macalester Park Publishing Co., 1950. 286 pages. \$2.25.

Glenn Clark here undertakes a sequel to Charles M. Sheldon's famous book, *In His Steps*. Sheldon, writing more than fifty years ago, tried to show what would happen in the modern world if people followed

practice and policy of the Church of the Brethren to call as a pastor one who is not ordained by the Church of the Brethren, or one who is under discipline by said Church of the Brethren.

Answer of district conference:
Passed to Annual Conference.

C. L. Cox, Clerk

Answer of Annual Conference to queries F and G; Referred to a committee for study and report next year.

Committee: Ralph E. White (Convener), George Detweiler, F. E. Mallott, H. L. Ruthrauff, W. H. Yoder.

Report of the Committee

We, your committee, offer the following answer to the above queries:

"It shall be understood that the pastoral board of the local church has the right, after clearance with the district ministerial board and other placement persons, to submit as a nomination the name of any particular minister of the Church of the Brethren in whom the congregation is especially interested and to whom the committee can give unanimous support. It is contrary to the practice and policy of the

Jesus unswervingly in their everyday affairs. Clark applies the same idea to our present generation and its characteristic problems. The result may be open to a bit of literary criticism. Obstacles melt away rather too easily after the book's characters begin to follow Jesus. Most Christian readers, however, will enjoy the book. All of them will find that it provokes thought as to what it really means to follow Jesus in our day.—*Lorell Weiss.*

Monk in Armour. Gladys H. Barr. Abingdon-Cokesbury Press, 1950. 256 pages. \$3.00.

One of the most popular serial stories ever to appear in *Horizons* was *Monk in Armour*, now available in permanent form. Although fictional characters have been introduced, the novel is based upon available information concerning the life of Martin Luther and is specially recommended for personal and church libraries, not only because it is a dramatic story but because it gives information and insights concerning the beginnings of the Protestant Reformation.—*Kenneth Morse.*

Church of the Brethren to call as a pastor one who is not an ordained minister of the Church of the Brethren, or one who is under discipline by the Church of the Brethren."

F. E. Mallott,

Secretary of committee.

Christ's Light

Continued from page 11

able as my persecutors? I cared not for my own happiness but for that of mankind. How could I approach this goal unless I set an example and forgave my tormentors?

This war experience helped me later to distinguish genuine Christianity from its ecclesiastic and bureaucratic substitutes which I often found in foreign schools and churches. There are many good Christians in the world but the best ones are those who approach Christ by suffering for their enemies.

KINGDOM GLEANINGS

Bethany Peace Teams

Deeply concerned over the current crisis, more than thirty students at Bethany Biblical Seminary have volunteered to serve on teams to conduct week-end or Sunday peace institutes in local churches. Draft problems, Civil Defense, and how to make an effective peace testimony are the main topics to be treated.

The students are willing to give sacrificially of their time for this work, but the churches using them are asked to care for travel expenses as much as possible. Teams will usually consist of two persons. To invite a team, write Ralph E. Smeltzer, 3435 W. Van Buren St., Chicago 24, Illinois.

Roy Valencourt was licensed to the ministry in the Muskegon church, Mich.

Bro. Joseph M. Long was ordained to the ministry in the Palmyra church, Pa.

First Virginia will be represented on the 1951 Standing Committee by J. S. Crumpacker and C. M. Key. Alternates are A. J. Caricofe and F. D. Dove.

William A. McDaniel was elected to serve on the Standing Committee of the San Jose Conference from the Mardela District. Walter K. Mahan is alternate.

E. Stanley Fadely of 119 West Virginia Ave., Homestead Park, Pa., is interested in buying a copy of the book, *The Brethren Tracts and Pamphlets*. He will be glad to pay full price and asks that he be contacted at the above address.

The Old Folks' Home of Southern Pennsylvania at Huntsdale was destroyed by fire on Jan. 27. The twenty-four guests were removed safely and spent the rest of the night in homes in the community. Though none seemed to suffer any ill effects at the time, two died a week later.

Figures from a fact book, *Women at Work*, points out that 19,000,000 women make up 30 per cent of the U. S. labor force at present and 37,000,000 more, listed as "nonworkers." Forty per cent of all factory workers today are women, which totals more than 3,000,000. At least ninety per cent of all nurses, medical and laboratory technicians, household employees and telephone operators are women; so are the majority of office workers, retail clerks, teachers, restaurant and hotel workers. In the churches, women make up an estimated army of workers—clerical professional and volunteer.

The new church being erected by the Harrisonburg congregation, Va., is nearing completion. Worship will be held in it the first time on Sunday morning, April 22. The Lord's Supper and communion will be observed in the new sanctuary on Sunday night, April 29, at 7:00 o'clock. Services will be held every night during dedication week of May 6-13, with Bro. Rufus D. Bowman of Chicago, Ill., as the guest speaker; and the dedication services will be held on Sunday, May 13.

Richard Coffman was licensed to the ministry in the East Chippewa congregation, Northeastern Ohio.

Calvin C. Kurtz of Campobello, S. C., will represent North and South Carolina on the Standing Committee.

J. G. Meyer, former teacher at and acting president of Elizabethtown College, died March 6 in Seattle, Wash. Bro. Meyer was president of Milton College, Wis., for a time.

BVSers, past and prospective, and faculty members will have a meeting at Conference on Wednesday, June 20. This will be a sack lunch meeting at Alum Rock Park, near San Jose, from 5:00 to 7:00 p.m.

Elder S. G. Nickey died March 13 at his home in Carlisle, Pa. He had served churches in Colorado, Illinois and Nebraska. Funeral services were held at Carlisle and later at Oakley, Ill. An obituary will appear in a later issue.

A memorial fund in favor of the heifers-for-relief program has been established in the memory of Mrs. Howard Erbaugh, whose death occurred March 7, at their home near Dayton, Ohio. Friends of the Erbaugh family are invited to share in this fund, which is a substitute for flowers.

Southern Ohio has planned a music festival for Sunday afternoon, May 6, in the high school auditorium at West Milton. The district is beginning this year what is hoped will be an annual presentation of Handel's *The Messiah*. Thirty-six choirs have already signed up; there will be between two and three hundred in the chorus. The Board of Christian education is sponsoring this festival of music.

Dr. and Mrs. Eldon Burke and their daughter have returned to the United States from Germany, where Mrs. Burke served with the Brethren Service Commission and Dr. Burke with C.R.A.L.O.G. The Burkes have been active in the work of the church, including work at the research center in Philadelphia and at New Windsor in the early days and with Japanese resettlement. We wish to express our sincere appreciation for the fine work done by the Burkes, both in Europe and at home.

Dr. Franklin K. Cassel was recently appointed medical director of the UN Civil Assistance Command in Korea, placing him in the highest medical job under the UN in the Korean area. He will work with the minister of health of Korea in an effort to co-ordinate the Korean health program with that of the United Nations. He will be responsible for the distribution of UN medical supplies in Korea. Dr. Cassel is a Brethren minister as well as a physician. He gave up a large practice in Lititz, Pa., to volunteer for service in Korea.

Membership in Korea's Protestant churches has increased in the last three years despite Communist persecution, according to statistics made public in Seoul. A breakdown of the Christian population showed that sixty-seven per cent are Protestants, and thirty-three per cent Roman Catholics. The report gave the total Korean population as 30,000,000 with Christians numbering 600,000 or two per cent. Protestant sources said the increase in the Protestant church membership indicates that modern Korea "may become a very hopeful place" for Protestantism in the future.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference, June 19-24

MORE ABOUT THE SPECIAL TRAIN TOUR

This year a well-planned tour is arranged to circle the western part of the country. Stopovers at interesting cities and scenic points have been planned.

All members will meet June 15 in Chicago Union station where special cars will be provided on a Milwaukee train.

Lv. Chicago	12:50 p.m.	
Elgin	1:30	
Omaha	9:25 p.m.	
Salt Lake City	6:00 p.m.	June 16
Ar. Los Angeles	10:40 a.m.	June 17
Lv. Los Angeles	8:00 p.m.	June 18
Ar. San Jose	5:30 a.m.	June 19
Lv. San Jose	9:30 a.m.	June 25
Ar. San Francisco	10:35 a.m.	
Lv. San Francisco	5:00 p.m.	
Ar. Portland	1:00 p.m.	June 26
Lv. Portland	9:00 p.m.	
Ar. Glacier Park	6:15 p.m.	June 27
Lv. Belton	4:25 p.m.	June 28
Lv. St. Paul	11:59 p.m.	June 29
Ar. Chicago	8:00 a.m.	June 30

Motor tours of Los Angeles, San Francisco, Columbia River Highway and Glacier Park have been arranged.

Cost of Tour

Cost of the tour includes round-trip rail transportation, all sightseeing tours, hotel accommodations in Los Angeles and Glacier Park (on the basis of two persons to a double room), three meals on the Glacier Park tour, all transfers and taxes. Not included are meals, except as stated, and expenses while attending Conference at San Jose.

Reserved coach seat	\$139.95	\$134.37	Clergy
Upper berth	226.32	182.79	
Lower berth (1)	234.59	191.06	
Lower berth (2) each	208.12	164.59	

Fill in the reservation coupon and mail today. No advance deposit is required until reservations are confirmed and you receive additional information.

O. R. Anderson
The Milwaukee Road
Rm. 711—100 W. Monroe Street
Chicago 3, Illinois

Please make reservations as follows on the Circle Tour to the Church of the Brethren Annual Conference being held in San Jose, California, June 19 to 24, 1951.

Number of persons

Accommodations desired

Reserved coach seat (s)

Sleeping car, Lower berth (s)

Upper berth (s)

Indicate if traveling on reduced clergy fare (yes) (no)

Name

Address

City State

David H. Heckman changes his address from Conway Springs, Kansas, to R. 2, Box 13, Udall, Kansas.

The Central Region CBYF cabinet is planning, again this year, for a training camp for camp leaders, June 2-8. With the help of trained leaders many aspects of camp will be emphasized. All expenses, with the exception of travel, of those campers from the Central Region will be paid. More information as to place and leaders will follow at a later date.

The National Council on the New Approach to the Alcohol Problem, a four-day meeting for temperance leaders sponsored by the National Temperance League, will be held at the University of Chicago, April 17-20. Among the leaders are Rufus D. Bowman and James Renz. The program consists of lectures, discussions and field trips. Additional information may be obtained by writing to James Renz at the General Brotherhood Board offices.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?
Bro. William Gould of Johnstown, Pa., in the Martinsburg church, W. Va., April 23-29.
Bro. H. M. Coppock of Miami, N. Mex., in the Haxtun church, Colo., April 19-29.

Gains for the Kingdom

Twelve added to the Dixon church, Ill.
Three baptized in the Roanoke church, La.
One baptized in the White Oak church, Pa.
Three baptized in the Norristown church, Pa.
Thirteen baptized in the Grottoes church, Va.
Two added to the Lone Star church, Kansas.
Three baptized in the Brownsville church, Md.
Thirteen baptized in the Buena Vista church, Va.
Twenty-three baptized in the Chiques church, Pa.
One received by letter in the Glendale church, Calif.
Two received by letter in the Conewago church, Pa.
Four received by letter in the Indianapolis church, Ind.
Twenty-one baptized in the Walnut Grove church, Johnstown, Pa.
Twelve baptized and twelve received by letter in the Freeport church, Ill.
Eight baptized and seven received by letter in the Salem church, Ohio.
One baptized and two received by letter in the Bradford church, Ohio.
Three baptized and one received by letter in the Swan Creek church, Ohio.
Ten baptized and two received on former baptism in the Palmyra church, Pa.
Six baptized and one received on former baptism in the Second church, York, Pa.
Five baptized and three received by letter in the Washington Creek church, Kansas.
Two baptized and six received by letter in the First Central church, Kansas City, Kansas.

Calendar for Sunday, April 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Creation.—Gen. 1—2; Ps. 104; John 1:1-3. Memory Selection: O Lord, how manifold are thy works! In wisdom hast thou made them all. Ps. 104:24.

CBYF Topic for April, Missions on Your Doorstep.

Announcements

DISTRICT MEETING

Ohio, Southern.—Oakland, April 27, 28.

LOVE FEASTS

California	April 8, 7:30 pm, Middletown.
April 22, 6:30 pm, Los Angeles,	April 15, Eagle Creek.
Imperial Heights.	
Maryland	
April 15, 6:30 pm, Westminster.	April 1, New Paris.
April 15, 7 pm, Pipe Creek.	April 8, Ephrata.
Michigan	April 15, 7 pm, Three Springs.
April 1, Sunfield.	April 22, Koontz.
Ohio	
April 8, Covington.	Virginia
	April 29, 4 pm, Buena Vista.

MARCH 31, 1951

17



Let the Church Think and Act!

Robert Allen Byerly
Kokomo, Indiana

THERE were twenty persons in the circle that met in the seminar room at Fisk University last June. Others drifted in before the church and race clinic had reached its final moments of the last of five two-hour sessions.

There were ministers and members of the laity hailing from New England, Kansas, Georgia, Kentucky and many states in between. There were Negro, white and also Mexican faces in the group, but their hearts were united in the task that confronted them.

This was the church and race clinic of the seventh annual Race Relations Institute at Fisk University. This was only one of the many clinics being conducted simultaneously on America's foremost concern, a Christian approach to race relations.

The ultimate objective agreed upon by the group was the achievement of a nonsegregated community. This object was sought in this Christian study group because the church is the body of Christ and by its very nature cannot exclude anyone. The church, however, cannot achieve genuine inclusiveness in a segregated society.

This means that the local congregation will serve all people within its neighborhood and will at the same time work to eliminate barriers which racial discrimination and segregation set up to prevent the growth of normal community living, for example, housing restrictions, inequality in employment opportunities, segregated schools and the like.

The corporate findings of this clinic were as follows in brief forms:

1. A Christian conscience on segregation has only recently developed. The majority of Christians even yet do not have this conscience, for they do not see the spiritual and moral contradictions which are necessarily involved in segregation.

This interracial group is enjoying the fellowship found at the Carver Neighborhood Center, Kansas City, Mo., where the last several years work campers have been sponsoring Bible schools, art and craft classes, recreational guidance, etc., in an area predominantly occupied by Negroes



2. The group observed that people choose their particular church for such reasons as (a) the religious affiliation of parents, (b) the kind of leadership and program offered as fitting their needs, (c) the accessibility of the meeting place. But in our present situation, the artificial barrier of color is set up so that a free choice is not possible.

3. The church has become a segregated (and segregating) institution by the action of both white and nonwhite members. Language barriers have never been a reason for separated "white" and "Negro" churches as was true in the German, Swedish and other linguistic churches.

The all-Negro church in the United States of America goes back to 1794 when the African Methodist church had its beginning because the ex-slave, Richard Allen, and his friends were ordered to the gallery of the St. George Methodist church in Philadelphia.

Other all-Negro denominations followed so that today, according to Frank Loescher in *The Protestant Church and the Negro*, ninety per cent of the approximately 6,500,000 Protestant Negroes are in separate all-Negro denominations. (The National Baptist Convention, USA Inc., is the largest with a reported 4,385,206 members.)

Almost all of the other ten per cent of Protestant Negro members

worship in separate congregations, and their local churches often belong to higher bodies that are segregated within a denomination that is predominantly white in composition. Only five tenths of one per cent of Protestant Negroes have membership in churches that are largely white. Indications are that only a relatively few white persons are members of predominately Negro churches.

4. A resistance to bringing about inclusive Christian churches is exerted on the part of both white and Negro members, the existing attitude being on the part of many, "We like it the way it is." However, more and more churches are adopting a philosophy and practice that approach genuine inclusiveness. The danger of losing members when a church becomes inclusive as to races is a problem not to be overlooked. Experience shows, however, that few members actually withdraw when the local church takes a stand on this issue, and that a certain number of other people who have been previously alienated by the seemingly evasive attitudes of the church will become new adherents.

5. There are three general types of churches from the viewpoint of our objective:

(a) *The segregated church* which follows the practice of excluding persons on grounds of national or racial ancestry or color whether

from inertia or from deliberate choice. This church falls far short of the gospel standard and teaching.

(b) *The separated church* which has faced the spiritual dilemma of segregation in its own corporate life and taken a stand against its continuance and desiring to practice what is implicit in the nature of the church. However, owing to location and segregated living, the church is not yet able to integrate members of other races, but lends its support to all constructive measures bringing about the Christian equality of races.

(c) *The inclusive church* which has in fact integrated persons of more than one race as members, officers and staff. Such churches are relatively few in number as yet. More than a token number of persons of other races are required to make the case convincing.

6. In order to move from a segregated to a genuinely inclusive Christian church and community, the conviction and sound insight of a committed leadership and laity are essential. Not only must the pastor be devoted to this expression of Christianity, but also the members, or a solid nucleus of the membership. Three things will be needed—profound belief, courage and skill.

The Christian approach to race relations starts with small groups of the concerned, studying, praying and acting together in breaking down the unchristian racial barriers in local communities.

From such a group, within a church or including several church groups, can emanate positive and constructive thinking that will discourage such offensive terms as *nigger, darkey, pickaninny, Jew a person down, kike*.

The members of the church must first come to Christian thinking, before they can come to acting as the church of Jesus Christ must act to live up to its divine charter—"My house shall be called a house of prayer for all nations."

News Notes . . .

John H. Eberly, New Windsor, Md., made a testimony against UMT and S.1 bill before the Subcommittee of the Senate Armed Services Committee for the Brethren Service Commission recently.

Before coming back home, Mrs. Cecile Burke has been making numerous distributions and many people call at her house in Germany for help. In January, she had made clothing distributions to one hundred old people and unemployed,

to about fifty families through social workers, and to nineteen students, war orphans and cripples. There are many requests at present for material to make confirmation suits and dresses. Although many German refugees, widows, etc., work and do everything they can to make a living, it is always far too meager to allow them to buy clothing or shoes.

Don Durnbaugh reports that in his work with the refugees in Austria he visited the cave huts where *Volksdeutsche* refugees are existing. These dugouts with leaking roofs, housing whole families, represent the worst living conditions he has seen in Europe. Brethren Service is now aiding in supplying a barrack, which although is hardly a decent home, will provide decidedly improved living conditions.

Miss Gina Munda of Carrara, Italy, who graduated from McPherson College, McPherson, Kansas, under the Brethren Service Commission college student plan last year, is now employed in the American embassy at Rome.

Peter Mayer, whose home is in Vienna, is now employed in the accounting department of the USFA in the Bank Building in Vienna. He graduated from Juniata College, Huntingdon, Pa., last year and he also came under the Brethren Service Commission college student plan.

On his return home from a visit in the United States among Brethren churches, Dr. Premchand G. Bhagat of India has been visiting Brethren Service work in Europe. On Feb. 19 he attended the European council meeting at Linz, Austria.

Rosemary Block reports that 538 treatments were given by the nine *Volksdeutsche* doctors at the Linz, Austria, clinic in January. The high light came when several large crates arrived from New Windsor containing old eye glasses to be distributed to the eye patients at the clinic. Rosemary said she wished all who contributed eye glasses could have seen the joy on the faces of the elderly refugees as they were fitted with a pair of glasses. She added, "You can't send us too many pairs of old glasses. They will always be needed."

At their Christmas party on Dec. 18, seventeen residents of the Brethren Fellowship House, Chicago, Ill., gave money which they would have spent on Christmas presents for one another toward a ping-pong table for their Austrian friends at the "Brethren Haus" in Linz. The money arrived there the last week of the old

year and a few weeks later the table had been purchased. Reports are that it is really getting a workout and the users are very grateful to the B.F.H. for the gift.

Another gift given to the "Brethren Haus" at Linz by the Chicago Church of the Brethren older youth fellowship was money for a piano. This money was raised on Jan. 12, when the O.Y.F. held a *Freundschaftsheim banquet*. The menu was *Kartoffel Suppe* (potato soup), *Brot* (bread), and *Wasser* (water). Lack of food was made up for, as far as the ninety participants were concerned, by the talk given by Dan West. The Austrian recipients were really grateful for the gift as well as for the interest and concern shown by the Chicago group.

MORE WORK CAMPS

IN THE Gospel Messenger of Feb. 17 were published the announcements of our various summer service projects with a note that two additional ones had just been announced. We are now able to present the details on these summer projects. The one at Baltimore, Md., is community service, the one at Catonsville, Md., mental hospital service.

BALTIMORE, MD.

Dates: June 23 to Aug. 18.

Project: Rehabilitation of a twenty-seven-block blighted area of east Baltimore, which consists mainly of Negro tenements owned by nonresident landowners. Educational work with children and adults, guiding people to proper agencies for assistance. Recreation for all ages, organizing community civic, study and interest groups, and helping people to improve their own living conditions.

Size: Ten mature people, men or women.

Cost: \$60. Some scholarship aid available.

CATONSVILLE, MD.

Dates: June 10 to Sept. 8.

Project: Work as regular attendants in the Spring Grove state hospital, receiving regular wages. Unit program includes local concerts, weekly worship services, visiting speakers, etc.

Size: Twenty men and women.

Requirements: At least twenty-one years of age. This hospital does not employ colored attendants.

Cost: Seven per cent of salary, plus living expenses.



Childhood itself is a time of readiness, and with the natural curiosity that every child has about his world, himself and others, there is a marvelous opportunity to help him sense God. Then, too, the summer vacation period holds unusual possibilities for use by the church in reaching children.

So, in two senses, the time for an expanded program of activities for children may be now.

Photo by Philip Gendreau



The Time May Be NOW

Dessie R. Miller

Director of Children's Work

RECENTLY a speaker told a story that started me thinking. As a boy in a dusty Texas town he saw a wonderful change take place when oil was discovered. The town became a city practically overnight as houses were built and streets were paved. With the wonder which all small boys have as they watch machines operate, he and his friend watched as concrete was poured for the street in front of his home. When the men left that evening he and his friend went out and experimented in the soft concrete leaving their footprints in many spots. The concrete was of just the right constituency for this to happen.

Several days later a circus stopped at the town and the elephants

marched in the parade up the very same street. The boys fully expected to find the street full of elephant tracks when the parade was over. After all, if boys could make tracks on the new pavement how much greater would be the tracks left by elephants! Imagine their surprise to discover that the elephants had not left even a dent in the hard concrete.

The boys were able to leave their imprint simply because they took advantage of the crucial time when the concrete was ready to be imprinted. Perhaps this story has a lesson for workers with boys and girls. We are all working to imprint the Christian pattern and make it a part of their personalities. Is one time as good as another in which to do this? Can we neglect children as they grow and assume that we can give them doses of religion as they

approach adulthood and thus insure Christian behavior?

We are defying the laws of growth if we think this. Childhood is a time of readiness, and with the natural curiosity that every child has about his world, himself and others, there is a marvelous opportunity to help him sense God and lead him to appreciate the patterns which Jesus gave for living.

This summer may be the best time to convey Christian teachings to hundreds of boys and girls. The door is not always open. Our time is limited and there are many secular forces which play upon the lives of children today. They grow up so rapidly. Can we afford to neglect our opportunities to strengthen our teaching during the vacation period? The summer is still ours in most communities but the time is rapidly approaching when the public school may be taking more of it. How much is your church planning to do for children this summer? Suppose you want to use this summer in the best possible way, what are some things that you can do?

Survey the Needs

In the first place, you can survey the needs which exist in your particular church community. Every church community is different and no one can make suggestions which

will be completely applicable. If your teaching program has been limited to the Sunday-school hour for children you can be sure that many needs exist.

Elements of the Program

In the second place, you can look at the possible ways a program for children may be organized. If your survey is complete you will evaluate the following possibilities.

1. *Vacation church schools.* This is a summer when this should be especially emphasized because it is the fiftieth anniversary of vacation church schools and in all denominations there is an upsurge of interest. There are many resources and materials which are available to you. If you have been having a one- or two-week school why not look for possible ways of extending it to a longer period this summer? Send for the folder listing curriculum and materials.

2. *Resident camping.* Practically every district in the Brotherhood now has a camp site or available camping opportunities. Resident camping for juniors is generally limited to a week or ten days. This is a short period but if the camp is well directed and planned on a junior level it can be a mountaintop experience for the junior boy or girl who is mature enough to spend this much time away from home. If the camping opportunity is good in your district it is your responsibility to support the camp with leadership from your church, and to see that your juniors have the opportunity to attend.

3. *Day camping.* Here is an opportunity for a new and exciting program for juniors and primaries. The idea should especially appeal to city churches. The children need more time in the out-of-doors in the summer. A camp site may be chosen within driving distance and the children transported daily to a lovely spot where a program similar to regular camping is carried on. It lends itself to many variations and may be conducted one day a week throughout the summer or for a continuous period of some weeks or days. Churches interested in using the summer for Christian teaching should investigate the possibilities of having a day camp. Secular agencies have picked up the idea and again we are losing the children to them and our opportunities for specific Christian teaching are lost. If the idea is good, why should not the church use it?

4. *Extra sessions.* Every creative

church school teacher longs for more time to enrich the church school units. Why not plan for extra sessions during the summer? One evening during the week or Saturday afternoon can easily multiply the teaching program many times. Even a week end such as one teacher gave when she took her class to her cabin in the mountains can greatly enrich the fellowship within the group and offer time for Christian experiences on a level which cannot be attained by limiting all contacts to church school sessions.

5. *Recreation.* "Play is the child's way of growing up" is the conclusion of many child study specialists. Then, too, Christian educators are saying much today about strengthening the fellowship within the church — even for children. If the church is going to offer security to its membership in the midst of present fears and uncertainties there must develop within the group a sense of unity which we define as fellowship. Many ideas are advanced concerning how this is developed. For children we are sure that play is one of the ways. Why not plan for regular recreation for your children this summer if you are located in an area where they can come together?



Even in cities where community recreation is adequate there is still a need for a study of possibilities of developing group fellowship through regular recreation with boys and girls. Then, too, a teacher gains many insights and can do a great deal of incidental teaching concerning Christian behavior as he works with children in recreational activities.

6. *Clubs.* Children love creative activity and they also have a deep desire to "belong." In some communities they have Boy Scouts and Girl Scouts and a church sponsors a troop because children want to belong to the Scouts and it is better for the church to provide Christian leadership. In many communities of the Brotherhood there is not an opportunity for any kind of club work unless the church organizes clubs of some type. Clubs may be organized around hobbies, service

projects, educational interests, or community needs. Year-around club work with children in the church may seem impractical in some areas, but most church communities can sponsor some type of club work for children during the summer. Untold values could result, including the development of creative ability, the learning of new skills and crafts, and satisfying activity combined with the sense of belonging to a group which is related to the church.

7. *Story hours.* Children love stories and for this reason they have been used as a means of teaching through the centuries. Jesus used stories purposefully to convey Christian concepts. In one community a teacher established a story hour for the children of her class on each Wednesday afternoon through the summer. Her children came and brought their friends and the group grew so that it was necessary for her to select a secluded spot in the wood lot near her home for the group to meet instead of on her front porch where she started. Some of the stories led to discussion and much learning took place as a result of the project. In practically every church there is an elderly woman or a retired schoolteacher who loves children. Why not suggest that she plan a story hour for children during the summer?

Leadership for the Program

The problem of leadership is perhaps the most difficult one to solve, but I am confident that it can be solved. People have time to do the things which are of primary importance to them. Our big job is to convince workers of the need for a summer program and then offer materials to help them get the job done. The defeatist attitude never succeeds. It is better to study the needs, choose the pattern which might work in your church and solicit leadership for the work personally. The success of every summer program for children is dependent upon the personal efforts of a person or persons with a sense of commitment who believe sincerely that the time to teach is NOW.

Discuss the needs in your parent-teacher meetings, with your pastor, with the church school teacher at workers' conferences, and gradually build within your church community a willingness to give time and energy in order to make use of the summer which may be the one opportunity for the training of many children.



The head teacher of the school at Marama, Nigeria, W. Africa, stands in the opening in the woven grass fence surrounding the compound

Ferne Baldwin

Marama, Northern Nigeria, W. Africa

Photo by Dr. Lloyd Studebaker

THE LOST SHEEP

AT LAST we understood why Magyeni had finished his school records in such a careless fashion. Magyeni had worked for a long time as a personal boy and had been working at Hillcrest School when he decided to come back to his own people and help as he could. We were very glad to have him in our school at Marama and considered him one of our best teachers. In fact, we had decided he was worthy of a promotion and had already made plans to put him in charge of a higher class the following term. But Magyeni had taken a second wife. The struggle going on in his mind had left no room for concentration on his schoolwork.

The first wife, Ditira, had gone to her people leaving their only child, a daughter, Alisabatu, in the home with Magyeni, the second wife, and a teen-age boy and girl who were relatives. So matters stood for a time and then finally, having no place else to go, Ditira came back. I saw her in church one morning and scarcely recognized her. Her face showed only confusion and despair.

I had always liked Alisabatu. She had a quick, shy smile and a soft voice. She was in the fourth grade in school and I paused by her desk one Wednesday morning to look at her arithmetic paper. The next evening she died. The community was shocked and the parents, although separated by a wide rift, were inconsolable.

Not long after this experience, Magyeni went to Jos and the two wives went back to their own people. Magyeni began to look for work. Because of the circumstances under which he had left his teaching position that profession was closed to him. He tried to find work as a clerk, or other work which would be suitable to a person of his training. But he did not seem to be able to find anything.

There is no happy ending. Today Magyeni is in prison. We understand that he was convicted of forging a letter of recommendation. A recent letter from him to the Marama church asks for their prayers.

Pray for all those who have glimpsed the light and have lost it. Pray for Magyeni.

DANGS is a forest area with a population of forty thousand. The area consists of about 660 square miles, where three hundred small villages of aboriginal tribes called "Dangies" are located. These hill tribes are not Hindus. They worship the god of the forest hills. They believe that some god lives in the hill and protects the tribe. They also worship the "snake god" and "tiger god" who take the lives of the people and their animals. They believe in evil spirits. When any sickness or death occurs in the home they believe that the woman in whom the evil spirit dwells does this harm.

In the earlier years this area was mainly reserved for the "Dangies" and no outsider was allowed to come in without permission. The Dangs was administered either by the Bombay provincial government or by the government of the crown representative. This was the central government for the Dangs' five *Rajaks* (kings) and four *Nayaks* (commanders) who were the hill-tribe rulers. These people are strong and sturdy to face the difficulties of the forest area, but their living is below normal and they are far away from the enlightenment of civilization.

It is worthy of note that about forty years ago the Church of the Brethren had a warm invitation by the former administrators to come to the Dangs. They were asked to meet the needs of these backward people physically, mentally and spiritually. It was then a golden opportunity for the church to do the social work, to improve the conditions of the people by education and to lead them to have faith in the God of love, life and light. During these more recent years a great work has been done by the church among these people.

Ahwa is the central place of the Dangs. After the mission work was started at Ahwa more government officials began to establish residential quarters here also. The forest roads began to be improved and gradually the living of the Dangies began to improve.

Since the independence of India in 1947, the Dangs Forest is opened to all without restriction. Two other groups of social workers have come, namely, the *Dangs Seva Mandal* and the *Swaraj Ashram*. The first groups belongs to Maharashtra, the Marathi-speaking area, and the second one belongs to the Gujarati-speaking area. Naturally, a controversy arose over the two different

Christianity Spreads in the Dangs

A. F. Salvi

Headmaster, Ahwa Boarding School
Ahwa, India

languages and finally the government gave the decision that Dangs District is a Marathi-speaking district. So the official language of the Dangs is now Marathi.

Ahwa church is in the Second District of the Church of the Brethren in India and it has nearly 300 members. There are five village schools and one boarding school at Ahwa under the supervision of the church. The educational work is the main agency of the church in doing evangelistic work. Strictly speaking, most of the members in the Ahwa church are not indigenous to Ahwa. Years ago a group of people harassed by the Raja of Surgana, a neighboring state of the Dangs, moved over to the Dangs. They found shelter under the early missionaries and accepted Christ. Largely through this group of people the message of Christ is being given to the people of the Dangs area.

Recently about sixty-seven primary schools have been opened in the Dangs by the government. Of these fifty are Marathi and seventeen are Gujarati. There are three boarding schools in addition to the mission boarding school. One boarding school is the government central boarding school at Ahwa, the second one is the Dang Seva Mandal's boarding school at Chankya village, ten miles away from Ahwa; and the third one is the Gujarati boarding

school at Ahwa Swaraj Ashram. The mission is considered one of the social workers' group working with the other two groups and therefore representatives from the mission group are elected on the Dangs prohibition committee and the anti-corruption committee.

Under this new setup in the Dangs, the spread of Christianity in this area may be a slow process. Since the settlement of the Christians is in and about Ahwa and not in other villages it now seems essential that a new station be opened outside of Ahwa and a new missionary evangelist be posted there. This is necessary for the spread of Christianity and for the establishment of more churches to meet the spiritual, physical and mental needs of the Dangi people. The Dangs field is fruitful for evangelistic work. Seed has been sown; now it needs watering and fertilizing so that the plants may grow strong and healthy.

The children in the schools are learning more about Christ and some have accepted Christ. About twelve years ago a group of pupils in the higher standards of the Ahwa boarding school showed courage by accepting Christ. They requested that they should be baptized in their own village which is fifteen miles away from Ahwa, as a witness to their own people still in darkness. A goodly number of the boarding pupils who are of the Kunabi caste and the Bhil caste have accepted Christ and are living with their families in the Ahwa church. At the same time there have been baptisms lately in two villages from among people who have not been in attendance at the mission boarding school.

Under the new setup while government may not continue to give some grants and other direct encouragement as it did in the past, still the constitution of our land guarantees full freedom to profess and to proclaim to others the tenets of one's faith. Furthermore, the church is now free from the stigma of being the agent of an imperialistic government. So under this new setup the church has confidence to go forward and win others to Christ.



Worship of the true God is replacing worship of the tiger god



Our Brotherhood Evangelist

Charles E. Zunkel

Secretary, Ministry and Home Mission
Commission

I. D. Leatherman

SINCE September 1943, Brother and Sister I. D. Leatherman have been traveling constantly among our churches from east to west and north to south, serving sacrificially in a strenuous program of evangelism. One can never know the drain upon physical energies in such a program until he has tried it. It takes all one has in physical energies, mental stimulus and spiritual resources to meet the demands which fall upon one.

Brother and Sister Leatherman have been evangelists; they have done excellent work. Their work has been of the solid and enduring sort. However, they have been more than evangelists; they have been spiritual counselors, helping pastors and churches with their problems and their ills. Time and again they have brought understanding, healing and unity where situations seemed quite hopeless. Perhaps this ministry is even more significant in the life and future of the kingdom's work than to get only commitment of life to Christ from those who have never known him.

The Leathermans have constantly studied the needs, the new developments and methods in evangelism seeking to give to our churches the most helpful service which can be given in this most important area of their life. They believe that Christ needs to be brought effectively to men and women by whatever methods are most productive and sound. In order that our churches may know of the type of service which the Leathermans offer I present the four plans which they have used and found beneficial. Our churches can well afford to study these carefully so that they may select the one which seems to meet their need best. We should never be content to do things the old way or the easy if some better and more productive way is possible.

Plan One

This is the preaching revival variety which is most well known to all our churches. In it work is begun on Tuesday night, preaching each evening through the second Sunday. Sister Leatherman leads the children, four to eleven years of age, in a service of their own in a separate room, while Bro. Leatherman preaches to those over eleven. She uses stereopticon slides, flannel-graphs, Bible stories, character stories, discussion, etc. Bro. Leatherman and the pastor visit in the homes of the community during the day under the pastor's direction.

Plan Two

During the first week Bro. Leatherman and the pastor do fellowship and commitment visitation Tuesday evening through Saturday evening. This permits contacts with families where men work during the day and can be reached only at night. Daytime visitation is planned for the sick, aged, shut-ins, isolated, and inactive people of the church constituency. Preaching services begin on Sunday morning and continue through the next Sunday evening with children's work each evening conducted by Sister Leatherman, as in Plan I.

Plan Three

This is an adaptation of the National Christian Teaching Mission and has been effective where tried.

1. A complete religious census of the community or church area is planned and made on the Sunday afternoon before the meeting begins, unless a recent religious census is still reasonably accurate and complete. If the pastor has been able to build up a sizable responsibility list, sufficiently large to challenge the available visitors, a religious census may not be necessary.

2. Tuesday and Wednesday evenings will be used in studying the census returns or responsibility list and in making final plans for the

mission by the evangelist and pastor.

3. Wednesday evening the evangelist (guest leader) will conduct a self-study to be made by representatives of all groups and departments of the church and church school. Its purpose is to discover your evangelistic potential and evangelistic concern in each group and department.

4. Thursday evening a general meeting of the visitors is called. These have been appointed by the pastor to make fellowship visits in the homes of those on the responsibility list. This work is to be carried on Friday evening.

The purpose of the meeting is to discuss the results of the self-study, the evangelistic potential, how to make a fellowship visit, and make assignments for such visits on the following evening.

5. Friday evening supper is planned to be served to the visitors and leaders at the church at 6:15. It should be prepared by those not on the visiting teams. During supper, or immediately after, there is a short instruction period, distribution of appointment cards, devotions, and then calling follows.

Each team is given names of three families or persons. When the visitation is completed, teams return to the church, fill in their cards, showing the results of the visits, and share in a brief period of sharing and fellowship.

6. Saturday night is free or open.

7. Sunday morning through the following Sunday evening the visiting evangelist gives ten evangelistic messages.

Plan Four

1. A complete religious census to be made of the community or church area on Sunday afternoon before the meeting opens, unless a recent census is still reasonably accurate and complete. If the pastor has been able to build up a sizable responsibility list sufficiently large to challenge the

Continued on page 27

Thinking About the News

What They See on Television

EARLY in January more than twenty observers, working with the Joint Committee on Educational Television, kept their eyes on seven television receivers from early in the morning to late at night in order to survey just what was offered in one week by the seven New York stations. Some of the results of their survey are significant.

Out of the 564 hours of programs observed, 57 hours were given to crime dramas, 44 hours to Westerns, 37 hours to quizzes, stunts and contests, 56 hours to sports (including professional wrestling) and 76 hours to vaudeville and variety shows.

The observers counted 2,723 commercials during the week, which took up 10 per cent of the entire time. Unfortunately, their report did not indicate how many of the commercials were devoted to cigarette and beer advertising, but anyone who has watched even only a few programs knows how prominent this kind of advertising is—and how effective it can be.

But was the remaining time used for cultural and educational programs? These are still in the minority. Indeed, in this New York survey only an hour and a quarter was allotted to serious music.

In addition to this survey pointing to a definite lack of what might be called really good programs, Christians will be concerned with a tendency toward suggestive humor and bad taste in many popular programs. Some parents' groups and some educators are reminding television performers and producers that they are entertaining in homes, not in night clubs or theaters. The situation has caused the Federal Communications Commission to take steps toward reminding stations of their responsibility. It can also exert some pressure on stations through the licensing privileges.

Also the FCC can set aside certain channels for educational use alone. However, the situation as of the present should caution Christian parents to go slow in bringing programs of the present type into their homes and to use whatever influence they can to encourage better programs. Another alternative for Christians is to combine resources and talent in producing definitely Christian programs. This is a costly task, however, but in spite of the great expense a few commendable religious programs are being produced.

We should not be content to let cigarette and beer manufacturers decide the kind of visual education we provide for our children—or for adults either.—K.M.

Around the World

Ohio Pastors Warn Against Growing Militarization

A "grave and patriotic concern for the growing militarization of our country" was voiced by the annual Ohio pastors' convention. The clergyman called on the government to "stem and to curtail the authority and the control of the military establishment over the civilian affairs of our life."

Other adopted resolutions expressed opposition to universal military training, lowering of the draft to eighteen years, and extension of the time of military service beyond provisions of the current selective Service Act.

The convention also urged support of the United Nations, but suggested that the body's charter be revised to eliminate China as a permanent member of the Security Council, replacing it by an elective member. "The admission of the present representatives of Communist China as members of the General Assembly would not then pose such a serious

obstacle to action, and would be more honest than the current unrealistic arrangement," the pastors affirmed.

"Pay As You Go"

In theory, war preparations or a war itself could be paid for out of current taxation. In actuality, the idea is a fallacy because it overlooks the costly aftermath of war in pensions and veterans' benefits. According to a study just made by the National Industrial Conference Board, the Civil War cost the Union four billion dollars, but since then more than seven billions have been paid out to veterans and their dependents. The cost of the Spanish American War was half a billion, but six times that amount has already been paid out in benefits.

World War I cost around twenty-seven billions; only thirty-two years after, benefits and grants have equalled the original expense. World War II cost some 351 billions, and in the following five years, one

tenth of that sum has been used for veterans. Few Americans would wish to refuse help to veterans or deny them the best of care. The point is that in figuring the cost of war, the aftercosts may go on, as the N.I.C.B. puts it, "for more than a hundred years." World War II veterans "may ultimately receive close to a trillion dollars." (WP)

Retirement and the Older Worker

Forced retirement as a routine should come to an end, the Congress on Aging agreed. It is outmoded and unhealthy. The person who, after a lifetime of the routine of a daily occupation, suddenly stops suffers from the emotional emptiness. Physically he must endure the strain of idleness.

Then, too, the person of sixty-five many times faces the specter of dependency. It is doubtful if old-age insurance and other assistance available to the aged can ever give adequate economic security. Of the eleven million aged in this country in 1948 about three and one-half million have no direct income of their own. Of the seven and one-half million with some income almost one third earned less than \$500 a year.

By retiring a worker when he reaches sixty-five, industry and business suffer also. It has been observed that the worker makes up for any loss in physical strength by greater experience, greater conscientiousness, less absenteeism and fewer accidents.

Some factories have instituted retraining and rehabilitation courses so that the older workers can be kept on in lighter work. Other industries are setting up a flexible retirement age based somewhat on the worker's physical and mental capacity. Projects have been proposed which would provide for gradual decrease in working hours and quantitative production for the older worker, together with an adjustment in his wages.

Japanese Honor American Peace Leader

In both Japan and the United States, friends and disciples of the late Theodore D. Walser, who died in August 1949, have united to establish a peace memorial in honor of his life and work. Dr. Walser served for many years as a missionary in Japan, where he worked mainly among students. He was a noted pacifist, with an international reputation and with admirers throughout the world.

For more than six years, Dr. Walser was Worldover Press correspondent in Japan, where his dispatches often had to be sent out by underground methods because they were frank in revealing the tyranny and militarism of the imperialistic leaders. He emphasized the basic high qualities of the people as he had known them and, although he seldom was able to sign his stories, they were read by countless magazine and newspaper readers in many countries, who learned from his reports to differentiate between the imperialists and the potentially peaceable and democratic educated leaders.

The Walser memorial is taking the form of a Peace Library, made up of books on peace and international relations, available for lending; and an annual peace essay contest for students, which will provide three winners with tuition for the year 1951-52 at such universities as Keio, Meiji Gakuin, Chuo, Tsuda, Tokyo Women's Christian College and Japan Women's University. Topics for this year's essays are: How Can Japan Maintain Peace? and Japan's Peace Problem from the Christian Standpoint. (WP)

Churchmen Visit Congregational Offices

A delegation representing the Wayne County and Wooster councils of churches visited Washington, D.C., where they urged Ohio congressmen to resist "war hysteria" and to seek God's guidance before making crucial decisions.

The group said they had knelt in prayer at the office of Rep. George H. Bender (R) of Cleveland, and quoted the congressman as saying "it was the first time a group of people had prayed in this office, and it really made an impression on me."

The delegation summarized some of its views for Ohio congressmen as follows:

(1) We strenuously object to having boys seventeen, eighteen and nineteen years old taken from their home influence and normal social life unless they are absolutely needed, and we think that need should be determined only by Congress.

(2) We challenge each senator and representative to express his leadership, although so far many have proved reluctant to do so.

(3) We express faith and confidence in our elected Congress.

(4) We are much opposed to universal military training at this time,

and think militarists and politicians are taking advantage of the current situation to enact their proposals.

(6) We want Congress to consider properly this critical situation. We do not want them to allow war hysteria to influence them into taking boys who are not of an age to have good judgment.

Sees Chinese Communism Changing or Dying

A Chinese Christian pastor who gave three addresses to the Minnesota state pastors' conference expressed the view that communism in China will have to change or else it will die out. "Everything that goes to China, changes," observed Dr. Peter Y. F. Shih, Boston, Mass., pastor of the Chinese Christian church of New England. He has been executive secretary of the Chungking Y.M.C.A. and dean of the West China Theological Seminary in Chengtu. Last year he spent four months visiting China.

"Communism is totally against our Chinese culture," Dr. Shih told the pastors. "We Chinese are all individualists. We believe in personal freedom. China is a family-centered nation. We do not believe that the 'state' is above everything."

Dr. Shih believes that communism will be unable to "destroy the inner light" of the Chinese people and that "the final victory belongs to God in time and eternity."

Pointing out that the present regime demands that the Chinese church be self-supporting, he said this means that no Christian institutions are allowed to depend on American aid and leadership. "Under the Communist rule," he said, "we cannot preach as much as before, we cannot teach as much as before, but we live much more than before. After all, the Christian religion is a living religion."

Disarmament Urged by Twenty-three Congressmen

Twenty-three congressmen have called upon President Truman to press for complete disarmament through the United Nations and to keep on asking for it until it is accepted. The United States would lose nothing if other nations rejected the plan and the whole world would win if it is accepted, the legislators wrote.

The letter addressed to the President suggests three steps: (1) an effort to re-establish freedom of communication between all countries, at least to the point prevailing before the second world war; (2) presentation of a complete disarmament plan at the UN, one which would be

effected by a special UN commission; (3) establishment of a UN police force which would be larger than the military force available to any single nation.

Fourteen senators and nine representatives signed the letter.

News Briefs

Norwegians are making notable headway in reducing the incidence of tuberculosis. In the last thirty years the TB mortality rate also has dropped from 20.4 to 5 per 10,000 inhabitants. In Oslo infant mortality has dropped considerably, too. (WP)

The Australian government has decided to offer fifty scholarships during this year to students from India. (WP)

Italians have often been told that their economic problems were insoluble unless there was a drop in the birth rate. But although the birth rate has declined the population has gone on rising at the rate of about 475,000 a year. Better care for infants accounts for this rise. Deaths of children in their first year have gone down by 26.4 per cent. (WP)

Sixty new German missionaries have been sent out since the war to reinforce 450 already working in Africa, India, Indonesia, China, Japan and the Pacific Islands, according to the new yearbook of Mission Conferences recently published. It is the first yearbook that has been published in ten years. (EPS)

How to Combat Communism

The western world will learn someday that we must win people away from communism instead of trying to drive them away with threats of imprisonment, guns, planes or bombs. Communism is based on hatred — class hatred. When we hound men, drive them into jails or shoot them, bomb their cities, kill their families, the hatred that communism feeds on increases rather than decreases. But the world is strangely blind to this truth that Jesus taught. He won people away from evil by feeding them, healing them, loving them. He finally took the greatest step of all — winning them away from sin by dying for them. Ever since that day, evil has never been able to stand before his presence. He taught how to conquer evil by winning men to that which is good. When will nations and officials who call themselves "Christian" learn this great but simple truth?—Between the Lines.

Our Brotherhood Evangelist

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available visitors, a religious census may not be necessary.

2. Tuesday evening the visitors selected by the pastor meet in the church (supper occasion if convenient and desired). At this time the evangelist will bring to the group the entire fourteen-day plan for the meeting and show the film, *Bringing Christ to the Home*, if they have not already seen it.

3. Wednesday through Friday the appointed teams meet at 6:15 at the church for supper. A short period of instruction is given, assignment cards are given out, and the teams go out to visit.

On the following two evenings they return for supper to report and receive new assignments.

4. Saturday evening is free or open.

5. Sunday morning through the second Sunday evening, ten evangelistic messages are brought by the evangelist.

Here are four plans for evangelism, under the direction of Brother and Sister Leatherman, which deserve your study and consideration. If you plan to use them in your church, plan months ahead to use the plan which you think has the greatest possibilities in it. Again, don't choose the easy way. We need to give all we have and are in thought, planning and effort for the kingdom's spread.

Letters may be addressed to the Leathermans at 22 S. State St., Elgin, Ill., and will be forwarded to them at their current location.

Anniversaries and Weddings

Golden Wedding

Mr. and Mrs. Saylor D. Good celebrated their golden wedding anniversary at their home in Naperville, Ill., on Dec. 30, 1950, with open house in the afternoon and a family dinner in the evening.

Bro. Good was born and raised in the Mill Creek congregation, Va. In 1898 he moved to Iowa. Sister Good was born and raised near South English, Iowa, where the couple were married.

In 1919 they move to Naperville and have lived in that community since that time. They have been active members of the Bethel church for thirty-one years. Sister Good has been teaching in Sunday school for forty years. The couple have been constant readers of the Gospel Messenger for fifty years.

Those who celebrated with the Goods were their children, Mr. and Mrs. John J. Good of Detroit, Mich., Mr. and Mrs. Paul Malmberg of Hinckley, Ill., and Mr. and Mrs. Harry Good of Naperville; five grandchildren, two great-grandchildren; Mr. and Mrs. Emery Eichelberger and Mr. and Mrs. James Renz and two daughters.—James Renz, Naperville, Ill.

Adams-Albaugh.—Jerry Adams of Maxwell, Iowa, and Gayle Albaugh of Elkhart, Iowa, Feb. 24, 1951, in the Des Moines Valley church, by the undersigned.—Gorman A. Zook, Elkhart, Iowa.

Cobaugh-Firl.—Frank Lawrence Cobaugh of Boswell, Pa., and Fern L. Firl of Jerome, Pa., in the Maple Spring church, Feb. 24, 1951, by the undersigned.—John M. Geary, Hollisopple, Pa.

Culp-Boothby.—Charles E. Culp and Retha Jane Boothby, both of Dayton, Ohio, Feb. 17, 1951, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Davy-Gnegy.—Garrett T. Davy and Wilda F. Gnegy in the Glade View church, Eglon congregation, W. Va., Feb. 12, 1951, by the undersigned.—Ralph Bowman, Eglon, W. Va.

Hamsher-Barrett.—W. H. Hamsher and Mae Morris Barrett, both of Parsons, Kansas, Jan. 7, 1950, by the undersigned.—Dwight Enberg, Parsons, Kansas.

Hershberger-Foote.—David H. Hershberger of Woodland, Mich., and Frances C. Foote of Hastings, Mich., Feb. 24, 1951, in the Woodland church, by the undersigned.—Glenn J. Fruth, Woodland, Mich.

Hess-Weeks.—John E. Hess of Westminster, Md., and Dorothy O. Weeks of Middlebury, Md., in the Union Bridge church, Feb. 3, 1951, by the undersigned.—Samuel A. Harley, Linwood, Md.

Hoffman-McCormick.—John E. Hoffman and Margaret A. McCormick, both of Dayton, Ohio, Feb. 3, 1951, in the Mack Memorial church parsonage, by the undersigned.—John D. Long, Dayton, Ohio.

Hollenberg-Harrison.—Edward L. Hollenberg of Peru, Ind., and Jean Harrison of Royal Center, Ind., Feb. 4, 1951, in the Lucerne Christian church, by the undersigned.—F. M. Hollenberg, Peru, Ind.

Hood-Reinhold.—Leo F. Hood and J. Lucille Reinhold, both of Lebanon, Pa., Feb. 16, 1951, in the Lebanon church, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Hood-Hollingshead.—Robert O. Hood and Dorothy H. Hollingshead, in the Stone church, Huntingdon, Pa., Feb. 24, 1951, by the undersigned.—John C. Middlekauff, Huntingdon, Pa.

Joynt-Wooley.—Maynard Joynt of Forreston, Ill., and Elvie Wooley of Freeport, Ill., Feb. 14, 1951, in the groom's home, by the undersigned.—B. Wayne Crist, Polo, Ill.

Lawyer-Chronister.—Ferres Lawyer of Hanover, Pa., and Louise Chronister of East Berlin, Pa., Feb. 10, 1951, by the undersigned, at his home.—Harold Z. Bomberger, Westminster, Md.

Madison-Oyster.—John Madison and Ethel Oyster, both of Alliance, Ohio, Feb. 16, 1951, by the undersigned, in the Freeburg parsonage.—Dale E. Gibboney, Paris, Ohio.

Meredith-Dickey.—Vernon Meredith and Marcella Dickey, Nov. 4, 1950, by the undersigned, at his home.—Arthur H. Tinkel, Akron, Ind.

Miller-Chaney.—Lewis W. Miller of Knoxville, Md., and Eva Chaney of Leitersburg, Md., Feb. 10, 1951, by the undersigned, at his home.—N. L. Poling, Brownsville, Md.

Moore-Yon.—William F. Moore and Joyce A. Yon, both of Altoona, Pa., Feb. 19, 1951, in the First church, Altoona, Pa., by the undersigned.—Stephen G. Margush, Altoona, Pa.

Moser-Eckard.—J. Thomas Moser and Marilyn E. Eckard of Middletown, Md., Oct. 28, 1950, in the Pleasant View church, Burkittsville, Md., by the undersigned.—Carl H. Zigler, Lebanon, Pa.

Rado-Clark.—William F. Rado of Syracuse, N. Y., and Miriam I. Clark of Salem, Ohio, Jan. 21, 1951, in the Woodworth church, by the undersigned.—Hugh Clappert, Columbiana, Ohio.

Staley-Evans.—Robert Staley of Warsaw, Ind., and Mae Darlene Evans of Columbia City, Ind., in the Evangelical United Brethren church, Columbia City, Jan. 28, 1951, by Bro. George Manley of North Webster, Ind.—Mrs. Russell Hanawalt, Pierceton, Ind.

Obituaries

Mrs. E. M. Kidwell

Mrs. Louise Hall Kidwell departed this life Dec. 15, 1950. In 1884 she was married to E. M. Kidwell, and to this union were born eight children. Her husband preceded her in death in 1937.

In 1896 she united with the Church of the Brethren and served her church faithfully and well as the wife of a minister and elder. She and Bro. Kidwell served for a number of years as elder of the Nocona church.

She was a loyal and devoted wife, a loving mother and a consecrated Christian.

She is survived by the following children: Frank of Chillicothe, Texas, Mrs. W. J. Ward of Clovis, N. Mex., Mrs. W. E. Shelton and Mrs. Otto Menasco, both of Nocona, Texas, Charlie of Fleetwood, Okla., Paul of McPherson, Kansas, Jack of Ringgold, Texas, and Ted of Alamogordo, N. Mex.; also thirty-three grandchildren; twenty-nine great-grandchildren; and five great-great-grandchildren.

Funeral services were conducted by Bro. Ed Davis and Rev. Tom Kayser of Nocona, Texas, at Molsbee's Chapel.—W. E. Shelton, Nocona, Texas.

Altis, Edward Otis, son of Brother and Sister Isaac Altis, was born in Texas County, Mo., Aug. 6, 1889, and died in the Barnes hospital at St. Louis, Mo., Feb. 5, 1951. Early in life he united with the Greenwood church. Two children preceded him in death. He is survived by his wife, his mother, six children, four grandchildren, four brothers and five sisters. Funeral services were held in the Cabool church, Mo., by the undersigned, assisted by Bro. Glenn Swinger. Burial was in the Cabool cemetery.—Arthur W. Adkins, Cabool, Mo.

Arnold, Arizona, daughter of George and Hannah Auvil, was born near Kasson, W. Va., Jan. 4, 1882, and died Feb. 4, 1951, at her home near Horse Shoe Run, W. Va. On Dec. 20, 1908, she was united in marriage to Julius Elmer Arnold, and to this union were born five children. She joined the Shiloh church in about 1905. She is survived by her husband, four sons, one daughter, two brothers and three sisters. Funeral services were held at the Maple Spring church, Eglon congregation, by Galen E. Fike, assisted by the undersigned.—Ralph Bowman, Eglon, W. Va.

Bowman, Lydia, daughter of Henry and Catherine Ikenberry, was born March 2, 1874, and died Jan. 4, 1951. She was a member of the Church of the Brethren at Bethlehem, Va. In 1895 she was married to Josephus Bowman, and to this union were born three sons and four daughters. She is survived by her husband, three sons, three daughters, her mother and six brothers and sisters. During her last illness she remembered her church by beautifying the grounds with shrubbery, sending donations to the church budget and contributing funds for a district project. Funeral services were held in the Bethlehem church by her pastor, Bro. Oscar R. Fike, and Bro. Roy K. Miller. Burial was in the Bethlehem cemetery.—Mrs. Oscar R. Fike, Boones Mill, Va.

Curry, Amos K., son of John B. and Emma Kreider Curry, was born in Dauphin County, Pa., Nov. 5, 1886, and died Feb. 7, 1951. On Jan. 12, 1912, he was married to Annie Stauffer and united with the church about a year later. Four children came to bless this home, the son later becoming a minister and two of the daughters becoming wives of ministers. Bro. Curry was a faithful and devoted member of the Palmyra church, serving as a trustee and as a member of the church finance committee. He was a member of the men's Bible class and an assistant teacher of the Onward Bible class. He is survived by his wife, one son, three daughters, four grandchildren, two brothers and one sister. Funeral services were held

from the Palmyra church by Elder R. W. Schlosser. Burial was in the Spring Creek cemetery.—Mrs. George W. Bell, Palmyra, Pa.

Martin, Mary Lee, daughter of James and Margaret Bradley McKinney, was born near York, Ill., June 13, 1874, and died at her home in Empire, Calif., Jan. 4, 1951. She was married to Cyrus Martin on Oct. 3, 1895. She joined the Church of the Brethren in 1896 and was a Sunday-school teacher all the active years of her life. She is survived by her husband, one daughter and two sons. Funeral services were held by the writer. Interment was in the Modesto cemetery.—Paul K. Brandt, Empire, Calif.

Matson, Rachel Anne, foster daughter of Mr. and Mrs. Gerden Adams, was born June 10, 1870. She was united in marriage on Sept. 16, 1889, to Alonzo F. Matson. To this union were born three children. She is survived by one son, two daughters, five grandchildren and five great-grandchildren. She was a member of the Church of the Brethren at Dupont, Ohio. Funeral services were held by the undersigned.—Walter Fisher, Dupont, Ohio.

Metcalfe, Fitzhugh, son of Mr. and Mrs. J. H. Metcalfe, was born Dec. 23, 1903, and died Jan. 17, 1951, at his home in Piedmont, W. Va. He was united in marriage to Hannah Elizabeth Metcalfe on Jan. 15, 1928, and soon after their marriage, he was baptized into the Westernport church. He is survived by his wife, his parents and five sisters. Funeral services were held from the home by his pastor, Bro. J. Emmert Dettra, assisted by Rev. Robert Campbell, pastor of the Piedmont Presbyterian church. Interment was in the family lot in Queen's Point cemetery at Keyser, W. Va.—Mrs. Thelma Dettra, Westernport, Md.

Miller, Mary A., daughter of Solomon and Sara Smaltz Fairchild, died Jan. 19, 1951, at her home, at the age of eighty-three years. She married John A. Miller on Jan. 13, 1887, and to this union five children were born. Her husband died on March 26, 1938. She and her husband served in the office of deacon in the Clear Creek church for many years. She also worked in the ladies' aid of the church. She is survived by five children, twelve grandchildren, sixteen great-grandchildren, two sisters and one brother. Funeral services were held in the Clear Creek church by our elder, Bro. J. A. Snell, and Bro. Garland Borden. Interment was in the church cemetery.—Effie B. Lininger, Huntington, Ind.

Nincehelter, Ica Lie, daughter of E. M. and Belle Brown, was born near Ozawkie, Kansas, Aug. 31, 1893, and died Jan. 10, 1951. She was baptized into the Church of the Brethren at Ozawkie, Kansas, in 1912, but at the time of her death she was a member of the Evangelical United Brethren church of Julien, Nebr. She was a teacher of the adult class at the church. She is survived by her husband, George W. Nincehelter, her mother, one son, seven grandchildren, four stepsons, one sister and six brothers.—Willard G. Brammell, Olathe, Kansas.

Ober, Monroe, died Jan. 17, 1951, at the home of his son near Manheim, Pa., at the age of eighty years. He is survived by one son, four grandchildren and five great-grandchildren. He united with the Church of the Brethren eight months ago. Services were held at the Manheim house by Jeremiah Cassel and Milton Hershey, assisted by Ollie Hevener and C. W. Gibbel. Interment was in Hosler's cemetery.—Susan M. Cassel, Manheim, Pa.

Parker, Ruby, was born in Point Arena, Calif., Aug. 23, 1895, and died in a hospital in Long Beach, Calif., Jan. 21, 1951, at the age of fifty-five years. She was an active member of the Church of the Brethren for several years and had attended the monthly meeting of her Sunday-school class just three days previous to her death. She is survived by one son and one granddaughter. Funeral services were held in Mottell's chapel, Long

Beach, Calif., by Bro. Robert C. Walker, assistant pastor of her church. Interment was in the Greenwood cemetery in San Diego, Calif.—Mrs. Homer E. Fike, Long Beach, Calif.

Seal, Essie Rebecca, daughter of Bro. Andrew Mass and Virginia Gochenour Cave, was born Oct. 4, 1876, and died Nov. 17, 1950, in the Page Memorial hospital. More than fifty years ago she was united in marriage to Bro. Hubert I. Seal. She had been correspondent of the county paper for many years and was interested in everything for the betterment of the community. She was a faithful attendant at the Mt. Zion church, of which she was a member. She is survived by her husband, twelve children, ninety-six grandchildren, many great-grandchildren and five brothers and sisters. Funeral services were held in the Mt. Zion church by her pastor, Bro. Galen Crist, Bro. C. L. Painter and Elder H. E. Wakeman. Burial was in the cemetery near by.—Mrs. Ruth Painter, Luray, Va.

Shelly, Minnie Book, was born July 1, 1877, and died Dec. 31, 1950. She is survived by her husband, two daughters, one son, nine grandchildren, four great-grandchildren and one sister. She and her husband celebrated their fiftieth wedding anniversary on Jan. 21, 1946. Funeral services were held at the Conewago church by Brethren Harry Aldinger, Luke Brandt and Earl Eshleman. Interment was in the adjoining cemetery.—Bertha M. Shissler, Elizabethtown, Pa.

Shirk, Frank M., son of Jacob and Annie Goetchall Shirk, was born in Eldora, Iowa, July 5, 1871, and died at his home in La Verne, Calif., Jan. 22, 1951. In 1896 he graduated from Western Medical College at St. Joseph, Mo., after which he started his practice in Lincolnville, Kansas. In 1913 he moved to La Verne, Calif., where he gave more than thirty-five years of continuous service as physician and surgeon. Dr. Shirk made generous contributions to missions, to the church and to La Verne College and about a year ago, when he learned of our plans to rebuild the Christian education plant, he underwrote the cost of the administration unit

which will be known as the Shirk Memorial parlors. In 1899 he was married to Zuletta Ryan, who preceded him in death in 1927. To this union were born five children. In 1934 Dr. Shirk was married to Jennie Bell Christie. He is survived by his wife, five children, thirteen grandchildren and one brother. Funeral services were held in the La Verne church by the pastor and Bro. A. C. Wieand. Interment was in the Pomona mausoleum at Pomona, Calif.—Galen B. Ogden, La Verne, Calif.

Stebbins, Ada, daughter of David and Harriet Runchue Rohrer, was born in Montgomery County, Ohio, Jan. 31, 1877, and died Dec. 8, 1950. She was a resident of the Lower Miami church community and united with the church in 1894. On Feb. 16, 1896, she was united in marriage to Edward H. Stebbins, who preceded her in death in 1937. She is survived by four children. Funeral services were held in the Lower Miami church by Arthur C. Keim and John M. Garst. Burial was in the Lower Miami cemetery at Dayton, Ohio.—Arthur C. Keim, Dayton, Ohio.

Uirey, Asa C., was born in Kosciusko County, Ind., Dec. 4, 1875, and died Jan. 2, 1951. He was a member of the Church of the Brethren for many years. He is survived by his wife, two daughters, one brother, three sisters, five grandchildren and one great-grandchild. Funeral services were held in the Church of the Brethren at La Verne, Calif., by Brethren Cleo Beery and Galen Ogden. Interment was in the Pomona cemetery.—Galen B. Ogden, La Verne, Calif.

Wine, John C., son of Elder and Susan Wine, was born near Covington, Ohio, June 23, 1882, and died at his home in Covington, Ohio, Oct. 17, 1950. He was a longtime member of the Church of the Brethren and an active layman in the Covington church, serving as Sunday-school teacher and on many committees. He is survived by his wife, Evelyn Deeter Wine, and four sisters. Funeral services were held at the Eshleman funeral home by Brethren Ray O. Shank and Homer Wilson. Interment was in the Forest Hill mausoleum.—Edith A. Deeter, Covington, Ohio.

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ELGIN, ILLINOIS

Church News

Pennsylvania

Germantown.—At our Jan. 17 members' meeting Mrs. Waltz, our pastor's wife, was elected as our local representative to Annual Conference. Our district conference elected our pastor, Bro. B. F. Waltz, as one of the Standing Committee delegates to the San Jose Conference. At the evening service on Dec. 3 the ladies' aid society of the Mingo church near Royersford presented the play, *It Could Be You*, and the film, *The Book of the World Tomorrow*, was shown. Among our Christmas programs were the film, *The Nativity*; the cantata, *The Dawn of Christmas*; the children's yearly program and a candlelight and white gift service. Recent guest speakers have included Bro. Jesse Stayer, who led us in worship while our pastor assisted in the rededication of the Salisbury church in Western Pennsylvania; Dr. C. Ernest Davis, who brought us the message on Jan. 7, *Education Sunday*, and Dr. J. M. Blough, missionary to India since 1903, who spoke to us on Feb. 4, home missions Sunday. Offerings for the Norristown church building fund amounted to \$175. Representatives from our church attended a two-day audiovisual seminar at Temple University Jan. 19 and 20 and the children's workers' conference on Feb. 6. We appreciate the many visitors who come to worship with us.—Marie M. Cameron, Philadelphia, Pa.

Lancaster.—In order to increase the size of our building fund, we are now lifting a special offering on the last Sunday of each month which has five Sundays. Many of the Sunday-school classes have also taken on special projects in an effort to raise money for their individual building funds. At the present time the plans for our new church are in the hands of an architect. Sister Mary Schaeffer is back with us again. The women's work honored her at a tea and a personal shower on Dec. 8. Sister Schaeffer spoke to us at our morning service on Jan. 28. The women's work annual thank offering cards were returned at a special service

on the evening of Dec. 3. This offering amounted to ninety-two dollars. Our women's work again contributed money and canned and dried foods to a local project, which provides hot lunches to underprivileged children of the city. They also contributed ten dollars to the Christian University in Japan. Our combined junior and senior choirs presented a program of special Christmas music on the morning of Dec. 17 and on the 24th the children of the Sunday school presented their annual Christmas program. The white gift offering was part of this service. Nancy Boose, one of the members of our local CBYF, has decided to enter Brethren Volunteer Service for a second year. She was with us during the Christmas holidays. Again this year we held a family night on New Year's Eve, starting with a fellowship supper and terminating with a watch-night service. Bro. R. W. Schlosser of Elizabethtown College conducted a Bible institute for us on Jan. 14. The district children's workers' conference, which was held at our church on the evening of Jan. 26 and all day Jan. 27, was well attended. We are now looking forward to our pre-Easter evangelistic services when Bro. Robert Eshleman of Elizabethtown College will be with us. In conjunction with these services our pastor's membership classes will be held for the first-year intermediates beginning Feb. 25 and ending on Palm Sunday.—Mrs. Walter D. Mellinger, Witmer, Pa.

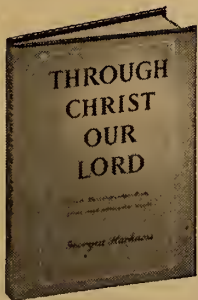
Martinsburg.—Bro. Harper Will conducted a revival Dec. 3-10. Two persons were added to the church by baptism. On Dec. 2 Sister Anna Detweiler Blough passed away. On the morning of Dec. 24 a children's program entitled *The Family Christmas Eve*, was presented. The CBYF conducted a service on Christmas Eve. On Dec. 31 the women's missionary society presented a program at the evening service. The society is studying the book, *Near East Panorama*, taught by Sister M. G. Wilson. The women's work organization plans a project for every month in the year. A consignment of cutout garments has been ordered from New Windsor. The women are contributing sheets for hospital beds in

Austria and Germany, which is a project of the Middle District of Pennsylvania. The aid society is busy quilting. The work on the Sunday-school addition to the church is being delayed because of weather conditions. The father and son banquet was well attended. Bro. R. W. Schlosser conducted a Bible institute Feb. 2-4.—Mrs. C. O. Beery, Martinsburg, Pa.

Mechanicsburg.—Since our last report, our church has been remodeled and re-decorated and an organ has been installed. Bro. George L. Detweiler of Waynesboro preached the dedicatory sermon. We were happy to have Bro. J. Vernon Grim of Hanover serve as supply pastor for almost a year following the death of our pastor, Bro. H. D. Emmert. Howard Whitacre of Flintstone, Md., is now serving as our pastor. Our evangelistic services were held with Bro. Jacob L. Miller of York as the evangelist. As a result of these meetings, two persons were baptized. On the morning of Dec. 17 the children presented the pageant-cantata, *The Birthday of Jesus*. We also lifted our offering amounting to \$183 for missions. Our church entertained the W.C.T.U. at their Christmas meeting on Dec. 19. On Dec. 24 Bro. Ralph Schlosser of Elizabethtown was with us for a Bible institute. The union watch-night service was held in the Grace E.U.B. church with our pastor delivering the message. The Week of Prayer services were held in the Methodist church Jan. 8-12. Bro. Whitacre preached the sermon on Friday evening and the ladies' trio from our church sang. At a recent meeting the church elected Bro. Robert Cocklin of Newville as our elder to succeed Bro. Ira M. Hart, whose health is failing. At this same meeting Bro. Hart was elected honorary elder. On the morning of Jan. 28 our elder, Bro. Robert Cocklin, preached and, following the message, installed Brother and Sister John Bivens and Brother and Sister Edward Burket into the office of deacon. On the evening of Jan. 28 Bro. Nevin Smith preached for us, as our pastor is away in an evangelistic service near Claysburg. Our young people have recently organized. Since our last report, six letters have been received. Our church attendance is showing a marked increase.—Mrs. Herman J. Bowser, Mechanicsburg, Pa.

Mountville.—Bro. Jacob T. Dick of Lititz served us very effectively in our evangelistic meetings. As a direct result, ten new members were added to the fellowship of the church. Our elder, Bro. Musser, had a class on Church Doctrines for our new converts. At Christmas time fifty-two fruit baskets from the Sunday school were distributed to the sick and aged of our community and twenty towel kits were sent to New Windsor. The CBYF enjoyed the fellowship of several adjoining churches at a watch-night service. Brother and Sister Robert Hess served as our guest speakers. We are planning to purchase the new church hymnals. Several of our Sunday-school teachers have attended the demonstration school at the Lancaster church recently. They feel this will be a great help for future Sunday-school work. We are very happy to be able to have a junior worship program for our children in the basement. Our women are planning to again make comforters for relief.—Mildred Miller, Lancaster, Pa.

New Enterprise.—A group of about forty persons made the annual visit to the Morrison's Cove Home to serve a chicken and waffle dinner. Brethren Cleus S. Myers, E. M. Detwiler and D. P. Hoover and Sister Gladys Gochneur served as our delegates to the district meeting which was held at Woodbury. Appropriate Christmas services were held with the young people presenting a drama on Christmas Eve. At the business meeting, which was held on Jan. 10, eleven letters of membership were received and several were granted. The film, *The Stoning of Paul*, was shown on the evening of Jan.



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28. The sisters are making sheets for hospitals in Austria and Germany.—Sara G. Replogle, New Enterprise, Pa.

Parkerford.—On the morning of Dec. 24 the children presented their Christmas program and in the evening the young people presented a play entitled *There's a Star in the Sky*. Our New Year's Eve watch-night service was held in the Brownback's Reformed church with our pastor, Bro. Alvin S. Alderfer, delivering the message at eleven o'clock. The Parkerford Church of the Brethren, the Bethel Methodist church, the Parker Ford Baptist church and the Brownback's Reformed church held their usual union of churches hymn sing on Jan. 7 at Brownback's Reformed church. Mr. and Mrs. Lester Place of Spring City presented the gospel in both sermon and song. At our council meeting on Jan. 9 officers were elected for the coming year. At our Sunday-school teachers' and workers' meeting on Jan. 9 Mrs. Elsie Malenke was appointed as missionary superintendent to replace Betty Alderfer. On Jan. 14 we were shown the film, *The Difference*, at the evening service. On the evening of Jan. 28 we had a sacred concert by the a cappella male chorus of East Petersburg. Our annual community Lenten services began on the evening of Feb. 7 in our church.—Margaret Lee Hurt, Parker Ford, Pa.

Pittsburgh.—The men of the church enlarged the church office by adding an unused portion of the church between the parsonage and the church. The women's work has been meeting once a month under different leaders and studying missions. They have raised enough money to carpet the office. From the second week in December to Christmas the men hauled and sold Christmas trees, realizing \$450. This money was used to help pay off the debt which they had from buying materials for the office. We are planning to replenish some of our cooking utensils in our kitchen. Through the help of our different organizations and Sunday-school classes we have bought a new set of dishes to use in our kitchen. We hope to be able to help the work of the Lord through our continued donations of clothing, fats, etc., for New Windsor.—Mrs. Ray Bechtel, Pittsburgh, Pa.

Uniontown.—Some of our young people presented a peace play entitled *The Great Choice*. Bro. K. W. Crosby of Juniata College brought us an interesting message, *The Soul of America on Trial*. The men's work group held a fellowship supper last week. During the business session, officers were elected for the coming year. On Dec. 24 a dramatic Christmas cantata, entitled *The Lost Carol*, was presented. At our council meeting on Jan. 14 plans were made to have our communion service on Easter evening. The Juniata College a cappella choir, under the direction of Bro. C. L. Rowland, gave a sacred concert in our church on the evening of Jan. 28.—Mrs. Pearl Cunningham, Uniontown, Pa.

Upper Conewago.—Since our last report, six persons have been baptized and three have been received by letter. On the evening of Jan. 5 we had a World Day of Prayer meeting with Bro. Paul E. Miller bringing us the message. Every other Sunday evening at the Trostle house there is Sunday school and a Bible hour. The Bible hour is conducted by Elder S. M. Lehigh of the Pleasant Hill congregation. During the month of January there was a Bible study every Sunday evening in the East Berlin house with Elder G. Howard Danner of the Pleasant Hill congregation as the instructor.—Frances E. Shaffer, East Berlin, Pa.

York, First.—The cantata, *Gloria in Excelsis*, was sung by the choir during the Christmas season. The children presented a program, *Why the Chimes Rang*, on Christmas Eve. Our Christmas offering, which goes toward our support of Dr. and Mrs. Roy E. Pfaltzgraff, our medical missionaries in Africa, amounted to \$665.

Our New Year's worship included a service for the consecration of babies and also a watch-night program of speaking and music by the young people. Mrs. Charles Hauser of Harrisburg was the speaker at the Near East Cruise supper, which marked the initial session of our annual school of missions on Jan. 7. Several films, *South of the Clouds*, *The Great Spirit of the Plains*, *Birthday Party* and *Rolling Stones* were shown in connection with this study of the Near East and the rural church. Rev. John Baxter Howes of Westminster Seminary, Westminster, Md., led us in the study of the rural church during one session of the school. A church music institute was conducted here on Jan. 13 and 14 by Bro. W. David Albright of Elizabethtown College. Our church co-operated with neighboring churches in the Week of Prayer services held in January. Mrs. Dean Hoover was the instructor at the cooking school sponsored by the women of the church on Jan. 22. The women's council also sponsored the showing of Pennsylvania Dutch films by Mr. Charles Noss on Feb. 5. Youth Sunday was observed on Jan. 28, with the young people assisting in the morning service. The annual young people's banquet was held on Feb. 3. The pastor has begun a series of sermons on *The Kingdom of God*. A series of twelve midweek services on *His Last Days and Ours* are being conducted by various classes of the Sunday school. Pastor George L. Detweiler of Waynesboro was the speaker at the men and boys' banquet on Feb. 15. Pastor Carl W. Zeigler of Lebanon will lead us in a week of evangelistic meetings March 11-18.—Esther M. Hershey, York, Pa.

Puerto Rico

Castañer.—Brother and Sister Homer Burke attended the district conference in Florida as our delegates. Our Sunday-school attendance increases each Sunday, the average being ninety. A second class for beginners was organized, making the number of classes seven. Six new members were baptized on Feb. 4. A gift of an organ from Indiana enlivened our serv-

ices. In December Adolphus Williams of the department of education of the island of Antigua, spoke to us of the dire need of his people since the two hurricanes of the past year. A special offering was taken to help pay the postage for clothing sent to them from New Windsor. Over the holidays we went caroling in the community. Socials are being planned for one Friday evening of each month. The first, on Jan. 19, saw eighty-five persons gathered for devotions, the showing of colored slides and fun.—Violet Harris, Castañer, Puerto Rico.

Tennessee

Kingsport.—The work of the church at Kingsport has been greatly encouraged under the leadership of our pastor, Ervin F. Block, who came to us from Bethany Seminary. We still have no church building, but are carrying a full-time schedule each Sunday, holding the morning services in the recreation building of the Kingsport Boys' Club, and the evening services in the various homes of our members. The fall quarterly council was held on Dec. 10 and a budget of \$4,000 was adopted for the fiscal year. On Dec. 15 seven Kingsport people attended the district peace institute at the Pleasant Hill church near Blountville. Bro. Mervin Martin of Roanoke, Va., was the leader. Dec. 17 was dedication day for six children. Our Sunday school presented a Christmas program on the morning of Dec. 24 and an offering was taken for foreign missions. The district young adult rally was held at the Pleasant Hill church on Dec. 31 with Brethren Service as the theme. Our pastor, Bro. Block, showed moving pictures on relief needs and an offering amounting to sixty-eight dollars was lifted. We held a school of missions during the Sunday evenings of January. On the evening of Jan. 21 Bro. Ernest Wampler, a returned missionary to China, was with us and a missionary offering was taken. Our women usually sew for relief or other church projects in the forenoons and have our worship service, program and business in the afternoon. The young adult group meets regularly one evening each month.

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for a study course and social hour, with an offering to be used wherever needed. Their project at present is to contribute twenty-five dollars toward the building of another girls' dormitory at Camp Placid. Our elder, Bro. S. H. Garst, who has been ill for several months, is much improved. —Mrs. Nell Barlow, Kingsport, Tenn.

Texas

Nocona.—Since our last report, we have lost our pastor, Bro. J. A. Eby, by death. Our sympathy is extended to his family and his wife, Mrs. Marie Eby, who now resides at Marshalltown, Iowa. Our ladies' aid sent several Christmas packs to an orphanage in Germany. Brother and Sister Earl Frantz of McPherson, Kansas, were with us on Jan. 14 and Bro. Frantz delivered the morning message. We have lost four members by death—our pastor, Mrs. M. E. Kidwell, Mrs. J. A. Brickey and Mrs. Maggie Weaver. Brother and Sister George Hallet have moved from our congregation to Pampa. Bro. Edward Davis was called to Clovis, N. Mex., to conduct a ten-day revival.—Mrs. Vera Bee Phillips, Nocona, Texas.

Virginia

Beaver Creek.—Our revival was held by Bro. A. P. Naff. Nine persons have been added by baptism and one by letter. Sister E. C. Hill was elected Messenger agent. Brethren H. W. and P. H. Spangler served as our delegates to the district conference. Our Sunday school has had good attendance. The Sunday school presented a very interesting and inspiring Christmas program. Our young people have bought new chairs for the Sunday-school rooms and also painted some of the rooms. The ladies' aid made and donated six comforters, together with some other things, to a family who lost everything by fire. We had a visit from two missionary ladies returned from China, which was very inspiring. We meet one evening a week for prayer service and choir practice. We plan to have a temperance meeting in 1951. We have had guest ministers several times during the year.—Mrs. P. H. Spangler, Floyd, Va.

Bridgewater.—Since our last report, fifty members have been received into the church, eighteen by baptism and thirty-two by letter. We have recently had several well-known guest speakers, including

Dr. H. H. McConnell of the Federal Council of Churches, Bro. P. G. Bhagat, E. M. Wampler and Dr. Henry Hitt Crane. Bro. Bhagat stayed at our pastor's home for six weeks while visiting the various churches in this area. His son, Shantilal, spent four months working for and living in the home of one of our members. A DP family settled in this community and worships here. We had a German high school student last year and had a college student this year. Six of our young people are attending school at Bethany. Our CBYF, under the leadership of Helen Bowman, is very active. The youth and children's choirs are under the able direction of Mrs. Naomi Wolfe Ardinger this year. A comprehensive plan has been worked out for visitation and fellowship evangelism during the Lenten season. The deacons have recently divided the church into twenty districts and each deacon is responsible for visiting each member in his district. Herbert Garst is chairman of the deacons.—Ruth E. Sanger, Bridgewater, Va.

Lynchburg.—Our pastor, Bro. Arthur L. Warner, has recovered sufficiently from his operation to undertake bringing two messages each Sunday. This has been very timely as three of our local ministers have been disabled—Elder U. S. Campbell, Elder F. L. Norris and Linwood Coleman. We baptized two persons on New Year's Day. The day before we had a prayer vigil from noon until midnight. Our boys of draft age are meeting as a group and discussing their common problems. Our various ladies' organizations have combined into one united body, the women's service league. The men meet as usual for a supper once a month. Mervyn Williamson, a teacher in the English department at Lynchburg College who has taught our young people for the past three years, is teaching a class on Good Reading in the Bible on Sunday evenings before our preaching service. Our pastor is teaching a course on the Gospel of John on Thursday evenings. This is a community effort and our church bought five hundred copies of the Gospel to supply each one in the community with a copy. Our official board has called for an election of deacons and has passed a resolution asking any of our boys drafted to consider the church's traditional stand fairly before they fill out their questionnaires. Clarence Coleman is their chair-

man. We are in the process of evolving a new constitution that will strengthen some of the weaknesses apparent in our church organization. On Jan. 28 we held a memorial service for Elder I. N. H. Beahm, who was the founder of our congregation. His grand niece, Marilyn Anthony, unveiled the silver plaque which the church dedicated to his memory. Bro. Warren D. Bowman, president of Bridgewater College, delivered the address following the dedication. Our interest and attendance are very good.—Lelda Smith, Lynchburg, Va.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 517. Dependable boy, 17, with experience wishes work on farm by month, during summer vacation. References furnished. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 518. Lafayette Church of the Brethren wants to rent, with first option to purchase, property suitable for parsonage and parish house. Write: Elwood Cripe, 1405 S. Third St., Lafayette, Ind.

No. 519. Senior in veterinary medicine desires location beginning after June 1951. Interested in large animal or mixed practice. Prefers Brethren community. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 520. Wanted: Someone qualified to take charge of a rest home at Grants Pass, Oregon. Write Mrs. Ray Sutton, 1936 Sixth St., La Verne, Calif.

No. 521. Wanted: Man to operate woodwork shop. Write: A. B. Shreve, Petersburg, W. Va.

No. 522. Wanted: Woman for house-keeping and care of elderly, partially invalid lady. Room, board and salary. Located in California, one block from Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 523. Married man, wife and 16-year-old daughter would like to work on dairy farm. Can furnish references. Write: Harold Anderson, R. 2, Tipp City, Ohio.

No. 524. Wanted: Families to locate in and around Ladoga, Ind., on Route 234 near the Shades and Turkey Run state parks. Fertile farms for sale or rent. Work available in near-by cities of Crawfordsville and Indianapolis. Good school. Brethren community. Write: Claud Harshbarger, Ladoga, Ind.

No. 525. Wanted: Head librarian for city library, Parsons, Kansas. Applicants need not be graduate librarians but should have executive ability and know books. Write: Parsons Library Board, Parsons, Kansas.

No. 526. For Sale: Large home on two front lots, two back lots for garden. Coal furnace, hot and cold water, bath. Brethren preferred. In vicinity of Brethren church. Write: Sarah A. Saylor, 901 E. Main St., Eaton, Ohio.

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Mt. Zion.—Since our last report, ten persons have been added to the church by baptism and ten by letter. We have lost three members by death. Members from all over the county celebrated the 100th anniversary of the establishment of the Church of the Brethren in Page County. The observance was held at Mt. Zion, the mother church. The speaker of the morning was Bro. C. E. Long of Grottoes. After lunch, Bro. E. K. Ziegler of Bridgewater spoke. Several of our Brethren gave the history of the church. The evening service was held at Luray with Bro. Jesse Robertson of Broadway bringing the message. According to records, Elder John Kline preached in the county on Feb. 15, 1835, and he and other Brethren ministers preached and held love feasts in barns and homes before the church was organized. On Dec. 3 Elder P. G. Bhagat of India, spoke to us on I Will Build My Church. Several of our people attended the regional conference at Roanoke and the spiritual life institute at Bridgewater. Work on our parsonage is going along nicely and we hope our pastor and his family will be moving in shortly. Visitation evangelism teams are being organized to visit inactive and nonmembers regularly. We have recently started a Wednesday evening prayer service for peace and a Bible study. Our aid society gave boxes of groceries and baskets of fruit to the sick and shut-ins at Christmas. They also sent towel kits for overseas relief. Our young people presented the play, The Scarlet Ribbon, on Christmas Eve. On New Year's Eve we had a hymn sing at Mt. Zion with Bro. Joseph Mason of Mathias, W. Va., in charge. Following this, the district youth watch-night service was held at Luray. Our German student, who lived with our elder for a year, returned to his home. We are studying the mission book, Near East Panorama. Three of our number are in Brethren Volunteer Service. They are Earl Woodward in Germany, Mabel Frazier at New Windsor and Fanny Woodward, who is being transferred to Texas. Lloyd Wakeman will take training for volunteer service soon.—Ruth Painter, Luray, Va.

Washington

Ellisforde.—The ladies' aid has purchased kitchen equipment. Since everything is in the nature of replacement, the church having burned two years ago, there has been a great need for both labor and material. Improvements in other parts of the church include the sanding and finishing of floors in the halls and narthex, wall finishing in the kitchen and two adjoining rooms and final finish of interior window woodwork. The January school of missions, under the direction

of Geneva Kinzie, had a good attendance and was terminated with an informal tea and the showing of South of the Clouds. The Easter cantata is well under way with Dewey Stutsman as director. The junior choir, in new white robes, continues to add to the regular services. The district board meeting in Wenatchee was attended by Brother and Sister Kinzie. Those going to Medford for the regional conference are Brother and Sister Blickenstaff, Don Verback and Geneva Kinzie. Church and Sunday-school attendance has been good.—Mrs. R. D. Shaver, Tonasket, Wash.

West Virginia

Maple Spring.—Our church is progressing under the leadership of our pastor, Bro. Ralph Bowman. Once a week we meet for fellowship in song and prayer. Youth fellowship and adult discussions are held on Sunday evenings before our worship programs. Each family is re-

ceiving a copy of the Upper Room. A Christmas program was presented by the Egdon school and 4-H Club on Dec. 20. A Christmas play, Too Old for Christmas, was presented by the CBYF on Dec. 24. On Jan. 21 a special congregational council was held for the purpose of licensing our newly chosen ministers, Jesse H. Harsh, Glenn Waybright and Joseph Spaid. Our pastor, Bro. Ralph Bowman, our elder, Bro. Daniel Spaid, and several other members of our church attended the spiritual life institute at Bridgewater College and the institute of foreign missions and foreign relations at the Washington City church. On each fifth Sunday the various churches of the congregation meet with us for a fifth Sunday rally. The programs consist of music, readings and a fellowship meal. On the evening of Feb. 9 the churches of our community met with us in the observance of the World Day of Prayer. The films, Jairus' Daughter; The Difference; Simon Peter, Fisherman; Stephen, the First Christian Martyr; Conversion of Saul; Years of Apprenticeship; Into the Good Ground; and What Happened to Jo Jo, have been shown recently.—Ruth Shaffer, Egdon, W. Va.

Smiths Chapel.—Our pastor, Mrs. Elizabeth Broughman, preached for us on the third Saturday evening of January and on January 21. Two persons accepted Christ on Sunday evening. On the evening of Jan. 22 the officers of the church met at the John Hare home with Elder Mark Wolf presiding. At this meeting officers were nominated, to be elected at our council meeting on March 16. Our women's work meets on the second Wednesday of each month.—Mrs. John W. Hare, Bluefield, W. Va.

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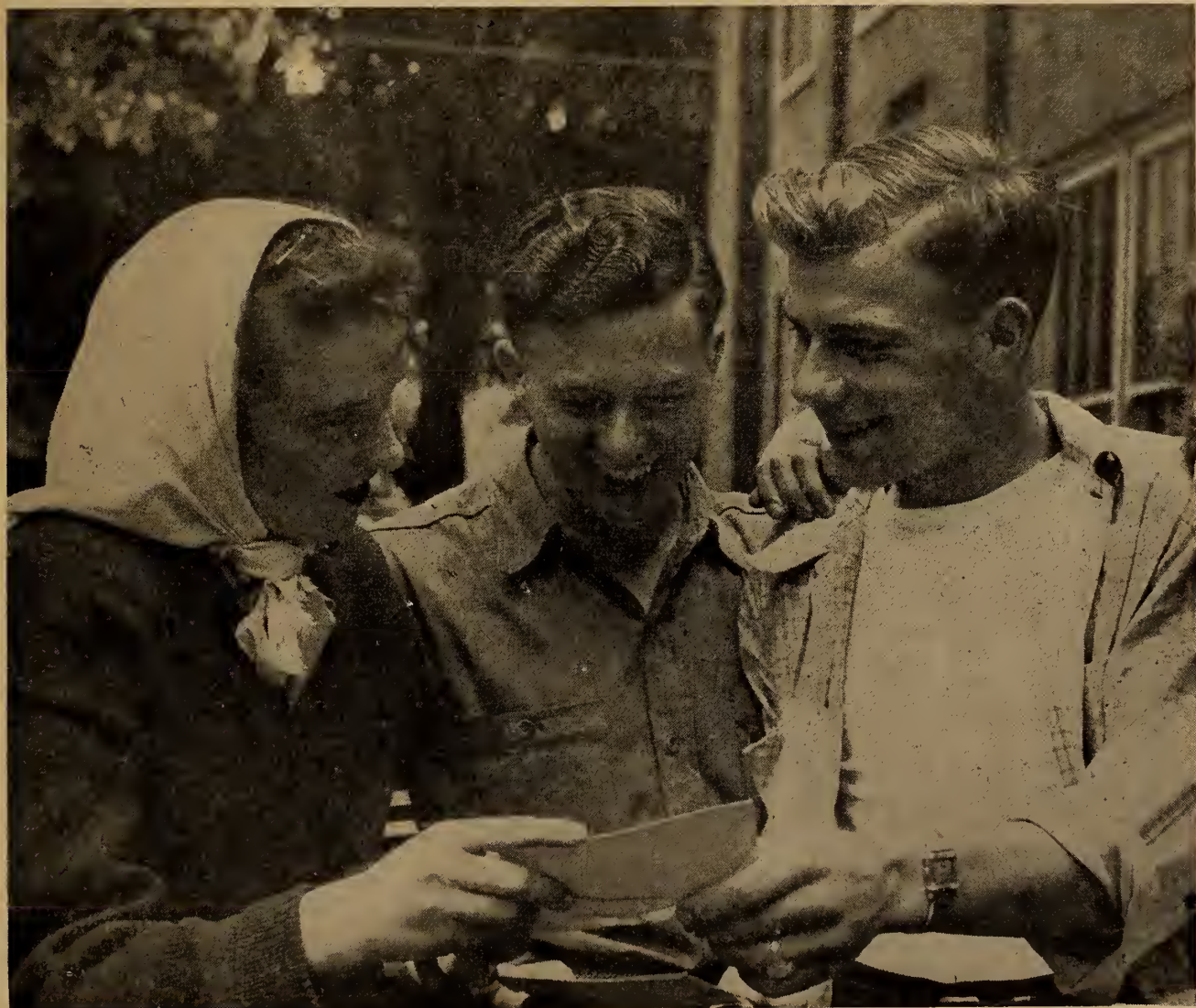
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CHRISTIAN COLLEGE DAY

THERE are smiling faces on college campuses today because students are young and spring is in the air. But there are shadows that cross their ways—the prospect of military training or compulsory civilian service for the fellows, of reduced faculties, of limited income and of a heavier financial burden upon trustees, alumni and loyal church supporters. Christian College day comes this year at a critical time, a time when Christians must decide whether they will sacrifice less important values to preserve the institutions which train our future church and community leaders. With our support our colleges should be able to meet the challenge of this day in a creative and heroic way.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

More Action Now

There should be more action on some of the political issues of the present time.

First, it seems that to prevent the spread of communism and to encourage the spread of Christianity in India we as a church group ought to urge the government agencies to send grain and surpluses to that country.

Second, the manner in which the U. S. delegates railroaded the vote against Red China is deplorable. So it seems that Christian groups ought to express their disapproval of such procedures.—E. H. Snavelly, Waterloo, Iowa.

New Churches Now?

I have had a concern for some time regarding the number of new churches which are being built over the Brotherhood. I have no objections to beautiful church buildings, nor to having adequate space for the needs of the congregation. If the building indicated increased attendance, interest and spiritual growth, I'd be happy. I hope that this may be true, but my concern is whether this is the time to build in the light of the spiritual needs of the world. Are we putting the kingdom of God first?

Many times I have been impressed negatively with huge church edifices in which the handful of worshipers was lost in the spaciousness of the building, while on the steps sat beggars and within the shadow of the church were hovels in which haggard mothers were grieving because there was no food or clothing for their hungry children. It is true, as many say, that now there is money, but there is money because of a war economy, which in itself is the cause of much suffering and if carried to its full purpose would again bring war and untold misery to countless thousands. If a new building is necessary, well and good; but if not, wouldn't it be better to send some of this money for a new church where the churches have been destroyed by war? I have sat with groups of worshipers in a corner basement room which was only the semblance of a room after the debris had been cleared away. There were not enough benches for all, to say nothing of songbooks, Bibles and any other materials. In another country a large church was crowded even though the broken windows and damaged roof were

patched with strips of sheet iron roofing which rattled in the wind so that one could scarcely hear the speaker. Here in Puerto Rico another building is much needed for our high school and for our growing and overcrowded Sunday school. But always we must face the same problem of a reduced budget.

Probably one church edifice would cost two or three times as much as the entire budget of our work here for a year, which provides largely for the hospital, school, community service and all the salaries of the workers. New missionaries are needed, new mission stations need to be opened where people are begging for the gospel. Which would be more pleasing to God—a fine church building or souls brought to him?—Martha Rupel, Castañer, Puerto Rico.

Another Hundred?

I read in the editorial, Beginning Volume 100, "We cannot look forward to another hundred years unless we can continue to apply our eternal gospel to our contemporary world." To me the implications contained in this statement appear to be tremendous and misleading to countless numbers who may read this and have but church membership. But not to those who have been "born again" and know and believe God's Word pertaining to these last days and the imminent return of our Lord and Savior. Are our church leaders blinded to God's revelation that they cannot discern the "signs of the times"? Or have they imbibed the spirit of modernism that they can look forward to another hundred years of this age? Perhaps the latter is true for we have elders who have told their congregations that fundamentalism has done more damage to Christianity than modernism ever has and that the world is getting better: . . .

In this same editorial, referring to the Gospel Messenger of 100 years ago, we are told that the objectives set forth in that day are just as valid for Brethren publications today as then. Also, the paper was "devoted to . . . defense of gospel principles and gospel practices. . . ." If the Gospel Messenger was under such spiritual management today the article, What Does Science Do to Our Religious Beliefs? which appeared in the Nov. 4, 1950, issue, would never have been printed.—Clifford G. Hyre, Dayton, Ohio.

The Christian college student at work is a future church leader in training. In order to have leaders for the future the church must support its colleges now

Philip Gendreau



THE PLIGHT OF THE BRETHREN COLLEGES

BRETHREN colleges, like all other church-related colleges, face a serious three-year crisis. College administrations and the various church constituencies will need to unite their efforts as never before to save the colleges and to keep the college faculties intact. Several of our sister denominations have already taken bold steps to rally denominational financing to undergird their colleges. The Brethren must also consider such measures.

Although it is rather trite to

recite again the benefits received from our colleges, perhaps such repetition is necessary. Have we ever considered what would happen to our beloved Brotherhood if our college graduates were removed from the ministry, the mission fields, the local church boards, the various district, regional and General Brotherhood committees, the CBYF offices, the camps and all other church positions? Add to these the removal of our Brethren college men and women from the public schools, the local businesses, the ecumenical church bodies and other civic and public positions and all of us can realize the proportions of the problem.

But, coming closer home, do we realize that the increased population shortly to enter college will again demand our college facilities to the utmost, even for our church survival?

What are the predictions for Brethren college enrollments? In the absence of definite legislation we must guess, but there are certain predictions possible even now. Draft-eligible men constitute a large part of our college enrollments. Also, we are now in the low trough of the population curve for eighteen-year-olds. Thirdly, Brethren colleges will be unable to lure

A. G. Breidenstine

Dean, Franklin and Marshall College
Lancaster, Pennsylvania

APRIL 7, 1951

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men into ROTC programs which guarantee induction deferment until graduation. This triple threat will strike next year and will continue for two or three additional years. Thereafter, in 1954, some new veterans will return to the colleges, and possibly quite a few others will have completed their military service. By 1957 the increase in the birth rate beginning in 1939 will be upon us. Add to these two factors the higher percentage of youths going to college and the enrollment picture appears quite bright. (As a terrible afterthought, if we don't kill our prospective enrollees in an atomic holocaust.)

What problems confront the administrations of our Brethren college campuses? College faculties are restless; they feel insecure. These fine faculties should be kept intact for the 1957 enrollments. If they are scattered now, many will put down roots elsewhere and will never return to our college halls. But when Brethren faculty salaries are compared with public school salaries, how can these faculty members live amid rising inflationary costs? As always, many will sacrifice as

before and will help to keep the faculty teams together.

Can the churches do something in addition to giving financial gifts? Most certainly they can. At this moment thousands upon thousands of fine young college men and women in European DP camps are watching their doors close slowly. Unless new legislation changes the present situation, shortly the DP student program will end. Why could not our church at once make a noble contribution to our colleges and to the world by bringing some of these unfortunates into our colleges? Here is a service program we could observe at close range. Many of our larger congregations could look toward the endowment of appropriate chairs in religion, in church music, in history, in sociology, or whatever is decided upon. Some faculty members could be granted one- or two-year leaves so that they might serve with state councils of churches, with county Sunday-school associations, in part-time pastorates, in graduate study, in research projects and in General Brotherhood assignments. Wholehearted co-operation is necessary and possible. It will

strengthen our Brotherhood and will tie our colleges more directly into the Brotherhood program.

There is, however, a broader and a more profound reason why Brethren colleges and other church-related colleges must remain intact. It is normal for us to consider first *our* children, *our* faculty members, and *our* churches. These are near and dear to all of us. Such being the case, we are very likely to underestimate the leadership our colleges can provide in a world having two ideological poles. Our newspapers with their screaming headlines should remind us daily that we must cast our weight on the side of the church and all those institutions to which she has given birth. Whatever the legislation now being formed in Washington, one thing is rather certain: our American way of life is being changed permanently. In this change the influence of the church at all levels will be needed more than ever. One hesitates to suggest that Brethren men and women, educated in Brethren colleges, should aspire to high places in public

Continued on page 15

EDITORIAL

Watch Them Grow

NOW is the accepted time for all gardeners and lovers of green life to review the miracle of growth. We say good-bye without a tear to the departed winter; its ravages have left some scars, but soon the healing grass will cover the wounds and the world outside our windows will be transformed with new life. The vegetation will vary from state to state, but our enthusiasm for growing things is everywhere the same.

If there are children in your home, you do not cease to marvel as you watch them grow. The

marks they made on the kitchen door to show how tall they were are soon left behind along with their outgrown clothes. But you see far deeper into their hearts and you know their universe is rapidly expanding; they acquire new skills almost magically, and before you are ready to give up treating them as babies, they have marks of maturity.

But do you get the same thrill from watching an adult grow? Think of Ed who lived in a room over the tavern he patronized. You remember how moody and despondent he used to be—until someone befriended him in a desperate hour and won him to Christ and the church. You would hardly believe Ed was the same fellow. He is happier, more dependable, engaged to a lovely

girl and enthusiastic about the church. It gives you courage and a new grasp on God's power just to watch him grow.

Or consider the young couple whose tempestuous years at college were the talk of the town. Their patient parents kept praying for them when it seemed hopeless and now their prayers are being answered. Maybe it was the first baby, whose coming brought them around to a sense of responsibility. Or God may have touched them through a teacher they could not quite forget. Now they have found themselves because they found their God. And they are growing.

If you cannot look about you in your neighborhood and see a half dozen people who are growing, look well to your own heart, for you may have stopped growing yourself. If the new life that Jesus Christ brings is stirring in you, surely you will want to see your friends grow. Perhaps you can only pray, but more often you can help them find their way to the security and warmth of a Christian church. And if you can help, even just by a word at the right moment, you will find the joy that surpasses all others, the joy of seeing God at work in people. That is the assurance we need to remind us that, even with all the headlines to the contrary, God is still at work in the world.—K. M.

Is Luxury a Sin?

IT'S almost sinfully luxurious," begins one of the most glowing advertisements we have read. The copy writers for the double-page spreads in the slick magazines seldom hesitate to pull out all the stops when they praise their products. But this particular inducement to buy a new sleek-lined car contained passages of a deeper purple than usual. Listen to an alliterative sequence about its power: "suave and steady, and sweetly responsive." But when the writer began to describe its interior appointments, he overplayed them so far that a touch of conscience could be detected. You slip inside, he said, and "feel yourself engulfed in the sensuous softness of its cushions" only to ask: "Does mortal man deserve all this?"

Frankly, no. At least one mortal man we know of would be happy right now to have seat covers for the cushions of his ancient Chevrolet that long ago lost their "sensuous softness." If it comes to a matter of what we deserve, we would hardly lay claim to the shiny chromium that rings the right front hubcap, not to mention the "soul-stirring surge of its 152 horsepower Fireball engine." No, with millions homeless in Korea, with refugees and displaced persons still waiting for a chance to start anew, with famine and hunger stalking vast areas of a world spinning toward a

PROPHECY

The loud little handful, as usual, will shout for war. The pulpit will warily and cautiously object, at first. The great big mass of the nation will rub its sleepy eyes and try to make out why there should be a war and say, earnestly and indignantly, "It's unjust and dishonorable and there is no necessity for it."

Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded. But it will not last long. Those others will shout them and presently the antiwar audience will thin out and lose popularity.

Before long, you will see this curious thing: the speakers stoned from the platform and free speech strangled by hordes of furious men who in their secret hearts are still at one with the stoned speakers, as earlier, but do not dare to say so now. The whole nation, pulpit and all, will take up the war cry and shout itself hoarse, and mob any honest man who ventures to open his mouth. And presently such mouths will cease to open.

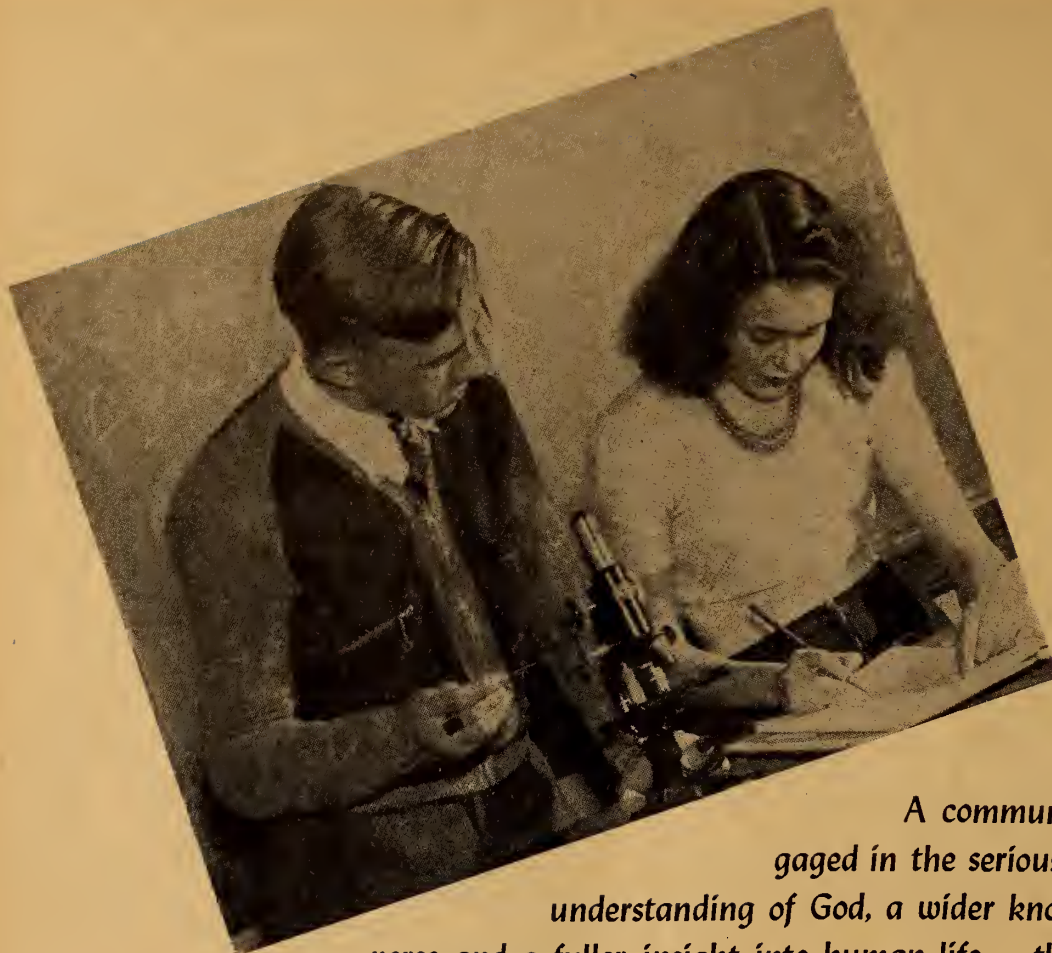
Next the statesmen will invent cheap lies, putting the blame on the nation that is attacked, and every man will be glad of those conscience-soothing falsities and will diligently study them.

And thus he will, by and by, convince himself that the war is just and will thank God for the better sleep he enjoys after this process of grotesque self-deception.—Mark Twain.

still more deadly war—no, thank you, we can pack the children in a bus, if need be, to get them to Sunday school; we can send our extra clothing to New Windsor by truck; and we shall save enough by passing up luxury cars to send another missionary to Africa.

Perhaps there are Christians who are spiritually so stalwart that they can purchase "the ultimate in sumptuous travel" without its affecting their inner integrity or corrupting their souls. But most of us could well thank God for the pinch of near poverty that keeps us more simple and humble and nearer to the plight of a suffering world.

Is luxury a sin? The answer is likely a matter of definition, but let us be glad when we are free of that burden upon our conscience. Even we who are less affluent than some others enjoy far more luxury than mortal man deserves. We must look to our stewardship in the light of God's generosity and the world's needs.—K. M.



Phillip Gendreau

A community of seekers engaged in the serious quest for a better understanding of God, a wider knowledge of the universe and a fuller insight into human life -- the Christian college

THE chief aim of education," wrote Robert Louis Stevenson, "is to show us how we can serve both God and Mammon." Stevenson's definition is a harsh reminder that often the achievement of an education is a calculated procedure which seeks knowledge as an anesthetic for ethics and as a handle for greedy gain.

That higher education has been frankly secular is scarcely to be denied. What began on the American shores in 1636 at Harvard as a way of learning which held that "all knowledge without Christ is vain" continued for a century and a half as the dominant emphasis of higher education. The small candle of consecrated higher education lighted at Harvard lighted a thousand. The original institutions for higher education in Colonial America, with the single exception of the University

of Pennsylvania, were founded upon definitely religious motives. Columbia University, for example, begun as King's College by the Episcopalians and not at all to be confused in these latter times as a citadel for training Sunday-school teachers, advertised in the New York Gazette in 1754 as follows: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve him . . . with a perfect heart."

Of the 207 colleges which were established prior to the Civil War and are still in existence, 190 were founded by the churches in the interests not only of education but of religion.

If one were to strike an arbitrary date at which higher education seemed to move away from sacred and toward secular aims he would list the Morrill Land Grant Act of 1862, which

opened the way in every state and territory for state universities. With the coming of these state-supported institutions the stress on higher education was beamed on research, upon scientific inquiry, upon practical and vocational subjects, whereas little or no emphasis was given to Biblical, religious and ethical matters since these were regarded as "packed" matter, full of assumptions, drenched with emotion, atomized by the contending denominational sects.

This frankly secular spirit was further accelerated by Charles Eliot's popularization of what Robert Hutchins has labeled the "grasshopper" curriculum, offering as many subjects as a Sears and Roebuck catalogue, in which the immature student hopping around at his pleasure selected curriculum offerings which paralleled vocational and professional requirements. This procedure speeded up speciali-

Christian College

Harry K. Zeller, Jr.
Pastor, McPherson Church, Kansas

zation and spurned integration with ultimate values. One can clearly discern how far the worm has turned when he considers that at the Harvard Tercentenary in 1936 the place of religion on the programs was negligible and in an appraisal of growth and influence of Harvard no mention was made of the chapel or of Brooks House, which had served for more than a century as a social and religious center. One analyst observed that "enormous advances were recorded in every field of human endeavor except one."

In the opinion of some educators secularization reached its peak around the time of the First World War. Others hold that the period during and following the Second World War has seen the reversal of these secular tendencies in higher education, contending that only now is a fresh conception of liberal studies coming to the fore in which religion has the right and the duty to contend for its recognition on a par with all other curriculum materials.

It is to be hoped that this is true in all the institutions of higher education in America, but certainly the Christian college exists to make it true. Indeed, it is the genius of the Christian college to give matters of religion and ethics urgency and primacy. The Christian college must be the bridge which spans the gulf between things as they are and things as they ought to be.

This paradoxical and prophetic function is the more necessary considering the world crisis in which we now find ourselves. It has become routine to point out that our decade has become engulfed in the tides of secularism and luxury. As life has speeded up, the com-

petitive struggle has become more ruthless and impersonal, and the price of success more devastating. ("My dad's got bigger ulcers than your dad!") Strife abounds with a new implacability. Group conflicts are razor-sharp. Enmity and fear are well-nigh universal. Our era has seen knowledge used as a bludgeon for power. The conflict has become intensified by the menace of communism. The leverage of headlines, the slam-bang tactics of the tabloids, the fever of the radio commentator, the monotony of the mass advertiser, and the weight of the government voice, have squeezed into human beings a narrow nationalism and an intolerant patriotism, and have squeezed out of human beings concern for many value judgments and moral principles.

All who work with the plastic minds of youth, minds coming to their "set" in this chaotic era, must ponder how they can best shape these minds above

the narrow prejudices of country and the contemporary. They must seek insight into the methods by which there may be created those attitudes of mind which enable students to deal with the exigencies of the present and yet do not discredit the eternities upon which life ultimately rests.

One might ask how the Christian college differs from the thousands of other educational institutions which seek to train the mind of youth. With its smaller endowments, its fewer numbers of students, its more limited facilities, its more circumscribed faculties, its thinner catalogues, its poorer athletic teams, and a whole host of other inferiorities, what makes the Christian college a unique and valid training ground for the maturing mind? To the end that our appreciations may be sharpened and our imaginations stimulated I have attempted to formulate a definition of a Christian college. Less for delineation

College students relax with a song after their arrival at the assembly of the Student Christian Movement, attended by 1,300 students from all parts of the nation

Religious News Service



The Silent Sermon

J. Stanley Earhart
East Freedom, Pennsylvania



Sign J. N. Cassel has erected at his produce stand

property. Here he displays and offers his produce for sale to those who pass by. The merchandise is all marked so that the prospective customer may know how much to pay. A small tin box is there to receive the money for the goods. He reports that his way of doing business has paid dividends. Very few people have taken advantage of his trust in them. And more important than the fact that he can dispose of his farm products is the silent sermon his motto and his practice preach to all who pass by.

In these days we need to remember that we must trust God and we must trust each other. It is only on the basis of trust in God and trust in our fellow men that peace and security can be restored to the world in which we live.

LAST fall I was privileged to preach in the Skippack church in Pennsylvania. Among the good experiences I had was the opportunity to spend a day with Elder J. N. Cassel, visiting many of the homes of members. I learned much from his store of knowl-

edge about early Brethren history. But I was most impressed with the way in which this Brethren farmer-preacher conducted his business.

In the picture above you will see the sign that he has erected at his produce stand near the highway which runs along his

than for inspiration I have compounded, from many sources, the following definition:

A Christian college is a community of seekers, both students and professors, engaged in the serious quest for a better understanding of God, a wider knowledge of the universe he has made, and a fuller insight into the human life which God, by the breath of his own essence, created.

This fellowship of learners has as its aspiration the "achievement of life as it could be in a society as it *should* be" (John P. McConnell). It creates an atmosphere in which ultimate meanings are explored as exhaustively and as assiduously as are scientific phenomena. The Christian college is given to no narrow authoritarianism or rigid prescription. It refuses to consider Truth as a fragment or phase of the educational process, but is under conviction that

when Truth is clearly perceived it will be discovered to be the permeating factor and the inner unity of all life. It spells Truth with a capital T.

Thus, in a Christian college, while facts are being taught, value judgments are being caught. Students perceive that the law of falling bodies is of no more significance than the stunning miracle of love. They discern that the tools for intelligent living include faith and forgiveness as well as syntax and the slide rule. They cultivate that open and inquiring mind which is not stumped by the wonders which the scientists can achieve nor stalled by the miraculous which God can accomplish. Here facts (in the alliteration of Glehn Frank) are found, filtered, focused and followed; and faith, which is "the choice of the nobler hypothesis" (Dean Inge), is likewise found, filtered, focused and followed.

In the content material of a

Christian college the cross is a symbol not inferior to a formula in mathematics, prayer is as important as football practice, and adeptness at sensing the spiritual realities permeating life is no less desirable than the acquiring of social graces and the achievement of competent study habits. Know-how is deemed to be no more important than know-what or know-why.

To be quite candid about it, a Christian college "does not have a religious program. It is a religious program."

In practical commitment to the ideals of the Christian college, let us seek to eliminate all intellectual cheating, to mature imperfect comprehensions, to deepen Christian commitments in the conviction that here we have the finest opportunity to share an authentic view of human life in troubled times with students. "Sometimes I think the sun of promise never shines so warmly as through the plain glass windows of the small col-

lege," writes Dean Lynn of the University of Chicago. "Sometimes I think the dear moonlight of love and of association never sleeps so sweetly as on the narrow, dusty paths of small college learning. The state universities are noble department stores—the small colleges are gift shops."

The gifts we have to give to students who come to us are, like dreams, the slow deposits of experience and faith—unspeakable and imperishable—by which the rich companionship of the ages may become the ordered thought and quickened vision of the men and women of tomorrow.

EDUCATION

in the Christian College

W. W. Peters
Vienna, Austria

I FIND myself in hearty agreement with John Ruskin who said, "The entire object of education is to make people not merely do the right things; but to enjoy the right things; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice."

The great college is the one that provides an educational atmosphere that is intellectually stimulating, emotionally sane, physically healthful, socially ennobling, artistically beautiful and spiritually uplifting.

The college does not hand out education in capsule form. The student does not purchase his education; he merely pays for the privileges of educating himself. Teachers, classrooms, libraries, conference rooms and laboratories are educational agencies or instruments. They are means to the end of personal growth. Learning is exclusively a student activity. Teachers cannot "learn" students anything.

Life in a Christian college should be life at its best. In harmony with this its education-

al program should be vitally related to the problems of contemporary life and should develop within the individual the ability to deal masterfully with the problems of mental and physical health, family life, occupation, citizenship, social relations, personal growth, ethical character, leisure time and religion.

College life should be definitely democratic, which means that the personality of each individual is respected and considered as an end rather than a means. It means that all assume their share of both the privileges and responsibilities of the college program and render adequate service for value received.

To provide the right educational environment in a college the services of great teachers are a major asset. Everything humanly possible and honorable must be done to maintain a scholarly atmosphere to which such teachers will be attracted and in which they will want to continue their services.

The independent church-related liberal arts college is a bulwark of freedom and truth and must keep itself free to be

democracy's exponent, to maintain freedom of thought, freedom of speech, freedom of pen, freedom of assembly, freedom of worship, freedom of marriage and freedom of occupation.

A proper balance must be maintained between materialism and idealism; between individualism and co-operation. The good life must be made the attractive and the enjoyed life.

Broad-mindedness must not be synonymous with shallow-mindedness; liberal thinking must not be confused with loose thinking; stubbornness must not be accepted as moral courage; and tolerance must not be allowed to exterminate fundamental principles and convictions.

Never did a generation have the resources in such large quantity with which to build a better social order. We have the knowledge; we have the techniques. God is still on his throne and has not repealed his promises.

The Lord waits for a generation of men and women who have the knowledge and wisdom, the moral courage, and the Christian ethics to do what is needed. We can help present-day students to be that generation.

COMING NEXT WEEK—

The Gift of God's Peace, by Wilburn Lewallen. Though the world rejects the peace which Jesus brought, the one who makes God's will his, will find it. This peace will give a sense of calm today.

Father and Son Farming? by Ralph Felton. This is a study of farm ownership practices followed by the South Waterloo church, Iowa.

Triumph in the Wilderness, by Paul Thompson. The author considers the temptation of Jesus and his ways of meeting them.

Steps in Preparation for Worship, by Glen Weimer. This is the third in a related series on the theme of bringing the worshiper into the presence of God.

Our Visit to the Church in Germany, by George and Zola Detweiler, is the feature article on the Brethren Service pages.

An All-purpose Hymnal

Nevin W. Fisher
Bridgewater, Virginia

HYMNALS are no longer designed exclusively for corporate worship and private devotion. The modern hymnal carries the power of religion into many and varied departments of life, some of which were unknown to previous generations. This twentieth-century ideal dominated the thinking of the committee charged with the responsibility of creating a new Brethren hymnal. Following is a quotation from the Preface of the new hymnal:

"From the beginning the committee envisaged a hymnal which would serve in a wide variety of worship experiences. It is intended to be useful in sanctuary and church school, in camp and college, in home and private retreat. It is, in short, a general manual of worship."

The hymnal of today is not only a book for singing purposes, but is a book of worship as well. In most cases, hymns possess literary merit and are true to the teachings of Jesus; as such they are genuinely worshipful and can be used as devotional literature without being sung. But beyond this fact, the modern denominational hymnal is in a special way a book of worship because it contains such worship aids as invocations, musical responses, responsive readings, offertory prayers, benedictions and litanies. The new Brethren Hymnal will contain many more of such worship aids than any previous Brethren hymnal. Copious indexes will also greatly contribute to making the hymnal a manual of worship. The usual

indexes of First Lines of Hymns and Musical Responses, Worship Aids, Authors, Composers, Tune Names, Scriptural Allusions, and Topics will all be found in the new Brethren Hymnal.

Brethren have become increasingly ecumenical in thought and action during the past generation. This attitude will be reflected in the contents of their new hymnal. Every good hymnal is an expression of ecumenical Christianity. *The Brethren Hymnal* of 1951 will include numerous hymns and worship aids from many various denominational sources, and will thereby furnish a considerable body of worship material for interdenominational services.

But our hymnal will also be a distinctively Brethren book; it will contain quite a number of hymns and musical settings by Brethren poets and composers. Not only will the works of nineteenth and twentieth

century Brethren poets and composers be represented, but a number of religious lyrics by literary Brethren of the eighteenth century, notably Alexander Mack, John Naas and Christopher Sower, Jr., have been set to music for the first time and will appear in the forthcoming volume. It will be possible to present the history of creative poetry and music in the Church of the Brethren in a program of hymns selected from the *Brethren Hymnal*.

The new book will also be an all-purpose hymnal in a deeper sense: It will represent both ecclesiastical and evangelical Christianity. Within its pages will be found a wealth of hymns which are churchly in character, but it also abounds in hymns and songs of an evangelical and evangelistic nature. The presence of a large number of carefully selected gospel songs will contribute much to this latter function of the hymnal.

Although the hymnal will occupy a place of importance in the sanctuary, it will also hold a conspicuously valuable place in the church school for purposes of Christian education.



A proof and a plate of a page of the new hymnal is examined carefully

A. F. Brightbill, a member of the hymnal committee, watches the typesetter make a proof of one of the pages of the new hymnal



Sunday-school classes and various age groups will feel that the new hymnal was created for them. It contains many hymns which are for children, not merely about children. Youth groups will take inspiration from such hymns as *Are Ye Able? Once to Every Man and Nation, and Temper My Spirit, O Lord*. Adult groups will be edified by new and standard hymns, and will enjoy singing some of the older hymns which were published in the "old black book" of 1901 and which are being revived.

For the seasons of the church year, especially Christmas and Easter, and for many special occasions the new hymnal will richly supply hymns and other materials of worship. Several well-chosen and newly harmonized Negro spirituals will be appreciated for use in camps and for other times and places. Colleges will find the new hymnal adequate for the religious and educational demands which school life make upon their chapel hymnal.

The influential value of a denominational hymnbook can be multiplied many times by the possession and use of copies of the hymnal in the homes of church members. As a source of intimate devotional literature, family singing and instrumental music, a good modern hymnbook is unexcelled.

Although primarily designed for congregational singing, the new *Brethren Hymnal* will present the church choir with an excellent collection of hymns which may be sung as anthems, and will furnish the church organist or pianist with new voluntaries for any occasion. Chorales such as Bach's *Jesu, Joy of Man's Desiring*, *O Sacred Head Now Wounded*, and *O How Is the Time So Urgent* (text from Alexander Mack, Sr.) rank among the treasures of Christian creative genius, and will inspire all who listen to them.

I'm Still a Pacifist

Rufus D. Bowman

President, Bethany Biblical Seminary
Chicago, Illinois

I AM still a pacifist. Much heart searching has led me to say this. I have listened to friends say that only arms will stop communism and that pacifism is an unworkable ideal for a world like ours. I also heard people say when the United States entered Korea that now we have a workable system through the United Nations to stop war through police action. Some pacifists were tempted to pull down their sails. Because of this new war situation the writer rethought his peace convictions. The following are some reflections on pacifism and the developing war situation.

Pacifism is not enough. A pacifist literally means a maker of peace. He is one who believes in nonviolent action against strife and war. But for the writer the term *Christian* should be placed before the word *pacifist*. A Christian pacifist is one who bases his faith upon the life and teachings of Jesus and endeavors to live according to the spirit of Jesus. Christian pacifism is a faith, a way of life and a program of action. It includes nonviolent action but it is much more than that.

Where you begin determines where you come out. If you start with the relativities of this world, you may come out with war. If you start with Jesus, you will believe in peace. Jesus taught, "Blessed are the peacemakers for they shall be called the children of God." Our peace convictions must have a Biblical and theological basis. Jesus as our Savior and Redeemer, the perfect revelation of God, taught love of enemies. He not only

taught it, he lived it. Since Jesus revealed God to us, we know that God is Christlike. Through Jesus the character of God is made plain. This concept of a Christlike God is fundamental to our peace convictions.

Jesus is the center of the New Testament. The New Testament clusters around him and the Old Testament looks forward to him. The Old Testament should be understood in the light of the New. The records of war in the Old Testament should be understood in their rightful perspective as history. The Old Testament is brimful of truth when we understand it. It was the schoolmaster to lead us to Christ. In it we see a progressive development of man's understanding of God. It is also more of a book of peace than of war when we get its central messages. Further, when we see that the full and perfect expression of God came through Jesus, we can understand that the Old Testament must be interpreted in the light of the New.

Another element of this faith is that the supreme values of this universe are centered in personality. Persons, not things, not guns, are the central values. It was for persons that God "so loved" that he gave his son. Christ died on the cross to save persons. Anything is sin in this world which destroys personality.

Christian pacifism is more than a faith. It is a way of life and a program of action. It is living in the spirit of the thing we aim to accomplish. It is making a nonviolent attack on the war system. It is "overcom-

Raindrops

Norma Jean Shelby

(Fourteen years old)

The sky is becoming cloudy, and the wind begins to blow,
The heav'ns are now preparing, to either rain or snow.

The sun has disappeared, beneath a filmy veil;
The light is faintly fading, and there arises a harsh gale.

The ships are now returning, from a gallant, happy spree;

The birds are flying to their nests, to find shelter in a tree.

The children gather in the house and start playing indoor games;

The wind begins to whistle and shake the window-panes.

The rain begins to patter, against the window sill,
Those silver drops are falling, and all the world grows still.

The wind stops its harsh blowing, instead it changes to a breeze;

It quickly cools the hot earth, and faintly whistles in the trees.

The rain is very welcome for the earth was very dry;
The brooks start happy bubbling, as to give it their reply.

The earth takes on a freshness, that comes only from a rain,

And the drooping flowers take on new life, and soon revive again.

The rain still patters on and on, until the night draws near;

We go to bed and say our prayers that only God can hear.

We thank him for the peaceful rain, that waters the earth so dry.

And gives us water for our needs, that rain alone supplies.

ing evil with good." It is exercising the conquering power of suffering love. This is the cross. Is this an unworkable dream? Was the man who died on the cross an unrealistic dreamer? Is this the kind of a world where the moral force of goodwill will not work?

People are saying that when gangsters are abroad things are different. They claim that moral force will not work against them. But what makes gangsters abroad, the exercise of goodwill or imperialism? Moral force does not always win victories; neither does war. Moral force in the perspective of God will win. Love develops love and hate develops hate. Even the Korean war proves that. I trust moral law because I trust God. The universe is made that way. America could win the goodwill of the world. Instead, America is developing the hate of the world.

The criticism is sometimes leveled at the Christian pacifist that he aids the enemy because he does not fight for his country. But who is the enemy? Is the enemy total war, or the country whose guns are turned against our country? If the

enemy is total war, then the Christian pacifist can keep his head up. Then, too, there are other questions to face. What caused the war? How much was our country involved in starting it? And is it victory we want or a negotiated peace?

The Korean campaign is more than police action. It is war with its bombings, suffering, hunger and refugees. And it has brought the threat of a world conflict. The recent meeting of the General Brotherhood Board made a significant pronouncement when it said, "Convinced that God is love and every person of measureless worth, and also determined to follow our Lord who taught not to kill, not to resist him that is evil, and not even to hate, the Brethren find it impossible to sanction the use of military action under any banner."

When will we discover that war does not settle difficulties? War may crush an enemy but does not change his mind. You cannot change an ideology by fighting it. Fighting communism by force of arms is one of the surest pathways to the taking on of its forms. An ideology must be met by a better ideology. The way to meet communism in the world community

is for America to become an island of sanity, a successful experiment in democracy and a servant of goodwill in the world. An all-out war with Russia and China has nothing but untold suffering in it for both sides and then the issues will not be settled. Let America center upon becoming a genuine democracy, solving the problems of race and class, helping the suffering peoples of the world, and calling the world to peace. Then something good will happen. Nations are not safe when they are building huge armaments. They are more safe when they are practicing love and calling the world to peace.

The Church of the Brethren in this war situation must keep its position clear. The danger now is that many Brethren will be fooled into supporting a holy war against communism. There is no holy war. And communism will not be stopped by war. Communism will cease when the causes of it are cured. The issues of hunger, class, race and jobs must be faced. It was a great day when our Annual Conference declared that "all war is sin." The war today has not changed its color or its kind. It is sin.

The Church of the Brethren respects the right of the individual conscience, but it does not stop there. The church also teaches the Lordship of Jesus Christ. Conscience must be subservient to the will of God, and the will of God is interpreted in the light of the teachings of Jesus. It is not enough to tell an individual member to follow his conscience. His conscience should conform to the highest authority we know, the will of God as expressed through the New Testament.

What, then, should be our attitude toward war and the war system? The most Christlike thing is to stay out as far as we can. This is difficult when the whole nation is mobilized. We pay our taxes and a large percentage supports the military. Staying out of the war is a relative matter. There are degrees of staying out and going in. When the choice is ours, the most Christlike thing is to stay out as far as possible. To be a bit more specific, our church should love the boys who are drafted and go completely into the military, should pray for them, and welcome them back into our church life; but the voice of the church should be clear that participation in killing is wrong. It is my judgment that Brethren who take the non-combatant position such as medical service with the motive of ministering to the needs of suffering humanity without participating in killing, should be recognized by the church as exercising Christian conscience. It is true that they are under military orders and within the military system and thereby cloud their testimony against war. However, there is a difference between the one who participates in killing and the one who serves in the medical without bearing arms and with the clear motive of ministering to suffering people.

The central position of the church, however, and the advice of the church should be for our boys who are drafted to accept work of national or international importance under church or civilian direction. Such work could well include relief of suffering, hospital service and many different projects for human welfare. Civilian Public Service as we had it during World War II had some weaknesses but it accomplished a great deal of good. It is our hope that something better can be worked out with the government than CPS as it was before. The greatest need now is for a strong peace teaching program to be carried out all over our

church so that our young people, and all our church members, understand the Biblical and doctrinal bases of peace, the fruitlessness of war, the historic peace position of the Church of the Brethren, and are led to stay out of the war system as far as they can. One of the greatest things that our members could say now is that they are done with war.

I am still a pacifist because of my faith in God and Christ, and the fact that evil is conquered through suffering love. Rather than war we had better have a million crosses dotting the hills of the world. These crosses would release enough moral force to heal the nations.

Preparing to Lead in Worship

Glen Weimer
Timberville, Virginia

WHAT must be the spirit of the one whose privilege and duty it is to prepare a highway for God into the souls of men and women? He must carry before the people something of the glory, greatness, grandeur and triumphant power of the Almighty. He cannot be less than a saint. A saint is one in whom Christ is seen to live again. This leader's life must be immersed in God until his whole being throbs with the warmth and tenderness of God, with the moral dignity of the divine and with the winsomeness of the yearning of holy love.

I can recall now with deep thankfulness the spirit of the men who opened the windows of heaven for me. I can see their strong but serene faces, feel the wooing power of their words, which brought the dove of divine peace and healing into my life. I can remember now the divine tendering of my heart by the simple and earnest singing of Mennonite people.

What is back of leadership that puts us before an open heaven—that sets ajar the door that admits the angel messengers of God? No one can carry souls into the divine Presence or be a channel of God's visitation of life unless he first has tarried with God, looked long into that one face which shines inexhaustibly with the glory of God. That means private prayer, meditation, contemplation of the divine character and spiritual reading. A. E. Garvie once said, "Unless private prayer is fervent, public prayer will be formal." Where do we break down as guides in worship? It is in personal devotion. Our lives are not immersed, steeped in fellowship with God.

The supreme need of the ministry is spiritualization. We must cease being busy men of institutional religion and become men of God, so that when we appear before the people they know that something has

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

For more than a year the Family Counselor has been a regular weekly feature in the Gospel Messenger. Readers have expressed appreciation for it and the counselors have been able to give help to many who wrote for advice. In order that you may become better acquainted with the counselors, we are happy to use their pictures and to introduce them again to Messenger readers.



Naomi Royer Will comes from a family of five girls and two boys, having been born in Westminster, Maryland. She graduated from Western Maryland College and Bethany Biblical Seminary. For twenty-two years she has been a pastor's wife, serving with her husband, Harper Will, in Twin Falls, Idaho; Wenatchee, Washington; and First church, Chicago. The Wills have two daughters: Cosette, married to Richard Wareham, and Wanda, a sophomore at Manchester College.

Harry K. Zeller, Jr., now pastor of the church at McPherson, Kansas, holds degrees from Bridgewater, Bethany Biblical Seminary and Butler University. He also attended Union Theological Seminary in Richmond, Virginia. He has been pastor at Richmond, Indianapolis and Elgin. He was married to Juanita Holsopple in 1939 and they have three children: Marie Ann, Norman Lee and Richard Allen. He has served in many denominational capacities, having been alternate moderator in 1949. At present he is a member of the General Brotherhood Board.



been happening to us from above. We will look in vain for a revived and renewed church unless we are prepared to spend more time waiting on God, listening to God, abandoning, if necessary, important works in order to have time for the most important work of all.

The spiritual rule which Jesus lived by and which he

directs us to live by is "watch and pray." How often those works have smitten me like a lash! Yet it was his love that was trying to rouse me to the needful discipline. Is it too much to say that we must look to the mystic rather than the institutional type to make the way for the new tide of divine power to flow through the church?

Recently on a train en route to Chicago I saw something

The Family Counselor welcomes questions from readers. All correspondence is confidential and when answers are used in the column the counselors try to give specific help without identifying the source of the question. Representative questions from other sources, indicating the problems most often faced in the family, are frequently used by the counselors. Occasionally, because of the intimate nature of some questions, they are answered directly and not through the printed column. If a personal reply is desired, however, the questioner should include a stamped, self-addressed envelope. In some instances, questions that are sent in anonymously cannot be answered because the topic should be handled in private correspondence.

The Family Counselor column is sponsored by the Family Life Department as a service to our readers. Correspondence concerning it should be addressed to Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Jesse H. Ziegler is professor of psychology and mental hygiene at Bethany Biblical Seminary and director of counseling services for the seminary. He is a graduate of Bridgewater and was at one time pastor of the University Park and Flower Hill churches in Maryland. In preparation for his doctoral degree at Catholic University he made a study of cultural changes in the church, the results of which were included in his book, *The Broken Cup*. He is a Diplomate in Counseling and Guidance of the American Board of Examiners in Professional Psychology. He is married and lives near Lombard, Illinois. He is the elder of the York Center church in Illinois.

which further called me to a new and deeper life of prayer. The train took on passengers at a station near Pittsburgh. I saw a young woman bid good-by to her parents and enter the train. She sat down in a seat opposite me. Soon the train was rolling on the course and the human interests of the passengers were in full swing. What were the people doing? Absorbed in the newspapers, Look and Life mag-

azines, smoking, little talk. But here was this girl. I saw her take from her handbag a rosary and beads, and with closed eyes and great reverence enter into communion with God. So far as one could observe, she did not leave off praying until she left the train. I felt caught up, in the act of her devotion, to a new resolution to live more deeply in the Presence of God.

Surely the Presence will not visit our people easily and readily unless we are persons of the Presence. We must have a solitary place apart where we look into God's face and he looks into ours and with his merciful hand brushes the lines of sin from our faces so that the eternal light might shine through to our brothers and sisters. Let the young woman on the train be to you a solemn call from God to deep personal prayer. All other preparation for worship is of no avail if we fail at this point.

The Plight of the Brethren Colleges

Continued from page 4

life. These chief seats should be sought for reasons other than James and John sought them; but if we believe in our way of life we need to make our contribution now and we should make it in high places. Here is a new frontier, a mission at our doorstep which has been generally neglected and overlooked.

What else can be done in this three-year interim? It would seem that this is an ideal time to plan for the new day about three years hence in Brethren colleges. Curricula will need rethinking, many colleges must become community-minded; all must decide ways and means to render services which are unique from state-supported schools and which fit into our philosophy of life. This gray period need not become a black period, but all of us must do our very best to "bear one another's burdens."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Faith Can Master Fear. G. Ernest Thomas. Revell, 1950. 160 pages. \$2.00.

Physicians, psychologists and ministers know the devastating ruin that fear can work in human personality. Many laymen know it, too. This book deals with many of the common fears that beset mankind and shows how they can be overcome through the proper application of Christian faith. Some of the fears covered are fear of the future, of the past, of a crisis, of insecurity, of people, of failure, of loneliness, of growing old, of facing God, of sickness and of death. The suggestions made are positive, practical and helpful. Ministers will find many fruitful ideas for both preaching and counseling as they endeavor to help their people to meet life in this fear-ridden era. The book will impress you anew with the value of your Christian faith.—*C. Ernest Davis.*

DeShazer. C. Hoyt Watson. Light and Life Press, 1950. 181 pages. \$2.00.

The secondary title of the book summarizes the contents of the story in this phrase: *The Doolittle Raider Who Turned Missionary.* The first

four chapters give the account of Jacob DeShazer as an army bombardier, one of General Doolittle's men commissioned to drop bombs on Tokyo and Nagoya. After the bombs were dropped, DeShazer was captured in China and imprisoned. The next eight chapters describe the torturous experiences through which he passed during forty months in prison, his conversion and his release. And the last five chapters tell of his training for missionary service and his return to Japan as a Christian missionary. It is a remarkable story of a converted man who felt no enmity toward his tormentors and who resolved that he would devote the rest of his life to the spiritual enlightenment of his fellow men.—*Anetta C. Mow.*

A Voice for God. Wilbur M. Smith. Wilde, 1949. 224 pages. \$2.50.

A very intimately told story of Charles E. Fuller, founder of the Old Fashioned Revival Hour. It traces his life back to a line of forebears who were strong men and women, and tells in detail the beginning, growth and development of this internationally known work.—*Charles E. Zunkel.*

Advice, Three Centuries Old

Selected by H. F. King
Myerstown, Pa.

OBJECTION.

I can profit as much by staying at home and reading the Scripture or some other good book; it is the Word of God which they preach, and it is that which I read at home. The books that are written by learned men are better than the sermons that are preached by our ministers.

ANSWER.

What foolish pretences are these against the plain command of God and our own necessary duty. When God hath appointed you your duty, will he allow you to forsake it upon your own reason, as if you were wiser than God, and knew what will profit you better than he? It is a

strange thing that a sottish sinner should think himself wiser than God, and take upon himself to mend God's word, and find out a better way to heaven than God hath prescribed him.

Is it not horrible pride in you to think that you are able to understand the Word of God as well without a teacher as with one? The eunuch said to Philip, when he asked him whether he understands what he reads, "How can I except some man guide me?" And yet you think you can read the word at home as profitably without a guide.

You are wise men, that know more of your ignorance; and humble men, that think you have no need of teaching; as if God appointed his ministers and ordinances in vain.

—Baxter, 1615-1691.

KINGDOM GLEANINGS

Bro. Eugene Miller of Everett, Pa., was licensed to the ministry in the Yellow Creek church, Pa.

Bro. C. Walter Warstler of DeGraff, Ohio, has taken up the pastorate of the Bellefontaine church, Ohio, as of April 1. Bro. Warstler succeeds Bro. T. Quentin Evans.

The young adult fellowship of Eastern Pennsylvania will have an afternoon and evening meeting on Sunday, April 8, at Mohlers church in the Springville congregation, Pa. The sessions will begin at 2:30 and 7:15. DeWitt L. Miller will speak on Achieving Happiness at Home and Does It Trouble You at All?

Word has been received that Bro. P. G. Bhagat and Sister Mabel Claypool arrived in Bombay, India, on March 17, 1951. Sister Claypool left New York on the SS Queen Elizabeth on Feb. 16, and Bro. Bhagat left New York on the SS Franconia to England on Jan. 26. They both sailed from London to Bombay on the SS Strathmore. Sister Claypool will be located at Bulsar, Surat District, India.

Manchester College

Mr. Larry Wong of San Francisco, Calif., one of our senior students, won first place in the state oratorical contest at Goshen, Ind., in February. His subject was Every One of Them. This is the sixth year in which Manchester College has won at least one.

The a cappella choir made its annual tour visiting a number of churches and high schools in Ohio. They left on March 16 and returned to the campus on about the 25th or 26th. The choir consists of fifty-five voices under the direction of Prof. Clyde Holsinger. Mrs. Holsinger accompanied them on the tour.

Student groups from the college have been giving deputation programs, peace plays and other programs discussing current problems in a number of churches and high schools, and other assemblies within traveling distance of the colleges.

Several of the faculty members assisted in Holy Week services in various churches. Paul Noffsinger will be at Alliance, Ohio; T. Wayne Rieman at Peru, Ind.; R. H. Miller at Markle, Ind.; R. V. Bollinger at Springfield, Ohio; and V. F. Schwalm at McPherson, Kansas.

The baccalaureate sermon will be given by Harper S. Will of Chicago on May 27, and the commencement address will be given on May 28 by D. Elton Trueblood, of Richmond, Ind.

The spring term enrollment at Manchester is 677, 655 of whom are full-time students. Withdrawals from college have been greatly reduced since the new regulations issued by the defense department.

May Day activities will be on May 4 and 5. On May 6 at 3:00 p.m. Brahms's Requiem will be given by the Choral Society.

Muriel Lester will be speaking at the college on April 5. Nels Ferré will speak here on May 6 and 7.

The chapel committee has planned a series of addresses on the college. They consist of its beginnings, Otho Winger's contributions, noted alumni, its aims and purposes, its present problems, and future outlook. President Schwalm, Carl W. Holl, R. V. Bollinger, and Earl Garver will be the speakers.

Bro. Edward L. Murray has changed his address as of April 1 from Friend, Kansas, to R. 1, Nocona, Texas.

The Andrew Holderreed family arrived in Bombay on Feb. 25, having sailed from Seattle on Dec. 22. They will be located at Dahanu Road, Thana District, India. The Holderreeds served for a time in West China.

Bro. Walter R. Zunkel passed away on Monday, March 19. He was buried in Colorado, where he had lived for a number of years. His son, Charles, who is secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, was conducting special services in the Somerset, Pa., church at the time of his father's death.

Sister Merlin Eppley of East Vaughn, N. Mex., was licensed to the ministry by the Clovis church, N. Mex., where she and her husband are members, on March 7. These nonresident members are to be commended for being actively interested in and supporting their own church as well as working in churches of other denominations in the community in which they live.

Student publications in colleges and universities are making use of temperance material for the first time in many years. At least twenty college newspapers, including some large campus dailies, have started using temperance pictures, cartoons and slogans during the past year. The University of Alabama, University of California and University of Pennsylvania are among those with daily papers requesting and using mats.

Dessie Miller, director of children's work, has been elected by the executive board of the Division of Christian Education of the newly formed National Council of Churches to serve as chairman of the Committee on Religious Education of Children and Vacation Religious Education. This is a unique opportunity for the Church of the Brethren to make a meaningful contribution to the co-operative Christian education movement, as well as a tribute to Miss Miller and to our Brotherhood.

Members of the Methodist Church are the most numerous in the United States Senate. Presbyterians and Episcopalians tie for second place. By religious faiths the Senate comprises eighty-five Protestants, ten Roman Catholics and one Jew. Protestant members include nineteen Methodists, fourteen Presbyterians, fourteen Episcopalians, ten Baptists, eight Congregationalists, six Disciples of Christ, five Lutherans, three Mormons, three Christian Scientists, two Quakers and one Unitarian. A preliminary survey of the House of Representatives indicates that Methodists also are the largest group in that chamber. The proportion of Protestant and Roman Catholics members is about the same as in the Senate.

Rufus D. Bowman, V. F. Schwalm, and C. Ernest Davis met recently as a committee to formulate final program plans for the Conference on Problems of Christian Higher Education to be held at Manchester College, North Manchester, Ind., Aug. 13-17, 1951. The purpose of the conference will be for discussion of and "mutual assistance on problems affecting Christian higher education and its various relationships in the Church of the Brethren." Areas of study will include developing and maintaining the Christian spirit on the campus, trends in curriculum development, educating for peaceful human relations, educating for Christian service, and meeting current problems of mobilization.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Conference, June 19-26

IF YOU GO BY AIR OR BY BUS

Air Coach Information

For the benefit of those who may want to fly to Conference we are giving here schedules for air coach travel. For return trip schedules and for further information consult the air line ticket office. No round-trip tickets are sold for air coach travel.

American Airlines

New York to Chicago 10:00 a.m. to 12:30 p.m. (\$35.00 plus 15% tax)

Chicago to Los Angeles 1:20 p.m. to 6:50 p.m. (\$85.00 plus 15% tax)

Los Angeles to San Francisco 10:30 p.m. to 12:25 a.m. (via United Airlines)

TWA Airlines

New York to Chicago 4:00 p.m. to 6:30 p.m. (\$35.00 plus 15% tax)

Chicago to Los Angeles 7:20 p.m. to 12:50 a.m. (\$85.00 plus 15% tax)

Los Angeles to San Francisco (via United) 8:00 a.m. to 10:18 a.m.

TWA Sky Coach

Kansas City to Los Angeles 12:15 a.m. to 8:35 a.m. (\$66.95 plus 15% tax)

Northwest Airlines

New York to Seattle 9:00 p.m. to 12:25 p.m. next day (\$117.55 plus 15% tax)

United Airlines

Los Angeles to San Francisco (air coach service) (Fare: \$117.00 plus 15% tax)

8:30 a.m. to 10:18 a.m.

11:30 a.m. to 1:18 p.m.

3:15 p.m. to 5:03 p.m.

6:45 p.m. to 9:05 p.m.

10:30 p.m. to 12:25 a.m.

Special Bus to Conference

John J. Myers of Harrisonburg, Va., plans to take a bus to Conference again this year. He will leave Harrisonburg on June 11 and will follow a southern route through Tennessee and then Route 66 on the way out. Coming back, he will take a central or northern route depending on the desires of the passengers, reaching home the first week of July. Stops will be made at places of interest and lodging along the way will be reserved several days in advance.

The round trip will cost about \$100. Lodging and meals will be additional. The money will be collected by the Mill Creek church to be used for mission work. Reservations should be made soon, for the bus accommodates only twenty-nine passengers. If an individual finds he cannot go after making a reservation, he is free to cancel it later.

For reservations and further information write Rev. Cecil O. Showalter, Port Republic, Va., or call Myers Bus Service, Harrisonburg 564 or 528.

Since 1935, each year, several representatives of the three peace churches meet together to report on trends within their churches and to share concerns with respect to the current situation. At a recent meeting in Chicago the Brethren, Friends and Mennonite Continuation Committee recognized inadequacies and weaknesses within each of their groups but also pointed to the development of volunteer service programs in each group as a positive witness for peace.

The Crusaders Class, young adult group of the Roxbury church, Pa., according to word from the pastor, Bro. Clarence R. Bowman, has chosen the church worship hour, 10:30 to 11:30 a.m. E.D.S.T., April 29, as the time when its more-than-ample sharing will support the world outreach of the Brotherhood. Ten members of the class will also present significant aspects from the broad scope of this year's total work during the worship service.

The study department of the World Council of Churches is making available studies in various areas of church life. The current series is centered around Christian action in society. Titles include: Modern Protestantism and Democracy, Facts and Ideals in Communist China, The Church's Freedom and Its Responsibility in Eastern Europe and in the Western Orbit, Christianity and Communism: Findings of the Cairo Group, and The Moral Evaluation of Labor in Industrialism. Any title listed may be secured by sending fifteen cents to Study Department, Document Service, World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

With Our Evangelists

*Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?*

Bro. J. Herbert Miller of Hershey, Pa., in the Hatfield church, Pa., April 9-22.

Bro. Howard J. Kreider of North Manchester, Ind., in the Bethel house, Pa., April 23-May 6.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Swatara Hill church, Pa., April 8-22.

Bro. C. Walter Warstler, pastor, in the Bellefontaine church, Ohio, April 29.

Brother and Sister I. D. Leatherman in the McFarland church, Calif., April 10-22.

Gains for the Kingdom

Five baptized in the Pleasant Valley church, Ind.

Three received by letter in the Enders church, Nebr.

Five added to the Lakewood Community church, Seattle, Wash.

One baptized and four received by letter in the Mill Creek church, Va.

Eleven baptized and four received by letter in the Sebring church, Fla.

Five baptized and four received by letter in the Middlebury church, Ind.

One baptized and three received by letter in the Eel River church, Ind.

Eight baptized and one reconsecrated in the Martinsburg church, W. Va.

Thirteen baptized and several awaiting the rite in the Buena Vista church, Va.

Fifteen baptized and nine received by letter in the First church, Wichita, Kansas.

Calendar for Sunday, April 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. The Beginnings of Sin.—Gen. 3:1-5:5; 6:5-9:17. Memory Selection: For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23 (R.S.V.).

CBYF Topic for April, Missions on Your Doorstep.

Announcements

DISTRICT MEETINGS

Ohio, Southern.—Oakland, April 27, 28.

LOVE FEASTS

California	Ohio
April 22, 6:30 pm, Los Angeles, Imperial Heights.	April 8, Covington.
Florida	April 15, Eagle Creek.
April 22, 7 pm, Sebring.	Pennsylvania
Illinois	April 8, Ephrata.
April 22, 7:30 pm, Panther Creek.	April 15, 7 pm, Three Springs.
Indiana	April 22, Koontz.
April 15, 7:30 pm, Goshen City.	April 29, 6:30 pm, Mt. Olivet.
Maryland	May 6, 6 pm, Hanover.
April 15, 6:30 pm, Westminster.	May 6, 7 pm, Allentown.
April 15, 7 pm, Pipe Creek.	May 6, 7 pm, Yellow Creek.
	Virginia
	April 29, 4 pm, Buena Vista.



PACIFISTS AND CIVIL DEFENSE

PARTICIPATION in Civil Defense programs is often urged on the ground that their objective is to provide succor for people caught in disasters such as bombing, and presumably every one ought to be willing and eager to assist in such matters and to undergo training so that this assistance may be as efficient as possible. Pacifists do want to share fully in meeting human needs and not least in times of overwhelming disaster. They do not want to wait until called upon, much less conscripted, to render utmost help in such situations. It seems advisable that pacifists should make this clear from the outset, and it seemed clear to the group that those in charge of a church or school, e. g., might indicate in reply to a query from a defense organization that the building would be available to house refugees fleeing from a bombed area.

Defense programs are, however, not confined to the calm, efficient preparation against possible disaster. For one thing, the atmosphere in which so-called defense activities are carried on is usually that of preparedness for war and development of a war psychology, including hatred of the enemy. Not seldom this serves to maintain and further whip up hysteria against liberal ideas and persons which is already far too rife. Such preoccupation with the idea of war and acceptance of war as inevitable may itself help to bring on the war which would be an indescribable catastrophe. *The main concern of Americans today should be to prevent the man-made disaster of war.* Pacifists will wish to devote themselves to this task and to decline participation in so-called "defense" activities which are mainly calculated to build up a war psychology.

In this connection it was noted that there might well be an important difference between certain activities at a time when war is actually on and disaster has occurred or is clearly imminent, in legal terms, where

This is a brief summary of a discussion on Civil Defense held at Pendle Hill, Quaker study center near Philadelphia, Feb. 5 and 6, 1951, under the auspices of the Consultative Peace Council, in which the Brethren Service Commission is represented. It is published not as a formal or definitive statement but as a suggestive preliminary statement to a more thorough study of the problems which pacifists and other citizens face in connection with Civil Defense. Additional copies may be obtained from the Brethren Service office, 22 S. State Street, Elgin, Ill., upon request.

there is "a clear and present danger," and the same activities in peace time. Experience in other countries seems to have demonstrated that there may be much waste of money and effort involved in elaborate "defense" activities and training in peace time. Attention was called to a report from England to the effect that Friends and others "stood aside from the organizations under Civil Defense" in the early days, in part because of a feeling that until the emergency actually came, it was difficult to see just where the human need would be greatest; in part because of a wish not to get enmeshed in the war machine. There is an almost unanimous opinion among pacifists in Britain that "this waiting policy was justified by events." It would seem that by not rushing into "defense" activities, even though in themselves they appear innocuous, American pacifists today may help to contribute to maintaining the spirit of calm and freedom from fear which is now so important and be the better able to render efficient aid if disaster should actually come.

Not only are "defense" programs often carried on in an atmosphere of war preparation but there is an actual link at many points between the Civil Defense program and the military machine and its activities. Since by definition pacifists cannot take part in war, this is another reason

why they should exercise great care about being drawn into Civil Defense work. An action has to be considered in its context, and if it is a part of a war machine a pacifist will desire to avoid it, just as a loyal citizen may have no objection in ordinary circumstances to make it known that he is not a Communist and yet refuse to take a "loyalty oath." It is suggested, therefore, that even if a pacifist undertakes to engage in some specific activity, in connection, e. g., with fire fighting, he may wish to keep off Civil Defense committees which might easily involve his being gradually made part of the war machine. Secondly, he will presumably wish to bear witness to his pacifist convictions in such situations, making it clear that it is out of concern for human need and not any desire to support war that he shares in humanitarian activities.

A special concern was expressed over reports that in a considerable number of places defense programs are carried out in such a way as to develop warmindedness and in some instances feelings of terror in children. Similar concern was felt over the tendencies illustrated by a county Civil Defense publication which stated that "school authorities should 'clean house' of Communistic-tainted liberal (sic) teachers and their dangerous and insidious effects on young minds." It is clearly necessary to try to determine what measures may be necessary for the physical protection of children and to see to it that school systems confine themselves to carrying out such measures. Any attempt to use the Civil Defense organization as an instrument to intervene in school policy, to produce conformity in teachers, to secure the dismissal of teachers of independent spirit, etc., should be regarded as completely inadvisable and should be resisted. A special responsibility rests in all such matters affecting the schools and civil liberties on individuals and groups in local communities throughout the country.

An important new issue will be raised for pacifists if, as has hap-

CPS GET-TOGETHER

Orville Voth

Elgin, Illinois

EX-CPS personnel of the Elgin church, Ill., and their families spent an evening of recreation and discussion at the church, Jan. 6. After a CPS style meal, Revie Slaubaugh led the group in a number of party games.

W. Harold Row opened the discussion period with a summary of the current international situation, news from the UN, government policies regarding CO's, and a general comparison of pre-World War II and present conditions. In spite of the loss of United States' esteem in Asia and the Middle East, he predicted no full-scale war for eighteen months.

The present draft regulations and policies were reviewed by Ora Huston. Reason for a cautious optimism could be found in the news that government officials familiar with the CPS program seemed to be favoring a similar system for CO's in a new draft.

Others not so sympathetic favor complete exemption, thinking that community pressures on the CO's who stayed at home would result in fewer men taking such a stand. In general, the future of CO's appeared uncertain.

A discussion period led by Lorell Weiss followed the two summaries. Two general questions were presented: (1) What do men facing the draft want the church to do? (2) What is being done to set up alternative programs to military service?

The first question was discussed

largely from the viewpoint of men not presently facing the draft since only a small number of men of draft age were present. Government-controlled and supported camps were advocated by some because the financial burden of support of men in CPS camps for a long period would be a serious problem for the churches. The large majority of those present feel church-controlled camps were more desirable and in order to control the churches would have to support the program financially.

The second question was answered largely by W. Harold Row and Ora Huston. Church leaders and groups concerned with this problem have been at work in Washington, talking to sympathetic and influential men in government. Their reports seem to indicate that the government had not yet adopted a clear-cut policy for dealing with CO's.

Some suggestions being presented for government consideration are: (a) foreign relief, which seems to meet with the favor of the government; (b) alternative service as was available in World War II, which seems the most likely at present; (c) Brethren Volunteer Service—whether this has been suggested to the government is not clear. In this connection the comment was made that should CO's be exempt from all compulsory service, it should become a moral obligation to serve in BVS.

Before concluding, the ex-CPS men present at the meeting were urged to give every assistance possible to those now facing the draft.



Elgin area Ex-CPS men and their families at the reunion described in the article above

pened in other countries, conscription is introduced in connection with the Civil Defense program. There were several hundred pacifists, including a considerable number of women, in England during World War II who suffered imprisonment after conscription for Civil Defense had been introduced, though in a number of instances they had been willing or even eager to render voluntarily the service now imposed upon them.

Others did not feel it necessary to protest at this point. Even these, however, stated: "They realize that by registering they may commit themselves not only to participation in an organization called Civil Defense, the line between which and offensive action is becoming increasingly thin, but also to acceptance of the principle of rigid regimentation of a man's life."

Finally, it was recognized that in this, as in other matters, equally sincere and courageous pacifists would be led to draw the line at various points. In deciding where to draw the line all would recognize two sets or types of values and the need of effecting a balance or integration between them in shaping their course from day to day. One set of values consists in the maximum of identification with all human beings, especially in the maintenance of fellowship with all men, however their views differ from ours; the desire to live as good citizens in a democratic society and to obey the laws, save where this means violation of conscience; and the impulse to minister to human need. Another set of values springs from our commitment to the "life which taketh away the occasion of all war" and our faith in the dignity and freedom of the human person, in "that of God in every man," which forbids us to take part in war and war preparation or in the denial of liberty to, and imposition of slavery on human beings. Saying "No" to war and regimentation, being careful not to co-operate in them, bearing our witness against them are also, therefore, essential expressions of our way of life.

Our community or communion is primarily with human beings rather than with systems and institutions. As some one has phrased it: "No line is to be drawn against any human being; we draw the line, therefore, against co-operation with anything that divides, enslaves or destroys human beings."

Hope is like the sun which, as we journey toward it, casts the shadow of our burden behind us.



Music can help you build your church, whether the membership numbers forty or four hundred. No matter what the size of the congregation, "the time has come when churches should broaden their concept of the music ministry as having to do with only the Sunday morning choir or the music director. . . . Rather, it is an integral part of the whole church program, beginning with the nursery and extending through the adult department"

Photo by Eva Luoma

A Singing Church Is a Growing Church

DURING the past several decades we have witnessed, in the Church of the Brethren, an increasing interest in and sensitivity to the power and importance of music in our church life. Nevertheless, it appears to me that the time has come when churches should broaden their concept of the music ministry as having to do with only the Sunday morning choir or the music director. A successful ministry of music should doubtless include, and probably does in most of our churches, the service of the choir and the music director. At the same time, an adequate concept of what music can do for a church goes far beyond one, two or even three musical organizations and "song leaders" in the church.

Assuming that congregational and group singing is a well-established practice in the church and church

school, further opportunities for Christian growth through musical expression should be given to nearly every age level in the church. This may require as many as four or five choirs, instrumental and vocal ensembles, and an orchestra. At least, every possibility for service through music should be explored by those who have the responsibility for the ministry of music in the local church.

Open Doors for Brethren, 1951

For the Brethren church musician, as well as the membership as a whole, this year 1951 promises to be most interesting and challenging. The publication of a new hymnal should be a "natural" for greater religious zeal and enthusiasm, particu-

larly as related to church music. We Brethren should capitalize on this significant event and exert every effort and resource this year to bring about a more vital and dynamic music of ministry in our local churches. Many of us, it seems to me, have been sitting back and watching certain other denominations and religious groups move ahead in the area of dynamic and aggressive church music programs. Similarly, in the broader fields of radio and television, it appears that we are overlooking important and significant media that we might be using to better advantage in the extension of our basic Christian beliefs.

The Church of the Brethren has a fine heritage in church music, but for

various reasons we have been slow as congregations to catch the vision of what a dynamic music ministry can and should do for the church of today. It is not our purpose here to expound on the scriptural justification for music in our churches. Three fourths of the books of the Bible do that for us. More specifically, the terms *music*, *musicians*, *musical instruments*, *songs*, *singers* and *singing* occur five hundred seventy-five times in its sacred pages. It is interesting to reflect on the importance attached to religious music in the days of King Solomon. First Chronicles 23:5 tells us that those ministering in music numbered four thousand, of whom two hundred eighty-eight were skilled musicians. One cannot fail to be impressed by the magnitude of the ancient temple music as indicated by the great numbers of musicians appointed to carry out this work (2 Chron. 5:11-14). But my concern is that we catch the vision of what a well-planned and carefully-executed ministry of music can mean to a church right here and now.

Bringing Music to Everyone

The concept of the music ministry should be broad in scope. If there is a minister of music this office might conceivably be purely administrative, in which case the actual directing of the various music groups would be delegated to directors other than the minister of music.

In any event, it would become the work of the minister of music or the music committee to see that opportunities for musical expression in one form or another are provided for each age level represented in the average church. This concept implies a close integration of the music activities with the department of religious education. We know that the learning experience involves growth and development through the impressions received through all the senses, either singly or in complex combinations of all. Is it not true that through the association of ideas, truths both secular and religious tend to become more fixed.

Teaching by Association of Ideas

Impressions gained in early life through association with certain songs are lasting, to say the least. The slowness of some of the "older generation" to accept and appreciate the musical and literary qualities of some of the better but less familiar hymns is a case in point. The minister of music or music committee, along with the pastor, the superintendents and the teachers, has the responsibility of helping guide the

early learning experiences so that children will develop wholesome associations with church music of the finest quality.

The departmental opening worship periods, the class sessions, experience in choirs and in congregational singing all offer opportunity for this kind of training. In a class study of the life of Jesus, for example, a careful introduction and interpretation of the Crusaders Hymn will doubtless create an impression on a young learner that will remain with him throughout life. Recalling the tune will inevitably bring to mind the words: "Fairest Lord Jesus, Ruler of all nature, O Thou of God and man the Son, Thee will I cherish, Thee will I honor, Thou my soul's glory, joy, and crown."

Possibilities Are Endless

The minister of music should continually be alert to the potentialities of a well-rounded choral and instrumental program in the church and church school. Adequate leadership will doubtless be a problem; on the other hand, such leadership will be more likely to develop where opportunities of service are clearly seen in



a well-organized program. If, for example, a dozen or fifteen children from the primary and junior departments respond to a call for a children's choir, or for a junior high choir or orchestra, I suspect that the leadership of the church will leave no stone unturned in attempting to find a director or directors for these children. There are many occasions throughout the church year when all of these music groups could be used. We know that where music groups have part in church programs and services, attendance is increased appreciably. Many times parents who have seldom attended church will at least be brought inside the doors for an occasion on which daughter or son is singing in the choir.

Whenever fine musical talent is discovered the church should think of providing scholarships for these

people in order that future leaders may be encouraged to continue their training for service to Christ and the church. An adequate and effective music ministry can and will truly help build your church. This ministry does not limit itself to the sanctuary choir on Sunday morning. Rather, it is an integral part of the whole church program, beginning with the nursery and extending through the adult department.

It is my conviction that through prayer and hard work "a singing church will be a growing church."

For Further Exploration

Steps Toward a Singing Church, by Donald D. Kettring, is a down-to-earth study showing how voices can be combined in choirs made up of all ages, and how choirs of all ages can be combined. Fifteen chapters of interesting discussion of the mechanics involved in the church choral program. \$4.50.

The Choir Loft and the Pulpit, by Wolfe, Dickinson and Dickinson, is a book by well-known leaders in the field of church music, highly recommended for those responsible for music and worship in our churches. \$1.50.

Growing a Musical Church, by Ruth Nininger, is recommended as a text for music institutes and camp music courses. The organization of church music schools, the operation of the church music department, the place of departmental music and congregation, and other topics are discussed helpfully. Cloth, 75c; paper, 50c.

In Every Corner Sing, by Joseph W. Clokey, is a pocket-sized booklet especially useful in planning music in the small church. It is good for discussion leaders. 75c.

Instrumental Music in the Church, by W. Hines Sims, discusses the integration of music of the home, school, and church; instrumental music in the church; the piano, the organ, the church pianist and organist; the church orchestra, orchestra essentials; and the functioning instrumental music program. Three appendices contain suggested materials for organ, piano, and orchestra. Cloth 75c; paper 50c.

Using the Piano in Public Worship, by Nevin W. Fisher, is a discussion of techniques for making the ministry of the pianist a genuine aid to congregational worship, with a listing of recommended music. 5c.



Left: Harvesting kafir corn at Lassa

Below: Christmas program is being given at the Lassa church

Charles M. Bieber

Lassa, Northern Nigeria, West Africa

FIRST IMPRESSIONS of LASSA

EVEN in the short time we have been here, we have come to like Lassa. There are many good reasons for liking it here. Beauty is here. This is the drab, dry season, with rain completely absent from October to April, so that vegetation is at a low ebb. Yet trees and shrubs in our yard have blossoms of purple, yellow and red. Each evening there is a colorful sunset, followed by a starlit night. The stars seem so much brighter here where they lack the competition of city lights. And each morning a multitude of brightly colored birds sing songs just as brightly colored, so that we awaken to music.

Something of interest is always occurring. One night we are awakened by the wheeze of a monkey-faced owl — and find him parked on the banister of our beds. Another day we hear a commotion out in front of the house and see a crowd gathered there. Investigating, we learn that an aged camel has chosen that spot in the road to end his days; he has wavered and fallen, and his sobbing master has slit his throat. His head goes to be mounted by John Grimley; the meat we see going down the road in the arms or on the heads of the Africans. Another day, Mary Beth notes a brush fire which seems very close. It proves to be between the tinder-dry village and the less pregnable new hospital.

So the villagers swarm out of church and we join them in beating out the flames with branches, but not before a small tool shed has been destroyed. Another day and night we hear the rhythmical beat of the drums down in the village; a death has occurred and the natives have directed their grief into a chant, sometimes even into a dance. Though a funeral is an occasion of grief for them, at the same time it is a social occasion, and almost seems to be festive, so vigorous is the chant. The noise has not yet been replaced by Christian hope and quietness. And another day I go with the mission doctor to Mubi,

fifty miles to the south, to arrange for palm boards for roofing, and on the return trip the jeep becomes an ambulance, as we bring to the hospital two young men with broken legs.

There are hospitals here. One of them is an old building; the other is bright, spanking new, and will be dedicated in a few months. The old one is black with the smoke of many fires built around it and within it on the floors for warmth and for cooking. Its walls are of mud and its roofs are grass, woven and rewoven into a covering fully eight inches thick. It has neither water nor electricity, yet it has done its work well. The new one is a clean-looking white on the outside, with pastel walls within and aluminum pan roofs. It has a modern plumbing system, electricity supplied by its own generator, a modern surgery and dentistry, an X ray, storage



cupboards, a sterilizer and furniture. There will be no fires in this one; relatives will cook patients' meals in separate huts.

There is appreciation here. We can see it in the happy smiles on the faces of the many people who come to greet us, and to welcome their "guests"—and in their glad exclamations when they learn we have not come just to visit, but to stay and live with them. We see it in the happy, but sheepish grin on the face of the old chief when he sees the village children learning to read and to do arithmetic; he never learned much of either, himself, but he has been wise enough to guide his people toward acceptance of this new teaching. He knows it can bring a new and better way to live, and help men to live at peace with their neighbors. We hear it in the teaching of the young schoolmaster who is instructing his charges in general knowledge. He points out how much better are present than former days, and carefully reminds them that the improvements came not from the advent of the white man, but from the advent of the Christian and the gospel.

Work is here. For the other missionaries, it is the medical work and the evangelistic work here and, in near-by villages, the supervision of building, the welfare and social work, and the educational activities. Later some of those will be our tasks, too; but now there is for us the matter of becoming accustomed to our African home, and adjusted to our lack of electricity, plumbing, newspapers and near-by stores. For us it is the problem of training Margi boys to cook and to care for the home and the yard and the laundry, even though we must converse in unfamiliar language. For us there is that all-important matter of learning the Margi language, tutored in grammar by Mrs. John Grimley, in pronunciation by patient, kindly, humorous Daniel. Some of the sounds seem difficult for us, but he assures us it will be easier when our tongues are not so stiff.

And there is challenge here. It is the challenge of faces on which new hope is being born, of eyes which have a new sparkle. It is the consciousness of need on every hand for that new and better way of life. It is the challenge of the church at home, confidently expecting light to be given in darkest Africa. And it is the challenge of a Master whose love constrains us and of a Father whose command is "Go ye . . ." So we like Lassa.

The Use of Audio-Visual Aids in Evangelism in India

Lois Shull

Dahanu, India

I SHALL never forget my first introduction to the use of audio-visual materials and their magic appeal to Indian villagers. This was when we went one night with Joy and Everett Fasnacht. As new missionaries we were visiting different stations, becoming acquainted with the work that was going on in each one.

Taking the projector and the phonograph, we walked to a not very distant village for an evening service. We arrived just at dusk. Children playing in the path saw us coming and streaked on ahead to rout everybody out with the excited words, "The Sahab is here with music and the magic pictures!" By the time we reached a nice spot under a banyan tree in the center of the village a huge crowd had gathered around us. The program that night was a set of slides on King of Kings, with Everett talking simply to the people and with lovely musical interludes. It lasted for three hours and that crowd of illiterate people listened, fascinated, to the story of Jesus. It was easier for them to understand and believe, because they could see what Everett was talking about. The music and the pictures along with the telling of the story made a great appeal to the audience.

Because finances are not available it has been impossible to furnish all stations with audio-visual equipment. Most stations have a slide projector and a portable phonograph. A very few individual missionaries own slide and filmstrip electric projectors, and two of our missionaries have generators to run this equipment while they are out in the district. Dr. Blickenstaff recently brought back with him an electric wire recorder.

One of the most inexpensive and yet easy-to-use methods of visual education is the flannelgraph. One Sunday morning after a short flannelgraph talk had been given for the children during the regular church service, a middle-aged man said, "That was great! I wish you would give a talk every Sunday morning for the children so that we could all hear it." The flannelgraph appeals to all age groups.

In order to present the gospel clearly one must become aware of the most effective ways and means.

The value of audio-visual aids in evangelistic, educational and social work on the mission field is well established.

We are fortunate in having an audio-visual aids department in the National Christian Council of India and Pakistan that makes available to all missions information concerning materials, films and technical advice. Every year there are institutes and workshops held which are of infinite value to missionaries in their local stations and in the districts. There is a film library where for a rental fee one can get sound and silent movie films, slide sets and filmstrips, and records in different languages. We in our mission cannot use the sound and silent movie films because we have no projector; however, these films are being used widely by other mission groups.

A great deal of research is going on in the audio-visual field in India today. Several films concerning the parables have been made, using Indian actors and costumes. One of these is the Prodigal Son, which has proved to be a great success among villagers. They are working on sound commentaries to go with these films. Our own film, Shepherd of India, is the first of its kind, as far as I can discover, to be done in India.

"Radio India" is another field that is wide open. Strange to say, there does not seem to be any reluctance to accept Christian religious programs if they are good. Very few people have had the training to enter this field, however. What an opportunity it is!

All these audio-visual aids are means to an end. "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). "That in all things he might have the pre-eminence" (Col. 1:18). "These are words which users of church films do well to hide in their hearts. In them we have the supreme objective for using films in a church program. All other objectives, no matter how important they may be, are secondary to this one," says Dr. Donald F. Ebright, secretary of the audio-visual aids committee of the National Christian Council.

We have a goal. This goal is more people won to Christ, more people strengthened in their Christian faith, more people inspired to faithful Christian living. We hope that more help will be given in the solution of personal and social problems which prevent the complete realization of God's will in the lives of individuals and society.

Dedication of the Minneapolis Church

Ralph E. Wiley

Right: A. F. Brightbill of Chicago, Ill. (left); Ralph E. Wiley, pastor; W. O. Tannreuther and Clarence Sink of Waterloo, Iowa, at the dedication of the Minneapolis church



Below: Exterior view of the Minneapolis church

NO ONE can mark the time or the place or the person with whom this project originated. The Spirit was working, our group was growing and our people were catching a vision. Someone would mention painting, another improving the worship center, another the lighting system and so on until we decided to call in our church architect. He presented his plan at our April 1950 business meeting. The plan was unanimously accepted and within a few weeks the hammers and saws were going.

The sanctuary was one large room with velvet curtains hung on each side of the platform to form classrooms. We took down the curtains and in their place constructed a wall with a large arch recessed in it for a worship center. Fluorescent lighting was installed, a fuel oil furnace replaced the old pipeless coal furnace, and the entire interior was painted in light blue and ivory.

The original estimate for improvements was approximately \$2,400. It looked large for a small group of people but there was no stopping; the fire had been kindled. Hearts and minds were willing. We looked to the Lord and through the Spirit proceeded. When the last check was paid we found the total expenses stood at \$3,800.

The work was done completely, with the exception of the furnace, by the men and women of the church. Many were the days and evenings that were spent in work. Many are the happy memories of the joy that comes when Christian brothers labor together and fellowship in the ministry of work. Many are the happy memories too of sur-

prise lunches provided by the good sisters of the church. Everyone had a "mind to the work" and the work progressed rapidly to completion.

Enthusiasm ran high as dedication day approached. Invitations were sent, finishing touches were made, special music was arranged, a fellowship dinner for Sunday, Feb. 4, 1951, was planned and finally the time arrived. Bro. Clarence O. Sink, pastor of South Waterloo church, was here to bring us the dedication messages and Bro. Alvin F. Brightbill, of Bethany Biblical Seminary, led our singing.

Saturday evening we had a hymn sing and introduction to the new hymnal, conducted by Bro. Bright-

bill. This was very inspiring and set the spiritual tone for the following day. How the people enjoyed that ministry of music!

We received two very challenging messages from Bro. Sink on Sunday that left our hearts aglow with a desire to serve Him who had made all this possible. Bro. Brightbill led us in singing, We Would Be Building, and it seemed as though the windows of heaven had opened and were pouring forth her blessings. Then with great reverence, the congregation responded in unison dedicating their church and lives to God.

We pray now that we and our church may be used of God to spread his great gospel in this city.



Thinking About the News

Religion in Hollywood

IN RECENT months a number of Hollywood stars have received publicity of an unusual sort—for their religious work and church activities. A Hollywood Christian group, which includes some names you see chiefly in movie advertisements, meets every Monday evening for religious discussions. In addition, there are several stars who have for many years been active church workers.

The ministers of Presbyterian, Baptist, Episcopal, as well as Christian Scientist and Roman Catholic churches, have movie folks in their membership and speak well of them. Some stars testify to the place of prayer in their lives. Others have made notable contributions of time and money to Christian causes.

But the average Christian who does not live in Hollywood and knows that city chiefly by its product, cannot help asking why the Christian activity of some Hollywood leaders fails to improve the movies which are shown in his own community. Let us grant that a few films embody Christian ideals and uphold Christian standards. But these are rare indeed. The almost universal inclusion of drinking scenes as well as the prevailing emphasis on crime and violence in the general run of pictures is obvious even to the nonmovie goer, who gets his impression of the films from reviews and newspaper announcements. One cannot help wishing the Christian group in Hollywood would not only meet together to discuss religion and pray—a good place to begin—but would show a more sensitive conscience about their daily jobs.

A few are doing just that. Colleen Townsend gave up a future in feature films to give her full time to making Christian films and doing other church work. A prominent star turned down a \$100,000 film offer because he would not enact a role he considered unchristian. And a young singing star refused to smoke her first cigarette on the screen when ordered to do so.

While we thank God that the church of Jesus Christ is not without a witness among the movie colony, let us recognize that the Hollywood product, generally speaking, is a far cry from what it should be to receive the wholesale endorsement of Christians. We have a right to expect of the individual Christians in the film industry that they use their calling in dramatics not merely as entertainment but primarily as a Christian witness. And we should be just as conscientiously concerned that our own daily jobs are Christian in their purpose and outcome.—K. M.

Around the World

Churchmen Seek Cut-off Date on UMT

Religious groups opposed to enactment of permanent universal military training are preparing to wage a last-ditch fight against such legislation before the House Armed Services Committee.

The major effort of religious groups will be directed toward inserting a cut-off date in the new Universal Military Training and Service Act. As presently drafted the legislation is permanent, which means that it would require an act of Congress to repeal or modify it.

"This fact of permanence makes all the difference in the world," said Dr. Alexander Stewart of Washington, D. C., former associate secretary of the commission on world peace of the Methodist Church. He is one of the religious leaders actively working against the present bill on Capitol Hill.

"If once enacted on a permanent basis," Dr. Stewart said, "it will be

difficult, if not impossible, to rid ourselves of such a system of military training, no matter what transpires in world affairs. We will have the millstone of militarism about our neck."

New Hampshire Groups Form Moral Lobby

A coalition of major church organizations with the grange, Y.M.C.A., Y.W.C.A., W.C.T.U. and numerous other groups and individuals has resulted in a powerful new lobby known as the "Moral Lobby," which is now operating at the state legislature in Concord, N. H.

The committee gathers information which it distributes to solons every two weeks in bulletin form. In addition, committee members appear at hearings on bills in which the lobby is interested. For example, the group made itself heard recently at hearings on beano bills which should limit prizes to \$10, prohibit minors

from playing and ban Sunday games.

The Moral Lobby has adopted a four-point program in its crusade: (1) a positive stand against the extension of gambling; (2) a more adequate program of alcohol education and a return to the principles upon which the state liquor law was originally enacted; (3) persistent efforts "to find a sound system of state financing"; (4) "sympathetic consideration" for legislation intended to "improve the moral and social welfare of the state."

In assailing pending gambling bills, the lobby's bulletin stresses that most of this legislation is presented "under the guise of increasing state revenue without increasing general taxation."

It points out that "wherever gambling has been legalized to provide revenue for states or municipalities the added cost to public welfare and law enforcement have much more than offset the income derived from gambling revenue" and that poverty, broken homes, delinquency and crime have been by-products.

Georgia Women Fight Masked Racism

The Georgia legislature has passed a bill outlawing the hoods and masks of the Ku Klux Klan and banning the burning of crosses on private property. The bill is more stringent than any anti-masking bill suggested in Georgia in recent years of debate on the issue.

Behind this measure is a two-year struggle by the Georgia Council of Women to abolish the racial violence of the Klan. Two years ago the women joined with the Atlanta Christian Council and other groups in an attempt to get a bill through the legislature. The bill did not pass, but the women kept on working.

When a bill came before the legislature this session requiring groups wishing to hold masked parades or meetings to register with local authorities, the women said that it was not good enough, that it in effect gave the sanction of state law to masked parades and assemblies. The women wrote a resolution asking for the passage of a bill outlawing the wearing of masks in public. The resolution, which was sent to every member of the state legislator and every minister in the state, deplored the state's "unholy" politics, its racial hatreds and intolerance.

It called on the churches and the ministers to "help the people get the race issue out of politics," and told the legislators that anyone who

would "seek office on a platform of racial hatred is not worthy of the office."

The legislators took the hint and a substitute measure was passed with only one dissenting vote in the house and unanimously by the senate.

News Briefs

Lloyd C. Douglas, author of a number of religious novels, died in February. Dr. Douglas's most successful book is *The Robe* which has sold more than two million copies since its publication in 1942. Other well-known novels are *The Big Fisherman*, *Magnificent Obsession*, *Green Light* and *White Banners*. In all he wrote eleven books.

The restoration of West German war-torn cities is progressing at a much faster pace than anybody had anticipated. Hamburg is an example. It was about sixty per cent destroyed, and in 1946, it was estimated that thirty years would be required merely to take away the rubble. It is now expected that all ruins will be gone by 1953. (WP)

Dr. Stanley I. Stuber, former secretary for promotion of Church World Service, has been elected executive secretary of the Japanese International Christian University Foundation. He succeeds to the post left vacant by the recent death of Dr. Ralph E. Diffendorfer. Dr. Stuber will start his responsibilities with the concerted appeal for funds to complete the university, to be made in churches and communities throughout the country on April 20 to May 6.

The Face of Millions

The following quotation is from the sermon of Dr. Herbert Krimm, director of *Hilfswerk*, the German Protestant Relief Agency, at the ecumenical service held in Geneva at the time of the interchurch aid consultation last October.

The face of someone in need is a sight which cannot satisfy a longing for beauty which lives in the hearts of all men. On the contrary, it often frightens, disappoints, or even disgusts us. Yet, the words of Christ's sermon on the judgment apply very pointedly to millions of people, who, in these past years have been starving, thirsting, homeless, sick and imprisoned. . . .

There is no one among us who has not found difficulty in overcoming his own aversions many times

Anniversaries and Weddings

Golden Wedding

Mr. and Mrs. Emerson Burrier celebrated their golden wedding anniversary on Dec. 17, 1950, with open house for friends and relatives. The couple received many lovely gifts. Brother and Sister Burrier were married Dec. 19, 1900, at the home of the bride's parents by Elder Ephraim Stoner. They are both members of the Church of the Brethren. They are the parents of eight children.—Bessie R. Purdum, Mt. Airy, Md.

Golden Wedding

Mr. and Mrs. Roy Kistner of Sabetha, Kansas, celebrated their golden wedding anniversary on Feb. 4, 1951, in the church and in their home. They were married at Hiawatha, Kansas, and have lived all of their married life in and near Sabetha.

They have four children, Eugene of Pipestone, Minn., Vernon of Morrill, Kansas, John of Monrovia, Calif., and Lucile Bailey of Sabetha; eight grandchildren; and three great-grandchildren.

Bro. Kistner was elected to the ministry in 1911 and to the eldership in 1919. He has served as pastor and elder at the Sabetha, Granada, Richland Center and Topeka churches of Kansas, and the Bethel church, Mo. Much of his service has been in the free ministry. He was a district mission board member for over twenty-five years, served on Standing Committee for the Calgary Conference, and has been a Brotherhood Fund representative in Northeastern Kansas.

During all of these years of service in the ministry, Bro. Kistner has worked unusually hard and long as farmer, businessman and auctioneer. He has always been ably assisted by his very fine companion.—H. R. Stover, Sabetha, Kansas.

Double Golden Wedding Anniversary

Mr. and Mrs. H. F. Ploeger were married by Bro. Jacob Delp, and Mr. and Mrs. C. A. Bryan were married by Bro. Samuel Studebaker on Jan. 1, 1901, at the home of the brides' mother, Mary Fisher, near Pearl City, Ill.

Mr. and Mrs. Ploeger have one son, one daughter and six grandchildren. Until fifteen years ago the Ploegers farmed near Pearl City. Since that time they have lived in Lanark, Ill.

before he has been able to bring himself to the point where he is able to recognize the image of Christ's face in the ragged individuals of a refugee camp, or in the human beings unloaded from an expellee train. But it is and remains God's wish and His demand that we should recognize Him in these people . . . the men, women, and children whom we serve and for whose sakes we have gathered here.

No statistics or columns of figures will show the real meaning of our effort to recognize the presence of Christ in the least among us, in the poorest among us, in the ugliest and most miserable of our brethren. Their features are marked from the pain they have suffered; their eyes are dulled from the horrors they have seen. Yet, it is in them that we must try to find the face of our Savior and Lord, Jesus Christ. (EPS)

Mr. and Mrs. Bryan have five daughters, seven grandchildren and three great-grandchildren. Bro. Bryan was called to the ministry in the Yellow Creek church, Ill. Most of his years were served in the free ministry. The couple are now retired and living at Dixon, Ill.

The two couples celebrated their fiftieth anniversary on Dec. 31, 1950, with open house at the Lanark church, Ill.—Mrs. C. A. Bryan, Dixon, Ill.

Shank-Danner.—Merlin R. Shank and Doris E. Danner, both of Westminster, Md., in the Westminster church, Feb. 24, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Strawser-Shellenberger.—Wilbur E. Strawser and Marian E. Shellenberger of Juniata County, Pa., Jan. 6, 1951, in the Bunkertown church, Pa., by the undersigned.—Martin Scholten, Bunkertown, Pa.

Tinkey-Holloway.—Norman Tinkey and Rozella Holloway, Sept. 2, 1950, in the Akron Co-operative Brethren church, by the undersigned.—Arthur H. Tinkey, Akron, Ind.

Wood-Back.—James J. Wood of Hamilton, Ohio, and Norma Jean Back of Middletown, Ohio, Feb. 17, 1951, in the Middletown church, by the undersigned.—Dan L. Blickenstaff, Middletown, Ohio.

Obituaries

Mary Elizabeth Mayfield Neher

Mary E. Mayfield Neher was born in Kentucky on Jan. 24, 1869, and passed away at her home in La Verne, Calif., Jan. 25, 1951. She united with the Church of the Brethren at an early age and remained a loyal and faithful member throughout her entire life.

In 1889 she was married to Elder Michael Blocher. They lived near Perth, N. Dak., for nearly twelve years before moving to Rio Linda, Calif., in 1912. In 1913, when the Rio Linda church was organized, they were charter members.

Her husband passed away in 1925, and the following year Sister Blocher moved to La Verne. In 1947 she was married to Elder A. A. Neher.

She is survived by her husband, a nephew, two nieces, and one half brother.

Funeral services were held in the La Verne church, by the undersigned, J. W. Lear and Galen K. Walker. The graveside services were in charge of Brethren John Price and J. J. Ernst. Interment was in the East Lawn cemetery, Sacramento.—Galen B. Ogden, La Verne, Calif.

Amanda Shumaker Johnson

Amanda Johnson, daughter of John and Ruth Davis Shumaker, was born near New Bethlehem, Pa., Feb. 21, 1850, and died Dec. 14, 1950. She was considered to be the oldest resident of the county. On her 100th birthday the Fayette County Medical Society presented Sister Johnson with a plaque in recognition of her long life and excellent health.

In 1875 she was united in marriage to Jacob Johnson. With the exception of two and one-half years when they lived in Mechanicsburg, Pa., their entire life together was spent in Fayette County.

In 1872 she was baptized into the Church of the Brethren, and was an active member as long as she was able to attend. For many years she taught the Dorcas Bible class. She was a woman of strong convictions and was deeply loyal to the principles and practices of the Brethren as she understood them. She had a clear and active mind, even in old age, and nothing was more interesting to her than to discuss the Scriptures with another interested person.

She is survived by three children, Mary of Elizabethtown, Pa., and Lois and Ruth, both of Uniontown, Pa. Five children, Harry, John, Joseph, Anna and Lydia, and her husband preceded her in death.

Funeral services were conducted at the home by the undersigned, assisted by Bro. Albert M. Haught. Interment was in the Oak Grove cemetery, Uniontown, Pa.—M. Guy West, Uniontown, Pa.

Simon Peter Grossnickle

Simon Peter, son of John and Deborah Whiting Grossnickle, was born Jan. 30, 1858, near Edentown, Ohio, and died Dec. 1, 1950.

In 1880 he was united in marriage to Annie Garrison and to this union five children were born, two of whom, Johnnie Guy and Earl, preceded him in death. His wife also passed away in 1897.

In 1901 he was united in marriage to Addie Johnson of Cincinnati, Ohio, who preceded him in death in 1916. To this union were born two children.

He was educated in the public schools of Clermont County and taught school for thirty years in the Clermont County school system. He was interested in all community activities.

He united with the Church of the Brethren when he was fifteen years of age, and was always steadfast in the faith. He entered the ministry at the age of twenty and served the Stonelick church faithfully during the prime years of his life. He was ordained to the eldership soon after his call to the ministry. He served as elder of the Stone Lick church for many years. He was an earnest leader in the work of the churches of Ohio, an ardent student of the Bible and a faithful reader of the Gospel Messenger. His faith in God was made manifest when he called for the anointing service shortly before his passing.

He is survived by the following: five children, Norman of Detroit, Mich., Jesse of Pleasant Plain, Ohio, Vernal of Batavia, Ohio, Pearl Liming of Pleasant Plain, Ohio, and Ruth Scull of Fosters, Ohio; sixteen grandchildren; and sixteen great-grandchildren.

Funeral services were conducted by the undersigned.—John M. Garst, Dayton, Ohio.

John R. Peters

John R., son of Brother and Sister Amos B. Peters, was born near Plymouth, Ind., in 1877, and died at his home in Outlook, Wash., Dec. 2, 1950.

In 1899 he was married to Mary Alice Deardorff, and to this union four children were born. Sister Peters died in 1935.

In 1904 he and his family moved to Wenatchee and became one of its pioneers. He served as pastor of the churches in Waterford, Calif., Buck Creek, Ind., Inwood, Wash., Ashland, Oregon, and Milk River Valley, Mont.

In 1936 he was united in marriage to Edna Hollinger, who preceded him in death in 1945. In 1946 he was united in marriage to Mrs. Lottie Schneider.

He is survived by his wife; four children, Ben A. of Phoenix, Ariz., Modest of Manson, Wash., Chester A. of Santa Barbara, Calif., and Mrs. Robert Longston of Manson, Wash.; four brothers, M. S. of Ceres, Calif., James G. of Walla Walla, Wash., Marvin A. and Hiram W., both of Sunnyslope, Wash.; one sister, Mrs. B. C. Holland of Sunnyslope, Wash.; thirteen grandchildren; two great-grandchildren.

After his retirement he and his wife made their home in Outlook.

Services were conducted by Bro. Jay Eller. Interment was in the Sunnyslope cemetery.—H. W. Peters, Wenatchee, Wash.

Chapman, Nellie Cox, was born in England Aug. 13, 1889, and died Feb. 15, 1951. She came to America at the age of thirteen years. She was united in marriage to John L. Chapman on Oct. 7, 1945. She was at one time a member of the Roman Catholic Church but later became a member of the Presbyterian Church. She came to the San Fernando Valley nine years ago. She and her husband placed their church membership with the Community Church of the Brethren on April 16, 1950. She is survived by her husband, one daughter, three stepdaughters and one

stepson. Funeral services were held at the San Fernando funeral home in San Fernando, Calif., by the undersigned. Interment was in the Glenn Haven Memorial park.—John I. Coffman, Van Nuys, Calif.

Cupp, Fred Lewis, son of Lewis R. and Lottie Curry Cupp, was born Dec. 9, 1932, and died at his home Jan. 25, 1951. He united with the Church of the Brethren at Briery Branch in 1942. He is survived by his parents, two sisters and two brothers. Funeral services were held at the Briery Branch church by Bro. J. M. Foster, assisted by Bro. I. J. Garber. Interment was in the church cemetery.—Stella V. Wine, Dayton, Va.

Curry, Charles Stuart, was born Aug. 26, 1868, and died at the Rockingham Memorial hospital at Harrisonburg, Va., Dec. 25, 1951. He was a member of the Church of the Brethren. His wife, Lucy Price Curry, preceded him in death several years ago. He is survived by two stepsons. Funeral services were held at the Briery Branch church by Bro. J. M. Foster, assisted by Bro. I. J. Garber. Interment was in the church cemetery.—Stella V. Wine, Dayton, Va.

Eller, Sarah A., daughter of Jacob C. and Francis Baer Ulrey, was born March 8, 1867, at North Manchester, Ind., and died Feb. 11, 1951, at her home in Pasadena, Calif. On Nov. 29, 1891, she was married to Daniel Eller. To this union were born nine children. In childhood she became a member of the Church of the Brethren. She was a Sunday-school teacher for many years and for over fifty-five years she served with her husband in the office of deacon. She is survived by her husband, two daughters, three sons, eighteen grandchildren, twenty-eight great-grandchildren and one brother. Funeral services were held in the Chapel of the Good Shepherd at the Turner and Stevens funeral home in Pasadena by Donald E. Rowe, assisted by Paul Mohler. Interment was in the Mountain View cemetery in Pasadena.—Donald E. Rowe, Pasadena, Calif.

Fleshman, John E., died Nov. 8, 1949. He was a member of the Spruce Run Brethren church for several years. He was anointed according to the fifth chapter of James. Funeral services were held at the Spruce Run church.—Mrs. Mary R. Broyles, Lindside, Va.

Gordon, Bertha Isabel, daughter of James and Sarah Thomas Brown, was born April 2, 1874, in Polk Township, Ind., and died at her home in Plymouth, Ind., at the age of seventy-six years. She was married to Otis W. Gordon on Oct. 6, 1892. She is survived by her husband, two daughters, three sons, sixteen grandchildren, fifteen great-grandchildren and two brothers. She was a member of the Church of the Brethren. Funeral services were held in the Plymouth church by the pastor, Bro. Merlin Cassel. Burial was in the new Oak Hill cemetery.—Mrs. Florence Brown, Plymouth, Ind.

Gordon, Luther C., son of Mr. and Mrs. Samuel J. Gordon, was born Nov. 8, 1890, and died in the Rockingham Memorial hospital, Harrisonburg, Va., Nov. 1, 1950. He was married to Rosa Rosser, and to this union were born one son and one daughter. He served Christ in the Grottoes church in his later years. He is survived by his wife, one son, one daughter, two grandchildren, two brothers and one sister. Funeral services were held in the Grottoes church by his pastor, Bro. Allen D. Pugh. Interment was in the Mill Creek cemetery.—Mrs. Ray E. Wampler, Weyers Cave, Va.

Hart, Samuel, died Jan. 15, 1951. He is survived by his wife, one son and one daughter. He was twice married, his first wife having preceded him in death several years ago. Funeral services were held in the Bunkertown church by the undersigned.—Martin Scholten, Bunkertown, Pa.

Hausenfluck, Leslie, son of John and

Emma Long Hausenfluck, was born in Virginia, Oct. 6, 1886, and died at his home near Cutler, Ind., Feb. 1, 1951. He was married to Pearl Wine on June 2, 1911. To this union were born five children, one of whom died in infancy. He is survived by his wife, two sons, two daughters, two sisters and four brothers. He had been a member of the Church of the Brethren since 1902. At the time of his death he was Sunday-school superintendent, chairman of the ministerial board and deacon in the Flora church. He was always active in community affairs. Funeral services were held from the Flora church by Bro. T. A. Shively of Peru, Ind., assisted by the undersigned. Burial was in the Maple Lawn cemetery near Flora, Ind.—W. Harlan Smith, Flora, Ind.

Haynes, Blanche Ella, daughter of Jess and Florence Haynes, was born in Fostoria, Ohio, April 19, 1932, and died May 21, 1950. She united with the Church of the Brethren in April. She is survived by her parents, one brother and four sisters. Funeral services were held at the Harrold funeral home by the undersigned. Interment was in the Fountain cemetery.—Olivier Royer, Fostoria, Ohio.

Heisey, John L., son of Samuel and Sarah Lehman Heisey, was born May 28, 1870, and died Jan. 23, 1951. He was a faithful member of the Elizabethtown church for forty-five years. He is survived by his wife, Annie Heisey, one daughter, three sons, five grandchildren, two great-grandchildren and one sister. Funeral services were held by his pastor, the undersigned. Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Helman, Sarah Josephine, daughter of Clark D. McCullough and Adeline McCullough Lahman, was born Sept. 12, 1895, near Oran, Ohio, and died Jan. 9, 1951. On Nov. 1, 1916, she was married to Leslie Helman, and to this union was born one son. In 1916 she united with the Church of the Brethren. She is survived by her husband, one son, three grandchildren, two brothers and her stepfather. Funeral services were held in the Sidney church by the undersigned, assisted by Bro. H. H. Helman. Burial was near Lockington, Ohio.—C. C. Sollenberger, West Milton, Ohio.

Hersch, T. Frank, son of Mr. and Mrs. Nevin Hersch, was born Jan. 2, 1888, in Jesup, Iowa. He was graduated from Lenox College in 1910 and received his medical degree from the University of Iowa in 1914. He has held important positions in the Linn County Medical Society since 1931, being editor of the Society Bulletin much of the time. He served on important committees of the state medical society. He was a member of other medical societies and served as county coroner for several years. Throughout all of his long medical practice he was an active, interested participant in the Cedar Rapids church. He is survived by his wife, one son, one daughter, three grandchildren, three sisters and three brothers. Funeral services were held by the undersigned, Rev. Herman Benner of the Baptist church and Rev. Frank Ward of the Sunshine mission. Interment was in the Cedar Memorial cemetery.—John B. Wieand, Cedar Rapids, Iowa.

Hershey, Lelia Ada, daughter of Alexander and Alice McDannel, was born March 27, 1872, near Waynesburg, Ohio, and died Dec. 11, 1950. She was received into the fellowship of Center church on Sept. 13, 1929. She was married to Lewis H. Hershey on Jan. 12, 1918. She was preceded in death by her parents, two sisters, one brother and one stepdaughter. She is survived by her husband, two stepsons, one grandson, one great-granddaughter, two sisters and three brothers. Funeral services were held by the undersigned at the Center church. Burial was in the Westlawn cemetery, Canton, Ohio.—Harlan C. Grubb, Louisville, Ohio.

Hinish, William H., son of Wilson H. and Sarah S. Hinish, was born at Rays Cove, Pa., Oct. 6, 1877, and died at the home of his daughter in Martinsburg, Pa., Jan. 4, 1951. He was married to Margaret Smith on May 12, 1897. His wife died twenty-one years ago. He is survived by eight children, thirty-one grandchildren, four great-grandchildren, one sister and two brothers. He was a member of the Martinsburg church. Funeral services were held by Elder D. I. Pepple and M. G. Wilson. Burial was at Diehl's Cross Roads.—Mrs. C. O. Beery, Martinsburg, Pa.

Hull, Howard P., son of William Henry and Elizabeth Penn Hull, was born Nov. 29, 1870, in Carroll County, Md., and died Feb. 11, 1951, in the Maryland University hospital in Baltimore, Md. He is survived by one sister. He was a member of the Church of the Brethren. He contributed to the building of many church buildings. He served longer than any other member on the Meadow Branch cemetery board and was still an active member of that board at the time of his death. Funeral services were held in his home at Avondale by Elder William E. Roop, assisted by Bro. G. A. Early and Harry Gardner of Westminster. Burial was in the Meadow Branch church cemetery.—Mrs. Carroll S. Rinehart, Westminster, Md.

Hummer, Katie B., daughter of Amos and Catharine Gible Brubaker, was born June 8, 1880, and died Feb. 5, 1951. She was married in 1906 to John P. Hummer. She is survived by her husband, two children, four grandchildren, two sisters and one brother. She was baptized into the Church of the Brethren in 1898. Funeral services were held at the Elizabethtown church by Brethren R. W. Schlosser, A. C. Baugher and Nevin H. Zuck. Interment was in the Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hylton, Charles Henry, was born March 17, 1862, and died at his home near Willis, Va., Feb. 4, 1951. He was married on Dec. 4, 1884, to Sarah Ellen Pratt. He is survived by his wife, six children, twenty-three grandchildren and eighteen great-grandchildren. One son and one daughter preceded him in death. He united with the church at the age of twenty-two years. He served as a deacon for sixty-five years. Funeral services were held at the Burks Fork church by his pastor, Bro. Rufus McDannel, assisted by Bro. C. R. Simmons. Burial was in the Slaughter cemetery.—Audna Hylton, Blacksburg, Va.

Jarrels, William Avis, son of Benjamin and Lucy Johnson Jarrels, was born Dec. 4, 1887, near Harrisonburg, Va., and died Feb. 19, 1951. In 1909 he was united in marriage to Mary Frances Hartman, who preceded him in death on July 3, 1933. To this union were born two sons and one daughter. His second wife, Margaret Hall Jarrels, survives. He had been a member of the Mill Creek church since 1909. Besides his wife he is survived by three children, six grandchildren and two brothers. Funeral services were held in the Mill Creek church by the pastor, Bro. Cecil O. Showalter, assisted by Bro. Allen D. Pugh. Burial was in the church cemetery.—Cecil O. Showalter, Port Republic, Va.

Kagarise, Harry F., son of Wilson S. and Jennie Frederick Kagarise, was born at New Enterprise, Pa., Aug. 5, 1874, and died at the home of his sister in Altoona, Pa., Dec. 22, 1950. He was married to Jane Reed, who preceded him in death. He is survived by four brothers, one sister, one half brother and one half sister. He was a member of the New Enterprise church. Funeral services were held in the new church at New Enterprise by his pastor, Bro. Cletus S. Myers, assisted by Rev. F. R. King and Rev. Paul S. Burdick of the Seventh Day Baptist churches. Interment was in the New Enterprise cemetery.—Sara G. Repogle, New Enterprise, Pa.

Kidwell, Louisa Hall, was born Sept. 15, 1867, at Fort Scott, Kansas, and died at the home of Mr. and Mrs. Walter Shelton, Dec. 15, 1950. She was married on Dec. 25, 1884, to K. M. Kidwell in Seven Wells, Texas. Her husband preceded her in death on Aug. 28, 1937. She was a member of the Church of the Brethren for fifty years. She is survived by five daughters, three sons, two brothers, one sister and several grandsons. Funeral services were held at Molsbee chapel by Bro. Ed Davis and Rev. Tom Kaiser. Interment was in the Molsbee chapel cemetery.—Mrs. Vera Bee Phillips, Nocona, Texas.

Kingery, Hester Valeria, daughter of James K. R. and Sarah Cripe Wiggs, was born April 2, 1881, in Hillisburg, Ind., and died Nov. 5, 1950. In 1910 she was married to Virgil Kingery, who preceded her in death in 1930. She was a member of the Church of the Brethren. She is survived by three brothers, two stepsisters and two stepbrothers. Funeral services were held by her pastor, Glen R. Montz. Burial was in the Paradise cemetery, Calif.—Mrs. Lenn W. Smith, Paradise, Calif.

Lerch, Amelia M. Weiss, wife of Joseph Lerch, was born Aug. 29, 1884, and died Dec. 25, 1950. She was baptized in the First church in Philadelphia, Pa., by Bro. T. T. Myers on May 5, 1897. She was very active in the junior department of the Sunday school, in relief work, in the girls' work and in the ladies' aid, in which she served as secretary-treasurer. She is survived by one son, three brothers and one sister. Funeral services were held by the pastor, D. Alfred Repogle.—Mary K. Spence, Philadelphia, Pa.

Mills, Fred C., was born in Seattle, Wash., June 21, 1895, and died Dec. 13, 1950. He was married to Mary Lechrone on June 4, 1933, in the Lakeview church, Mich. He was baptized into the Church of the Brethren at Battle Creek, Mich., in 1935. He is survived by his wife and one son. Funeral services were held in the Battle Creek church by the undersigned. Burial was in the Reese cemetery near Battle Creek.—Harvey V. Townsend, Battle Creek, Mich.

Miller, Alice Gertrude, daughter of John H. and Rebecca McKinnie Bersler, was born Jan. 27, 1872, near Millersburg, Iowa, and died Feb. 12, 1951. She was married to Will H. Miller on June 28, 1893. She united with the Church of the Brethren in 1900. She is survived by six sons, two daughters, seventeen grandchildren and five great-grandchildren. Funeral services were held in the English River church by the undersigned, assisted by Rev. Walter Sieck. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., South English, Iowa.

Miller, William Stuart, son of Samuel and Catherine Wine Miller, was born Aug. 22, 1874, near Spring Creek, Va., and died at his home near Mt. Crawford, Va., Jan. 25, 1951. On Feb. 25, 1900, he was united in marriage to Pearl Barbara Cupp. He is survived by his wife, four daughters, three sons, one brother, one sister and nine grandchildren. He was a long-time member of the Church of the Brethren, having been a member of the Harrisonburg church for the past fourteen years. Funeral services were held from the Briery Branch church by Earl M. Bowman, his pastor, assisted by Bro. J. M. Foster. Interment was in the church cemetery.—Ruth M. Good, Harrisonburg, Va.

Needles, Salinda Christiana, daughter of Chris and Salinda Gauss, was born April 3, 1872, at Centerville, Mo., and died Jan. 19, 1951, at her home in Colorado Springs. She was married on Oct. 28, 1896, to John Wesley Needles. To this union were born six children. Early in life she became a member of the Church of the Brethren. Her husband preceded her in death in May 1935. She is survived by five children, one sister, three brothers, sixteen grandchildren and eight great-grandchildren.—Florence B. Reed, Colorado Springs, Colo.

Orr, Perry, son of James T. and Elizabeth Snider Orr, was born in Licking

County, Ohio, Feb. 18, 1869, and died in the Newark hospital, Jan. 24, 1951. On Dec. 26, 1894, he was united in marriage to Myrtle Bowser. To this union were born three daughters and one son. In 1894 he united with the Olivet church. He is survived by his wife, two daughters, one son, six grandchildren, four great-grandchildren and one brother. Funeral services were held at the Glenford Brethren church by the writer, assisted by Rev. Gibbs of the Newark E.U.B. church. Burial was in the Highland cemetery at Glenford.—Kenneth W. Hollinger, Thornville, Ohio.

Shaffer, V. Emerson, son of Jacob W. and Alice Berkebile Shaffer, was born Jan. 31, 1903, and died Feb. 9, 1951. He was an active member of the Walnut Grove church and the Gideon Bible class in Johnstown, Pa. He is survived by his wife, Margaret Stayer Shaffer, four brothers and one sister. Funeral services were held by Bro. J. A. Robinson in the H. M. Picking Sons mortuary chapel. Interment was in the Grandview cemetery.—Emelia Gran Strayer, Johnstown, Pa.

Teeter, Wiley G., son of Elias and Susan Kaylor Teeter, was born in Pleasant Hill, Ohio, Oct. 13, 1868, and died at his home near Ginghamburg, Ohio, Dec. 27, 1950. He was married to Laura E. Altic on Sept. 2, 1894. To them were born six children. He was a member of the First Brethren church in Dayton, Ohio, but for the past thirty-one years he worshiped in the Middle District Church of the Brethren. He is survived by his wife, two sons, two daughters, one sister and one brother. Funeral services were held from the Middle District church by the undersigned.—C. V. Coppock, Tipp City, Ohio.

Underwood, James Floyd, son of Pled and Margaret Underwood, was born July 17, 1877, in Franklin County, Va., and died Jan. 26, 1951. On April 16, 1903, he was married to Lula E. Trussler. He was a member of the Cloverdale church. He is survived by his wife, five children, fifteen grandchildren and three great-grandchildren. Funeral services were held in the Cloverdale church by the undersigned, assisted by Rev. F. A. Brumfield. Interment was in the Cedar Lawn cemetery.—Chester I. Harley, Cloverdale, Va.

Workman, John, son of Will and Sarah Workman, died Jan. 13, 1951, at his home in Astoria, Ill., at the age of seventy-eight years. He was united in marriage to Katherine Burkholder on Sept. 15, 1904, and to this union were born two sons and two daughters. He is survived by his wife and four children. Funeral services were held at the Astoria church by Brethren Homer Kiracofe and Harold Deeter.—Annie Blickenstaff, Astoria, Ill.

Wright, Nina, daughter of Jacob Robert and Anna Eubank Halderman, died Feb. 11, 1951, at her home near Frank's Mill, Va., at the age of seventy-two years. She united with the Church of the Brethren at an early age and remained loyal for the rest of her life. At the time of her death she was a member of the Staunton church. She was married to William Henry Wright, and to this union were born seven children. She is survived by her husband, three daughters, four sons, twenty-two grandchildren and two great-grandchildren. Funeral services were held at the Staunton church by Brethren J. C. Garber, Olden D. Mitchell and W. H. Zigler. Interment was in the Barren Ridge cemetery.—Mrs. J. W. Whitesel, Staunton, Va.

Zimmerman, Crissie Ellen, daughter of Ralph and Crissie Pickett, was born in Davidson County, N. C., Sept. 23, 1879, and died Nov. 30, 1950. She was married to S. E. Zimmerman on Feb. 21, 1909, and to this union four children were born. She was a charter member of the Fraternity church. She is survived by her husband, three daughters, one son, two grandchildren, one brother and four sisters. Funeral services were held in the Fraternity church by the undersigned, assisted by Rev. C. E. Ridge. Interment was in the church cemetery.—S. H. Flora, Winston-Salem, N. C.

Church News

California

La Verne.—Christmas programs and activities included the nativity portion of The Messiah presented by the church choir on the evening of Dec. 10, the presentation and consecration of primary department gifts to Mr. and Mrs. T. V. McKinney to take to minority groups in Arizona and New Mexico during the Christmas vacation, the Sunday-school children's program during the worship hour on Dec. 24 and the presentation of Why the Chimes Rang by the young people in the evening. The Friendship class Christmas offering of \$109 was given for Bibles for Japan. The Dorcas club gave a shower of food and ten dollars in cash for Christmas baskets for the less fortunate people. The Berean Builders class held a party for families on Dec. 22. The Fellowship and Service class of young adults gave money for toys for the nursery. The ladies' aid is doing a good work under the leadership of Mrs. Cora Schrock. They meet each Thursday, help

the needy, and aid the church in general. During the past three years they have made 150 comforters for relief. Some were sent to the Mexicans and Indians through the McKinneys and some were sent overseas. This group has an average attendance of thirty ladies.—Zeta R. Brandt, La Verne, Calif.

Los Angeles, Calvary.—Since our last report, six new members have been received into the church. Special meetings were held during the week of Dec. 3-10 with Bro. Robert Richards of La Verne College as the evangelist. On Christmas Eve a play, Under the Stars, was presented by the junior department and junior choir with Mrs. Barbara Robinet directing. The board of Christian education had two workers' dinners. One of the speakers was Mrs. Ruth Alden, field director for Los Angeles released-time Christian education for children. The Calvary church supports one released-time class, which meets in the church. The senior youth group has presented two plays directed by Mrs. Ruthrauff. The play, The Lost Church, will be presented in several churches in the district under the sponsorship of the

district stewardship committee. At the January business meeting three deacons and their wives were elected and will be installed on March 4. The annual missionary dinner was held Jan. 19. Booths were arranged to represent the five countries where we have missions and food representative of each country was served. More than \$200 was taken in and will be used to support our missionary in India, Mrs. Lloyd Cunningham. Our pastor, who is on an Annual Conference committee, attended a two-day meeting at Elgin, Ill., in January.—Barbara A. Robinet, Los Angeles, Calif.

Canada

Irricana, Second.—Our church held its love feast in co-operation with the First church on Nov. 8. A choir practice is held every Sunday evening with the help of the First church, under the direction of the music director, Mrs. Crawford. We had a Christmas program in the evening on Dec. 17 and the offering was \$211, which was sent to our mission field in Nigeria. Our aid sent about 800 pounds of clothing to foreign relief last year.—Kathryn Dennis, Irricana, Alberta, Canada.

Colorado

Haxtun.—Our quarterly council meeting was held Jan. 14. We decided to take up at our April council the question of whether we should have a long- or short-time pastorate hereafter. The various departments and Sunday-school classes have been having charge of the opening exercises each Sunday morning. Much sickness and an epidemic of measles have lowered our attendance record considerably. A union meeting of the various churches was held here on the evening of Jan. 17 to hear Dr. Guy Cutshall speak for the Inter-church Temperance Movement. An offering amounting to \$147.75 was taken for this work. A choir is again being organized. We are sorry to lose some of our younger church folks, who are moving away. The ladies' aid is still active with relief work, quilting, etc.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Illinois

Cherry Grove.—Our attendance has been very good throughout the fall and winter months. Our pastor has been preaching a series of sermons since the first of the year. Some of our people viewed the slides that the Harold Royers showed of their work in Africa at the Lanark church one evening. The seventy-fifth anniversary of the sending of Christian Hope, the foreign missionary to Denmark, was observed with an all-day meeting. A fine program was presented in the afternoon. A church wedding was performed on Dec. 17 when Rosemary Heisler and Warren Imel were united in marriage by our pastor, Bro. Merle R. Hawbecker. A Christmas program and pageant were presented on the morning of Dec. 24. We have a 100% Messenger club. A woman who teaches Bible in the schools surrounding Freeport gave an interesting talk and illustration of her work on Jan. 14. Our semiannual council meeting will be held on March 9. A Brethren Service truck is coming through to pick up several boxes of clothing on the week of Feb. 12.—Pearl Puterbaugh, Lanark, Ill.

Milledgeville.—Five of our members attended the regional conference at North Manchester and a goodly number went to the annual institute for church workers at the people's rally in Chicago. We also had representatives at the fall young people's rally in Chicago, at the fall intermediate rally and the men's work conference at Naperville. Our elder, Bro. Wayne Crist, presided at our council meeting when church officers were elected and plans for the year were approved. At the school of Christian living we appreciated helpful messages by our pastor and Bro. Carl Smucker of Rockford. The film, A Job for

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Bob, was shown. Christmas was observed with inspiring services. The watch-night service, with social and worship periods, closed the old year and ushered in the new. Our men are quite interested in the development of Camp Emmaus and some are spending much time working there. The January school of missions was very well supported. The Chalmer Faw family of Chicago conducted a morning and afternoon service; the film, Shepherd of India, was shown and Mr. and Mrs. Edwin Livengood and Mrs. Preston Kreider reviewed mission books. Some sessions were closed with a social period and refreshments. The pastor is giving a series of helpful messages from Matthew. The ladies' aid meets one day each week to sew for relief and to quilt. We continue to collect clothing and grease for relief. The board of Christian education, after reviewing a number of books, selected one for each Sunday-school class to be read by the class members.—Mrs. A. S. Kreider, Milledgeville, Ill.

Virden.—Our pastor, Bro. Ernest Bowman, attended the National Conference of Churches at Cleveland, Ohio, as a delegate from our district. Sister Anna Mow of Chicago, a returned missionary to India, was with us on the morning and evening of Jan. 14. The women's council of the church has been doing many things by way of helping the poor and needy here at home. They also sent 287 pounds of used fat and 385 pounds of clothing to New Windsor. Seven of our men and boys have been called into the service of our country. Sister Agnes Snell, one of our members, has been called by death since our last report.—Mrs. E. E. Brubaker, Virden, Ill.

Woodland.—The Woodland and Astoria churches held their annual harvest and missions meeting at the Woodland church with Brother and Sister Wayne Parris of Nigeria, W. Africa, participating. The aid made twelve girls' skirts and six baby layettes for relief. They also donated comforters, sheets, pillowcases, food and clothing to two families whose homes were burned. The Homebuilders' department sponsored a family night and a shower for the pastor's family on Dec. 11. The CBYF has been studying Bible topics with the help of their advisers, Mr. and Mrs. Marshall Kessler. Stimulators Jean Eby, Dick Swihart and Kitty Naselrod met with our young people in January. We participated in the union World Day of Prayer services.—Mrs. Annie Blickenstaff, Astoria, Ill.

Indiana

Bremen.—Bro. Alvin Brightbill conducted a school of music for us. Our harvest meeting was held with Bro. Brightbill as the guest speaker. Our revival meetings were conducted by Bro. Howard Kreider of Liberty Mills. Two persons were baptized and one received by letter at the close of the meeting. Our pastor, Bro. Warren Shoemaker, has been ordained as an elder. Our ladies' aid held its fellowship dinner on Dec. 14. They held a yardage shower for the ladies of the Bremen, Germany, church. They received approximately 100 yards of material. On the morning of Dec. 17 the children presented their Christmas program. In the evening the adults presented the cantata, The Music of Christmas. On New Year's Eve the church held a watch-night service, sponsored by the men's work.—Mrs. Howard Reed, Bremen, Ind.

Center.—On Feb. 15 nine members, three men and six women, spent the day at the relief center in Nappanee, helping to sort and pack clothing for relief. We took in nine new members by baptism in our meeting during the winter. Our evangelist was Bro. Ernest Bowman instead of Bro. Ralph Bowman as we had stated before.—Clara Meeker, Walkerton, Ind.

Mexico.—Our church and community were saddened by the sudden passing of

our pastor's wife, Sister Nora Sink. Since our last report, seven persons have been added to our church by baptism. We have an increased attendance at church services. Installation services were conducted by Bro. Hartsough and our pastor for three deacons and their wives on Dec. 31. The men's organization served a supper and observed family night recently. The annual ministers' meeting of the district was held here. We are continuing with our 100% Messenger club. Sister Lillian Grisso, our missionary in India, will soon sail for America.—Nellie Musselman, Peru, Ind.

North Liberty.—A series of five peace meetings for section one of the district was held at our church with Brethren Russell Bollinger and C. Ray Keim of Manchester College, Dan West and C. C. Cripe as directors. The local W.C.T.U., together with the churches of the community, sponsored the Stephens Marionette Nativity play at the high school auditorium. An interesting program of music was presented on New Year's Eve, followed by a social hour. A joint meeting of the finance boards of section one was held at our church on Jan. 3, with the district board in charge. The ladies' aid sent three boxes of bedding and clothing

to a German family in Austria and six layettes to the relief center there. A special drive for clothing and bedding was made, which was sent through the general relief center. A group of both men and women helped at the Nappanee relief center on Jan. 31. A delegation of young people from Manchester College had charge of the forenoon service on Feb. 4, holding a very helpful panel discussion on The Presence of God. Bro. Allen Weldy showed pictures and gave explanations of men's work and Brethren Service work on Feb. 5. The union Day of Prayer service was held at the First Brethren church. A joint meeting of the ministerial boards of section one was held at our church in the afternoon of Feb. 18, with Bro. J. H. Mathis and the district board in charge. The community singspiration was held Feb. 25. A cantata, Memories of Easter Morn, will be presented by the local churches at the Methodist church on Easter evening. A community school of five sessions on the New Testament will begin at our church on March 26. It is given through the Indiana State University extension course with Rev. Charles Tupper Baillie of South Bend as the instructor.—Anna E. Steele, North Liberty, Ind.

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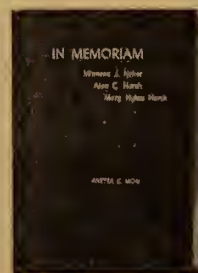


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Iowa

Kingsley.—Our church Christmas program was presented on Christmas Eve. The white gift offering amounted to sixty-eight dollars, which was sent to worldwide missions. The ladies' aid Christmas offering was sent to the Sadie Miller fund. Six towel kits were sent to Nappanee, Ind. The largest project of the aid this year was the purchasing of new carpeting for the church. We received our new pews and had our dedication services for the new carpeting and pews on Dec. 31 with our pastor, Bro. Vernon S. Powell, delivering the message. Our young people have been enjoying roller skating parties during the winter months. Dr. J. O. Nelson, executive secretary of the Iowa inter-church council, was in our community Jan. 21 and 22. We shall be co-operating with the other churches in Kingsley in the Lenten services.—Mrs. Ruby Gross, Kingsley, Iowa.

Kansas

Osage.—The women's group does relief sewing and quilting and has programs for special occasions. The men's work organization, under the leadership of Jake Davidson, rents eighty acres of land as their Lord's acre project. Their share of the grain for the past year amounted to \$1,307.88. They met at the church one day in December to do some work on the church grounds. Raymond R. Peters held a week's meeting for us. Our pastor and his wife, Brother and Sister Francis Shenefelt, and Mr. and Mrs. John Mohler attended the regional conference at McPherson. C. E. Davis conducted a Christian education conference in our church. A record player has been purchased with money from the birthday offerings. An impressive Christmas program was presented on the evening of Dec. 17. Four of our young people attended the recreational workshop held at McPherson the latter part of December. A New Year's service was held at the church, at which time two boys were baptized. The children have their own worship service on Sunday evenings at the same time that the adults are meeting. Our pastor is using the Lord's Prayer as a basis for study at our mid-week services during January. The Sunday evening services for the same month

are devoted to mission study. On Jan. 21 Wayne Parris, on furlough from Africa, told of the work in the Garkida leper colony. Our pastor will show the picture, Like a Mighty Army, as a conclusion to our mission study.—Vada Nicholson, McCune, Kansas.

Louisiana

Rosepine.—We held our fall revival with our elder, Bro. J. B. Firestone of Iowa, La., conducting the services. Our love feast was held at the close of the meeting. One of our volunteer workers, Doris Jacobs, became ill and was obliged to return home for a month's rest. She was able to return to duty again in January, for which we are very grateful. We appreciated very much having Brother and Sister Earl Frantz of McPherson, Kansas, with us for services during the week end of Jan. 21. Bro. Frantz spoke to the group on Sunday evening at the Union church, where the Brethren and Methodists worship together regularly. Our congregations have been small in number throughout the winter months, as several of our older members have been in ill-health.—Mrs. M. L. Woodhatch, Rosepine, La.

Maryland

Accident.—Guest speakers at various times have been Bro. Guy N. Hartman of Meyersdale, Pa., Bro. Wendell Flory and Elder Premchand Bhagat. The junior choir has been contributing to our services in a wholesome way. Special services were observed at Christmas time. The ladies' aid group meets regularly and carries on many helpful activities in the general church program.—Kathryn A. Speicher, Accident, Md.

Beaver Dam.—As a result of our evangelistic services, which were conducted this fall by our pastor, Bro. Paul Fike, six persons were gained for the kingdom. Two Christmas programs were presented in the church, one by the children and the other by the choir. A family night Christmas social was held in the social room by the women's work. The end of the year was brought to a close by a watch-night service in the Edgewood church, conducted by our pastor with Edgewood, Sams Creek and Beaver Dam participating. The ministerial board met

Jan. 11 to plan six months of our schedule. The women's work is sponsoring a missionary and home-enrichment program.—Mrs. Samuel E. Gilson, Union Bridge, Md.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 517. Dependable boy, 17, with experience wishes work on farm by month, during summer vacation. References furnished. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 518. Lafayette Church of the Brethren wants to rent, with first option to purchase, property suitable for parsonage and parish house. Write: Elwood Cripe, 1405 S. Third St., Lafayette, Ind.

No. 519. Senior in veterinary medicine desires location beginning after June 1951. Interested in large animal or mixed practice. Prefers Brethren community. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 521. Wanted: Man to operate wood-work shop. Write: A. B. Shreve, Petersburg, W. Va.

No. 522. Wanted: Woman for house-keeping and care of elderly, partially invalid lady. Room, board and salary. Located in California, one block from Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 527. Wanted: Qualified secretary, capable of managing office, to work in church-centered relief organization. Write: Room 411, 308 W. Washington, Chicago 6, Ill.

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No. 529. Wanted: Farm hand, dairy and farm work. Modern apartment for small family near Brethren churches. Springfield-Dayton, Ohio, area. Good pay and extras. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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31

MY NEW ADDRESS IS . . .

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Frostburg.—The junior CBYF had a social and sewed buttons on cards to send to New Windsor. The ministerial union of the city held a preaching mission. Our pastor and choir had the worship service on Wednesday evening. The ministers also exchanged pulpits on Dec. 3 and Rev. Eveland of the Presbyterian church was our guest. Our pastor preached at the Salem Reformed church. The junior and senior choirs presented a special program of music at the morning service on Dec. 24 and the children of the church school presented a pageant in the evening. The churches of the city united in a week of prayer Jan. 15-21. Our pastor spoke in the Congregational church and Rev. Wehler of the Reformed church spoke in our church. For several weeks some of the ladies have been quilting one day a week. The church purchased new tables and chairs for the junior classroom. At the World Day of Prayer our church was represented on the program by Mrs. Bowman. The junior CBYF held a valentine party Feb. 15 and rolled bandages for the mission hospitals. They are studying the home mission book, The Busy Berrys, on Sunday evenings.—Mrs. O. F. Bowman, Frostburg, Md.

Michigan

Sugar Ridge.—We held our regular quarterly council early in January with Bro. H. H. Helman presiding. We decided to set aside Mondays as work days at the church to promote our building program. Whosoever Will class went to the parsonage on New Year's Day, the men to build a storm shed and the ladies to prepare the dinner and assist the pastor's wife. Our enlarged auditorium has at last become a reality. The first service was held in it on Jan. 28. Recently Lyle Finley, one of our group, miraculously escaped a tragic accident while at work. We are happy to report that he is now out of the hospital. Bro. Ebey came to be our new pastor and shortly after, Bro. Harley Townsend held a two weeks' meeting. Bro. Ebey and Bro. Townsend visited in the homes of the community. A welcoming dinner for our pastor and his family was enjoyed at the church during the meetings and at this time a grocery shower was held for the Ebeys. Our pastor baptized Jacob McCormick, who is eighty-eight years of age. Bro. Elmer Richards was called by death in January. A Christmas program was presented by the children and young people. A collective gift was presented to the pastor and his family. Recently the youth of the church organized. Many of our elderly people are unable to attend services during the winter.—Esther Bowman, Scottville, Mich.

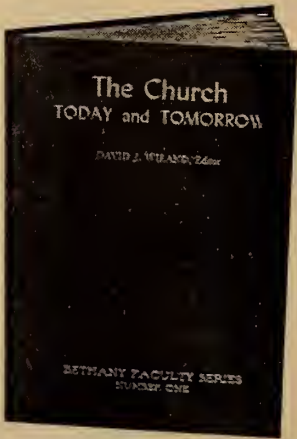
nonresident members, Mrs. Leroy Hana-garne of Shiprock, Bro. Lehman and our elder, Bro. H. M. Coppock of Miami, accompanied by other brethren from Colorado and Oklahoma, investigated the possibilities of work among Navajo Indians in northwest New Mexico and Arizona. This may become a new project for Brethren Volunteer Service workers. They also visited with Brethren in Albuquerque. If you know of any Brethren in or near Albuquerque, Bro. Coppock or Bro. Lehman would appreciate having their addresses. Bro. Ed Davis of Nocona, Texas, led the church in an eight-day evangelistic meeting in January during which five persons accepted Christ. Several young adults were reconsecrated. Baptismal services were held by the pastor on the evening of Jan. 29 for four of the applicants. One person was ill and will be baptized later. We want to extend a hearty invitation to tourists or those seeking new locations to visit the Clovis church.—Mrs. W. A. Stroud, Portales, N. Mex.

Ohio

Brookville.—We celebrated our fortieth anniversary with harvest and home-coming services. Kagawa, the great Japanese Christian, spoke in Dayton and some of our people took advantage of being in his presence. Christmas gifts from the Home-builders were sent overseas. On Dec. 31 watch-night services for the entire church were sponsored and planned by the young married people's class. Our church people had the opportunity on Jan. 21 of participating in a discussion at the Potsdam church on the question of the draft law as it affects conscientious objectors. The leader was the executive secretary of the Franklin County Council of Churches. Our Bible study and prayer meeting sessions are being held on Thursdays, followed by choir practice. There has been good response to both. Bro. Charles Zunkel of Elgin delivered the message on Jan. 21. Our pastor reported an exceptionally good convention at Columbus on the last week of January. World Day of Prayer will be observed by all denominations of our community at the Trinity Lutheran church.—Mrs. W. Russell Miller, Brookville, Ohio.

New Mexico

Clovis.—December opened with our semiannual birthday social. On Dec. 17 a colored film of the Christmas story was shown, accompanied by appropriate songs by the choir and congregation. The following week pre-Christmas services were held. Special emphasis was on the family at the morning Christmas service on Dec. 24. Part of the program was a pageant in which a family told the story in a home setting. The dialogue and pageant were written and arranged by our pastor, Bro. Lawrence Lehman. At the close of the service one young man accepted Christ and his wife and two other women were reconsecrated. Bro. Lehman and his family left for Guthrie, Okla., on Christmas Eve to attend the golden wedding anniversary of his parents on Christmas Day. In the absence of our pastor, who was attending the district youth conference, Sister Merlin Eppley of East Vaughn brought two messages on Dec. 31. One girl accepted Christ and four persons expressed a desire for a closer walk with God. Following a suggestion made by one of our



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Brethren Publishing House Elgin, Illinois

APRIL 14, 1951



Myslis

In Repair

KEEPING lines of communication open in all kinds of weather requires that brave and skilled repairmen are always on the job. They work night and day in times of emergency to keep the channels open so that calls and alarms may go through.

We are the possessors of delicate lines of communication that keep us in touch with the heart of God. We can, if we will maintain our channels, not only look to him in every emergency, but draw upon the powerhouse of his Spirit. But regularly, in all kinds of weather, we must make sure that no storm of fear or passion is allowed to break down our cables. These we must always keep in repair.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 14, 1951

Volume 100

Number 15

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Our Racial Practices

I want you to know how much I'm enjoying the Messenger, probably partly because it and Horizons are the only Brethren contacts I have. Other faculty members here are glad to share them after I've finished.

You can imagine how I feel about Bro. Bhagat's reproach to the church concerning its racial practices in the Jan. 27 issue. It is embarrassing to represent the Church of the Brethren in a Negro community when you know that your Christian friends would not be welcomed in many local churches of the Brotherhood. What can I say when these new friends exclaim, "What a wonderful church you must have!" as they read of its program on the Messenger pages? — Evelyn Barkdoll, Piney Woods School, Piney Woods, Miss.

"Peacemakers"

Would you please send me Mr. Paul Mohler's correct address?

I, too, am of the opinion it is God's plan for us to feed those starving, not to appeal to someone else. For Christ said, "Feed ye them!" And if we attempt to carry out his command, no matter how small the gifts, he will surely bless, as he did the loaves and fishes, that all may be filled. I pray that the Lord will prevail on our Brethren to cast off these unsightly idols and tear down the altars of Baal and do once again that which is pleasing in his sight.—Nellie E. Mishler, Syracuse, Ind.

Other readers interested in Paul Mohler's proposals (G.M. Feb. 17) and wishing to contact him may reach him at 2280 White Street, Pasadena 8, Calif.—Ed.

A Way to Stop Wars

What more will it take to awaken the people of the United States and the world to the realization that innocent blood is too precious to be spilled at the snap decisions of one man, or even left to the discretion of men who do not have to back their decisions with their own lives?

What God-given right have men to maneuver our country into these periodic wars, compelling innocent men to die in their stead, and for their sins?

Do we, the people, really want to stop these wars? It looks as if we are reconciled to allow this to go on year after year, raising our sons to be made into cannon fodder, they having nothing to say about it. Haven't we enough stamina to assert our might in demanding a fundamental

change in our constitution and the world charter, which are amendable, so that we, including those from eighteen years, have a direct voice in all matters pertaining to war?

If we are sincere when we say we do not want war, then why not go right to the fountainhead of this evil by demanding that the few instigators (regardless of age or status) back their decisions with their own lives, if they vote for the draft and war.

The amendment to our Constitution and the World Charter could read as follows: "That a compulsory registered majority vote for the draft and war shall be the only manner by which the draft can be put into operation and war declared. If a majority should vote for the draft, from that majority the draft quota shall be filled, and the same if war is declared."

If this age group who are the agitators for the draft and war know they will have to back their decisions with their own lives instead of with the other man's innocent sons, it will put an entirely different aspect on war agitation. The live-and-let-live attitude will be given more than lip service and the Golden Rule, the lack of which is the cause of war, will prevail around the world. —Nathan E. Heston, Nampa, Idaho.

Isolated Members

My wife and I have been isolated members of the Church of the Brethren for over twenty years. We have often wondered if those who are permitted to feast at God's services every week, twice and sometimes more, have given much thought to those in our circumstances, who had in times past been active workers in the church and through circumstances over which we had no control have been forced to live so far away, that poor health and poor conveyance have completely isolated us from services. If you who are enjoying the privilege of this grand opportunity could only know how hungry we get, you would better understand how we miss the fellowship of those of our faith.

I have written this for two reasons: first, hoping that there might be more letters from correspondents from different churches and also hoping to hear from some church near enough to us that we might visit them occasionally at some future time.—Mr. and Mrs. H. M. Williams, Tylertown, Miss.

THE GIFT OF GOD'S PEACE

*In the midst of a troubled world love for God
and our fellow men gives an abiding sense of calm*

J. Wilburn Lewallen

Pastor, Quinter Church, Kansas

In talking with his disciples after the supper in the upper room, Jesus told them: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. . . . In me you may have peace. In the world you have tribulation; but be of good cheer. I have overcome the world"



THE world rulers of our day are crying, "Peace, peace," but the nations are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21). Thus the Prophet Isaiah laid bare the reason for lack of peace. Wick- edness stands in our way.

What is worse, the world is caught in this terrible upheaval despite the plan and will of God

to keep us from it. By the hand of Isaiah God has written for all the world to read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6).

So reads the eternal promise. Nearly twenty centuries past, the gift of God's peace was brought by the Christ to earth,

but we need only to read the times to see that it goes still unheeded. The Prince of Peace has been left standing in the cold! The government that was to have been placed upon his shoulder is now caught in the death clutch of political pugil- ists. Though he is called Coun- selor—the mighty God—the world does not seek his counsel.

It is not strange that the com-

mon man sees so little sense in what the nations do. Though he is the Prince of Peace, he is laughed into some Utopian age and reckoned not to have the remotest bearing on our own time. About all our war-jittery world can recall about this "Prodigy of Peace" is that he one time said, "And you will hear of wars and rumors of wars. . . ." The world forgets that he straightway continued saying, ". . . see that you are not alarmed" (Matt. 24:6a, R.S.V.). But at the first sound of battle, what is a mere statement of fact is misconstrued to be an urgent assignment to duty. And so the world knows no peace, for it is forever trying to arm the Prince of Peace.

Though the gift of God's peace through Christ is meant for all the nations and though world rulers and governments do not accept it, it is still offered to you and me as individuals. Thus it becomes a strictly inner peace—a peace of mind and soul. As Jesus calmed the storm on the Sea of Galilee and abated the fears of those who looked to him for assurance, so today he can give us peace also. He can give us an abiding sense of calm in the midst of a very troubled world. Said Isaiah of our God, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (26:3).

This inner peace is not merely psychological either. It is not autosuggestion or a desensitizing of one's conscience by rationalization and self-justification. Rather, it is the peace that issues from a pure heart, a clean record, a noble purpose and Christian love. "There is no fear in love; but perfect love casteth out fear" (1 John 4:18a). This inner peace is genuine because it comes from God only. Moreover, it is a peace that makes the hearts of those called his sons and daughters rejoice.

"Blessed [happy] are the peace-makers: for they shall be called the sons of God" (Matt. 5:9). "These things I have spoken unto you," said the Master, "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

But some will say, "You cannot withdraw from reality like that. Every man is a part of the world and he has to bear his share of its struggles." In reply one must agree that we are now in the world—and that we bear its mark upon us. But at the same time we must not allow ourselves to be overcome by the world. St. Paul said, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:2, R.S.V.). "The Lord our God, the Lord is one." He who is the Lord and Master is the one that you and I ought to love and serve with

all our hearts, with all our souls, with all our minds and with all our strength. Hereby we discover that when we withdraw from some of the so-called realities of this world, we bring ourselves closer to the realities of God himself. For apart from him there is no real peace!

We, therefore, who are interested in the gift of God's peace must unite our wills with the will of him who said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

OF MIND AND MEN

David E. Myers

I

Love is a wreath,
A symbol of the peace from which it came,
A symbol of the joining heart and name
And offered hand.

When in the hearts of men its presence lives
Then may the thoughts of God its power gives
Forever stand.

Hate is a sword;
Before its cutting edge a life is small;
Before its ruthless swath the fearful call
Of war and strife.

All reason swiftly gone, aversion claims
The minds of men and history the names
Of wasted life.

II

Joy is a balm,
The healing found when smiles come easily;
When healing sounds of merriment and glee
All cares erase.

Then thrust aside are clouded thoughts and dreams;
So good the day when on us brightly beams
A smiling face.

Sorrow is a wound,
The aching soul succumbed to numbing pain;
The aching heart as tears, like falling rain
The cheek will feel.

The grief-bowed head, the face drawn gaunt and thin
May mend, but sorrow placed a scar within
To never heal.

EDITORIAL

God Has a Standard

OUR city is fortunate in having an observatory located within its limits. It is not one of the large ones, of course, but it serves a rather unique purpose because it was built by the Elgin National Watch Company and aids them in the manufacture of time-keeping instruments. Their advertisements call attention to watches that are "timed to the stars."

Listening to your watch tick away the seconds or watching the slow movement of its hands, you may not stop to think how this small instrument for measuring time relates to the rotation of the earth on its axis and its elliptical course around the sun. But the sun is the source of our daylight, and the twenty-four-hour day and the sixty-minute hour are measured by standards reaching far beyond the devices of human invention. The next time you have to keep an important appointment, remember that even though you have more than a sun dial to guide you, you are still dependent upon a standard which God has made.

Where shall we look for standards by which to assess our accomplishments, standards which will show how far short we fall of measuring up to what God expects of his children? We think at once of the Ten Commandments, of the enlightened laws which guided the Israelites, of the lofty precepts of the prophets as they hearkened to the voice of the Lord. Yet Jesus set the standards even higher by probing into the deepest motives of men's hearts. Out of the pages of the Book, which is filled with inspired precepts to guide us, Jesus appears as the ultimate standard.

We shall not become dependable instruments for God's work until we also are "timed to the stars," and for us that "timing-up" process requires a closer fellowship with Jesus, our Lord. Obedience to his commandments is necessary if we are to become faithful guides, but even more we must be identified with his living Spirit. If our hearts are opened, he will dwell within—a monitor for our thoughts and actions, a standard by which we see our failures and can begin to synchronize our daily lives with the eternal ways of God.—K.M.

"She Has Done a Beautiful Thing"

ONLY a few days before the events which led to his death on the cross, Jesus paid a visit to his friends at Bethany. Lazarus sat at the table with him. Martha was concerned with the serving but Mary took a pound of costly ointment and with it anointed his feet.

"No man ever prayed heartily without learning something."—Emerson.

To pray well is the better half of study.—Martin Luther.

In the eyes of the disciples who witnessed this act of adoration, it seemed too extravagant, too wasteful, too thoughtless of the hungry and poor. Judas particularly objected and for similar reasons, although the account attributes baser motives to him.

But to Jesus this act of devotion, so spontaneous and, yes, so extravagant, was a beautiful thing. It was the kind of loving impulse that the disciples, for all their loyalty, did not feel often enough. And how much more it meant for Mary to forget the cost in her act of adoration than for Judas to calculate so closely that his pinched heart was ready for betrayal.

We Brethren have often prided ourselves on the practical expression of our devotion to our Lord. In that emphasis upon service we have been privileged to give the kind of witness that the world needs. We have emulated Martha; and our concern to see that our funds go as far as possible to meet human need is like the worthy attitude of Jesus' disciples. But have we also, like Martha and the disciples, become so engrossed with the practical details that we lose sight of the Lord we love?

There are occasions, certainly, when our expressions of devotion might be more extravagant, with something of the abandon and adoration of Mary of Bethany. For we live not by bread alone but by the very breath of God. In our Christian homes there are times when an unexpected treat, entirely unjustified by any reading of the budget, is supremely justified as an expression of love—and in the end it makes living within the budget much easier. In the family of God we should be grateful for brothers and sisters in Christ who do extravagantly beautiful things which they cannot afford, but which their love prompts them to do.

No, we are not calling for careless or irresponsible Christians; rather for disciples who can heed an impulse to worship and adore, or to do some unaccountable thing for the glory of God, even while they go seriously about their business of ministering to the needy in the name of Christ.—K. M.



Three generations of Bloughs shown on their farm east of the South Waterloo church. W. W. Blough (left) is retired and lives near the church; Edgar runs the farm and Edgar's son, Richard, seven, is in line to take over when Edgar retires

Photos courtesy Iowa Farm and Home Register

Father and Son Farming?

Ralph A. Felton

If you want your son to be a partner in your farm operations, read what this rural Iowa parish has done

A PROGRAM inaugurated by a rural Brethren church in Iowa has not only encouraged young people to stay on the farm but has resulted in at least thirty-six successful father-and-son partnerships among members of a parish that remains consistently strong from year to year. Operating on the theory that the success of agriculture, family life and religion depend upon one another, the pastor and members of the South Waterloo Church of the Brethren are making all of these factors attractive to young people.

When a young man of the parish graduates from college, he does not need to hunt for a job. He begins to work for him-

self, managing his own farm business.

The father builds a new home for his junior partner alongside the old farmhouse, or the parents build a house for themselves in the little community, known as South Waterloo, which has grown up through the years around their country church. More than a score of these homes have been built near the church and the consolidated school is there, too.

For nineteen years Iowa State college has awarded this church a certificate of merit for rural community service. Part of the service to the community has been aid in establishing father-and-son partnership agreements.

What are the details of these father-and-son agreements and how have they worked out?

A few examples will show that there are as many variations as there are different situations but all have the same theme—gradual introduction of young men into the business that supported their fathers before them.

In many cases they start out with the father hiring his son, paying him wages and a bonus. Then the father may rent an adjoining farm for the son, both using the father's machinery. This gives the son a home if he is married.

Often the father gives his son a one-third interest in the machinery and livestock in lieu of salary. Soon they go on a 50-50 basis.

Before long the son owns *all* the equipment and pays his father rent for the farm. By this

The author of this article is with the department of the rural church, Drew University, Madison, N. J. At the request of the Farm Foundation, Chicago, Illinois, he conducted a survey of land policies adopted by rural churches. Four of his studies concerned Brethren churches and have been published in farm magazines. We are happy to reprint them, beginning with a topic that is especially interesting now in view of the trend to larger farms and the growing importance of being "born to the land" in order to get started in farming. The article is reprinted from the Iowa Farm and Home Register and is used by permission

time, the father may retire to a home near the church. The rent from the farm provides for the needs of the parents as long as they live. The father's will states how the son may pay off the other heirs.

"It has been my observation," explains Clarence Sink, pastor of the church, "that father-and-son partnerships are one of the finest ways to keep the children, parents and grandparents together and to save the land and the people for the church."

"We discuss these things in our men's brotherhood group which has about 100 men and boys enrolled," he said. "We have a school about twenty nights each year at the high school where such things are discussed. Fathers bring their sons.

"At this school the sons find that their dads are not as far behind on things regarding the

farm as they had thought. Then we have tours to the most modern farms in the county. The fathers and sons go together, sometimes 200 or 300 on one trip."

Mr. Sink gives much credit to his predecessor, W. H. Yoder, for developing the father-and-son agreements.

In many communities, when the farms became mechanized they became larger and there were fewer families in the community. Not so in Orange Township. As these people have mechanized their farms, they have added livestock instead of acres. The father-and-son agreements provide jobs for all.

Here is how some of these agreements work:

One of the men has three sons, each of whom he takes into partnership as they become of age. The oldest is responsible for all the machinery. He does

all the custom work—baling, combining and corn picking. The second son does nothing but field work on the home places. The youngest son cares for the livestock.

They have 520 acres of land, 30 head of registered Brown Swiss cattle and they feed several hundred hogs a year. They have one farm account, pay themselves out of this account, and all have separate accounts in another bank.

The oldest boy is married and has a fine home. The second son is soon to be married and the father is remodeling a house for him. The houses are built on the land in such a way that the large farm can be divided into three parts when the parents are gone.

The high cost of modern farm machinery and of livestock would make it impossible for any one of the sons alone, with-

As Orange township farmers turned their land over to their sons, many built homes near their rural church (right). School is at upper left



out the father's help, to get started in mechanized farming with purebred livestock as these three young men are now doing.

Another father paid his son wages for three years after the young man returned from the college of agriculture. With his wages, the son bought one-third interest in the livestock. (They feed about 200 cattle and 800 hogs.) In their first agreement the father paid all the hired help and owned all the machinery. The son was the bookkeeper and all income went into the farm account. If he wrote a check for himself for \$500, he wrote another for his father for \$1,000.

The son bought and paid for eighty acres of his own. The father built a new house on the farm on which his son lives. Then last fall the father and son changed their agreement and went on a 50-50 basis. Both this father and son are active in the church, the son serving as an officer in the men's brotherhood.

One farm of 235 acres near the church has been in the same family for 93 years and, according to the present plan, it will remain in the family. One son is farming it and his brother, a college teacher, is provided for in the father's will. But the land stays with the member of the family who tills it.

Another father has a son in partnership with him. His two daughters have married ministers. The church is not losing the young people from this home.

One son worked on salary for his father. Then the father gave him a half interest in everything. This year they will agree on a price for the farm and the son will pay the father a definite amount annually like rent as long as the parents live, after which the farm will go to the son.

One family had nine children,

three of whom went into mission work. One son bought out the other heirs and took his son into partnership on a one-third basis. Now this son has bought a half interest in the business and the father has retired to one of the houses next to the church. One man in this family is pastor of the Church of the Brethren at Panther Creek, where an active placement committee helps young farmers buy land in that parish.

Throughout the history of this parish, the sturdy character of its members has enabled them to work collectively as well as individually.

At corn-picking time the early settlers picked their corn together. In 1873 they organized the Farmers' Mutual Fire Insurance Company, with the pastor as the first president. The company now covers sixteen million dollars' worth of property in Black Hawk county.

In 1900 some sixty farmers organized a local telephone company and built their own lines.

A community literary society was organized in 1908 and for seven years it promoted centralization of schools. In 1915 the ten schools of the township were consolidated and a four-year high school established.

The school, located at the center of the township across the road from the church, has turned out more than 500 high school graduates.

In 1913 the parishioners built their present brick building with twenty rooms, said by some to be the best equipped rural church in Iowa.

The presidents of the Farm Bureau, Garden Club, Breeders Association, 4-H clubs and the W.C.T.U. are usually selected from active church members.

But more important than fine buildings and effective organizations, they have built a way of life which has its roots in Iowa's soil and flourishes on Christian principles.

The Hope of the Church

Horace H. Mohler

Dayton, Ohio

JESUS is coming again. This is a cherished doctrine of his church. The Apostle Paul spoke of it with fervor and assurance as "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

This hope is peculiarly and exclusively that of the church. It is not the hope of the world. Men who are lovers of pleasure rather than lovers of God are neither looking for him nor wanting him. It is not the hope of governments, alone or "united." They are desperately trying to bring order and understanding out of confusion, but they are not looking for him or noticeably to him—he who orders the preciseness of the universe. It is not the hope of apathetic Christendom. Religious organization in the aggregate would be stunned beyond measure were Jesus Christ to burst the bars of heaven today and descend upon their lukewarmness and slumbering unconcern for souls.

But to the church, the mystical body of Christ, the assembly of the first-born, the called-out ones, the expectant Bride—those who comprise his "jewels"—the coming again of our Lord and Savior is a "blessed hope." Not to the world and to Christendom at large, but "unto them that look for him shall he appear the second time without sin unto salvation."

The doctrine of our Lord's return is not only a blessed hope; it is an imminent hope as well. A comparison of prophetic Scriptures with the happenings of our time give substantiation to this assertion, in spite of the fact that it is disdained even within the ranks of the ecclesiastical. "Scoffers will come in the last days with scoffing," said Peter, "following their own passions and saying, 'Where is the

promise of his coming? For ever since the fathers fell asleep, all things have continued from the beginning of creation' " (2 Peter 3:3-4, R.S.V.).

Who but the willfully blind could question the significance of present world events? There is dire distress of nations, with perplexity; abounding iniquity and unbelief; a budding fig tree and a restored Israel. Eating, drinking and pleasure are the order of the day. It is a time when cruses are running dangerously low of oil, when apostates are denying cardinal doctrines of divinity, atonement and resurrection, when those within the framework of profession are largely without identity as separated people, and when strange fire is being offered as worship.

This is a sad spectacle, though not a pessimistic one, for it is coincidental with the foretelling of Jesus and the holy writers. To the true church it only heightens the expectancy of the moment when "he that shall come will come, and will not tarry."

The realization of the church's hope will be a blessing for saints but a bane for unbelievers. Paul's reference (1 Thess. 4:16) to a shout, a voice and a trumpet is laden with the extremes in human reaction. The "shout" will be that of our blessed Lord for his church, and it will be like an electrically charged battle cry for all Christians, living and dead, to assemble unto himself. The "voice" will be that of Michael the archangel, guardian of Israel, bidding the glorified bodies of Old Testament worthies to join their spirits in the raptures of the resurrection. The awful "trump" will sound the note of judgment as it strikes the chill of doom to the hearts of the ungodly, when Christ prepares to execute wrath upon those who hold the truth in unrighteousness.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

We have three children in school. Jimmy is eleven in sixth grade, Jackie nine in fourth grade, Joe eight in third grade. Jackie comes home with better grades on his report card than the other two boys. He really doesn't seem to work any harder. Things just seem to be easier for him. We want to spur the others on to do better, but they really resent their brother's higher grades. He sometimes gets a bit cocky about the fact that his grades are higher. How can we keep harmony in the family and still get results with Jimmy and Joe?

Mother of Three Sons.

Dear Friend,

You are fortunate in having three sons so close together and all of whom get along reasonably well in school. You have said nothing about the health of the boys and it may be assumed, I trust, that they are all three in good health. If a child is ever getting far behind in school-work it is wise to have a checkup with a doctor to make sure there is no physical difficulty. Closely related to medical difficulties would be normalcy of vision and hearing, which it is wise to check occasionally.

I have a suspicion from your letter, however, that there is nothing like this wrong with either Jimmy or Joe. What seems most likely is that Jackie just was produced as the result of a fortunate combination of inherited traits which gives him a

little higher intelligence than the other two boys. But your letter does not sound as though there is any serious problem with the performance of Jimmy and Joe. You say nothing about either of them failing subjects.

Could it be that the real problem here is that Dad and Mother are trying to think that all children must be pretty near the same level in their achievement and that in such a precarious matter as school grades you are overly concerned about slight differences among your boys? If you are putting an overemphasis on the matter of grades, then Jackie will find a little ribbing of the others about his better grades coming quite naturally from your own attitudes.

It would be wise to steer clear of any comparisons of the grades of the boys in their presence. Jimmy and Joe will almost certainly become resentful and may develop feelings of inferiority. The wise thing, it would seem, would be to encourage each of the three to work hard and do the very best of which he is capable. Measure their work in terms of whether they are really working and doing their best. Jimmy's "B" may represent more effort and be more praiseworthy than Jack's "A." What result do you really want? Do you really want all three to make all "A's," or do you really want each boy to learn to do the best with what he has?

Jesse H. Ziegler.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The hope of the church is a literal and a real one. In "like manner" as he went away, Christ will come again. This phraseology precludes the assumption that the coming is only to individuals at death. The hope of the church is also an incentive to readiness, both for the unconverted without and the careless within. It is a challenge to turn from spiritual lethargy and worldliness—"that he might present it unto himself a glorious church, without spot or wrinkle or any such thing."

Yes, suddenly and without warning, Jesus is coming again.

It is a cherished doctrine and "blessed hope" of his church. But when he comes will he find faith? Only if, while we await the perfect realization of sonship—"to wit, the redemption of our body"—we are diligent about the Master's business. That business is the winning of souls, and it is urgent and immediate. Only as we fulfill this commission will we be as watchmen and as men who wait for their Lord.

"Behold, I come quickly." "Be ye also ready."

STEPS IN PREPARATION FOR WORSHIP

Great spiritual experiences come when the individual has cleared his mind of anxiety, criticisms, grudges, hatred and when he approaches the worship service with expectancy

Glen Weimer

Timberville, Virginia

LITTLE has been done in most congregations to help worshipers get ready for a worship experience. They come to the worship hour in much the same temper of mind that they go to a play at the schoolhouse or a movie or on a shopping tour in the city. Then they expect the minister to perform a miracle. They even presume to think that God will mightily show himself to their unprepared hearts.

So far as I can understand the New Testament, no great spiritual experience came to anyone or to any group who did not first of all prepare for it. Minds clogged with the secular, anxious for the hour to pass, critical of the minister and of others; wills enslaved to greed; hearts bearing grudges; souls smug and proud in their own goodness—these are not suitable soil for the great Sower to sow his seed. They bring closed doors to God, to the very sanctuary of God. The people must get themselves ready for the hour with God. This means, in their case too, private prayer. There ought to be a time set apart in family life for devotion before going to the church. A

suitable devotional guide, a book of prayers, should be accessible to the members of the family. Unless our people come to the sanctuary out of a background of prayer and silence, it will be hard for the Spirit of God to break through and mold the emotions and desires of the heart.

Separated from private worship, public worship is today in most of our churches little more than attendance at services. The mind must be cleared of the clutter of things and interests, free of hatred and enmity, quiet, open, receptive for God to get at. While public worship must be undergirded with private prayer, private prayer without

this public celebration will grow thin and weak, evaporating into illusion and sentimentalism. It would be helpful for the family to come to the church office once a year to discuss with the pastor their spiritual state and the means of spiritual growth, and especially to seek guidance in fitting themselves for worship in the body of Christ.

Another step in preparation for worship would be that of coming face to face with some aching need of man. Kagawa declares, "Let him who would meet God visit the prison cell before going to the temple. Before he goes to church, let him visit the hospital. Before he reads his Bible, let him help

E. G. Hoff

The bell summons us to worship. Are our minds and hearts ready?





Courtesy Protestant Film Commission

Public worship is most meaningful when the individual has prepared for it beforehand with family prayers and private meditation.

the beggar standing at the door." Such experience would mellow the mind and awaken deep impulses to seek and glorify God.

There is another step that can be taken, the formation of fellowships of prayer within the congregation. These will be in prayer daily for the congregation, for the ministry, etc. I know personally what this means in churches that I have served. When I looked over the congregation on the Lord's Day I could see faces that were ready; they had been silently and fervently preparing me during the week, opening doors for God into my life and into the lives of others. Thus, there was a fusing and melting of the people in the hush of God's presence. Many a time I went into the pulpit empty, despite earnest supplication. But God through his friends sent his word of power forth to the refreshing, kindling, searching and renewing of hearts. This is possible always. That it does not happen more often awaits our preparation for it.

Those people will do the most to move the world who truly

endeavor to dwell in God, for through them there will operate in the world the sources of omnipotence. Of such a body of Christians it was recently said, "They are so rooted in God that their lives can never be without significance." What then should mark the spirit of those who would come into the sanctuary for a vision of God? Unhurriedness, alertness, receptiveness, sincerity, willingness to be changed, and a readiness to make a new and more costly commitment to God. Our people must be helped to grow in these qualities. The channels of mind and spirit must be cleared so that the eternal Spirit can have ready access to the heart of each worshiper.

Is My Church a Secret Society?

George D. Weybright
Syracuse, Indiana

A BELOVED seminary teacher tells of the time he was asked to speak in his home church. He began by asking how many of his audience believed in secret so-

cieties. No hands were raised. Then he asked how many had spoken to another during the week about Jesus Christ. Still no hands. Then again he asked how many had spoken during the month about Christ. No hands. Finally he asked how many had spoken to another within the year about Christ. Still there were no hands. Then he said to his home church, "How can you say that you do not believe in secret societies if you have said nothing to anyone about Jesus in the past year?"

If we are so reluctant to speak, how can our neighbors judge of our religion? By our actions and by our giving? In this day of inflation what are we, who think so well of ourselves and our church, doing? Can we use our Brotherhood Fund giving as a sample of our religious belief? In the recent seven-month fiscal year we gave a total average per member of only \$3.10. Our inflationary times means that it can deliver only \$1.77 worth for the Lord. We rank very low in

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The Midcentury White House Conference

I FIND it difficult to write about the Midcentury White House Conference on Children and Youth. In the first place, it was too big to describe and, in the second place, there is so much to share which would be of interest to parents, teachers and leaders in the Church of the Brethren that it is a task to lift up primary values in one short article.

Many readers will remember other White House conferences called by presidents. The first was called in 1909 with a concern for the socially disadvantaged children in our country. Later conferences gave major attention to the social and economic welfare of American children and youth. This fifth White House Conference in 1950 was broader in scope than any of the others. It had six distinctive features which helped to make it a greater conference in many ways. First, the attendance numbered over five thousand delegates, not including observers. These delegates came from all professional groups. Practically every agency in the United States which touches the lives of children was represented. The second distinctive feature was the number of foreign observers who came from many countries of the world to hear Americans discuss the development of healthy personality in children. A third feature which met with approval on the part of most delegates was the youth representation. Youth were invited to participate this time and they were heard with appreciation in many discussions.

The scope of the conference was another feature which we appreciated. Whereas other con-

Dessie R. Miller
Director of Children's Work, Elgin, Illinois

ferences had been limited largely to the field of child welfare, the 1950 conference attempted to look at the whole child and to promote opportunity for the discussion groups to consider every phase of his development and well being. This, of course, led to a better representation from the church. Many church leaders attended and were able to present the point of view of the church in small group discussions, although it was difficult to get a hearing when recommendations were being passed on the conference floor.

The amount of preparatory

study that went into the conference was rather amazing. There were study committees in every state. Their work was guided by an over-all national committee which set the purpose of the conference and decided what should be accomplished through it.

The state committees were ready with a report at the time of the conference and much information was available concerning child development and the influences of the environment, contributions of the home, school, church, law, health and welfare agencies to the healthy personality development of the child. Spiritual values were not left out. There were strong statements in the fact-finding report concerning their importance.



J. Henry Long

"We will help you to develop initiative and imagination, so that you may have the opportunity freely to create"

A PLEDGE TO CHILDREN

Adopted by the White House Conference on Children and Youth

TO YOU, our children, who hold within you our most cherished hopes, we the members of the Midcentury White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience co-operative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice and mutual respect.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

environments in which the child is placed under adult supervision is more influential than the specific methods and techniques which the adults may use. This idea has many implications for working with children in the church.

When problems of race segregation, class consciousness, the

wrong use of leisure time and the damage of war to personality were discussed, the youth did not spare criticisms of adults. They were quite frank in pointing out that their chances for happiness and abundant living were often blocked by adults and

One could not call the group of delegates or even the people making up one of the small groups for discussion a homogeneous, unified or fellowship group. Our religions, professions and background of experiences were too different for that to be achieved. The one thing that unified the total groups as well as each work group was a sense of purpose. Each wanted to make new discoveries and arrive at new insights concerning what each agency might do to help children and youth. It was interesting to sit in a group where Catholics, Jews, ethical culture groups and agnostics discussed spiritual values for children. I was amazed at the number of findings and recommendations on which we were able to agree and accept as desirable.

A conference like this takes certain trends and we gradually become aware that the same ideas are emphasized time and time again in the addresses and discussions. This happened at the fifth White House Conference. I was especially impressed by the emphasis on the importance of the home in the development of children and youth. This was brought out in the findings in such statements as follows: "Strong family life with its models of behavior creates the attitudes which will produce good families in the next generation." "Parents are the most significant adults in the lives of children to communicate spiritual values and to lay foundations for the development of healthy personalities." Practically every key speaker (except the political ones) emphasized the importance of the family and home in the eyes of children and youth.

It was brought out that we have stressed methods of working with children too much. It was agreed that the over-all emotional tone of the home, the school, the church or any of the

their mistakes. One woman who was sitting beside me one day said, "If we could just wipe out the adults and raise a generation of children and youth without their influences maybe we could get going toward world peace and brotherhood."

The White House Conference impressed me anew with the importance of the school in the lives of our children today. I attended a sectional meeting of around five hundred leading educators who were discussing such problems as compulsory military training, federal aid, segregation and college problems of enrollment. It occurred to me, as I listened to that discussion and to others in which educators participated, that the present emphasis upon the school's responsibility for the development of the total personality of children and youth is leading them to do many things which were at one time the prerogative of the church or the home. Spiritual values are recognized by many leading educators, but I question the emphases on the schools' responsibility for the "whole" child when teachers are unchristian or are influenced unduly by political power and control. In other words, this is psychologically good under Christian teachers but could become a tool under government control.

Recommendations against segregation of races were very strong at the conference. A specific recommendation was passed to abolish segregation in education. Speakers from all parts of the United States expressed a desire to break down the practices which are non-Christian, undemocratic and completely unwholesome for the personalities of those who impose segregation as well as for those who are segregated.

Middle-class smugness came in for review also. Educators

pointed out that our system of testing children in our schools today always places the child from the underprivileged home and environment in an unfavorable light. Many are assumed to be inferior in intelligence and abilities because middle-class teachers do not understand or appreciate their limited vocabularies or experiences. If the public school is at fault, I wonder how much greater is the guilt of our middle-class churches where people from low-income, underprivileged, and uncultured groups fail to find fellowship or a sense of belonging.

Yes, the White House Conference had a message for the church. It was disheartening to see some recommendations concerning religious teachings voted down on the conference floor because many delegates did not have the church point of view. On the other hand, it was thrilling to have professional people representing secular agencies, lead the way in certain areas which we recognize as the Christian pattern for society.

The Weapons of Our Warfare Are Not Carnal

I. S. Long

Keyser, West Virginia

THE weapons of the United Nations and the U.S.A. are the finest that can be made—guns, battleships, tanks or bombers. On January 29 the UN forces dropped upon the Reds in Korea 8,000 gallons of flaming jellied gasoline, turning the area for thirty miles into a sea of flame and smoke. If you were caught in such an onslaught, you would be as helpless as they, and as bitter if you escaped death.

If we gain the victory in that sort of warfare, we make only more bitter enemies; we do not win the Reds. We utterly lose them and there are 800,000,000 Communists, we are told. The

first boy from West Virginia to be killed in Korea was eighteen years old. Now a brother of his, who was inducted into the army, vows to kill ten Reds for each of the eighteen years that his brother lived, or 180 North Koreans. That is the attitude that brutality produces.

In this undeclared war the U.S. has lost 7,740 killed and over 46,800 wounded, besides having spent some five or ten billions in money, and the end is not yet. General Eisenhower now recommends meeting the present emergency on a basis that can be continued twenty or thirty years if necessary. If we go on in that way, spending many billions a year, we shall be bleached as white as a turnip and may have to beg bread of Communist Russia or China.

Our problem is the right approach to peace. Why not try Christ's way of love, for "love never fails."

Glenn Clark would have us use the air lift and drop upon China packages of food and clothing with a message indicating that there are no strings attached. By so doing we could prove our friendship and love. America has been a true and wonderful friend of China for a hundred years.

Dr. Frank Laubach feels we should send trained technicians, missionaries with the "know-how" to help the poor Chinese to help themselves, teaching farmers, gardeners, carpenters, teachers to do their jobs far better and to cultivate their barren lands. He and others are trying to find a thousand such men and women to send there shortly. If I were twenty-five years old, I would volunteer.

The premier of China is bent on building the largest hydroelectric plant in the world. Dr. Laubach has urged President Truman to ask Congress for one billion dollars as a gift to build the plant. This would be a guarantee of friendship and would

indicate a desire for peace. I think it would work and would be ten or twenty times cheaper than war. Then goodwill, friendship and love would reign instead of the fear and hatred of today.

No, our weapons are not carnal weapons. They are love and prayer: active, outgoing love expressed in Good Samaritan acts of helpfulness; and prayer on the part of all of us who stay at home, daily prayer to almighty God to intervene in a good way and move us all to efforts for peace and brotherhood.

The Master said, "Blessed are the peacemakers: for they shall be called the children of God." What did he say of war makers? They "shall perish by the sword." Our government seems to know nothing but using force to overcome force. The inspired Book says we are to "overcome evil with good." If the Japanese, who were beaten in World War II, can forgive and love us, cannot we Christians forgive the Chinese Reds and offer the right hand of fellowship and friendship? Surely there must be a way to do that. Beating swords into plowshares is God's will. Will it be ours?

Is My Church a Secret Society?

Continued from page 11

evangelical churches in our per capita giving. The same is true when we consider our total giving also.

We simply have no right to think well of ourselves. One active religious leader regards charitable gifts as the fundamental duty of wealthy people if they want to avoid communism. If we do not share our abundance voluntarily now, we will soon be losing it involuntarily. Would we be willing to give several extra days or weeks to the work of the church? Yet if the government required a month of labor from us as our

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Dwight L. Moody. Introduction by Charles R. Erdman. Revell, 1949. 256 pages. \$2.25.

A worthy collection of sermons of Dwight L. Moody. These seem to be typical of the stirring, searching messages he customarily gave. They are written in the simple English and direct style of approach which Mr. Moody used. They are valuable to anyone eager to know his preaching.—Charles E. Zunkel.

The Pennsylvania Dutch. Fredric Klees. Macmillan, 1950. 460 pages. \$5.00.

Within the pages of *The Pennsylvania Dutch* the cookery of the "church people," the formal education of the Moravians, and the integrity of the "plain people" come in for generous approval. Fredric Klees, professor of English literature at Swarthmore College, finds that the Dunkards are the most "eclectic" of the Pennsylvania Dutch. The refusal to set up a creed has enabled Brethren to take over the useful practices and ideas of other groups. However, the feet-washing service is unique and so Biblical that Mr. Klees cannot understand why other Christians have failed to observe it. The

heroes of the Dutch, he believes, are preachers, doctors, politicians and soldiers; poets, painters, musicians and philosophers get ignored. Dwight Eisenhower, Herbert Hoover, Harold Ickes, Alfred Landon, and Henry Wallace have Pennsylvania Dutch origins.—Wilbur Dunbar, Arlington, Va.

The Storm Cloud. Lettie Rogers. Random House, 1951. 309 pages. \$3.00.

This book is a novel of China, set in the midst of the 1927 revolution. It is built on the fortunes of the Koo family. The father is the feudalistic landlord and the daughter the leader of the revolutionary peasants. Love, intrigue and death all play their parts. Reading this novel will help one understand the Communist appeal to youth, the feudalism and landlordism against which the Chinese people are struggling, and something of their traditional thinking on the problems of the family, the rights of individuals and life. It is historically accurate, at times somewhat coarse on matters of sex and life, but in general it gives an accurate picture of their thinking.—Wendell Flory.

tax, we would do it without question and without a guarantee of its not being lengthened when the time was spent.

Why should not we professing Brethren start planning now to give 10% of our income plus three years of our time? This would really tax our church administration to find places for all of us to serve, even with the money we have given. The "secrecy" of our society would then cease to exist. Christ's gospel would then threaten to stop the next war and end communism too. And all of this for less than we Brethren are now paying in war taxes!

How many Brethren are willing to serve time for their beliefs? One of my very close friends is now in prison because of his. Does his faultless testimony disturb the peace of mind of any of the rest of us?

May our church stand by those who are giving their all for Christ and may more of us volunteer for the 10% plus three years to make Christ known beyond the "secret few."

COMING NEXT WEEK

How is an atmosphere conducive to worship created? Glen Weimer discusses some helps in his article, **The Vehicles of Worship.**

Men everywhere are seeking for security—physical, economic and spiritual. V. F. Schwalm points out in **Wherein Lies Our Security?** the source of the only real security.

Billy and the Indians, by Ruby Shearrow, relates how the kindness and friendliness shown to a little boy have resulted in his mother realizing her desire to become a missionary.

Kermit Eby becomes introspective in a **Brethren Looks at Peace.** He discusses the influences that have produced his views on peace and other social problems.

KINGDOM GLEANINGS

W. W. McDanel of the North Solomon church, Portis, Kansas, will represent Northwestern Kansas on the San Jose Standing Committee.

The predominantly Catholic parish of Grellingen, in the Swiss Jura, has undertaken to raise 10,000 franc, or \$2,500, to help a Protestant congregation build a church. The Protestants, numbering only one hundred, are unable to afford the project themselves. (WP)

Sister Mary Schaeffer, for many years a missionary in China, will serve as an assistant to Bro. J. A. Robinson, pastor of the Walnut Grove church, Johnstown, Pa., beginning April 15. A reception for her will be held in connection with the annual family night service on April 25.

Gil Dodds, former champion miler known as the "flying parson," has left by plane for an evangelistic tour sponsored by The Pocket Testament League. The six-week journey will take him to London, Palestine, India, Japan, Hawaii and other points, where rallies will be held. Mr. Dodds is a licensed minister in the Progressive Brethren Church.

Racial barriers keep falling in the United States. The Overseas Press Club has adopted a new constitution providing that no one shall be excluded because of color, creed or race. The Maryland General Assembly repealed an old law segregating races on trains and bay ferries. The Virginia Medical College at Richmond admitted its first Negro student, and the National Association of Colored Graduate Nurses was disbanded because Negro nurses are being integrated into the profession. (WP)

Legislation to appropriate \$75,000 in state funds for essential exterior and interior repairs at the Ephrata Cloisters, historic religious shrine at Ephrata, Pa., has been introduced in the Pennsylvania House. The state took over the Cloisters some years ago and has been making gradual repairs and improvements since that time. The Cloisters was established originally as a colony for the followers of Conrad Beissel in early pre-Revolutionary days and was used as a hospital during the Revolutionary War.

Member papers of the Associated Church Press have a total circulation exceeding 5,000,000, it was reported to the group's thirty-second annual meeting. The ACP comprises editors of Protestant publications in the U.S. and Canada. Weekly Protestant member publications reported to have the largest circulations are the Christian Advocate, official organ of the Methodist Church with 315,000; Signs of the Times, published by the Seventh-day Adventist Church, with 275,000; and The Lutheran, official organ of the United Lutheran Church in America, with 100,000. Biweeklies which reported circulations of over 100,000 are Presbyterian Life, official organ of the Presbyterian Church in the U.S.A., with 400,000; and the Lutheran Witness, official organ of the Lutheran Church—Missouri Synod, with 310,000. Monthlies with circulation exceeding 100,000 are the Christian Herald, independent and undenominational, 400,000; Royal Service (Woman's Missionary Union, Southern Baptist Convention), 213,000; and the Methodist Woman, 210,000. Twenty-three member periodicals in all categories have circulations of 50,000 or more.

Bro. Curtis Ziegler was licensed to the ministry in the Little Swatara church, Pa.

A good woman sends another check, which makes a total of \$3,712 in the last six months. She is finding joy in carrying in full for a period of time the evangelistic work in Africa and in one of the stations of our India mission. It is remarkable what one person can do when his chief interest is in furthering the kingdom of our Lord.

Mennonite leaders in Paraguay have been introducing sugar cane as a crop that will grow in the Chaco region, where it has not been raised before. With simple apparatus it has been found that the sugar can be refined locally. The growing of sugar may considerably raise the standard of living both for Mennonite colonists and natives. (WP)

The Federal Communications Commission has announced a pattern of future television development in the United States which reserves 209 channels for the use of noncommercial educational stations. The move is of importance to religious groups because the channels will be available to church-affiliated colleges and universities on the same basis as state schools. The commission did not attempt to lay down any standards under which the education permits will be issued.

Plans to publish a new Korean Bible, the manuscript of which narrowly escaped destruction at the hands of the Communists, were reported by an official of the American Bible Society in New York. Rev. James C. F. Robertson, representative of the Society in Korea and Japan, said the Bible is being printed in Japan in the newly revised Korean alphabet known as *Kankul* and it will take three years to complete it. This marks the third attempt by the Korean Bible Society to get the edition into print. Two previous attempts were thwarted by the Communist capture of Seoul.

Relation of current trends in theology, sociology, and psychology to Christian education will be considered in a series of lectures and discussion periods at the sixth workshop for directors of Christian education, July 22-28, at Lake Geneva, Wis., sponsored by the Division of Christian Education, National Council of Churches. Dr. Harry H. Kalas of Chicago, director of educational evangelism for the National Council, will be the lecturer and discussion leader on the subject, The Director and the Church Responsibility for Christian Growth. Three-hour-a-day work groups will give delegates opportunity to solve some of their practical problems with the help of nationally recognized leaders and fellow directors.

Helping children to develop Christian world mindedness despite current international tensions will be discussed by some 50,000 church children's work leaders in thirty-three conferences throughout United States this spring and fall. The conferences are sponsored by the Committee on Religious Education of Children of the National Council of Churches in co-operation with state and city councils of churches. Addresses, discussions, exhibits, worship and festival celebrations of the fiftieth anniversary of the vacation church school movement will focus on the purposes of the conferences: to consider how the Christian faith provides a foundation for living in one world; to improve Christian teaching so that persons will live as brothers in one world.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference MORE ABOUT RAIL SERVICE

For those who have a little additional time after the Conference, Yellowstone Park is an attraction that can be included by those using rail service.

The Northern Pacific railway serves this greatest of all our national parks and provides a choice of gateways, Gardiner, Red Lodge and Cody. Three days and two nights are spent seeing the many natural phenomena of Yellowstone.

Excellent service is provided by Southern Pacific between San Jose and Portland, Oregon. From Portland you can continue on to Seattle—also including Victoria and Vancouver—or you can go directly to Yellowstone. Leaving Portland in the evening on the streamlined North Coast Limited you spend the entire following day in the towering Rocky Mountains and the next morning begin your exhilarating drive through Yellowstone. The North Coast Limited also provides excellent connections from the park gateway to the Twin Cities and Chicago.

If you prefer to visit the Pacific Northwest en route to the Conference rather than on your return, arrangements can be made for a special one-day trip through Yellowstone Park.

For additional information or reservations please write to H. F. Compton, Northern Pacific Railway, 73 E. Jackson Blvd., Chicago 4, Ill.

LODGING ARRANGEMENTS

Housing will be available in hotels, motels with or without kitchen facilities, and private homes.

Rates for private homes: \$1.25 per day per person.

Meals in downtown restaurants and cafes.

Out of consideration for those who will open their homes for housing, the lodging desk will close at 11:00 p.m. each night. If necessary, the undersigned may be contacted at the Saint Claire after that time.

For hotel or motel reservations, contact the hotel or motel of choice directly. If first choice is not available the second choice will be used to make assignment. A list of hotels and one of motels with rates will appear in the next two weeks' issues.

For private home accommodations, contact Cecil W. Smith, 143 Modesto Ave., Modesto, Calif. We urge advance registration if at all possible.

Reservation Blank

Mr. Cecil W. Smith
143 Modesto Ave.
Modesto, Calif.

Please reserve accommodations in a private home as indicated below.

Date of arrival.....Date of departure.....

Number in family for whom accommodations are desired.....

Number of beds needed

Double beds.....

Single beds.....

Number of rooms needed.....

List below names and ages of those desiring accommodations

.....
.....
.....

Signed
Address

The women's work of the San Diego church, Calif., located at 4106 Swift Avenue, has organized to extend the hospitality of the homes of the church members to the young men of our churches who are stationed here in or near San Diego in military training or service. The immediate purpose is to extend an invitation to all servicemen to accept the Christian fellowship and food awaiting them in some Brethren home following the Sunday morning worship service. For more information or for direct contact write the pastor, R. Truman Northup, or telephone him at Talbot 1-6511.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. John H. Buffenmyer of Cumberland, Md., in the Blough church, Pa., April 22-29.

Brother and Sister I. D. Leatherman in the Paradise church, Calif., April 24—May 6.

Bro. Carl Myers of Hagerstown, Md., in the Hopewell church, Va., May 7-13.

Bro. Otto Laursen of North Webster, Ind., in the Oak Grove church, W. Va., April 22—May 6.

Gains for the Kingdom

Six baptized in the Adrian church, Mich.

Two baptized in the San Diego church, Calif.

Four baptized in the Gravel Hill church, Kansas.

Five baptized in the Castañer church, Puerto Rico.

Sixteen baptized in the New Enterprise church, Pa.

Sixteen baptized in the Springville congregation, Pa.

Three received by letter in the Flower Hill church, Md.

Two baptized and one awaiting the rite in the Tampa church, Fla.

Seven baptized and five received by letter in the Mill Creek church, Va.

Four baptized and one received by letter in the Lick Creek church, Ohio.

Six baptized and seven received by letter in the Pittsburg church, Ohio.

Eleven baptized and one received by letter in the Lima church, Ohio.

Four baptized and one received by letter in the Painter Creek church, Ohio.

Five baptized and three received by letter in the Washington Creek church, Kansas.

Eight baptized and twelve received by letter in the North Manchester church, Ind.

Two baptized, five received by former baptism and one by letter in the Waterford church, Calif.

Calendar for Sunday, April 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Period of the Patriarchs.—Gen. 12—17. Memory Selection: I am thy shield, and thy exceeding great reward. Gen. 15:1.

CBYF Topic for April, Missions on Your Doorstep.

Announcements

District Meetings

Ohio, Southern.—Oakland, April 27, 28.

Love Feasts

California	May 6, Olivet.
April 22, 6:30 pm, Los Angeles,	May 6, 7 pm, Lick Creek.
Imperial Heights.	May 12, Oakland.
Florida	Pennsylvania
April 22, 7 pm, Sebring.	April 15, 7 pm, Three Springs.
Illinois	April 22, Koontz.
April 22, 7:30 pm, Panther	April 22, Lower Claar.
Creek.	April 29, 6:30 pm, Mt. Olivet.
Indiana	May 6, 6 pm, Hanover.
May 12, 7:30 pm, Buck Creek.	May 6, 6:30 pm, Mechanicsburg.
Kansas	May 6, 6:30 pm, Philadelphia.
April 29, Maple Grove.	First.
Maryland	May 6, 6:30 pm, Quakertown.
April 15, 6:30 pm, Westminster.	May 6, 7 pm, Allentown.
April 15, 7 pm, Pipe Creek.	May 6, 7 pm, Geiger.
April 29, 6 pm, North Balti-	May 6, 7 pm, New Enterprise.
more.	May 6, 7 pm, Yellow Creek.
April 29, 7 pm, Sams Creek.	May 11, 12, 1:30 pm, Little
Michigan	Swatara.
May 6, 7:30 pm, Pontiac.	May 13, Cherry Lane.
Ohio	May 19, 20, 1:30 pm, Mohler.
April 15, Eagle Creek.	Virginia
	April 29, 4 pm, Buena Vista.



Our Visit to the Church in Germany

FOR a number of years M. R. Zigler, our European representative, and other members of the Brethren Service staff in Europe dreamed of the possibility of an "exchange pastoral program" by which a pastor from the church in America might live for a number of weeks in the home and parish of a pastor in Europe, and also the possibility of a European pastor coming to America to live in the home and parish of an American pastor.

It was our happy privilege, in connection with a three months' trip to Europe and Palestine, to participate in such a visitation program, living in a German parish and in the home of the pastor of the parish for one month. This project was sponsored by the Brethren Service Commission, and the arrangements for our participation in this visitation pastoral program were made by the Brethren Service staff here at home and in Europe.

Byron Royer completed arrangements with Decan Schwab (the superintendent of the churches of the Kassel area) for us to live in the home and parish of Pastor and Mrs. Hans-Theodor Sendler in Bettenhausen, which is an industrial section of Kassel, Germany. Pastor Sendler has a large parish in which he is responsible for about 4,000 people in this area of Kassel.

It is indeed significant that this pastor who opened his home for this month of Christian fellowship was for more than three years a prisoner of war in the United States. The Sendlers have two sons; one two and a half years old, and the other eight months (at the time of our visit).

Mrs. Sendler's sister also lives in the home. It was she who gave her room to us during our four weeks' stay in the home. Extra bedrooms are practically unknown in Bettenhausen. In this section of Kassel alone there are about 2,000 families who do not have adequate housing facilities. It is, therefore, not a small

George L. and Zola Detweiler
Waynesboro, Pennsylvania

matter to find a room to house strangers for a month.

As we have indicated, Bettenhausen is an industrial section of Kassel, and consequently the residents are for the most part poorer people. One woman in the parish expressed her gratitude that we came to live where the smokestacks are located.

On Oct. 22, 1943, the city of Kassel was bombed. In that one night 86% of the city was destroyed, and 30,000 people were killed. Twenty churches were destroyed. Only two churches in the city remained undamaged. The church building in Bettenhausen was completely destroyed, with the exception of the floor and the tower.

The members of the congregation were able to purchase a barrack in Switzerland, which they erected on the old floor and attached it to the tower of the previous building. Today the congregation worships in this barrack which seats about three hundred.

The house in which the pastor and his family live was also destroyed by bombing. Most of the work in restoring it for living quarters was

done by the pastor and the youth worker of the parish who also lives in the building. For this work they received no remuneration. Now they are paying rent to the city of Kassel. These people expressed only gratitude for their good fortune to have a house in which to live, for there are thousands of people in Germany who do not have that good fortune.

The purpose of our visit was to build a Christian fellowship, to give us an opportunity to understand them, and to help them to understand us. It was our purpose to be members of the household, to live as they live, to share in their joys and their sorrows, and to be able to enter into a sympathetic understanding of their experiences.

These weeks meant much to us and gave to us an insight into the thinking and manner of living of the common people which we could never have received without living among the people.

In the parish we had some very fine and helpful experiences in meeting with the various groups, such as the men's fellowship, the women's organization, the church choir, the instrumental choir, and a number of youth groups in the community. It was through these con-



A scene from the Hasenhecke work camp sponsored by Brethren Service near Kassel, where the Detweilers stayed. The girls in the foreground are Ilse Lehmann and Ellen Rockstroh, German schoolteachers. Later they were selected to visit America under the cultural exchange program.

tacts that the people of the parish and community came to understand why we were there.

Some of the delightful experiences came to us through our contacts with pastors and other Christian leaders outside the parish, among whom were Decan Schwab, Decan Altdorf, Pastors Fabricius, Hahn, Jenst and Weber.

In Schwarzenau we had a delightful fellowship with Pastor and Mrs. Pabst and their family. In Stuttgart we met with Dr. Mueller, the youth pastor of Germany, and with beloved Pastor Rudolph Dauer, and in Dortmund with Prof. Siegmund-Shultze.

In Austria we were happy to meet Dr. Traar, director of the Protestant Center for Relief in Vienna, Pastor Glazer, Dr. Margaretha Hoffer, Pastor Scherer and others.

We were deeply moved when we learned of the suffering which these pastors and their families have experienced in recent years. Almost all of the pastors whom we met have been prisoners of war.

While the Church of the Brethren does not have any organized churches in Europe, we were happy for the great interest which was manifested by many people in wanting to know about the Church of the Brethren and the work of the Brethren Service Commission. It brought joy to our hearts to hear folks say: "We know about your church and the fine work which your people are doing. We are amazed that a church as small as yours can do so much good in the world."

Again and again we heard expressions of appreciation for the splendid ministry of our Brethren Service. Our Brethren Service workers command the respect and confidence of all with whom they come in contact. They are truly doing a magnificent job in ministering to suffering humanity.

We are grateful to the Brethren Service Commission and the entire staff for granting to us the privilege of going to Germany as the first exchange pastors. We are also indebted to the Waynesboro congregation for granting us a leave of absence from the pastorate, and to Dr. Paul H. Bowman for his excellent service as the temporary minister of the Waynesboro church during our absence.

We have recognized our own shortcomings in this new venture. We have, however, in the spirit of humility tried to be faithful ambassadors of the Christian church in America to the people of the parish and the communities where we visited.

FIRST IMPRESSIONS OF YUGOSLAVIA

Dean Neher

Brethren Volunteer Service Worker in Greece

MY FIRST impression of Yugoslavia, as our train sped out of the tunnel toward Jesenice, was of mountains like those of Austria—high snow-covered peaks which receded somewhat to let the valley widen as we progressed.

The Jesenice customs officials were courteous, thorough and slow. First they inspected the papers for the jeep, the trailer and then for ourselves. Then our money was carefully recorded. Next came baggage inspection. One official asked us what was in each piece, wanting to see some of them. Then, confident that we were not trying to put something over on him, he asked to see the slide projector, the typewriters, and the cameras. He registered them along with the twenty-five gallons of gasoline and gave us a paper to present to the parting customs. In the *Putnik* office we exchanged our money, then unloaded our vehicles from the train and started on our way. Three and a half hours had elapsed since we had pulled into the station.

Putnik, the official travel agency for strangers in Yugoslavia, was always very helpful about road information, prices, places to see, answers to questions on conditions in Yugoslavia, etc. The *Putnik* exchange rate was fifty dinara for one dollar. This could be gotten in either regular dinara or *Putnik* dinara. The *Putnik* dinara, a tourist feature, has twice the other's value but was only usable in buying gas, meals and rooms.

We had no trouble in getting anything; there seemed to be no scarcity. With *Putnik* dinara gasoline was unrationed. The only red tape was having to register each evening with *Putnik* in order to use their money to pay hotel bills. Prices in Yugoslavia were very high, and we were told once, "Our people do not buy the things you see in the windows." Food seemed very high; however, with *Putnik* dinara prices, hotel and gasoline rates were reasonable.

The people seemed well dressed. Every sign was one of prosperity. Several small factories were springing up, and there was a wonderful

new 450 kilometer concrete highway from Zagreb to Belgrade. The other roads, for the most part gravel, were usually fair but there were many bad stretches. Outside of the big cities we noted the scarcity of cars. On the entire length of the new highway we probably met less than a dozen. As Edson Sower put it, "That's one difference between capitalism and communism. Capitalism builds only what pays out, while communism can build for the future."

One thing we noticed, typical probably of all dictatorial governments, was the number of memorials dedicated to Josip Broz, better known as Tito of Yugoslavia, and his communistic government.

One lady we picked up said the school system was better than it had ever been before. Now all children from seven to fourteen must attend school. It is possible to get scholarships to study further, but she did not know too much about it except that a nephew of her husband had one.

One thing seemed evident from the well-dressed appearance of the people, the long lines at meat counters and yet only the necessities at home. The people buy the necessities cheaply with ration cards, but any excess money is quickly used when they try to buy beyond that on the open market.

One man, still in business for himself, reported things to be bad. He said it was impossible for us to imagine the fear they live under. Yet on the whole, the people seemed relatively satisfied. They appeared awake to world conditions and affairs. They held a great fear of Russia, and many expressed a desire to be friends of the United States. True, they have communism, but not a Russian communism.

A Brethren Seminar to Washington for adults and youth, will be held May 8-11. This is our third general seminar; others have been held for youth only. Write to Brethren Service to enrol.



A class in session in the rural mission school at Bellavista

Unto the Least

At School in Ecuador

Claude Wolf
Bellavista, Ecuador



Right: Gym class gets ready for a race. Claude Wolf is director

Below: Ruby Rhoades gives instruction to her class in sewing



SCHOOL curriculums vary in different countries where the school must meet, more or less, a standard set by their respective governments. One is overwhelmed by the large number of classes required of the first two grades in the Ecuadorian schools. We must remember that most children finish only the first four or six grades and therefore many courses are pushed in earlier in the program.

In our rural mission school, which consists of two grades, we find the day filled with the following classes: oral expression, reading, composition, dictation, copying, arithmetic, botany, zoology, music, social hour, physical education, manual arts, sewing, art and agriculture. The schedule is so crowded that we add one hour a day three days a week for the Bible class which Ruby Rhoades teaches. The fourth day is weekly chapel which is a religious service directed by Benton Rhoades.

Our Ecuadorian teacher, a man of about sixty years of age, teaches most of the classes. Besides the Bible classes, Ruby also teaches the sewing class twice a week. Benton is in charge of the agriculture class twice a week. The over-all responsibility of the school and its progress occupies most of my time, along with teaching physical education and helping in the manual arts class.

We're on the air

The first Monday night of each month sometime between 6:30 and 8:00 p.m. (Eastern Standard Time) we broadcast. If you or your neighbor can find HCJB, Quito, on

the radio, listen in and then drop us a line so that we know you heard us. It is the time allotted to anyone with friends in other parts of the world to send greetings. We would enjoy saying "hello" to you, too. Look for the sixteen, nineteen, twenty-four and thirty meter bands on your dial.

More milk for the school lunch program

Our national cow, Amapola, which some of you helped us buy, had a nice big bull calf just a couple days after school started. We sold the calf and now are using the milk for the school lunch program.

They Need Doctors and Nurses

Ruby Rhoades

Bellavista, Ecuador

A LITTLE boy in Llano Chico had a badly infected foot and his third penicillin shot was due. As usual, in that little village, others asked Benton about their sick, too, and word spread that he was there. Just as he finished his third patient, a weeping woman came running up to him to see if he could help her niece, who had been in labor already over twenty-four hours. Benton said he was very sorry, but he could do nothing. He did offer to take her to Quito to the charity maternity hospital, but they knew only too well its reputation and they declined his offer. At lunch he recounted his morning's experience and we felt something had to be done. We thought of an American nurse in Quito who just might be able to help us. So we decided that I should walk over first and see if they would accept her services.

It was a sad household I found there. In their overdramatic way, they were all sure she was going to die. Their weeping and red eyes were depressing. They took me into a very dark room. When my eyes became accustomed to the darkness, I saw the young girl, nineteen or twenty, sitting crosslegged on the floor, holding hands with the midwife. She was pale and frightened and no one was giving her any confidence. Yes, they told me they would accept the American nurse's services; they would even allow the niece to go to Quito now. I said we would go to Quito to see the nurse and be back in three hours either with help or to take the girl to Quito.

The American nurse could not come out but she gave us a note to the director of the hospital which she said might help a little. The ambulance of HCJB consented to go after the girl. The trip up out of Llano Chico is rough and hard, but she was brave about it all. The hospital immediately checked her in and Benton helped make financial arrangements for her to be in the pay section (65 cents a day). Her baby was born Caesarian at two o'clock the next morning. She and her little boy are home now, well and strong.

They realize, along with us, that they have much to be thankful for. It is harder to help them realize that their thanks should not be directed to us but to God who loves us all and who alone can heal our sicknesses.

Dark interior of the home in which medical service is given



Our Annual Institute

Harlan and Ruth Brooks

Vyara, India

THE Vyara area annual institute for pastors and teacher-evangelists was held in Vyara in November. The theme was Deepening and Sharing the Spiritual Life. Since outside leaders were not able to come, the sessions were conducted by the local staff and area leaders.

The topics covered such subjects as, Jesus' Methods of Teaching, Witnessing, Method in Bible Study and Meditation, Leaders and Leadership, Illustrative Material in Teaching. A most helpful book report of Weatherhead's Transforming Friendship was given. A content study of poems and songs in the government school readers was made.

The deputy inspector of schools spoke on The Teacher's Importance to Society. The area pastors and evangelists spoke on My Objectives and Methods of Sharing Christ Today With the People of My Villages. After this the group of village masters had a chance to discuss their problems and victories.

In the evening there were colored slides on health and religion, followed by preaching services. One sermon was by the local pastor and one by the elder. Each evening special songs were sung. The church was always well filled. People of the local community attended regularly and a goodly group of women and a few men and boys from near-by villages also came.

The institute was climaxed by the baptism of twelve boys and eight girls. All of these children had obtained permission from their parents to be baptized. Such permission is now required in writing for minors.

Permission had also been obtained from the government for the holding of a communion service for 150 people. This was granted. This service was held in the church. Services were in charge of Rev. Jivanji H. Satsangi, local pastor, and Rev. Somchandbhai Ukad of the Champavadi church.

The entire institute was counted a most worth-while institute for which we praise God.

• • •

Recordings of Protestant hymn singing are finding a ready sale in the Belgian Congo. Records of choirs singing familiar hymns are available in three African dialects.



TO A SON PREPARING FOR THE MINISTRY

A father writes about the need to keep his goals in view in today's uncertainty

Dear Son:

I should have gotten this letter written last night but other responsibilities kept me from writing.

I'm not surprised that you feel disturbed about your future. Living in the midst and in the face of such turmoil as we now have in our nation and the world, it is only natural. It is a thing all of our young people and many of our adults faced as they went through World War II. The future is so uncertain. Old values seem no longer to have the same validity. One questions the wisdom of spending years in patient toil, expense and sacrifice in preparation for — what? It is this which causes some young people to go into big paying jobs if money seems to be the thing that matters most in their lives. It sends others who are motivated by altruism, out to try to serve human needs now, with what limited preparation they may have. Jesus must have felt the same pull and so did Paul, but they did not get distracted from their preparation for the long course of life. Jesus waited until thirty years of age to give his short but rich, full ministry.

You face a new factor which Jesus and Paul did not face. That is the pressure of the public that you ought to give up training when others are dying on battlefields. However, one has to keep his long-range goals in view and live in the light of them. My own ministry is richer because of the training I got and the maturity it has brought to me. So, don't let the general restlessness upset you too much. Some of us have to keep calm and thoughtful among the thoughtless multitudes.

On your selective service classification, if you get a I-A or a I-AO, you should now write and ask for a IV-D. I know you are bothered about the fact that this gives you, or seems to give you, a favored position. Don't let your favored position make you unhappy. If we move further into a garrison state it will likely not continue to be favored. Just now you are planning for your long-term goal and work. If one keeps true to his own inner light that is what matters. You have to live with yourself more than just with others.

I'm so glad you could have some experience preaching; you will enjoy it and it will give you a chance to get experience you need and want.

I'm still thrilled at the possibilities for real pastoral service. We need many more of the ablest pastors we can produce. We need men of courage, vision, ability, men who can inspire and lead people, men who are human engineers and who see what needs to happen. Unfortunately, we have too many who do not have what it takes. Some appear to be lazy, others lack vision and purpose. Some are cowards. Some don't love and aren't able to lead people to make things happen. I believe if you keep true to your Lord, keep seeking to grow, and keep moving toward your goal, you may become the kind of pastor we need in our world.

I must quit now and get busy with my work. You shall be much in my thought and prayers.

Lovingly,
Your Dad

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Visiting inmates of Japanese prisons was the exclusive Buddhist privilege prior to the war. Since then Christian ministers have carried on an active campaign of evangelism and counseling in the jails. Because of requests from prisoners for guidance after their discharge, a home for ex-convicts has been started in Osaka.

Thinking About the News

Segregation Has Wide Implications

A LEADER in the Dutch Reformed Church in South Africa recently returned home from a visit to the United States. Writing in his church paper, he reported that the attitudes of American Protestants gave little support to his church's policy of "apartheid," or strict segregation. He said that even the most conservative churches here, including those which practice segregation, did not base their practice on Biblical teachings. He quoted a prominent leader of the Southern Baptist Convention, Dr. Louie D. Newton, as declaring that Southern churches based their segregation on expediency rather than on Scripture. Also the American groups most similar in belief to his own church were saying there was no room for compulsory segregation in churches.

This report on segregation in American churches by an outsider is interesting from several viewpoints. It reveals the progress American churches are making, first by recognizing that there is no Biblical sanction for segregation, and then by moving toward the kind of Christian fellowship in which segregation has no place. In some areas, that progress has been tragically slow, but color distinctions are gradually disappearing in many areas, and for that every Christian can be grateful.

The "apartheid" policy that the South Africans have insisted upon has contributed to a serious and tense racial situation there which has reverberations far beyond that part of Africa. Communist propagandists have not hesitated to make the most of every opportunity to identify Western democracies with policies which draw sharp color lines. In this manner, the Communists have gained the support of a great majority of the colored masses of the world, using the examples of segregation laws in the U.S. and in South Africa to prove their claims.

Christians who are praying the Africans will respond to missionary endeavor would do well to keep an eye on the racial policies of Christian churches already established there. Insistence on segregation, which even the American churches who practice it cannot justify except by "expediency," will not only handicap the work of missionaries but may easily prepare the way for the same kind of tragedy to come over Africa as has already taken much of Asia. —K.M.

Around the World

Israeli Orthodox Protest Compulsory Service

A widespread protest among Orthodox Jews greeted the Israeli government's draft bill proposing two years' compulsory national service for Orthodox girls. The bill is in the form of an amendment to the compulsory military service law and would require religious objectors to military service to perform agricultural or social work in Orthodox settlements, immigrant villages and government institutions. All single Israeli women between eighteen and twenty-eight are presently liable to two years' service in the armed forces.

Chief Rabbi Dr. Isaac Herzog headed a rabbinical delegation which conferred with Prime Minister Ben-Gurion and voiced strong objections to the amendment. Dr. Herzog told a newsman that if parliament passes the amendment rabbinical courts will prohibit compliance with it and "we shall proclaim a day of fasting and mourning."

A spokesman for the Orthodox

bloc said "we will fill prisons with our daughters rather than obey the law."

Religious leaders said the proposed law contradicts basic ideas in the upbringing of girls held by Orthodox Jews. They said that, according to Jewish religious tradition, daughters must never leave their family before marriage.

Spreading the Scriptures in Liberia

Several problems confront the American Bible Society in its endeavor to disseminate the Bible in Liberia. While the Bible is being read and use of it is encouraged by the government, many national pastors are not sufficiently trained in the use of the Scriptures.

A second difficulty arises from the many dialects prevalent in Liberia. Some parts of the Bible have been translated into only five of the twenty native tongues. The complete Bible has not been translated into any of the dialects. Missions in Liberia are asking their boards to send out only those missionaries who

have had linguistic training in Scripture translation.

Another problem preventing the widespread use of the Bible is that of illiteracy. Although a well-planned program is being promoted to increase the literacy of the people, at present only about 150,000 out of nearly 2,000,000 people can read.

English is the official language of the country. Missionaries are asking that translations of the Scriptures be printed in diglot: the English on one page and the dialect spoken in the locality on the opposite one.

Liberia is an open door to Africa for America. The U. S. government, as a part of its Point Four program, is planning to send a number of technicians to the country to advance the physical well-being and the educational and economic life. Along with this development the American Bible Society is planning a program of Scripture work that will make its contribution to the growth of the Christian community.

Saginaw Churches Have Visitation Program

Saginaw's two rabbis are co-operating with the pastors of more than twenty Protestant denominations in a visitation program to help newcomers find the church of their choice. This is believed to be the first time that such a Protestant-Jewish program has been undertaken in any American city. Participating in the project, besides the Beth-El Temple and B'nai Israel congregations, are some seventy-four churches of nearly all denominations represented in the city, including the Lutheran Church-Missouri Synod and the Seventh-Day Adventists.

Dr. Don A. Morris, president of the Saginaw Ministerial Association, which is sponsoring the program, said that new families would be welcomed by a pastor of the area in which they live. The pastor will give the newcomers a bulletin listing all participating churches and aid them in locating the one they prefer.

The city has been divided into eleven zones with a resident pastor in each. Two central offices, one on the east side and the other on the west, will notify zone pastors of new residents in their areas. It is expected that from ten to fifteen families a week will be contacted through the program, Dr. Morris said.

After the initial visit by the zone pastor, a follow-up call will be made by the minister of the church indicated by the newcomers. He will aid them to become acquainted with

the church, its members and activities.

Dr. Morris said church leaders believed that a welcoming visit from a clergyman would help new residents to join in church and community activities more quickly.

South Bend Chosen for Community Relations Award

The city of South Bend, Ind., was chosen by the National Conference of Christians and Jews to receive its annual Community Human Relations Award for "outstanding improvement in relations among religious and racial groups."

Dr. Everett R. Clinchy, president of the National Conference, lauded South Bend for "forward steps" in maintaining harmony and goodwill among its diverse racial and religious groups. He pictured the city as a typical American industrial center whose population has about 42,000 Roman Catholics, 30,000 to 35,000 Protestants, and 2,500 Jews. About six per cent of the city's 120,000 people are Negroes.

As specific examples of South Bend's intergroup co-operation and progress, Dr. Clinchy cited the following:

(1) Community welfare campaigns such as the Community Chest and a building campaign for Notre Dame University are supported by Protestants, Roman Catholics and Jews.

(2) Protestant ministers, Catholic priests and Jewish rabbis meet every month under the leadership of the National Conference of Christians and Jews to consider common problems in the community.

(3) The Interfaith Women's Council of St. Joseph County with 400 members consisting of Protestants, Catholics and Jews has conducted an institute on civil rights and a six-week seminar on intergroup problems.

(4) The Michiana Brotherhood Chorus of 200 members has given dramatic emphasis to brotherhood by presenting annual Brotherhood Week concerts for very large audiences.

(5) Newspapers and radio stations in the community give wholehearted support to all of the city's efforts to better group relations.

(6) The South Bend public school system has conducted an outstanding intergroup education program in co-operation with the American Council on Education and the National Conference of Christians and Jews. It is one of the most successful school programs in the nation.

This Is Your World . . .

Devere Allen

Most people doubt that Moscow wishes to make a genuine settlement of the world crisis, despite its requests for negotiations. In view of the record, that skepticism is warranted. But how about Washington? Do American leaders want the crisis settled soon? If they do, they take strange ways to show it.

Washington has shown more patience and less bellicosity lately, but only at the insistence of its allies. Practically every hopeful voice has been raised by a spokesman of Canada, Britain, France or some other country. Most constructive ideas, too, have emanated from abroad. Washington through Secretary Acheson did urge changes in the United Nations handling of aggressors, but these improvements mainly looked toward the employment of greater force, and at a time when "police action" in Korea had little to recommend it as practical or effective.

There is a chance even now to settle the crisis over Korea and Red China. Congress has been surprised to find itself bombarded by the arch-conservative steel magnate, Ernest T. Weir, with arguments favoring the recognition of Communist China and its entry into the UN.

More sinister forces are involved in the desire to see the crisis prolonged. Have you thought of what would happen to the United States if peace suddenly broke out? Only by a miracle could the U.S. prevent an economic collapse. It has never solved the problem of recurring unemployment except by war or preparations for war. Roosevelt did it once that way, and Truman is doing it that way now. Vast elements throughout the nation have acquired a vested interest in the crisis. They are all set for a boom. The excess profits tax of the last war is not to be applied at such a high level. The farce of price controls stimulated rises beyond the wildest dreams of some profiteers, while in certain items, for example foods, the

controllers, after all the artificial price hikes, are sending them still higher.

The most high-minded leaders at Washington do not, of course, try to perpetuate the crisis for any reasons of personal advantage. In the long run, they sincerely want peace. But they are victims of an obsession. They do not want the crisis ended until the Western democracies have built up an overwhelming armed power that vastly surpasses that of Russia. This, they think, is the road to peace. On that philosophy, *Le Monde*, which might be called the New York Herald Tribune of France, has said: "Historically, rearmament has always found in war its natural culmination. War becomes inevitable once the economic and psychological consequences of the arms race have become intolerable."

A preponderance of power may appear safe on the surface, but a more searching look at the theory reveals flaws. It may drive China and the East European satellites into closer solidarity with Russia. It may incite the Kremlin to rasher adventures than it would ever otherwise dare to attempt. And on the anti-Communist side, it may have serious repercussions also, among which may very well be the adoption of a hard policy of "no compromise on any point," reminiscent of the fatal "unconditional surrender" program which makes it impossible for dissidents and underground workers to desert a dictator they have come to hate.

The cheerful manner in which some Washington politicians don the mantle of prophecy and tell us that the crisis will last for a hundred years, more or less, is a symptom of this dangerous trust in power. For a while yet the world can have the crisis continue, but if it lasts beyond a very few years more, it will erupt in all-out war. And the result of that conflict is likely to be more communism, not less. Sane people will still continue to work for a truce that may lead to a reasonably complete solution of the crisis during the coming three to five years. Meanwhile, the impasse in which present-day man finds himself was well described by the Earl of Rochester, friend of Charles II, poet, playwright and sometimes a seer:

"For fear he arms, and is of arms.
afraid,
From fear to fear successively
betrayed."

—Worldover Press.

Anniversaries and Weddings

Golden Wedding

Brother and Sister Henry W. Shultz of the Somerset church, Pa., celebrated their golden wedding anniversary Jan. 13, 1951.



They were married on Jan. 13, 1901, in the Meyersdale church parsonage by Bishop C. G. Lint. They lived in Meyersdale for thirty-two years, moving to Somerset in 1932.

They have been very active in the work of the church, serving in the office of deacon for many years. Bro. Shultz was also a trustee for a number of years. Bro. Shultz had a perfect attendance record in the Sunday school for thirty-two years.

Before her marriage Sister Shultz was Martha Herring of Meyersdale, Pa. There is a daughter, Mrs. Charles Cage, and a granddaughter.

The couple received many lovely gifts and beautiful flowers.—Galen R. Blough, Somerset, Pa.

Carles-Boland.—Robert L. Carles and Mary K. Boland, both of Altoona, Pa., in the First church, Altoona, Pa., by the undersigned.—Stephen G. Margush, Altoona, Pa.

Davis-Helman.—Jack E. Davis and Dixie Helman, in the Bradford church, Ohio, Feb. 3, 1951, by Bro. Howard Erbaugh.—Lena Friend, Bradford, Ohio.

Ely-Hostetler.—Richard Ely of Baltic, Ohio, and Doris A. Hostetler of Sugar-creek, Ohio, Feb. 27, 1951, by the undersigned, at his home.—F. E. McCune, Baltic, Ohio.

Flory-Moffet.—Dale Flory of Naperville, Ill., and Nancy Moffet of Warrenville, Ill., Feb. 21, 1951, in the Bethel church, Naperville, by the undersigned.—James Renz, Naperville, Ill.

Fogelsanger-Watson.—Kenneth E. Fogelsanger and Mary E. Watson of Shippensburg, Pa., Dec. 22, 1950, in the Church of God, by M. C. Manning and the undersigned.—J. Henry Long, Elgin, Ill.

Hall-Lawson.—Clyde G. Hall of Barboursville, Va., and Eunice Malma Lawson of Stanardsville, Va., Feb. 24, 1951, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Hayes-Hood.—Durward Hayes of Lawrenceville, Ill., and Idabelle Hood of Cero Gordo, Ill., in the Oakley church, Ill., March 4, 1951, by the undersigned, assisted by Brethren W. T. Heckman and L. S. Ikenberry.—D. J. Blickenstaff, Oakley, Ill.

Hoover-Kauffman.—Sherman Hoover and Donna Kauffman, both of Modesto, Calif., Feb. 10, 1951, in Modesto, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Judy-Pennybacker.—Walter B. Judy and Curry Pennybacker, both of Franklin, W. Va., Feb. 17, 1951, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Key-Myers.—James G. Key, Jr., of Baltimore, Md., and Ellajean L. Myers of Westminster, Md., March 4, 1951, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

McGee-Holdcroft.—Donald J. McGee and Thelma Holdcroft, Feb. 25, 1951, in the White Cottage parsonage, Ohio, by the undersigned.—H. P. Garner, White Cottage, Ohio.

Shatto-Beard.—Joseph W. Shatto of Altoona, Pa., and Ruth Beard of Irricana, Canada, in the Portland church, Oregon, Dec. 29, 1950, by Bro. Leland Nelson and the undersigned.—David L. Holl, Portland, Oregon.

Slingluff-Carlin.—Jack Slingluff and Virginia Carlin, in the Maple Avenue church, Canton, Ohio, Feb. 28, 1951, by the undersigned.—John W. Meyers, Canton, Ohio.

Woodland-Clark.—Marvin D. Woodland of Ottawa, Kansas, and Imogene Clark of Pomona, Kansas, Feb. 25, 1951, at the home of the bride's parents, by the undersigned.—J. M. Ward, Ottawa, Kansas.

Obituaries

Frank G. Edwards

F. G. Edwards was born in Kansas and died Dec. 31, 1950, in Twin Falls, Idaho, at the age of seventy-five years. In 1900



he was married to Della M. Shultz in Kansas. In 1950 they celebrated their golden wedding with open house.

Bro. Edwards had worked at the carpenter trade and as a railway mechanic, and at the time of his death was a practicing drugless physician.

In 1903 he was called to the ministry and was ordained to the eldership in 1911. After serving some time in the free ministry he entered pastoral work in 1910, continuing in it until 1930. He was always interested in the work of his church and in the later years gave of his time as a Sunday-school teacher and a director of music. He served for a number of years as elder of the Twin Falls church, Idaho.

He is survived by his wife and three children, Mrs. Gladys Waas of Fairfield, Pa., Mrs. Lois Albee of Emmett, Idaho, and Merland of Salt Lake City, Utah.

Funeral services were held at the Twin Falls mortuary by the undersigned. Interment was in Sunset Memorial park.—Willis O. Neff, Twin Falls, Idaho.

Blue, Elmer D., was born March 20, 1880, and died March 14, 1949. He was married to Laura Rhodes on Oct. 15, 1901. To this union were born eleven children. He taught school at the age of eighteen years and was licensed to the ministry thirty-some years ago. He carried mail during the week and preached at different places on Sunday. His last pastorate was at Maple Grove, following which he moved to Pittsburgh, where he took up contracting. He was always ready to help someone in need. His funeral services were conducted by Brethren William Gould and C. H. Gehman.—Mrs. Guy Carney, Johnstown, Pa.

Carper, Clarence Edgar, son of Charles and Alice Eckard Carper, was born near Martinsburg, Pa., Feb. 10, 1919, and died in Baltimore, Md., Feb. 26, 1951. He was baptized as a boy and became a member of the Martinsburg Memorial church. He is survived by three sisters and one brother. Funeral services were held by Brethren C. O. Beery and M. G. Wilson at the K. R. Miller funeral home in Martinsburg. Interment was in the Albright cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Eckard, Lillie Louie, daughter of David and Martha Jane Smith, was born Oct. 28, 1881, at Doe Hill, Va., and died Jan. 10, 1951, at her home near Sugar Grove, W. Va. On May 25, 1904, she was united in marriage to Arthur Eckard, and to this union were born seven children. She was a member of the Church of the Brethren for several years. Besides her husband, she is survived by three sons, four daugh-

ters, seven grandchildren, three brothers and two sisters. Funeral services were held at the Trinity Lutheran church at Sugar Grove by Rev. Orville Lueck, assisted by her pastor, Bro. Laban Strite. Interment was in the Sugar Grove cemetery.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

Fisher, Teddy Jay, was born July 29, 1947, and died Dec. 27, 1950. Funeral services were held in the Middle Creek church by Bro. John M. Geary. Burial was in the Mt. Nebo church cemetery near Champion.—Mrs. John M. Geary, Hollisopple, Pa.

Gnoble, Maggie May Harrison, was born Sept. 3, 1874, near Tipp City, Ohio, and died in Troy, Ohio, March 8, 1951. She had been a member of the Church of the Brethren since girlhood. She was the mother of three sons and three daughters. She was preceded in death by her husband in 1935 and one daughter in 1936. She is survived by two daughters, three sons and eight grandchildren. Funeral services were held at the church formerly owned by the Brethren by the elder, Ray Shank, and the pastor, the undersigned. Interment was in the Riverside cemetery in Troy.—Murray L. Wagner, Troy, Ohio.

Kintzel, William Z., son of Elias and Mary Kintzel, was born in Pine Grove, Pa., May 28, 1877, and died Dec. 23, 1950. He was united in marriage to Sallie Merkey on Nov. 19, 1904. He was a faithful member of the Church of the Brethren for many years. He is survived by three sons, four daughters, two sisters, two brothers and seventeen grandchildren. Funeral services were held by Elder H. G. Fahnestock in the Big Dam church. Interment was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Kline, Rosa S., daughter of William and Barbara Shelly Wolbert, was born Sept. 13, 1871, and died Dec. 9, 1950. She was a faithful member of the Church of the Brethren for forty-eight years. She is survived by her husband, four sons, four daughters and one sister. Funeral services were held at the Mt. Hope church by Elder B. G. Stauffer and Bro. Robert O. Hess. Interment was in the Graybill cemetery.—Marian H. Stauffer, Lawn, Pa.

Krabill, Ann Lee, daughter of Jacob and Hattie Hazen, was born in Hancock County, Ohio, July 2, 1867, and died Nov. 22, 1950. She was married to Freem Krabill on July 2, 1891, and to this union was born one daughter, who preceded her in death. She became a Christian early in life and was a member of the Church of Christ at the time of her death. Funeral services were held at the Harrold funeral home by the undersigned. Interment was in the Fountain cemetery.—Oliver Royer, Fostoria, Ohio.

Kreger, Caroline, daughter of Mr. and Mrs. Daniel Hostetler, was born in Wells County, Ind., Feb. 23, 1900, and died Jan. 29, 1951. In 1918 Mrs. Kreger went to Wetonka, S. Dak., as a teacher. She was united in marriage to Lionel Kreger on Feb. 4, 1920. To this union were born five children, all of whom are living. In 1933 Mr. and Mrs. Kreger joined the Spring Creek church. Mrs. Kreger is survived by her husband, her mother, five children, four sisters and five grandchildren. Funeral services were held by the undersigned at the Spring Creek church. Burial was in the Spring Creek cemetery.—J. W. Tyler, North Manchester, Ind.

Lichty, Glenn, son of Charles and Sally Beekley Lichty, was born in Waterloo, Iowa, Jan. 20, 1883, and died at La Verne, Calif., Jan. 24, 1951. He united with the Church of the Brethren as a boy and remained a faithful member throughout his lifetime. He was united in marriage to Mae Peck. He is survived by his wife, one son, one brother and five grandchildren. Funeral services were held in the Todd Memorial chapel at Pomona by his pastor, the undersigned. Interment was in the Evergreen cemetery near La Verne.—Galen B. Ogden, La Verne, Calif.

Loose, Emma Ann, daughter of John and Mary Ann Bowers Hinkle, was born Sept. 16, 1891, and died Feb. 26, 1951. Her husband, J. Ross Loose, died in 1940. She is survived by one daughter, one son and five grandchildren. She was baptized into the Fairview church on May 13, 1911. Funeral services were conducted by her pastor, Bro. Ernest A. Brumbaugh in the Fairview church. Interment was in the Snively cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Middaugh, Hannah Swoveland, was born Sept. 4, 1867, and died Sept. 11, 1950. She was united in marriage to Andrew H. Middaugh on Feb. 12, 1885, at Berlin, Ohio. To this union were born two daughters and five sons. She was preceded in death by her husband. She is survived by three sons, one daughter, one sister, one brother, twenty-one grandchildren, eighteen great-grandchildren and two great-great-grandchildren. She had been a member of the Center congregation since Sept. 19, 1914. Funeral services were held by the undersigned at the Center church. Burial was in the Center cemetery.—Harlan C. Grubb, Louisville, Ohio.

Mock, Emma, daughter of Daniel and Ellen Myers Shank, was born in Whiteside County, Ill., Dec. 13, 1878, and died Feb. 14, 1951. She was married on Nov. 15, 1900, to Charles Mock at Coleta, Ill., and to this union were born five children. She is survived by her husband, three daughters, two sons and one brother. In her youth she united with the Church of the Brethren in the Rock Creek congregation in Illinois. Funeral services were held in the Church of the Brethren at Sterling, Ill., by the pastor, the undersigned. Interment was in the Oak Knoll cemetery at Sterling.—Walter M. Young, Sterling, Ill.

Morris, Owen E., was born Jan. 23, 1884, in Ogle County, Ill., and died at his home, Jan. 7, 1951. He was married to Lulu Sanford on Nov. 23, 1910. He is survived by his wife, six children, twelve grandchildren, two sisters and two brothers. He was a member of the Church of the Brethren. Funeral services were held at the Church of the Brethren by Bro. Harvey S. Kline, assisted by Bro. O. D. Buck. Interment was in the Franklin Grove cemetery, Ill.—Mrs. Jay E. Miller, Franklin Grove, Ill.

Mullenix, Peter F., son of James and Susan Mullenix, was born in Arcanum, Ohio, Sept. 2, 1866, and died at his home in Battle Creek, Mich., Dec. 7, 1950. He was baptized into the Church of the Brethren on Dec. 25, 1894. On April 7, 1889, he was married to Cora G. Perrin. He is survived by his wife, one son and five daughters. Funeral services were held in the Farley funeral home in Battle Creek by the undersigned. Burial was in the Reese cemetery near Battle Creek.—Harley V. Townsend, Battle Creek, Mich.

Mulholland, Lloyd, son of Mr. and Mrs. Cecil Mulholland, was born at Utica, Minn., Feb. 17, 1903, and died Jan. 31, 1951, at his home in Lewiston, Minn. He was united in marriage to Mildred Lewis on April 17, 1931. He is survived by his wife, one son, two brothers and two sisters. He united with the Church of the Brethren when a young man and served as a teacher for intermediates. Funeral services were held at the Church of the Brethren in Lewiston by Bro. D. D. Harnier. Interment was in the near-by cemetery.—Mrs. William E. Wright, Utica, Minn.

Myers, Mary Elvina, daughter of Mr. and Mrs. Isaac Wagner, was born at Stewardson, Ill., Dec. 17, 1870, and died Feb. 21, 1951. She was married to Isaac Sherman Master on July 31, 1891. He died Dec. 25, 1917. She was married to Anthony Myers on Sept. 11, 1918. He died Aug. 15, 1948. She is survived by one daughter, two granddaughters, three great-grand-

sons, three brothers and one sister. She was a long-time member of the Church of the Brethren. Funeral services were held in the New Paris church by the writer, assisted by Charles Gump. Burial was in the Union Center cemetery.—William Brubaker, New Paris, Ind.

Nedrow, Myra Estella, daughter of Jesse B. and Elizabeth Shrawger, was born Dec. 23, 1858, in Somerset County, Pa., and died Feb. 4, 1951, in Rawlins, Wyo. She was married on Jan. 27, 1877, to Henry Nedrow, who died in February 1920. To this union were born one daughter and one son. She is survived by one son, seventeen grandchildren, nineteen great-grandchildren, two great-great-grandchildren and one sister. Funeral services were held at Norton, Kansas.—Leslie Rogers, Norton, Kansas.

Pittsenberger, Kenneth G., died Jan. 30, 1951, at the age of fifty-seven years. He was a member of the Church of the Brethren for several years. He is survived by his wife, two sons, one daughter, three brothers and one sister. Funeral services were held by his pastor, the undersigned, assisted by Rev. George Rector of the Presbyterian church, at McCray chapel. Burial was in the Head Waters cemetery.—W. H. Zigler, Churchville, Va.

Replogle, Elizabeth, daughter of Isaac and Nancy Shultz Teeter, was born on the Teeter homestead, Dec. 30, 1871, and died at her home Nov. 30, 1950. At the age of fourteen years she became a member of the Buck Creek church. She was a teacher in the Sunday school for about thirty years. On Jan. 1, 1901, she was united in marriage to Andrew J. Replogle. To this union were born one daughter and one son. She is survived by her husband, one daughter and eight grandchildren.—Howard D. Breneman, Mooreland, Ind.

Rhodes, Cosner M., son of Samuel and Harriet Hoover Rhodes, was born near Fredericksburg, Pa., April 6, 1890, and died at the Nason hospital in Roaring Spring, Pa., Jan. 31, 1951. He was married to Olive Huntsman on Dec. 12, 1912. He is survived by three sons and seven grandchildren. He was a member of the Martinsburg Memorial church. Funeral services were held in the Clover Creek church by his pastor, Bro. M. G. Wilson, assisted by Bro. I. B. Kensinger. Burial was in the Clover Creek cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Ritter, Dorothy Ellen, daughter of Franklin and Nancy Warner, was born in Jackson Township, Ohio, March 22, 1901, and died Jan. 9, 1951. She is survived by her husband and ten children. Funeral services were held by the undersigned at the Harrold funeral home. Interment was in the Zion Lutheran cemetery.—Oliver Royer, Fostoria, Ohio.

Rohrer, Rosa M., daughter of Adam W. and Eliza Eshelman Swab, was born May 3, 1873, near Shannon, Ill., and died at the Dixon, Ill., hospital Jan. 31, 1951. She was married to John Rohrer of Polo, Ill., Oct. 1, 1902. He preceded her in death on Aug. 6, 1945. She had been a faithful member of the Church of the Brethren since early life. She and her husband were charter members of the Polo church. She is survived by two brothers and one sister. Funeral services were held from the Melvin funeral home at Polo by Bro. B. Wayne Crist, pastor of the Polo church. Burial was in the Fairmount cemetery near Polo.—W. Harlan Smith, Flora, Ind.

Rupp, Nathan, son of Martin and Elizabeth Buch Rupp, died Oct. 17, 1950, in the Lancaster General hospital at the age of eighty years. He was twice married. He is survived by his wife, Mamie Deibler Rupp, and one son. He was a long-time member of the church at Bareville. Funeral services were held at the Overly funeral home by Elder H. Clyde Weaver.—Mrs. Ivan Sheaffer, Bareville, Pa.

Russell, Bertha, daughter of A. C. and Amelia Baleschki, was born June 8, 1882, at Decatur, Ill. She was a member of the Church of the Brethren at Champaign, Ill. Funeral services were held at Cham-

paign by her pastor, the undersigned.—Niels Esbensen, Champaign, Ill.

Saylor, Samuel L., son of Henry D. and Elizabeth Lichty Saylor, was born Dec. 18, 1878, and died on his seventy-second birthday. He became a member of the Meyersdale church at the age of fifteen years and until very recent years served the church well in numerous capacities. He was a member of the building committee for the present building. In addition to serving he gave most liberally of his means. On Sept. 1, 1901, he was united in marriage to Fannie Marteney, and to this union were born three children, all of whom survive. Funeral services were held in the home by the undersigned. Burial was in the Meyersdale community cemetery.—I. C. Paul, Meyersdale, Pa.

Scott, John Thomas, son of Thomas and Elizabeth Scott, was born near Dayton, Ohio, March 9, 1878, and died at his home in Tipp City, Ohio, Feb. 4, 1951. He was married to Amelia Scott Pearson on Dec. 22, 1904. He was received into the Middle District church in June 1949 by confession of faith since he was not physically able to receive baptism. Nine days after the death of the husband, the wife, Amelia Scott, died with a heart attack. Mrs. Scott, daughter of Davis and Sarah Pearson, was born near Tipp City, Ohio, Aug. 2, 1878, and died Feb. 13, 1951. Her church membership was with the First Baptist church, Tipp City. She is survived by one sister, two nieces and two nephews. Funeral services were held from the local funeral home by the writer.—C. V. Coppock, Tipp City, Ohio.

Shelly, Washington Irving, son of Peter and Lucy Weltmer Shelly, was born near Wooster, Ohio, July 14, 1869, and died Jan. 4, 1951, at his home near Ashland, Ohio. He attended Ashland and Wittenberg colleges. He was united in marriage to Lieuzetta Myers on Sept. 8, 1898, and to this union were born three children. He is survived by two sons, one daughter, eight grandchildren and three great-grandchildren. In 1899 he was baptized by Bro. W. L. Desenberg into the Church of the Brethren, where he served as a deacon. Funeral services were held in the Ashland City church by Bro. J. C. Inman. Interment was in the Maple Grove cemetery.—Mrs. Roy Fackler, Ashland, Ohio.

Shoemaker, Ida M., daughter of John and Katherine McFadden Bricker, was born in Wayne County, Ohio, June 12, 1869, and died Sept. 17, 1950, at her home in Ashland, Ohio. She was united in marriage to Loren Shoemaker on April 12, 1888. He preceded her in death on May 20, 1950. She was a member of the Ashland church and the Loyal Women's Sunday-school class. She is survived by six daughters, twenty grandchildren, twenty great-grandchildren, one brother and two sisters. She was preceded in death by one daughter, twin sons, four brothers, three sisters, and two great-granddaughters. Funeral services were held at the Black River church, Ohio, by Bro. J. C. Inman, assisted by Bro. C. C. Louder. Burial was in the Black River cemetery.—Mrs. Clifford Friend, Ashland, Ohio.

Smith, Malinda Isabelle, daughter of James F. and Julia Ann Marshall Hanger, was born Aug. 28, 1881, in Rockbridge County, Va., and died Jan. 31, 1951. She is survived by her husband, John Harvey Smith, two sons, one daughter, eleven grandchildren and two sisters. One son preceded her in death in 1946. She had been a member of the Church of the Brethren since early womanhood. Funeral services were held from the Calvary Methodist church by the undersigned, assisted by the Methodist pastor, Rev. Wrightson Tongue. Burial was in the adjoining cemetery.—W. H. Zigler, Churchville, Va.

Snoke, Martha Alice, daughter of Jacob and Troxell Hamm, was born at Beatrice, Nebr., Sept. 5, 1880, and died at her home near Oakley, Ill., Feb. 3, 1951. On Sept. 27, 1899, she was united in marriage to Clement L. Snoke, and to this union were

Church News California

La Verne.—Our church is engaged in a building program, which began with the demolition of the old fellowship hall. Our sixtieth anniversary dinner was held in the hall just prior to its demolition. More than 100 people came out to help in the work of tearing down the building. It is interesting to note that J. W. Lear, one of the members of the building committee for fellowship hall, was present. On the day the church celebrated its sixtieth anniversary we broke ground for our new Christian education building. To date more than 3,000 hours have been given in volunteer labor, and the campaign fund is approximately \$55,000. The church and the college sponsored a series of lectures by Dr. Kirby Page on Taking Jesus Seriously in This Hour of World Crisis. The pastor reported that during the last six years the La Verne church has received 267 members by letter, 78 by baptism and 21 by reaffirmation of faith, making a total of 366 new members in our congregation. In February we are looking forward to the coming of Bro. Rufus Bowman. We are planning to have evangelistic services in April with Bro. Robert Richards of La Verne College as the evangelist. We voted to ask a committee to study the implications of the civilian defense program for the La Verne church and to determine in what areas we can serve.—Zeta R. Brandt, La Verne, Calif.

Paradise.—Four families of the Paradise church drove to Live Oak to attend the dinner prior to the solicitation of funds for the college program. Twelve of our members attended the standard leadership curriculum course, which was sponsored by the Chico ministerial association. A tableau, The Birth of Jesus, was presented on Dec. 17 by the children's department under the direction of Iris Montz and Dolores Harrison. On Dec. 24 the picture, The Child of Bethlehem, was shown. We used the home mission theme in our school of missions Jan. 7-28. On the first evening Bro. Lee Whipple of Yuba City talked on the district mission program of Northern California. Slides were shown of the South Modesto mission church. The film, Beyond Our Own, was shown at the last session. Two of our members, Charles Awalt and Hester Kingery, were called by death. A fund of less than \$100, left to our church by the late Hester Kingery, will be used to carpet the church aisle and platform. Our evangelistic meeting will be held April 24—May 6, with Bro. Leatherman as the evangelist. The men have remodeled the church basement and the women helped with the painting. In the spring we hope to break ground for an addition to our church. Our work here is progressing under the leadership of Brother and Sister Glen Montz.—Mrs. Fred W. Butterbaugh, Paradise, Calif.

Pasadena.—Our congregation was inspired and stimulated by the presence and talks of Bro. Premchand Bhagat, delegate from the church in India to the church in America. Christmas was observed by special programs and offerings, resulting in \$357.68 for missions and \$96.29 for the goat to Korea project. We ordered 175 copies of the new church hymnal. The school of friendship this year was held for five Sundays, Jan. 7—Feb. 4. The special features consisted of a film, Shepherd of India; a concert presented by a Mexican group; two plays, one presented by the young people and the other by the young adults, and a fellowship supper. The project was a new roof for the Mahudi school building in India. On the evening of Feb. 2 the Sunday-school department and the evangelism committee sponsored a builders banquet, at which time plans were made for an attendance drive prior to a week's pre-Easter evangelism.

and one brother. Funeral services were held in the Wadlow chapel in Lincoln by the undersigned. Interment was in the Fairview cemetery.—J. Edwin Jarboe, Lincoln, Nebr.

Weaver, Margaret Ellen, daughter of Henry Leonard and Esther Phipps Leonard, was born in Stockton, Mo., Oct. 4, 1873, and died Oct. 21, 1950. She was married to John C. Weaver, who preceded her in death in 1938. She was a member of the Church of the Brethren for many years. She is survived by five daughters, two sons, one sister, two brothers, twenty-five grandchildren and thirty-five great-grandchildren. Funeral services were held by Brethren J. A. Eby and Ed Davis of Nocona, Texas. Interment was in the Molsbee chapel cemetery.—Mrs. Doane Phillips, Nocona, Texas.

Weaver, Hattie Louise, daughter of David H. and Melinda Rupel Weaver, was born at North Liberty, Ind., Nov. 13, 1872, and died at the Greeley convalescent home in Colorado, Feb. 14, 1951. Her father was a minister in the Brethren church at Hygiene. In 1898 she graduated from the Colorado Training School for Nurses, which was at that time connected with the Denver General hospital. She went to Bethany Biblical Seminary in 1907, where she served as matron for three years. She was a long-time member of the Church of the Brethren but attended the First Baptist church in Greeley, where she was a member of the women's missionary society. She is survived by one sister, two brothers and two half brothers.—Lois Rupel, Elgin, Ill.

Wheeler, Sadie Mae, daughter of J. W. and Mary M. Howdyshell, was born Sept. 25, 1892, at Briery Branch, Va., and died Jan. 11, 1951, at the Rockingham Memorial hospital in Harrisonburg, Va. On Nov. 14, 1906, she was united in marriage to Jacob R. Wheeler, who preceded her in death several years ago. She united with the Church of the Brethren on Aug. 8, 1904. She is survived by one daughter, four sons, eight grandchildren, two sisters and three brothers. Funeral services were held at the Briery Branch church by Bro. F. Wise Driver, assisted by Bro. I. J. Garber and Rev. Samuel N. Smith. Interment was in the church cemetery.—Stella V. Wine, Dayton, Va.

Wolgemuth, Esther M., daughter of Abram and Caroline Hess and wife of Elder Herbert O. Wolgemuth, died Feb. 2, 1951, at the age of fifty-two years. She was an active member of the Chiques church for many years. She is survived by her husband, three sons, three daughters, six grandchildren, her mother, five brothers and five sisters. Funeral services were held in the Chiques church by Elders B. G. Stauffer and David Gible. Interment was in the adjoining cemetery.—Marian H. Stauffer, Lawn, Pa.

Yates, Joshua Henry, son of James and Naomi Yates, was born near Eugene, Oregon, March 9, 1879, and died at the Swedish hospital in Seattle, Wash., Feb. 11, 1951. He was married to Pearl Darellus in 1903. One son was born to this union. His wife died in 1912. He was married again on Dec. 22, 1917, to Gertrude Martin. To this union were born two sons and one daughter. He is survived by four children and seven grandchildren. He united with the Church of the Brethren about 1930. Funeral services were held from the Butterworth funeral home in Seattle by Bro. Clement Bontrager.—Clement Bontrager, Kent, Wash.

Yoder, John A., son of Aaron and Catherine Yoder, was born Aug. 8, 1878, near Millersburg, Ohio, and died Feb. 9, 1951, at his home near New Paris, Ind. He was married to Nora Misher on Sept. 16, 1905. He is survived by his wife, three sons, four daughters, seventeen grandchildren, two brothers and four sisters. He was a member of the Maple Grove church. Funeral services were held in the Maple Grove church by the writer, assisted by the pastor of that church, Robert Martin. Burial was in the Maple Grove cemetery.—William Brubaker, New Paris, Ind.

born eleven children. She is survived by her husband, five sons, three daughters, fourteen grandchildren, five great-grandchildren and two brothers. She and her husband united with the Oakley church on Feb. 2, 1899. Funeral services were held in the Oakley Brick church by the undersigned, assisted by Elder D. J. Blickenstaff and Lorrel S. Eikenberry, her pastor.—W. T. Heckman, Cerro Gordo, Ill.

Stebbins, Elmer Russell, son of Edward H. and Ada Rohrer Stebbins, was born in Montgomery County, Ohio, Jan. 20, 1901, and was killed by a train near his home on Dec. 18, 1950. He united with the Lower Miami church in October 1915, where he held his membership until his death, but he attended the Salem Lutheran church after marriage. On Jan. 21, 1922, he was united in marriage to Ivah Irene Pefly, who preceded him in death on May 5, 1948. Having no children of their own, they adopted two girls. He is survived by two foster daughters, one sister and two brothers. Funeral services were held in the Lower Miami church by Bro. Arthur Keim and Rev. R. A. Albert of the Salem Lutheran church. Burial was in the Eler-ton cemetery at Eler-ton, Ohio.—Arthur C. Keim, Dayton, Ohio.

Styers, Arley, son of John and Mary Styers, was born in Summitville, Ind., Dec. 2, 1878, and died at his home near Anderson, Ind., Feb. 28, 1951. He was married on Oct. 2, 1899, to Grace Whitaker, and to this union were born five girls and two boys. He is survived by his wife, five daughters, one son, thirteen grandchildren and nine great-grandchildren. In 1916 he and his wife became members of the Summitville church. He also attended the New Hope church near Seymour and other churches near his home. He often taught a Sunday-school class and led the singing. Funeral services were held in the Summitville Baptist church by Bro. Floyd P. Breneman of New Lisbon.—Mrs. Bryan Leckron, Anderson, Ind.

Sutphin, Eliza Hylton, wife of J. A. L. Sutphin, died Sept. 16, 1950, at the age of eighty-three years. She had been a member of the Brethren Church since a young girl. She is survived by two sons, six daughters, several grandchildren and great-grandchildren, one brother, who is a minister, and one sister. Funeral services were held at the Topeco church by Bro. C. A. Simmons, her pastor. Interment was in the Topeco cemetery.—Mrs. Leeta M. Weddle, Floyd, Va.

Varner, Cameron, Jr., was born May 9, 1944, and died March 3, 1951. Funeral services were held at the maternal grandparents' home in Davidsville by Bro. John M. Geary, assisted by Bro. Norman H. Blough. Burial was in the Maple Spring church cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Walker, Anna, daughter of Mr. and Mrs. Samuel S. Ream, was born Dec. 9, 1895, and died Feb. 9, 1951, at her home in Rockwood, Pa. She was the wife of Harry J. Walker. She is survived by her husband, one son, one daughter, two grandchildren and one sister. Mrs. Walker was a faithful church worker and active in community affairs. Funeral services were held in the Lavansville church by Rev. C. A. Shilke, assisted by Bro. W. F. Berkebile. Interment was in the Somerset County Memorial park.—Mrs. Lillian Bruner, Rockwood, Pa.

Walton, Isaac Thomas, son of Charles and Emma Williams Walton, was born July 22, 1891, in Crawford County, Ill., and died Feb. 17, 1951. On April 15, 1917, he was united in marriage to Netta Fern Knoblett. He is survived by his wife and four children. At an early age he united with the Trimble Congregational Christian church, later changing his membership to the La Motte Prairie Church of the Brethren. Funeral services were held by Bro. Dolar Ritchey, assisted by the undersigned.—Dorward Hays, Lawrenceville, Ill.

Watkins, Charles Everett, infant son of Eugene and Naomi Watkins, died in a Lincoln, Nebr., hospital March 2, 1951. He is survived by his parents, three sisters

gelistic services to be conducted by Bro. Bob Richards of La Verne College. Rev. John DeSaegher of Burbank, Calif., was the guest speaker. The annual birthday dinner was held on Feb. 9. There was \$1,113 contributed to the building fund. At a special council meeting on Jan. 16 a decision was passed to begin construction on the new church plant as early as possible. The young people had complete charge of the morning worship on Youth Sunday, Jan. 28. At the regular church council on Feb. 13 our pastor, Donald E. Rowe, was re-elected for another term of three years. Four members were recently added to our fellowship by letter and the wife of our custodian, Bro. Dan Eller, was called, by death.—Maud Newcomer, Pasadena, Calif.

Colorado

Bethel.—The women's council spent a day at the church, doing needful things and preparing layette bundles for relief. A can of soap grease has been shipped and two bags of clothing are just about ready to go. In January we were favored with two services by a visiting minister. Bro. Burton of Wiley and Bro. Coppock of Miami, N. Mex., were in our community a short time ago. The young people have bought material for stage curtains and the women have been busy making them. On the evening of Feb. 9 we had a World Day of Prayer program. Bro. Everett Fasnacht delivered a very good sermon on Perfect Love Casts Out Fear, and Bro. Coppock was also with us. The attendance was good.—Mrs. L. Schreiber, Arriba, Colo.

Denver.—Our regular quarterly council meeting was held Feb. 13. The church has decided to sponsored a DP family in the near future. The deacons have organized and sponsored a religious census of the community, after which home visitations will be made. Our church has received two members by baptism and three by letter since Jan. 1. We have recently organized a Homebuilders organization as part of our women's council. A goodly number attend these meetings. Our spring love feast will be held March 23. A children's program is held each Wednesday afternoon for the children of the community, varying in ages from three to twelve. The program consists mainly of crafts but films and stories relating to the Bible are also used. This is under the direction of Agnes Gleason, assisted by Joan Macy, our Brethren volunteer service worker who will be with us for the coming year.—Mrs. Ruby E. Dahl, Denver, Colo.

Rocky Ford.—Bro. Frank E. Nies, and his wife were ordained to the eldership by Bro. J. F. Burton of Wiley. Our pastor conducted an evangelistic campaign in our local church. Four persons were baptized. Four others had been baptized a few weeks earlier, making eight who have been baptized since our last report. Each Sunday different mothers have charge of the nursery so the rest of the parents can attend the church service. A union service was held in the Presbyterian church on the evening of New Year's Day with pastors of the different churches taking part. In recognition of National Youth Week our youth fellowship had charge of the worship service on the evening of Feb. 4. On the second weekend in February seven of our men and boys went to our new camp site to cut trees and do other needed work. Five of our Sunday-school classes are sponsoring the support of five intermediate girls in the Khergam boarding school in India and we expect to have soon sponsors for the other two girls in the group. Our women's work group is busy quilting and sewing for Korean relief. Our pastor has been preaching very helpful sermons on the doctrines of the Church of the Brethren for the past several Sunday mornings. Our Sunday evening and midweek services are varied. Once a month our Sunday evening group meeting is in charge of a family or group of small families and very interesting and helpful programs have

been presented. Two of our former ministers, Bro. Grant McGuire and Roy E. Miller, have visited us and preached for us in the past several months. We expect Bro. Ernest Wampler to be with us March 31—April 1. Bro. Wampler was a former pastor of the Rocky Ford church.—Blanche Frantz, Rocky Ford, Colo.

Illinois

Franklin Grove.—Our school of missions was held recently. It closed with a play written by Sister Anna Lichty. Our intermediates and young people attended rallies in Naperville and Chicago. We had a New Year's watch-night service with Bro. Wayne Crist of Polo as the guest speaker. Our annual birthday supper was held on Jan. 25. The Joy class purchased a new mimeograph for our church. New hymnals have been ordered for our church. Our pastor preached a series of sermons on Adventures in Brethren Thinking. On Feb. 11 the men of our church had charge of the evening service. Speakers at this meeting were Louis Shirkey of York Center

and W. O. Beckner of Elgin. Our pastor held a week of services in Dixon Feb. 18-25.—Mrs. Jay E. Miller, Franklin Grove, Ill.

Polo.—Mr. and Mrs. William Wisner observed their golden wedding anniversary with open house. We again have a 100% Messenger club. Elder Clarence Fike of Dixon was here on Jan. 23 to conduct a special council meeting. It was decided to have the Northern Illinois and Wisconsin district meeting at Polo this year. Our church co-operated with the Protestant churches in observing the World Day of Prayer on Feb. 9 and the union services during Lent. Two of our charter members, Sisters Jane Stauffer and Rosa Rohrer, have recently passed away. Feb. 11 was designated as commitment day and pledges for total abstinence were signed. The work continues to make progress under the leadership of our pastor, Bro. B. Wayne Crist. The women continue to sew for relief on the first Friday of each month and much work is accomplished.—Mrs. Fred Krum, Polo, Ill.

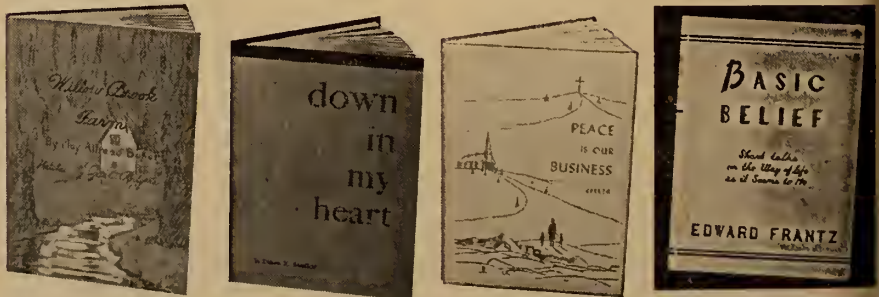


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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Indiana

Huntington.—We are enjoying the spiritual leadership and fellowship of our pastor and his wife, Brother and Sister E. R. Fisher. During the past year twelve new members were added to the church by letter and three letters were granted. Attendance at both morning and evening services and prayer meeting has been very good. Bro. Fisher has been directing the study of Revelations at our prayer meetings. Our church auditorium was redecorated and new carpet was laid. Betty Shultz is very ably directing our choir. Mrs. Harvey Smith directs our junior choir and they sing at the regular morning services once a month. Mrs. Leland Brubaker was with us for both morning and evening services on Jan. 28. She was invited back as the speaker for the union church service at the Presbyterian church on World Day of Prayer on Feb. 9. A Lenten preaching mission was held Feb. 11-16 in our city with Rev. Clausen as the speaker. All of the churches participated. —Mary E. Wike, Huntington, Ind.

Nettle Creek, White Branch.—Because of the death of our Messenger correspondent, no reports were made during 1950. As president of our ladies' aid, Messenger correspondent, teacher and mother of two of our young people, her passing meant much to all. During the year a building fund was started to facilitate enlarging the present building and adding classrooms. Plans are now under way for a vacation

Bible school. Our church was host to the district CBYF conference last fall. Many of our group hold important offices in this organization. As the result of two revivals, eight members were added to our roll. The young people's class presented a Christmas playlet and entertained the group in a fellowship meeting on Christmas evening at the church. A New Year's Eve watch party was held with many from the Chicago Corner Christian church fellowshiping with us. Each quarter this year a birthday party is being sponsored with a different class in charge each time. It is hoped that we may have more fellowship within our group by having these get-togethers. Our ladies' aid has been doing sewing for Bethany Hospital. We have a 100% Messenger club this year.—Mrs. Lewis Hilbert, Hagerstown, Ind.

Osceola.—Our regular council meeting was held Jan. 5, with Elder Charles Stouders presiding. Bro. Paul Singrey was elected as our peace counselor. Our pastor, Bro. Edward Stump, conducted revival services in Petersburg, W. Va., Jan. 22—Feb. 4. Brethren Mel Stutzman, Al Heskit and Harold Meyers had charge of the services in his absence. The Homebuilders' class had charge of family night, which was held at the church on Feb. 8. Brother and Sister David Roose had charge of the program. The young people's class has been attending the Youth for Christ meetings, which have been held in this vicinity. Bro. Howard Bosler will be the speaker

for the morning and afternoon services at our annual harvest meeting, which will be observed on Sept. 9. Beginning that evening and continuing for two weeks Bro. Charles Oberlin will conduct revival meetings.—Geneva Secor, Elkhart, Ind.

Upper Fall Creek.—Rally day and dedication services for the parsonage were held with Bro. Carl Hilbert, our elder, conducting the dedication services. Our pastor, Bro. Claudius Pyles, and his wife moved into the new parsonage. The men's work is planning for a project this summer. They had a patch of corn last year, which they harvested. The ladies' aid is meeting every week this winter and quilting at the church. Each class has had a project at the parsonage. We are planning for a revival to be held by Bro. Carl Hilbert March 26—April 8. Our church decided to give \$100 to the Lafayette mission.—Goldie Spall, Middletown, Ind.

Windfall.—Our church met in quarterly council on Dec. 4 with Elder Alva Hewitt presiding and church officers were elected for the coming year. Our elder, Bro. Hewitt, was retained for another year and Bro. Jesse Henry was elected Messenger agent. We had services at the church on New Year's Eve. We are looking forward to our revival meeting to be held Feb. 26—March 11, with Bro. Arthur Dodge of Arcadia as the evangelist. Our Sunday-school attendance has been good and our aid society has been very active during the year. They meet once a month at the church in all-day meetings. Our last meeting was spent knotting comforters for relief. The church was saddened by the recent death of Sister Irene Oxley, a faithful member.—Mrs. Beulah Johnson, Sharpsville, Ind.

Iowa

Mt. Etna.—Since our last report we have redecorated the interior of our church. Bronze letters, God Is Love, and a picture of Sallman's Head of Christ, which were placed on the wall back of the pulpit, were presented to the church by Brother and Sister Oliver Davison. Fourteen of our members attended the district conference at Ottumwa. Brethren Clarence Johnston and Stanley Evans were our delegates. A wedding was held in the church when Doris Johnston and Henry Heaton were united in marriage. We have community fellowship suppers once each month with outside speakers, group singing and special numbers. Brother and Sister Oliver Davison attended the regional conference at McPherson, Kansas, in November. The aid has been meeting in the homes during the winter months to quilt. A comforter was made and was sent with other clothing for relief. Our church voted to send ten dollars to help build a church on the campus of the University of Japan. Our church united with the Methodist church for their Christmas program. On the evening of Jan. 17 the men's group served an oyster and pie supper, after which a program was presented with special numbers and group singing. The address was given by Dr. Leslie Thomas Of Creston.—Grace Mae Davison, Mt. Etna, Iowa.

South Waterloo.—The Christmas play, The Effects of Caroling, under the direction of the drama committee was presented on Christmas Eve. Eight of our young people attended the state youth conference held at Fredericksburg Dec. 28 and 29. The annual young people's banquet was held Dec. 27 in the church parlors. The men's work group raised \$1,400 and also helped with the CROP drive, which was very successful. Our pastor spent one week at Bethany Seminary, where he taught and conducted chapel. The men's work group presented a full evening's program with the theme, Goal for 1951, with local men talking on different phases of the work. A men's quartet rendered several numbers. During the month of February a school of missions was conducted. On Feb. 4 Eliza

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Miller, returned India missionary, spoke on India, where she had served for forty years. On Feb. 11 China missions were discussed by Bro. J. Gordon Hollis. On Feb. 18 the Royers were present and spoke on Africa missions. On Feb. 25 Reta Jane Grady talked on South America, where she had spent some time as a teacher in the Ecuador schools. During the Christmas season several local ministers spoke at services here. World Day of Prayer was observed by a program in the church parlors.—Mrs. R. C. Hollis, Waterloo, Iowa.

Kansas

Kansas City, First Central.—Since fall, we have added two members by baptism and six by letter. Various groups of the congregation have been interested in sponsoring fellowship dinners at the church. The men's work group meets regularly once a month for dinner, business and recreation. The women's work council is organized into four circles and a combined group of the circles, each of which meets once a month. The pastor conducted a membership class for the junior-intermediate Sunday-school classes. During the Lenten season a deacon's class was sponsored for studying qualifications, purposes and doctrines as related to our church. Since fall, we have had a series of evangelistic meetings and a music institute in co-operation with the Kansas City, Mo., church; we are planning for a week of meetings before Easter. These efforts include outside personnel: Bro. Roy McAuley, Bro. Don Frederick and Sister Anna Mow. Four of our church leaders enrolled in our city's leadership training school during the first quarter and five for the second quarter. Our pastor is the chairman of our city-wide commission for leadership training in Kansas City. During the week prior to the World Day of Prayer, we enjoyed nightly prayer sessions at the church. This was climaxed with a twenty-four-hour prayer vigil. No period was forgotten or left vacant and folks came and went during the entire twenty-four hours.—Nadine Davis, Kansas City, Kansas.

Kentucky

Flat Creek.—Two new volunteers came to help out with our work. Sister Pauline Moyers of Brandonville, W. Va., took Sister Eunice Breshar's place at Mud Lick and Sister Joan Weybright of Syracuse, Ind., took Sister Norma Hillsamer Sizemore's place at Flat Creek. Both girls are doing good work. Bro. Ora Huston drove a truck down for the volunteers to use in their work. Each of our five Sunday schools wish to thank those groups who remembered them so well with gifts at Christmas. The young people's groups at Mud Lick and Flat Creek went caroling a few nights before Christmas. The Flat Creek young people's group had charge of the evening worship service on Dec. 24. Others of our Sunday-school groups were represented on the program. The main part of the service consisted of the consecration of lives to Christian service in the various vocations. At our recent council meeting our pastor and his wife, Brother and Sister F. C. Rohrer, resigned their work at this place, effective Sept. 1, 1951. The Rohrers feel that their health will not permit them to continue to do the work here as they feel it should be done. The whole church regrets to see them go. Plans for Bible schools are getting started as Bible schools begin here late in March. Bro. Harlan Sizemore has returned to college for the second semester. One person has been added to the church by baptism and another awaits the rite.—Mareta Shrider, Plank, Ky.

Maryland

Bush Creek.—Big improvements are being made in our church basement. We sincerely thank the men who are contributing their time and labor. We had a very good attendance at our love feast. Since our last report, three persons have

been received into the church by baptism. The young people are planning to attend a youth week-end conference on music and worship in the Meadow Branch church with Bro. Alvin Brightbill of Bethany Seminary presiding. On Christmas Eve our intermediates and juniors presented a play entitled *The Faithful Pioneer*.—Dorcas Goode, Monrovia, Md.

Longmeadow.—Our evangelistic meetings were held Nov. 5-19 by Bro. Wayne Nicarry. On pulpit exchange Sunday Bro. Charles Greene, a student minister at Shepherd College, was the guest minister. We are continuing our Sunday evening services every two weeks. Recent speakers were Bro. John Rowland, a blind evangelist, and Bro. David Petre. The young people presented the play, *A Stranger in Bethlehem*, at the Christmas season. We lifted an offering for worldwide missions at our Christmas service. Bro. Earl Mitchell brought the message on Jan. 14. The women are busy making comforters for relief. They recently completed five and sent them to New Windsor.—Pearl Petre, Hagerstown, Md.

Lecust Grove.—We were happy to have Brother and Sister Harry Lau with us on Dec. 3, which was pulpit exchange Sunday. Bro. Lau was the guest speaker. Our pastor, Bro. Carl Smith, went to Dundalk as the guest speaker. A Christmas entertainment was held on Dec. 22 sponsored by the young adult class and the children. The young people's class held a New Year's Eve watch-night service. Our church has just closed a school of missions, consisting of three sessions. Classes for the study of the Near East were arranged for all age groups. Pictures were shown each evening after the classes.—B. R. Purdum, Mt. Airy, Md.

Menocacy.—A farewell social was held for Heintz Wagner, our German student, by the CBYF at the home of Sister Nellie Saylor; he received many gifts and best wishes for a safe return to Germany. Our chorus rendered several selections at the Union Bridge and Piney Creek revival services. Our revival meeting was held with Bro. Herbert Miller of Hershey, Pa., as the evangelist. He told the children a story each evening before the sermon. As a direct result of the revival, three persons were added to the church by baptism and one by letter. Bro. Emmert Rice was relicensed for another year. On Dec. 3 Bro. Willard of Baltimore was our guest speaker. On Dec. 8 the CBYF presented a play. On Dec. 17 we lifted a special offering for temperance and one for the Reformed church at Emmitsburg, which was recently destroyed by fire. Our annual Christmas program was held on the evening of Dec. 22. Our children's work gave six sunshine boxes to shut-ins, the ladies' aid two boxes and the men's Bible class gave a sweater to a member of the class, who is at a convalescent home. Our ladies' aid has been busy tying comforters and collecting used clothing to send to New Windsor for relief.—Mrs. Della Renner, New Midway, Md.

Pleasant View.—Since our last report, our pastor, Carl H. Zigler, and his family have moved to a newly constructed dwelling a short distance from the church. Each Thursday evening we meet at a different home for prayer, singing and informal discussion on some subject of need. Dedication services were held for our new basement. Bro. S. Earl Mitchell brought the morning message and Bro. Samuel Harley delivered the dedicatory message in the afternoon. In the evening a concert of sacred music was presented by members of the Bridgewater College music department and faculty. During the fellowship lunch in the new basement, Ira and Mary Petre, returned missionaries to Africa, were presented a friendship quilt made by the women's council and a purse of seventy-five dollars. The presentation was made by Mrs. Pauline Guyton, president of the women's council. Several of our members attended the district conference held at Welsh Run. Bro. Amidee Eckard served as our delegate and gave a

report the following Sunday. Bro. A. J. Caricofo of Roanoke, Va., was the evangelist for our meeting and as a result, three persons united with the church by baptism. Our love feast was held at the close of our meetings with Bro. Caricofo in charge.—Mrs. Lawrence Guyton, Burkittsville, Md.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 517. Dependable boy, 17, with experience wishes work on farm by month, during summer vacation. References furnished. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 518. Lafayette Church of the Brethren wants to rent, with first option to purchase, property suitable for parsonage and parish house. Write: Elwood Cripe, 1405 S. Third St., Lafayette, Ind.

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No. 530. Two furnished apartments available through Douglas Park Church of the Brethren. Opposite park, one block from church. Brethren church workers preferred. Write: Roy White, 1639 S. California Ave., Chicago 8, Ill.

Michigan

Flint.—Our ladies' work group meets twice a month to do relief work and needlework. Our church attendance has been good. We have a choir composed of all ages; it is preparing for Easter. Sisters Kathrine Schrock, Velda Hammond and Grace Voorhies deserve much credit as the directors. We enjoyed a missionary picture on the evening of Feb. 18. Ten Men of Song, a Negro group, presented a program of music for us recently. On Feb. 25 Mrs. Mattie Willis, a teacher of voice and piano, gave us a musically illustrated lecture at the evening service.—Ella Lefel, Flint, Mich.

Grand Rapids.—The church is enjoying the ministry of Bro. Russell Wenger and his wife. A basket was given to a Latvian mother and her two children by the primary, junior and CBYF groups. The men's brotherhood had a potluck supper with Russell Hartzler, state director of CROP for Michigan, as the guest speaker. The women's group reached their financial goal for last year. Some ladies used the talent project and turned over the profits to this fund. They made slips and gowns and collected 150 pounds of used fat for soap and 500 pounds of clothing for relief. The first Sunday of each month the different groups take turns serving light refreshments. We feel that the fellowship will be a means of getting better acquainted with each other. Bro. Russell V. Bollinger of North Manchester, Ind., will hold pre-Easter services March 15-17. Our communion services will be held on Good Friday. Recently a DP family has been coming to our services.—Mrs. Flossie Wheeler, Grand Rapids, Mich.

Muskegon.—Evangelistic meetings were conducted by Bro. G. L. Wine of Southern Indiana. Two members were added to our church family by baptism at that time. Our CBYF is quite active in biweekly meetings, social events and fund-raising projects. Bible study, beginning with the

Gospel of St. Matthew, has been adopted as a project of the biweekly meetings. The CBYF is sponsoring a German student, Reginald Fues, who is living in the home of Brother and Sister Ralph Sells, the adult advisers. At our winter council meeting our treasurer reported that there had been a gratifying response to the parsonage fund solicitation. The Dorcas society presented the drama, Fatima's Challenge, during the worship period on Jan. 28 to stimulate interest in our school of missions which opened that evening. Our class sessions are preceded by a refreshment hour, and attendance has been good. Our pastor is preaching a series of eight sermons on the Church of the Brethren and the meaning of church membership with the final sermon, Jesus Christ—God's Supreme Revelation, to be presented on Easter morning. Roy Valencourt, son of Mr. and Mrs. Perry Valencourt and a student at Bethany, was licensed to the ministry on Feb. 11 with our elder, Bro. Roy McRoberts, and Bro. Glenn J. Fruth of the district ministry and missions board present.—Mrs. Forrest W. Shively, Muskegon, Mich.

Nebraska

Bethel.—A farewell for Martin Enjirat and a welcome for Andrew Hook, two German students, was held in the Robert Nedrow home. The church held a reception and food shower for Bro. Naylor and his family. Open house was held at the newly remodeled parsonage. The regional ministerial secretary, Bro. Frantz, presided at the installation service for the pastor and his wife. The annual church birthday service was held the same day. The offering of eighty-four dollars was given to Brethren Service. Several of our people attended the district meeting at the South Beatrice church and also the regional conference. Mrs. Wilma Griffith, the district women's work president, attended the meeting of the Nebraska Coun-

cil of Churches at Lincoln. At Christmas time the pageant, The Nativity, was presented and a white gift offering was taken for the Brotherhood Fund. We were happy to have Bro. Robert Sink, a former pastor, visit in our community. Our school of missions was held in January. The course was The Near East. Joan Skucius of Chester, who spent last summer living in four European homes, gave a very interesting lecture about her experiences. The film, The Peacemaker, was shown and the district library was utilized for gaining a better knowledge of the mission needs of the Mohammedan world. The church co-operated with the women's council of the community in a World Day of Prayer service at the Stockholm Lutheran church. Bro. Naylor participated in the service. The men are planning a father and son family supper soon. Our church program calls for a careful observance of the district offering days and the emphases of the General Brotherhood Board on giving. One letter of membership has been granted, three have been received and three have been baptized.—Fern Walters, Davenport, Nebr.

North Carolina

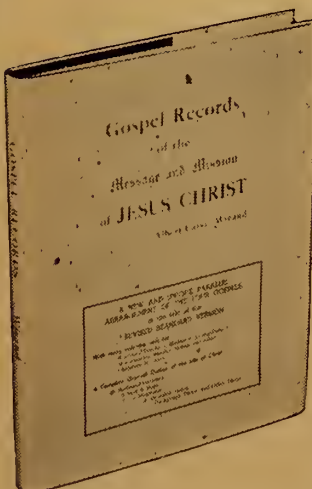
Spray.—Elder Eugene Kahle of Schoolfield, Va., conducted a two weeks' revival and, as a result, four persons were added to the church by baptism. Since then, six persons have been baptized. Grace Clapper, returned missionary to China, was with us in December. The offering was given for missions. The superintendent of the Sunday school and the teachers sponsored a fellowship supper. An offering was taken to buy shrubbery for the church lawn. Approximately \$200 were given. The men of the church have been busy working on the church lawn and parking ground. The missionary circles and ladies' aid have quilted for relief. Baskets of fruit were sent to the aged and shut-in at Christmas time. A program was presented on Christmas Eve by the pageant committee. We are looking forward to having the 1951 district meeting of Southern Virginia in the church at Spray. Our Sunday-school and church attendance has been good this winter. The young people, together with other groups of the church, are buying silver for the kitchen. At our December council meeting church officers for the coming year were elected. Elder William Sweitzer of Ridgeway, Va., was retained as our elder.—Mrs. Flora Berry, Leaksville, N. C.

Ohio

Beech Grove.—At the present time we are remodeling our building and, while this is being done, we are holding our services in the Hollansburg school and midweek prayer meetings in the different homes. We postponed our love feast and revival meeting because of our building program. The men have been busy working on the church while the women have been sewing and making comforters for relief. Six of our young people attended the youth conference at Oakland. We are happy to have two German students in our congregation this year. The children have had several projects during the year, that of giving \$100 to the building fund, \$25 for the support of missionary children and \$25 for Brethren Service and sending a box of Christmas gifts for children overseas. Donald Ritchey was installed into the ministry at an impressive service on Jan. 3. At the present time he is a student at Manchester College. On Jan. 7 Sister Bessie Crim brought us an enlightening message.—Mrs. Ralph C. Bohn, Hollansburg, Ohio.

Bristolville.—We met in our spring council on Feb. 11 with the elder, George Strasbaugh, in charge. The chairman of the district mission board of Northeastern Ohio, Lee B. Oaks, and the board secretary, Bro. J. D. Zigler, were also present. A ministerial committee was elected by ballot, something new for Bristolville. We

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agreed to postpone our regular yearly revival, as we have no pastor since the death of Bro. David E. Sower. The board has made a great effort to take care of us in the crisis and we have had services every Sunday but two since Bro. Sower's death. Bro. J. W. Fyock of Alliance, Walter Coldren of Akron and Artiss Young of Akron, assisted by Bro. Oaks, have filled the pulpit. On Feb. 18 Grayce Brumbaugh, missionary to Africa, spoke to us. We have great hopes of soon finding a resident pastor to carry on the work. We expect to hold memorial services for Bro. Sower as soon as the weather gets better so that his children will be able to attend. The ladies' aid is sewing for relief work in Europe. We expect to hold our Easter dinner early in April. Our church was built at great sacrifice and effort on the part of district and individuals, so it must not fail now.—Mrs. Ralph Everitt, Bristolville, Ohio.

Covington.—Bessie Crim was a recent guest speaker. On the evening of Feb. 4 at our regular monthly meeting of the women's group the women of the other churches in town were our guests. Mrs. Minnie Bright was the guest speaker. A special visitation program, under the direction of Bro. Roy Karns, is being carried on in preparation for our special services which will begin March 25, with Bro. P. L. Huffaker as the evangelist. Our pastor, Bro. Ray O. Shank, will be at the Painter Creek church March 4-11 in special services. We are in the process of making improvements in our church basement. Our regular council meeting was held on the evening of Feb. 22. Delegates to district meeting and Annual Conference were elected. We decided to hold our love feast on April 8. On Feb. 25 Dr. and Mrs. Daryl Parker, former missionaries to China, will be our guest speakers. The women's work organization is sponsoring this service.—Edith A. Deeter, Covington, Ohio.

East Dayton.—Much volunteer work was done on the new church by members. The Dorcas Society did splendid work and furnished the art window above the baptismal as well as collecting used clothing and doing relief sewing for New Windsor. The hardwood flooring, basement ceiling and flooring, cement walk, etc., were nearly all done by the men's group in evening hours after their day's labor. Bro. Nevin Coppock was the guest speaker at the father and son banquet. Our pastor, Bro. C. H. Petry, has handed in his resignation to become effective Aug. 31, 1951. In the past year we received twenty by baptism and four by letter and two were reclaimed.—Norma Flick, Dayton, Ohio.

Oakland.—Several of our members attended our county school of religion. Our pastor held evangelistic services in the

Pleasant View and Springfield churches. Over fifteen per cent of our Sunday-school pupils attended fifty or more Sundays during the past year. Bro. H. Spenser Minnich was our guest speaker one Sunday. On Dec. 17 short dedication services were held for the work which had just been completed on our church building. While this work was in progress, our members worshiped with the neighboring churches. The children's department and the intermediate class entertained the children from the Darke County children's home at a Christmas party. Our members' meeting was held Dec. 21. Our Christmas program was presented on Christmas Eve. Our church was host to the annual Southern Ohio district young people's conference Dec. 30 and 31. Our evangelistic meetings were held Jan. 7-14, with Bro. J. A. Robinson bringing the messages. At the close of the meeting, six persons were received into the church by baptism. The ladies' aid is doing relief and hospital work. Brother and Sister Harvey Martin celebrated their golden wedding anniversary on Jan. 14.—Mrs. Lloyd Harpest, Greenville, Ohio.

Pennsylvania

Chiques.—Ten of our members attended the Bible course taught by Sister Martha Martin at Elizabethtown College for ten evenings. Ten young people sang in the Eastern District chorus of 250 voices, which

gave a concert of sacred music in the Hershey Industrial school auditorium. Our evangelistic services were held with Bro. W. Hartman Rice as the evangelist. Twenty-three persons were received into the church by baptism. Brethren Herbert Wolgemuth, Elmer Zug and Daniel Halde-man served as our delegates to the district meeting at the Rheems church. Bro. Ollie Hevener delivered the morning message at Chiques on Jan. 7. Several of our young people are attending the Bible course in church doctrine at East Fairview with Bro. Ralph Schlosser as the instructor. Eleven of our sisters sewed at the St. Joseph hospital on Jan. 17. Since our last report, we have lost three of our members and a granddaughter of our elder by death. Sister Martha Martin will conduct a Bible institute at the Chiques church on March 11.—Marian H. Stauffer, Lawn, Pa.

Conestoga.—Elder Michael Kurtz of Richland officiated at our love feast. Because of illness, five members were served in their homes. Elder Francis P. Litton of Hagerstown, Md., was the evangelist at our revival meetings. Eleven persons accepted Christ as a result of these services. On Dec. 3 Bro. Elwood Shelly of Akron brought a message on missions at the morning worship service. On the evening of Jan. 28 Sister Mary Sheaffer, returned missionary, spoke of her work in China. The children of the Sunday school presented a program of Bible reading, verses and songs, which was concluded by a pageant and candlelighting service on the evening of Dec. 24. Throughout the year the women of the church have completed and packed 28 comforts, 432 new garments, 773 pounds of used clothing, 63 pounds of soap, 70 pounds of drugs and 91 pounds of groceries for relief. Four women read the entire Bible, nine read the New Testament, ten completed the memory work, fourteen read Questions Jesus Asked and fifteen read Great Nights of the Bible. Ground has been broken and final plans are being made for enlarging our church to provide more place for Sunday-school and morning worship services.—Mrs. Ivan Sheaffer, Bareville, Pa.

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Church of the Brethren
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MESSENGER

APRIL 21, 1951



Gendreau

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Fairer still the woodlands,
Robed in the blooming garb of spring . . ."*

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Science and Religion

Mrs. Kroon's questions on the article, What Does Science Do to Our Religious Beliefs? deserve thoughtful consideration.

(1) "What dogmas do scientists accept?" A complete answer to this question would necessitate a great amount of research, which probably has never been done. A partial answer can be found in a booklet entitled The Faith of Great Scientists, each chapter of which was written by a different leading scientist in some field, institution or organization. The twenty-two chapters originally appeared as a series, My Faith, in the American Weekly. The booklet can be secured from the American Weekly, 63 Vesey St., New York 7, N.Y., for twenty-five cents. A minimum creed acceptable to most great scientists would probably be belief in an ethical Supreme Intelligence who creates, sustains and controls the universe. Beyond that their beliefs differ as do those of individuals in any other class of people.

(2) "What should a person of conservative background have been taught?" In my opinion he should have been taught the faith which was sincerely believed by his teachers, whether they were his parents or others, and with that faith a tolerant attitude toward other interpretations of the Bible. He should know that there are sincere, devout Christians among those with liberal beliefs about religion as well as among those who interpret the Bible literally. With that realization, if the time comes when he can no longer accept the conservative view (and it does come to many), he has an alternative which also is Christian and which can give him spiritual satisfaction as deep and rich as his former faith gave. Ultimate truth is so far beyond our comprehension that each of us sees it only in part, and the perspective of each is determined by his experience, training and type of mind. Point of view, therefore, is variable. If we search with open minds we grow, and if we grow we change. There need be no fear of the result for great joy comes with the freedom of plunging with abandon into the search for knowledge, and with it can come spiritual enrichment as desired.

(3) "What scientific knowledge should be taught in our public schools?" I would say that any knowledge should be taught which seems to agree with the apparent

facts of nature as interpreted by the greatest minds. If it conflicts with religion the cause may be misinterpretation of the Bible as well as mistaken scientific information. As scientific understanding changes though the universe remains essentially the same, so religious understanding can change though God remains the same. An open-minded approach to both science and religion will reveal the harmony between them, for both are of God.—Ruth Cayford, Glendale, Calif.

Praying for Peace

Some time ago there was an unexplainable lull in the fighting of Korea. Some who are living very close to God say that God was intervening at the time and the U. S. didn't recognize it. So there is a withdrawing again of the Chinese that is unexplainable and I believe God is intervening again. All Christians who have been praying must now give thanks and praise to God for his intervention in Korea and that we may have peace again . . . that all of our boys may come home again and live the way God wants us to live.

In Florida a prayer group arranges to have someone in their prayer room, praying without ceasing day and night. Do you believe God answers prayers? If so, do not cease to give thanks and praise for God's intervention in Korea.—A Christian Mother.

Looking at Ourselves

Today I went to church. Because it was Youth Week, the young folks had charge of the services. It was inspiring to see this group of youth expressing their desire to live as Christ would have us live.

Then I had to think of us parents and wonder if we have always been a help to the young folks.

Our lives are not our own; they belong to our loved ones, our friends and those who may be looking to us for help and guidance. These young folks are taking their stand for the Christian life. They need all the help we can give them. They will have to face many temptations. You may be just the person they will think of in time of trouble.

It was a grown-up sheep who went astray in the parable Jesus told, not a lamb. In life today it is the adults who are leading the youth astray instead of leading them in the right path.—Mary Ford, Thomas, W. Va.

A clean, orderly, well-kept church house turns the mind of the worshipers to the presence of God

Glen Weimer
Timberville, Virginia
Photo by Lois Rupel



THE VEHICLES OF WORSHIP

Building, symbols, hymns, Scripture and prayer are aids in bringing us into God's presence and in expressing our devotion

THE house of God must be a place that is worthy of God, a place in good order, clean, well kept, in repair, with symbolism that suggests stillness, meditation, the otherness of God, and that opens an inward fountain of yearning after God. Everything in it and without should indicate that it is loved by people who love God.

I heard a woman speak of a church in her community, not her own, as so appropriately kept as to make one feel the presence of God through the love and care given to his house by a company of his people. There are church buildings so drab, disorderly, dirty and ill kept, that it is human presumption to feel that God will honor those who meet there, but who are careless about their place of

meeting. The spiritual state of a congregation is accurately reflected in the condition of its church property. If we let the outside of our church become a wilderness and the inside musty and disorderly, it is hard to believe that the love of God really throbs in the hearts of the people. To let the church building and premises become a collecting place for junk is a barrier to worship and a sin against God.

A building that is worthy of the worship of God must be clean, orderly and beautiful, so that, upon entrance into it, the mind is immediately drawn Godward. Certainly there should be a center of worship in the sanctuary, which objectifies the spirit of Christian devotion and the object of Christian devotion

and aspiration. This may be a picture, an altar with suitable furnishings or some adequate symbol from life that directs thought to God. Willard Sperry tells of a plain New England meetinghouse in a fishing village that had a great anchor as the center of attention. It symbolized for these sturdy men of the sea the holding, securing power of the Almighty, a power that met them and kept in the whirling tides and storms of the great deep. Whatever the symbolism, it should carry the mind into wonder, love and praise of God. The sanctuary should confront us with a symbolism and beauty that overwhelms with a wonder that silences our chattering hopes and worries and with a

haunting sense of the divine Presence from which we cannot get away.

In passing let me say a word about the trend toward the divided chancel. It is hardly appropriate for a people without a stated liturgy and for whom prophecy has held first place. There still is much to be said for the long table around which sat the ministry and the deacons, these men who arose from among the people and who, in standing up to speak, bore witness to the experiences of God in the life of the people. The divided chancel will be little more than architecture in our churches unless we devise a living liturgy which puts our attention on the altar of divine sacrifice, which sacrifice is renewed and re-enacted and newly responded to in each hour of worship.

The hymns, and Scripture readings, along with other wor-

ship materials, should be of the objective type, sending our thought out to the Infinite. It is good to make use of both classic and contemporary materials. There should be a reasonable use of the churches' liturgical heritage. And I would place in the agenda of need in our worship a statement of faith which the congregation could affirm together. This can be made up of carefully selected passages of Scripture or a modern affirmation of faith. Litanies are especially helpful. The more we get away from spectator worship to participation in worship the more readily God has a chance to form a common mind and spirit in his people.

A word should be said about the priestly or pastoral prayer. This act of mediation between God and man is a searching, exacting part of worship leadership. We must know the people below the surface level, if we

are to voice their inmost needs, yearnings and aspirations before God. When conscientiously carried out, this is one of the most spiritually illuminating elements in the worship experience.

In the prayers let there be variety, vigor and vitality. More and more the period of silence in worship is proving helpful. It can be directed silence, or left to the spontaneous use of the people. Many a person has said to me after learning to use this period, "It is never long enough."

There are other vehicles of worship about which mention will not be made. Each instrument of worship should carry an impact of Someone infinitely wise and great in touch with our lives and able to help if we comply with the conditions. God always responds to human life and need, but it is on his terms and not ours.

EDITORIAL

Have You Been Investigated Lately?

NEWSPAPER readers have turned away from war news to the more sensational discoveries of two Senate investigating committees. The one headed by Senator Kefauver has moved from one large city to another, uncovering many of the strands of a network of crime and corruption. Another committee has disclosed how government officials have used their influence to get loans for business firms from the RFC. Other investigations within recent months have looked into the activities of those who handled war contracts and of the connections of prominent figures with Communist and subversive groups. The best organized and most efficient agency for investigating, the FBI, gets the least publicity of all for its thorough and patient work.

Taken as a whole, these investigations serve a good purpose. They bring to light many types of illegal and dangerous activity. They call attention to weaknesses in our local and national governments, and may serve as a check upon

organized crime. They publicize conditions that arouse the righteous indignation of Christians, leading one senator to quote the lines from Whitier, which run, "Solution there is none, save in the heart of Christ alone." Another senator was so revolted by the discoveries his committee made that he lamented the low level to which public leadership had slipped in Washington.

But, unfortunately, there are a few self-appointed investigators who have slandered the good names of others by making unwarranted charges based on hearsay evidence. Their motives also are questionable, especially when they seek to discredit others as a means of promoting themselves. Even among Christians there are some personalities that seem to thrive on accusation, seeking to embarrass and discredit men and organizations to which they are opposed.

When Jesus was visited by investigators, he met them in various ways. To those honestly seeking information and counsel, he gave direct answers, speaking to the hearts of his hearers. But when his critics came to him in a spirit of malice, he recognized their hypocrisy. He did not step easily into their traps, and his answers

were often indirect and startling. And when he was on trial for his life, he refused to answer many of the accusations leveled at him, meeting them with silence.

Have you been investigated lately? Of course, you will want to have clear-cut reasons for the faith you hold and the convictions you cherish. To the unfriendly critic who wants only to criticize, but asks how you stand on his favorite article of faith, you can give an honest answer; but try also to let him and others know that you believe other things also, and, what is more important, that you try to practice your beliefs.

And if, in these days of fear and suspicion, you are asked to give a loyalty oath, respond with an affirmation of loyalty to Christ and his kingdom. You may be asked to say you are not or have never been a Communist, but use your opportunity to say, "I am now and expect to continue to be a citizen of the kingdom of Christ."—K. M.

Stewards — Not Owners

BECAUSE of war, famine and persecution, the early Christians in Jerusalem were in great need. Paul, the traveling evangelist, did not hesitate to ask his Gentile brethren to come to the aid of their Jewish brothers, even though the Jewish Christians had not all been kindly disposed to the Gentiles and had often stood in the way of Paul's work among them. Yet the churches in Macedonia responded so generously to Paul's appeal that he used their stewardship as an example to be followed by other churches. The chapters in Second Corinthians which deal with this topic give us some of our basic New Testament teachings on stewardship.

Because of war, famine and persecution, there are Christians around the world today who are also in need. Some of them live under governments that are not friendly to ours; others have been critical of some of the unchristian practices we took to them along with the good news of Jesus Christ. Our prosperity is far greater than that of the Macedonians; yet we are often slow to respond to appeals for aid.

Perhaps we need to meditate longer upon the source of all the prosperity that is ours. This is God's world and, insofar as we have the right to dispose of property, we must remember that we are stewards, not owners. The Macedonians gave beyond their ability because they first gave themselves to the Lord, and next to their brother in need. They served a Christ who, though he was rich, had for their sake become poor. Upon this faith rested their splendid record for stewardship.

Since our blessings are greater, our stewardship must be greater also. Have we learned how to give—cheerfully and thankfully?—K. M.

You have made no small progress in the spiritual life when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you cannot prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them and by the practice of such control of your thoughts, you will attain that spirit of inward silence which draws the soul into a closer intercourse with God. — Jean N. Grou.

"Be Still and Know"

WE ARE never more alive
Than when our anger wanes
And fears subside;
When all our dull pretensions
Drop from us like ill-fitting clothes;
When our voices hush
And the tempo of our conversations
Slows from a race to a walk;
When our pulses slacken and our passions cool;
When, quietly relaxed and waiting,
We listen patiently for God.

Then all the scaffolding we raised
To splash our pride before the world
Falls down,
And all the spotty brilliance
Of our painted selves
Washes away
As in a gentle but persistent rain,
And we begin to see ourselves
With the eyes of God.

He is the pulse of life
In this eternal moment—
His heavenly abode is here.
We are no longer paling shadows
Concealed behind a dozen masks,
Playing hide and seek with ourselves.
We are men and women,
Aware that our immortal souls
Are stamped in the image of God.

We are never more alive
Than when we drop the weights of vanity
To stand nakedly alone and humble
Before a just and loving God.
For he is life
And we are born anew
Who yield to him the spirit he has given,
Who live because he lives in us.—K. M.



Billy and the Indians

Billy Shearrow looks at a few of the 7,000 letters and cards he has received as a result of a request for a card to the postmaster at Albuquerque, New Mexico

THREE years ago our only child, a little boy four years old, began to limp. In June 1948 we were told that he was a victim of the dreaded Perthes disease. He must spend from three to five years of inactivity with prayers, time and patience as the only medicine.

Billy was in bed, on crutches and in braces for thirteen months. Then we were told that the disease had affected both hips. Shortly after, he was encased in a plaster cast from his waist to the tips of his toes. Now, nineteen months later, he remains happy, patient and hopeful for the future.

When Billy was first put in a cast, we began keeping a scrapbook for him to help him pass the long hours. We filled it with his mail, gift cards and favors from parties. But for six months the postman brought little mail for Billy. He would lie on his hospital bed and

watch daily for the mailman, only to be disappointed.

"Sorry, none for you today, Billy; maybe tomorrow."

We thought it would give him something to look forward to if he could receive mail from some distant place. Choosing at random, we picked Albuquerque, New Mexico, and wrote to the postmaster there asking him and a few of his friends to send Billy cards. We explained why the cards would mean so much to Billy. We eagerly looked forward to the ten cards we expected to come, but little did we know what was in store for Billy.

For the postmaster in Albuquerque had given the letter to a radio station and a newspaper, and the appeal for mail for Billy was sent out on an Associated Press wire through New Mexico and Arizona.

In a few days we were swamped with mail. The letters were especially interesting to Billy because the region in

which the announcement had been made is in the heart of the Indian country. One day a letter came from an eighty-nine-year-old Indian lady whose spelling and writing were so bad we could hardly decipher it. But her heart was in the good wishes she sent "two a liddle mon whews sich in leggs." The same day a grammatically perfect letter came from a professor of one of our state universities. Letters have come from all races, creeds and religions but they have all spelled good cheer and kindness.

Our local newspaper ran a story about Billy's mail and took pictures of him. The story was shared through the Associated Press and the response has been tremendous. His mail count is nearing the 7,000 mark, including letters from all the forty-eight states, the District of Columbia and fifteen foreign countries. We like to believe that all these folks the world over are our friends.

Ruby Shearrow

Canton, Ohio

Photos courtesy of the Canton Repository

Billy is surrounded by letters, cards and gifts from every state in the union and from fifteen foreign countries

Billy Shearrow is a seven-year-old boy living in Canton, Ohio, and attending a Brethren church there. Billy first became interested in Indians when he received hundreds of letters from New Mexico and Arizona. His parents discovered that his Indian friends are also in need — of food, clothing and, the most of all, the gospel of Christ. Listen to the story Billy's mother tells of his handicap and of the decision his family reached

There is a sequel to this story of friendliness that needs also to be told. As a direct result of this avalanche of mail, we were invited to attend the annual Intertribal Indian Ceremonial in Gallup, New Mexico, with all our expenses paid. As we were winging our way westward, we were deeply grateful to observe at first hand the plight of the American Indians. As we soared high over Pikes Peak, we watched the sun set in all its grandeur, recognizing the handiwork of God. Later, when we arrived at the Indian Reservation, we felt God's presence as we realized more fully that "this is my Father's world."

The lands of the reservations are dry, desolate and barren. Mountains of rock rise high and defiant above the sand-swept plains. Sagebrush and piñon trees are about the only vegetation one sees. Farming for self-preservation is a pitiful attempt. The best field of corn our guide could point out was one that we would have called a failure and plowed under. But the Indians were depending upon that meager field for food.

The Navajo Indians are a civilization-starved people. Their homes or hogans are small, mud mounds containing the barest necessities. These hogans always face east and a person never crosses in front of the door. If one enters the hogan and steps to the left, he must walk all the way around the inside to get to the right instead of stepping across the door because this might obstruct the



evil spirits' view of the fire which burns in the center of each home. If the spirits cannot see the fire at all times they will enter and the dwellers of that hogan must move on. Their gods are many and evil spirits are feared.

One missionary wrote to us that he had handed out at least a ton of clothing at Christmas time yet this could help only a few.

Educational opportunities are inadequate. There are approximately 25,000 children of school age but only about 7,000 are enrolled in the government or various mission schools. Disease, especially tuberculosis and malnutrition, runs rampant over the reservation, leaving its mark in every hogan. Tuberculosis claims 29.3% of Navajo Indian deaths in contrast to 2.7% for the white population. It is believed that one child in every

four dies before the age of five. It is hard to persuade Indians to have adequate medical care because they, in their ancient belief, prefer to dance for nine days or to have the medicine man make a sand painting in time of illness.

If the Indians had an opportunity to be taught Christianity, the needed material things would come. I wish I could say that they are spiritually hungry but they cannot be hungry for something that they know nothing about.

Our visit to the Indian country renewed my lifelong ambition to become a missionary. Many weeks after our return and after many prayers, the desire to serve as missionaries grew stronger and brought us to a decision. We are selling our home and moving to the

Continued on page 11

A BRETHREN LOOKS AT PEACE

Peace will come as a by-product of day-by-day political decisions in every area from the local precinct to Congress

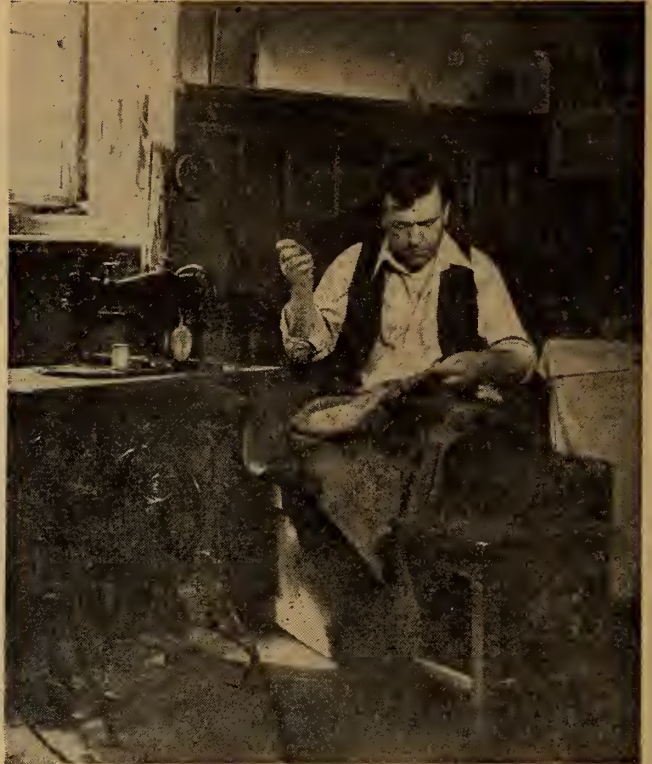
Kermit Eby

AS A social scientist my laboratory has been largely my own life experience. The relations I have discovered between private acts and public history, and the conclusions I have drawn, are a product of that experience. It has been an experience which particularly lends itself to an analysis of peace for I am the product of a pacifist church and at the same time of a generation which saw two world wars and grew up in the shadow of world facism.

I was born into the Church of the Brethren—a church that has been traditionally pacifist since its beginnings in Germany in the early part of the eighteenth century. It is a church which had its roots in German pietism, and those early pietists who influenced my Brethren ancestors were highly conditioned by the German history of their era. Growing up within this climate my Brethren ancestors experienced at first hand the absolute contradiction between Christian ethic and compulsion (even when practiced

Courtesy of
Church World
Service

This man is a refugee because of decisions made in places far distant from his former home



in the name of Christ). Out of this experience they developed a philosophy declaring that to compel anyone even to join the church of Christ or to take an oath is an exercise of force and not only contrary to the teachings of Jesus, but a violation of the sacred rights of a people whose religious tenets deny all

force. They reasoned that the injunction of Christ was one thing; the power of the prince or the ecclesiastic another, and that the might of the state had no right to interfere with the religious choice of the people.

My Brethren ancestors took this heritage seriously. Persecuted in Germany they came to America because it offered a haven for religious liberty. Here they taught their children that war was evil and nonviolent resistance to force the ideal way of life. No member is baptized into the Church of the Brethren until he is instructed in this idea. Thus my earliest memories are the memories of a simple people with a simple faith which said that all men were brethren and could live at peace. This, it seems to me, was a very precious heritage, and one that I had no reason to question until



This work camper is translating her Brethren idealism into concrete deeds

The article on these pages was given as a lecture before the Alumni Association of the University of Chicago, where Bro. Eby teaches in the division of social sciences

I began to realize that there also existed a world beyond our northern Indiana Brethren community.

The first glimmerings of this outside world came when I was a student in high school. Here, for the first time, I began to wonder if Brethren ideals could be truly meaningful unless they were applied to the problems of the entire world. I also began to ask myself if this were at all possible. I suppose the stimulus for this questioning came because of the impact of two events upon my consciousness: the first, World War I, and the second, the agitation over the immigration laws in 1922 and 1923. Let us look at the implications of the former, recalling that ours was an almost solidly Brethren and Mennonite community. Young men who were drafted from our community refused to accept military service. Attempting to live consistently

with the teachings of their church, they became conscientious objectors, and were sneered at by non-Brethren members. Included among these was one of my uncles, a young minister and a person of whom I was very fond. He was not only persecuted at home, but went to jail where he was quite severely treated. When he came home it was clear that the impact of his experience had changed him from a boy to a man with the marks of suffering. My uncle's experience disturbed me, for it brought me face to face with what happens when men come into conflict with their government. For the first time I understood that the Brethren tradition might have a price attached to it. For the first time I saw that the decisions of other times and places might form as real a part of the lives of men from Baugo as those they made themselves.

Here a group of young people are learning something of the interrelatedness of the world in which they live and how the daily decisions in their community may affect a distant corner of the globe

Gerald Young



I should have learned from other experiences. My great-grandmother died during the war. She was born in Germany and wanted my uncle to preach the funeral sermon in German. When the time came, however, her children were afraid to have him do so, for after all God could no longer understand German, and the sermon was preached in broken English. Two or three times our little Baugo church was daubed with yellow paint. We Brethren were outside the flow of patriotic current and hence "unpatriotic." As a boy who went through these experiences I suppose I was conditioned more than I knew, for it was probably because of them that I developed my first sympathies for minorities, having discovered relatively painlessly what it means to be a member of one.

I do not know why the Orientals in America were a threat to the northern Indiana Brethren families, but they must have been because in my senior year in high school we spent a great deal of time in our social studies classes discussing the immigration act with particular emphasis on Oriental exclusion. I recall that there were members in my class who predicted that it was only a matter of time until America would be overrun by Orientals. Fortunately, I had a teacher who was balanced and sane and not swept away by the possibility of the Japanese taking over Wakarusa, Indiana. One Friday afternoon, she set up a debate between those who favored Oriental exclusion and those who were opposed to it. Since no one volunteered to take the unpopular position, my teacher asked me to do so. Between us, we did a pretty good job of defending the minority and pleading for tolerance. It was at least good enough to stimulate a curiosity which

twice took me to the Orient and kept me interested in the Far East from that day to this.

Other experiences intervened in those years which were vivid, indeed. As I indicated, the Brethren were opposed to war and encouraged our young people to take a position of conscientious objection — but the Brethren were also farmers. A bought his first farm in 1911 before farm prices were affected by the war. He went into debt to buy it and in 1914 still had a long way to go until it was free and clear. Then the war came and he grew corn and fed pigs. The price of corn went up and the price of hogs went up, and I remember the rejoicing one day in 1917 when A sold 100 fat hogs and cleared the debt. He also built a new house during those years. In other words, Brethren families who thought that war was wrong were not beyond accepting all of its secondary benefits. I might add that they are still receiving them. Here it was that I received my first inklings of a fundamental economic fact — the impact of war on agricultural prices. It was not too long after that I also learned of the impact of its aftermath on those same prices. A was fortunate because he bought his farm before prices went up and paid for it with the high prices of war. B and many of our other neighbors were not so fortunate. They were about ten years older than A and had their first farms paid for; so they bought a second and mortgaged the first at prevailing land prices of 1917. But then came 1923 and corn and hog prices went down, while taxes and the prices of field machinery started up. B lost the eighty acres he once had free and clear along with the new farm he had bought.

I graduated from World War I

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor:

We are concerned about the youngest of our five children. All of them until this last have been rather calm and quiet and easy to manage. This last child who is now a bit over three years old is very excitable. He gets feverishly worked up over too many things. When he gets worked up he has difficulty in going to sleep. Should we be seriously concerned over the difference? If we should be concerned, what can we do to help the situation?

Mother of five.

Dear Friend,

You have noticed something in your children which is characteristic of all the many things that God creates. It seems as though God must be very fond of differences because there are no two children that are made alike. They are different in appearance, in disposition, in abilities. These differences need not provide a basis for comparing one with another to the embarrassment of one or the other. Rather, parents may rejoice in the fact of the difference.

Having said this, I should point out that there may be some controllable factors that make your youngest

child more excitable. You can be sure that the family environment itself is more complex and stimulating for him than it was for any of the others. There are just more children and you have seen often how they stimulate each other. Or it might be that this little boy needs medical attention. A lack of balance of endocrine glands may lead to overexcitability. There would be no substitute here for going to a competent medical doctor and telling him about your concern.

It is pretty certain that there will be many times when it is quite all right for the lad to get excited. This does him no harm. The time that it would be well for him not to get too excited would be near to mealtimes and just before bedtime. Perhaps at those times you can steer him with the other youngsters toward some quiet type of play. Good bedtime stories that are not too exciting are probably the very best way for a little fellow to end a day with the ability to go right to sleep.

Unless this tendency to become excitable pretty much upsets his life you need not be concerned over the difference. If it does upset him a lot, then consult your doctor.

Jesse H. Ziegler

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

and the Oriental Exclusion acts to a little Brethren college in North Manchester, Indiana, where the emphasis was on the continuing instillation of the Brethren doctrine which declared that war was the transcendent evil and that we Brethren were put in the world to overcome it. From 1923 to 1927 I believed myself to be in preparation for the achievement of that warless world. Many a Sunday I was part of a Brethren deputation team, visiting Brethren churches and reaffirming Brethren doctrine to Brethren who were already convinced. All was not peaceful on these Brethren deputation teams, however, because of the questions which were beginning to stir in the background of my mind.

The economic and political questions which were inextricably bound with the extension of Brethren ideals and the achievement of a peaceful world were beginning to come to the fore. I was terribly concerned because these good Brethren of 1924 to 1927 who loved practically everybody in the world were probably the strongest supporters of protective tariffs (particularly on agricultural products). I suggested occasionally that it was not enough to love everybody and wish for their welfare. We might become interested in how they made the money to provide for that welfare.

Of course I also learned from my courses in history and political science at Manchester. I

remember listening with avid interest to the lectures of one of my better teachers on the causes of war, and I remember being particularly impressed with the interconnections in the succession of events which led from the assassination of the Archduke Franz Ferdinand to the drafting of boys from Baugo. I graduated from college in 1927 determined to know a little more about the world and with one priceless heritage—an awareness that my understanding of the world would increase only as I was increasingly able to perceive relationships.

Then came the University of Chicago, the exciting years of rebellion against the orderly life which led toward a degree and the search for men who would give meaning to all the questions my Brethren past had stirred.

My sojourn at the university brought me to realize that the immigration policies which I had first met in an Indiana high school had world-wide ramifications; that the tariffs of which my good Republican Brethren were so solicitous were of more

than purely domestic concern; and that the world looked different from in front of a cannon than from behind it. Later, when I traveled to the Orient, these intellectual insights were to find real meaning.

I left Chicago in 1931 in the midst of the depression to teach school in Ann Arbor, Michigan. Here again, perhaps stimulated by the Brethren heritage that man was put into the world for a purpose (which not even the University could quench), my curiosity was aroused by the events of the world around me. In my spare time I joined case-worker friends and spent my week ends visiting the unemployed and found that the impact of unemployment and depression reached down into the personalities and futures not only of the workers, but of their wives and children. I remember how elated I was to discover how the rather isolated idealism of the Brethren could find expression in organizing the unemployed and actively engaging in politics. I was beginning to learn that peace, the good life, and the ordered society still de-

pended upon Brethren values and that the Brethren image was a realistic possibility to the extent that these values were moved into the world of economics and politics.

This development was interrupted in 1933 by a learning experience which transcended all others. I was sent on a six-month trip to the Orient with a Quaker goodwill mission. Here I met young Japanese and Chinese in their schools and colleges. The young Japanese asked me, "Why do you send us Christian missionaries who proclaim the fatherhood of God and the brotherhood of man and then deny these teachings by an exclusion act?"

On this trip I counted the gunboats on the Yangtze, forty-six of them from Hankow to Shanghai, and tried to imagine how the people toward whom the guns were pointed felt. We stopped at Socony Hill, where the Americans had hovered in 1927 to escape the Chinese. I remembered the gas tanks over which we had thrown a barrage and the incident which the following day the American papers had headlined "Three Hundred Americans Saved" and neglected to say "Seven Hundred Chinese Killed." With the memory of this my Brethren teachings came back, for I wondered if the seven hundred Chinese were not about as important as the three hundred Americans in the sight of God.

I was beginning to become educated. Out of the shocking revelation of the network of human events which my trip to the Orient had demonstrated, I developed my definition of the educated man as he who can see the consequences of his acts in the sum total of their relationships.

I have tried to demonstrate some of these relations relative to peace which I have culled

Billy and the Indians

Continued from page 7

Southwest. My husband can earn a living there and help in mission work as his time permits. We realize that there is not a Church of the Brethren in that area but we are praying mightily for an early mission. In the meantime, we shall endeavor to be teachers to the children, to learn their language, to speak, play and help in another Protestant mission and to be living examples of the Brethren heritage.

If, in our small way, we can teach even a few why we celebrate Christmas and Easter, our efforts will not have been in vain. We shall try to make them understand that it is more im-

portant to bow humbly before a living God than to adorn themselves with feathers, bells and much jewelry.

When my husband carried Billy from his primary Sunday-school class a few weeks ago, our boy proudly held up his Tell Me paper and said, "Yah-ta-he." There on the front of his paper was the picture of a Navajo mother and her child. *Yah-ta-he* is a greeting in the Navajo language. It is also a word meaning good. I would like to believe that Billy was happy because the American Indian was receiving recognition in our church. As we prepare to take Billy where he can live near to the Indians, we pray that God will use our willing hearts in telling the Navajos about Christ.

from my own life. I should like now to state what I believe to be the conclusions and implications I am forced to draw from them. First of all, I must conclude that one never escapes one's heritage. In times of crisis, in times of loneliness, in times of doubt, I think I am still a Brethren. I am forced to testify to the weight of past history upon present history, for the violation of civil rights and religious freedom which my ancestors experienced so tragically in Germany gave rise to a philosophy which commands that I must attempt to build a world in which the conscientious objector is free and the soldier who gives his life to a dedicated fight for that freedom is also respected. This principle can be employed towards the ends which peace-loving peoples desire. It implies that we can provide by our action the moral climate out of which goodwill can flourish. Thus I rejoice when my church sets up a relief program, when it feeds the hungry through tithing its members, when it sends heifers to the children who are without milk, without distinction in terms of the flag under which they are born or the economic system under which they live. And here I am convinced lies the greatest insight: Russian babies are not born carrying the hammer and sickle, or American babies computing compound interest. Rather, it is the moral climate we create for the child, and the economic, political and social experiences in which he adjoins, which determine the interests and actions of the adult.

There is, however, an-

other order of generalizations I have reached which force me to depart from my Brethren and become critical of them. This is an interrelated world and, therefore, one in which the peace is dependent not only upon our own convictions, but upon the decisions of men and the movement of institutions in every point of the globe and, furthermore, that the decisions of other men and other nations are a product of earlier decisions of our own. No Brethren efforts, no matter how magnificent, are enough in a world which needs Point Four implementation and an America on which the conscience of all dictates action which will lead us to spend as much for peace as we now spend for war.

A last and most significant generalization occurs from the realization that social idealism,

CHRISTIANITY AND POLITICS SHOULD MIX

The latent power of Christian faith must be utilized in the political area of life. Politics is the machinery by which society makes its moral decisions. Evil triumphs when Christian people forget their personal civic responsibility. We get just as bad government as we are willing to stand for and just as good government as we are willing to fight for.

We can have good government if we will pay the price. The price is eternal vigilance, investigation of the principles motivating candidates for public office, a willingness to run for public office at the call of duty even if it means a sacrifice of lesser interests, a courageous demand that responsible authorities enforce the laws which support decency and order. Unless Christian patriotism directs the business of politics, political leadership will go by default to enterprising selfish individuals. Let us remember this: There isn't an hour when something is not done by a governor, a mayor, a city council, a state legislature, Congress, or the President which does not affect the lives of everyone of us and of our children.

Martin Luther said that the work of God is done not only at the altar but in honest toil, in marriage, in parenthood and in the affairs of government.—Governor Youngdahl of Minnesota.

even of the most lofty order, is meaningless unless translated from day to day into specific and concrete action in the political arenas of the nations of the world. The experience of two world wars has made me diverge in thought from my pure pacifist friends and I am unwilling to acknowledge the possibility that an orderly world can be achieved only at the point when the entire world is made up of saints like Gandhi and themselves. (Furthermore, I am quite convinced that such a world will never be built without their help.) It is important to organize the goodwill that exists through the United Nations, through the control of atomic energy, disarmament and above all, by the demonstration through Point Four that we act in good faith in our promises to the underprivileged of the world. Years of experience in the labor movement and a little in politics have made me a hard-bitten person, not prone to believe that peace through world organization will float down like a cloud from heaven and gently superimpose itself upon our planet. Rather, I know that it will come as a by-product of the day-by-day political decisions in ward and precinct as they reach up through Congress and the President. Peace, yes, at a price—the same price at which all good things come. As the Brethren teach, if you would save your life you must lose it, or in another phrase, the harvest cannot be brought without the sowing. In short, all of the relations which I have experienced between social events and the preservation of peace point in the

Because he understands their problems the farmer-preacher is close to the lives of his people



Ralph A. Felton
Photo by Eva Luoma

A New Kind of Farmer-Preacher

WHEN Kenneth Hollinger became the first rural pastor on the county farmers home administration committee he was told they needed him because tenant purchasers failed because of poor morals rather than poor crops. This committee of three helps tenants buy farms with government funds or government-insured loans. They appraise land, select purchasers and supervise them on their new farm. It is no small task for a minister to help ten new farmers a year get "a home on this side of the Jordan."

Mr. Hollinger's father was a farmer-preacher. He cultivated seventy-seven acres of land during the week and preached to an audience of about seventy-seven worshipers on Sunday. This was a time-honored pattern in the Church of the Brethren.

Kenneth was reared on hard work and conservative preaching in Darke County, Ohio. He outdistanced his father by farming, preaching and teaching school—three jobs instead of two. Lest one get the idea that

he was a part-timer it should be added that he was principal of a high school while serving the largest open-country church in his county. Later this church bought a parsonage farm of eighteen acres. During this five-year pastorate he and his laymen redecorated the basement, painted the church, remodeled the interior until he had nine Sunday-school rooms, and cultivated the fields of their sick neighbors.

In his second pastorate he developed a rural life committee which helped young couples buy farms and stay in their community instead of joining the army of youths who marched each year to the city.

Kenneth Hollinger's present pastorate is at Thornville. There during 1950 he was chosen as The Ohio Rural Minister of the Year, representing his Church of the Brethren group.

Nothing very spectacular is happening here. He lives quietly on his little seven-acre church farm. His college-trained wife and four small sons share equally in the home work. His family

also includes two German high school exchange students. The two cows, one brood sow, forty rabbits, one hundred chickens, twenty-five turkeys and the home garden give the six a chance to work together. His Ladino clover, alfalfa, sweet clover, fertilizing and liming have their place in his demonstration plots.

Hollinger's sermons are illuminated with rural life illustrations. He encourages his people to follow good soil practices and refers to his farmers in his prayers as "tenants of the Almighty." His Sunday services are old-fashioned. He has a chorister instead of a choir because he wants to leave his good singers down in the congregation to help the others. His children's sermon is a phase of the old-fashioned custom of bringing the children to church. In his morning worship he includes what he calls "moments of power" when he asks his people to stand in silent prayer while he mentions the names of the

sick, the bereaved, the discouraged and those away from home.

He recently preached a series of six sermons on the home. He has worked out carefully prepared lessons for his young people followed by personal interviews on "home preparation."

In another series of ten programs they discussed the relation of religion and the church to health, agriculture, labor, government, safety, relief, education, conservation and home life. They invited to help them a doctor, a judge, a county agent, a state patrolman and a county superintendent of schools.

The county ministerial association elected him president where he again tried to penetrate the various county organizations with his ideas of religion. At the year's end the county pastors gave a luncheon for the county officials who say they are going to play hosts to the parsons next time.

The Church of the Brethren type of mutual aid is practiced in Mr. Hollinger's present parish. A man was kicked by a horse and while he was out of his fields fourteen tractors pulled in and turned over fifty-four furrows each round. A husband died and one day forty-eight women and seventy-one men came in with shredders and trucks and gathered the widow's crops.

The entire Sunday morning service is put on a wire recorder and taken by Mr. Hollinger each week to a near-by "rest home" for twenty-eight older people. He also takes it to other homes where the sick and shut-ins and perhaps some sinners can worship. Not only is the sermon recorded but also the congregational singing, the cries and laughter of the babies, and the tick of the clock.

Kenneth Hollinger is a farmer-preacher, but a new kind. He

does not separate farming and preaching in the same way his predecessors did. The spirit which he has brought to his county might be found in the words of a man who is not a member of his church who said, "I'd do anything for Kenneth, he would do it for me."

Kenneth Hollinger is glad he can minister to rural people.

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America and the Jews

Submitted by Mark A. Dawber

Executive Secretary Home Missions Council

WILL America, now that it has reached so high a zenith in world power, civilization and culture, go the way of its ancestral nations? This question sounds like a muckraker's alarm and exaggeration; but let us turn the pages of history. If we do, we see how ancient Egypt, Babylon, the Roman empire of the Caesars, medieval Spain, czarist Russia and most recently Hitler Germany, each in turn rose to power and to a relatively high degree of culture and civilization, only then to totter, crumble and disintegrate. In each case, such disintegration was preceded if not actually caused by a period of anti-Jewish prejudice and persecution, in other words, anti-Semitism. What is equally strange is that in every case the Jews survived their persecutors so that Dean Inge is led to declare that "Israel has ever yet stood by the graveside of her persecutors." And Frederick the Great is reported to have said to Voltaire that "the best evidence for the existence of God is the survival of Israel."

When Hitler came to power there were sixteen to seventeen million Jews in the world. Of those, some six million men, women and children were exterminated by starvation, gassing and crematoria and unspeakable sadism. Of the eleven million Jews now alive in the world over

five million live in the U.S.A. One of every two Jews in the world today is our neighbor here in the U.S.A. New York City has one in every five Jews of the world and almost five times as many as in all of Palestine or in Great Britain, two million in all. There are one hundred thirty-two cities in the U.S.A. each with two thousand or more Jews.

Today the U.S.A. is the center of gravity of world Jewry. Numerically Russia is a close second, whereas Palestine is a poor third numerically but a potential rival of the U.S.A. culturally and spiritually. Under these circumstances American Jewry will probably determine the future trend if not the destiny of world Jewry. But what American Jewry will think and do is largely contingent on what Christian America thinks and does with reference to the Jews, and what Christian America thinks and does regarding the Jews will and can be determined by the churches.

On the other hand, if we allow anti-Semitism together with other forms of class and racial intolerance to make headway, and there is grave danger of this, then America will probably go the way of its predecessor nations which permitted these things. Like them, America too will crumble and disintegrate and decay.

But if America through its churches is able to combat and to prevent the encroaching intolerance which now threatens and instead to establish friendly relations, goodwill and co-operation between all classes and races, America may save her soul and assure her future, as well as lead the world out to a new day of neighborliness which shall include all peoples. Such is America's glorious opportunity today. It will not be achieved by rationalization or by argumentation for one cannot argue anti-Semitism or any other kind of

racial discrimination out of existence. If it is to be achieved it will be by the grace of God putting into our lives and actions the love of Christ. We must preach and practice Christ to the Jews as to all other peoples without exception. Our scientists insist that it must now be "one world or none." Christ prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Will the church, our church, rise to the occasion and the unique privilege which is its God-given heritage? Arise, O Church, and help to make America the homestead of humanity to the Jews as to all people.

I Live for Tomorrow

H. H. Helman

New Carlisle, Ohio

I AM past sixty. I seemed to have rushed past it at a tremendous rate. I am speeding head on toward sixty-five. Neuritis reminds me that I live in a body. I was never before impressed by that fact. Memory reminds me that there have been bygone days. Christianity reminds me that I should still live for the future—look ahead, not back.

But being past sixty and having had a priceless experience in those bygone days, a worse disease than neuritis threatens me—the malignant infection of living-in-the-past. I could have a wonderful time if I would live in the past, in the "good old days." I could dodge a great many responsibilities, side-step every unpleasant reality of the present or oncoming hour. I could belittle today with perfect yesterdays. I could weep for today because I can so easily rejoice for yesterday.

This malignant infection of living-in-the-past would beg and get the sympathy of lots of good folks. They would weep with me, pat me on the back and say, "God bless you, you are right."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Handbook for Ministers' Wives. Welthy Honsinger Fisher. Woman's Press, 1950. 136 pages. \$2.00.

The fine idealism plus the unique practicality of this book commend it to every minister's wife. Brethren ministers' wives have often felt that in other denominations less was expected of the pastor's wife. This coming from a Methodist parsonage helps us realize that maybe we are not "so abused" after all. Indeed it is very challenging and helpful.—*Mrs. Clea Zunkel, Elgin, Ill.*

Young Adults in the Church. Frank P. Fidler, ed. The United Church Publishing House, 1950. 118 pages. \$1.00.

This book, which has just been published as a "Handbook on Organization and Program Planning for groups of Single Young Adults and Married Couples in the United Church of Canada," is the best thing in its field that I have ever seen. It fits the spirit and genius of the Church of the Brethren in an amazing way. Whether the subject under discussion is organization, fellowship and recreation, the study program, service projects or worship, you will find the suggestions made are in-

teresting, wholesome, practical and helpful. There are no parts of the book that are doubtful or unworthy. The references that are Canadian in character are easily transferred to the United States and Brethren equivalents. Young adults will find this exactly what they need to chart an attractive program of Christian fellowship, thought and action.—*C. Ernest Davis.*

Fifty Years With the Golden Rule. J. C. Penney. Harper, 1950. \$2.75.

The founder of the vast chain of stores bearing his name tells his life story from his Missouri boyhood and his first tiny store in Wyoming to the present day. He interrupts himself frequently and generously to explain his philosophy. Two impressive threads run through the book. One is his idealism, traced back to his preacher-father and evident in the son's devotion to the Golden Rule. Formal church membership was long delayed, however, until spiritual growth brought a new viewpoint. The second thread is his firm belief in thrift and hard work as the way to success. Here is old-fashioned capitalism portrayed at its best.—*Lorell Weiss.*

I would be popular because of my disease. For nothing appeals more to the sentiment of the American people than a reference to the good old days, where things were sacred because they now are old. But like Lot's wife I might turn to a pillar of salt, dead salt, but preserving!

I can take Alka-selzer, Im-drin, Anacin or a dozen other remedies for my neuritis. If I do not do something the disease may cause me plenty of grief. However, if this is an inescapable part of the process of aging I am going to take it. I shall try to be game. But I do not intend to take the count on that disease, living-in-the-past, not without fighting it with all there is left to me. Of all the detestable ailments, and of all the contemptible ends for a life that has been full and satisfying,

this to me is the worst. I do not intend to sniffle over the good old days, past and gone forever, but by the help of God I shall live in anticipation of the better days that seem to be ahead; for Someone has whispered to me, as I rush on toward sixty-five, that the best is yet to be. I am going to rejoice over yesterday while I bet on today and tomorrow.

A Brethren Looks at Peace

Continued from page 12

direction of a sort of pragmatic idealism which acknowledges the determinism in history but remembers also that we are the children of God and capable of choice. As a stubborn Dutchman I prefer to face history, not to back into it.

KINGDOM GLEANINGS

Midyear Achievement

The widespread response of members to the call for achievement of one half the year's goal by March 31 lifted receipts for March to \$86,803. Although short of our objective in this first midyear effort, all should find satisfaction in helping to bring the half-year total up to \$376,522, a sum in excess of Brotherhood Fund receipts for the first half of each of the three previous fiscal years. The trend is in the right direction.

Warren Ritter of Richlandtown, Pa., was ordained to the ministry in the Quakertown church, Pa.

Robert Fryman of Bethany Biblical Seminary, Chicago, was ordained to the ministry in the New Paris church, Ind.

C. C. Trostle of Nickerson, Kansas, died March 28. Bro. Trostle was a member of the Salem church and an outstanding layman.

The **Fairview congregation** in Northwestern Ohio, near Metamora, will dedicate its remodeled church on Sunday, April 29. President V. F. Schwalm of Manchester College will be the speaker at this all-day meeting.

On **Sunday, April 29**, the Lititz church in Eastern Pennsylvania will dedicate its new pipe organ. Robert Ege, a blind organist of Philadelphia, will be the guest organist. The dedication service will be in the morning and the organ recital in the afternoon.

Marvin E. Skiles, R. 2, Farmland, Ind., is interested in securing copies of the following books: Tunkers and the Brethren Church by Holsinger, Brethren Encyclopedia by Kurtz, The Life of R. H. Miller by Winger, Some Who Led by Miller, and Two Centuries of the Church of the Brethren. Anyone who has copies of these books available may contact Bro. Skiles at the above address.

Training a thousand young people during the summer of 1951 to aid in enlisting a million young people next winter to respond to The Call to United Christian Youth Action will be the major purpose of six regional conferences sponsored by the United Christian Youth Movement. Conferences for youth leaders between sixteen and twenty-five years of age, of one- to two-week duration, are scheduled as follows: Southeastern, June 24-30, Lincoln Academy, Kings Mountain, N.C.; Rocky Mountain, Aug. 5-11, Estes Park, Colo.; Pacific Southwest, July 28-Aug. 4, Camp Colby, Pasadena, Calif.; Southwestern, July 15-21, Lake Brownwood, San Antonio, Texas; Eastern, Aug. 6-18, Lake Winnepesaukee, N.H.; Central, Aug. 13-25, Lake Geneva, Wis. In addition to work groups on the U.C.Y.M., its philosophy and organization, major consideration will be given to the three types of community action in which a million youth will be enlisted during Youth Week 1952 (Jan. 27-Feb. 3). These are evangelism, work projects and world Christian citizenship.

Miss Dorothy M. Brown, missionary to India now on furlough, will be at the Spring Run church in Middle Pennsylvania, May 8, at 7:30 p.m.

Glenn E. Kinsel has changed his address from 67 West King St., Shippensburg, Pa., to 303 E. Walnut St., Shippensburg. Will correspondents please note?

The **Spring Run congregation** in the Middle District of Pennsylvania will conduct a school of music April 21 and 22 under the direction of Bro. A. F. Brightbill of Bethany Seminary.

Eastern Maryland District reports that two young men were recently licensed to the ministry. They are David Armacost, 6419 Windsor Mill Road, Baltimore, Md., and Lawrence E. Durr, 643 G St., S. E., Washington, D. C.

The **General Assembly** of the United Presbyterian Church, a denomination with a membership only slightly larger than our own, recently set a goal of 25,000 tithers to be attained by the end of the church year.

Efforts are being made to speed up delivery to Korea of relief materials collected by American churches, the State Department's advisory committee on voluntary aid declared. At the same time, the committee reported that American religious bodies had made available to the Secretary General of the United Nations a little more than \$3,000,000 worth of relief supplies for Korea as of March 15.

With Our Schools Bethany Biblical Seminary

The **total enrollment** for Bethany Biblical Seminary for the school session of 1950-1951 is 179, and 85 for the Bible Training School.

Fifteen students and nine faculty members conducted Easter meetings in churches.

The **Bethany fellowship** has enjoyed three four-hour forums: two on peace and one on evangelism.

Dr. Harry Kalas from the National Council of Churches spoke to the students on evangelism. Bethany students have organized peace teams to answer the calls of churches for institutes and peace problems.

Rapid progress is being made in the building of the new chapel. It will probably be completed by early summer.

Dr. Rockwell Smith of Garrett Biblical Institute brought a timely message in chapel on The Rural Church.

Floyd E. Mallott participated in the ministerial meeting of Southern Indiana at Rossville on Feb. 17.

Mrs. Anna B. Mow spoke at the women's conference of Southern Ohio on March 10, and attended sessions at Cleveland and Columbus of the managing board on the family for the National Council of Churches.

Alvin F. Brightbill directed the singing Jan. 21 and Feb. 25, for the Sunday Evening Club, Orchestra Hall, Chicago, and held church music institutes at Quinter, Kansas, Hollidaysburg, Pa., the Bethany church, Ind., the Bethany church, Mo., and Union Center, Ind.

President Rufus D. Bowman spoke at the dedication of the new church at New Enterprise, Pa., Jan. 14, visited La Verne and McPherson colleges, took part in the city preaching mission of Roanoke, Va., Feb. 25 and 26, and was special lecturer during Bible week at Bethel College, North Newton, Kansas, March 13-16.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference, June 19-26

MOTEL ACCOMMODATIONS

The committee on arrangements for Annual Conference has sent the following list of motels with the daily rates. Those starred have some kitchen facilities available. A blank is included for making your reservation directly with the motel of your choice. The first column is the rate for double beds; the second, for twin beds.

Alameda Motel, 1050 The Alameda	\$4.50	\$5.00
Bay Air Court, 101 Alternate Hwy.	3.50	5.50
Mountain View	to	
	4.50	
Bell Motel*, 2165 The Alameda	4.00	5.00
Blossom Motel, R. 4, Box 345	4.50	6.00
	to	
	5.00	
Charles' Motel, 1036 N. Fourth St.	4.00	
	to	
	5.00	
Colonial Motel, 252 N. 30th St.	5.00	6.00
	to	to
	6.00	7.00
Cottage Grove Motel*, 1450 S. First St.	3.50	
	to	
	4.00	
El Nido Motel*, Bayshore Hwy. and 12th St.	3.50	5.00
	to	
	4.50	
El Rancho de San Jose, 2742 S. 1st St.	4.00	5.00
Glorietta Motor Court, 976 N. 1st St.	4.00	5.00
The Hillview, 3030 S. 1st. St.	5.00	6.00
Hi-Way Motel, 2112 S. 1st. St.	3.00	5.50
	to	to
	6.00	7.50
J. & R. Motel, Box 474, Milpitas	4.00	5.00
King's Hwy. Motel*, 1031 Clay St. Santa Clara	4.50	5.50
Marchants Motel, 1150 Clay St. Santa Clara	3.00	5.50
	to	
	5.00	
Motel Monte Vista, 85 E. Bayshore Hwy.	4.00	6.00
Mountain View	to	to
	5.00	8.00
101 Motel, 1883 S. 1st. St.	4.50	6.00
	to	
	5.00	
St. Francis Motel, 2222 The Alameda	6.00	7.00
Sycamore Lane Motel*, R. 6, Box 476	3.00	5.00
	to	to
	4.00	6.00

A list of motels outside the city and trailer camps can be secured by writing the Chamber of Commerce, San Jose, Calif.

Reservation for Motel

Convention		
Name		
Address		
Date of Arrival	A.M.	P.M.
Date of Departure	A.M.	P.M.
Rooms to be occupied		
Accommodations desired: Double bed	Twin Beds	
Motel Preference:		
1st choice		
2nd choice		
3rd choice		

Please send a deposit for the first night

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Guy S. Fern of Clearville, Pa., in the Oak Grove church, Md., May 14-27.
Bro. Wilfred Stauffer of Ephrata, Pa., in the Salunga church, Pa., April 16-29.
Bro. John M. Geary of Hollsopple, Pa., in the Fairview-Sculton church, Pa., April 23-May 6; in the Maple Spring church, Pa., May 14-20; in the Natrona Heights church, Pa., May 28-June 10.
Bro. William L. Gould of Johnstown, Pa., in the Martinsburg church, W. Va., April 22-29.
Bro. Wendell Flory of Elgin, Ill., in the Lititz church, Pa., May 6-13.

Gains for the Kingdom

Twelve baptized in the Bethel church, Ill.
Two baptized in the Middlebury church, Ind.
One baptized in the Hooversville church, Pa.
Four baptized in the Milledgeville church, Ill.
Four baptized in the Pleasant Hill church, Pa.
Three baptized in the Pleasant Hill church, Ohio.
Three baptized in the Grants Pass church, Oregon.
Six received by letter in the Leamersville church, Pa.
Four received by letter in the Piney Creek church, Md.
Thirty-one added to the Olympic View church, Seattle, Wash.
One awaiting the rite of baptism in the Glendale church, Md.
Six baptized and one received by letter in the Miami church, Fla.
Thirteen baptized and six received by letter in the Somerset church, Pa.
Nineteen baptized and two awaiting the rite in the Tuscarora church, Pa.
Twenty baptized and ten received by letter in the Huntingdon church, Pa.
Four baptized and two received by letter in the Middle District church, Ohio.
Eleven baptized and one received by letter in the Quinter church, Kansas.
Seven baptized and six received by letter in the Meadow Branch church, Md.

Calendar for Sunday, April 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Period of Moses.—Ex. 14—15; Deut. 5—6; Psa. 136. Memory Selection: Open thou mine eyes, that I may behold wondrous things out of thy law. Psa. 119:18.
CBYF Topic for April, Missions on Your Doorstep.

Announcements

DISTRICT MEETINGS

Ohio, Southern.—Oakland, April 27, 28.

LOVE FEASTS

California	Pennsylvania
April 22, 6:30 pm, Los Angeles, Imperial Heights.	April 22, Koontz.
Florida	April 22, Lower Claar.
April 22, 7 pm, Sebring.	April 29, 6:30 pm, Mt. Olivet.
Illinois	April 29, 7:30 pm, Upper Claar.
April 22, 7:30 pm, Panther Creek.	May 5, 2 pm, Bachmanville.
Indiana	May 5, 6, 2 pm, Myerstown.
April 22, South Bend, Second.	May 6, 5 pm, Lancaster.
April 22, Union Grove.	May 6, 6 pm, Hanover.
May 12, 7:30 pm, Buck Creek.	May 6, 6 pm, Lititz.
May 19, 7:30 pm, Rossville.	May 6, 6 pm, Reading.
Kansas	May 6, 6:30 pm, Mechanicsburg.
April 29, Maple Grove.	May 6, 6:30 pm, New Enterprise.
Maryland	May 6, 6:30 pm, Philadelphia, First.
April 28, 2:30 pm, Long-meadow.	May 6, 6:30 pm, Quakertown.
April 29, 6 pm, North Baltimore.	May 6, 6:30 pm, Woodbury.
April 29, 7 pm, Sams Creek.	May 6, 7 pm, Allentown.
May 6, 7 pm, Beaver Dam.	May 6, 7 pm, Geiger.
May 13, Locust Grove.	May 6, 7 pm, Roaring Spring.
May 13, 7 pm, Edgewood.	May 6, 7 pm, Yellow Creek.
May 20, 6 pm, Beaver Creek.	May 11, 12, 1:30 pm, Little Swatara.
Michigan	May 12, 7 pm, Pine Glen.
May 6, 7:30 pm, Pontiac.	May 13, Cherry Grove.
Minnesota	May 16, 17, 1:30 pm, White Oak, Graybill.
May 6, 7:30 pm, Worthington.	May 19, 10 am, Upton.
Ohio	May 19, 2 pm, Bareville.
May 6, Olivet.	May 19, 20, 10 am, Schuylkill, Big Dam.
May 6, 7 pm, Lick Creek.	May 19, 20, 1:30 pm, Mohler.
May 12, Oakland.	May 20, 6:30 pm, Maple Spring.
	Virginia
	April 29, 4 pm, Buena Vista.



The congregation at the morning church service in Spanish at Castañer. Ignacio Rivera, a teacher in the Academy, and Barbara Hershberger have backs to the camera

CHURCH LIFE at Castaner

Martha Rupel

Castañer, Puerto Rico
Brethren Service Project

THERE have been growth and added interest in our church program here in Puerto Rico this past year. With the problem of two languages and changing personnel, it is not possible to do many things that one would like to do. We are continuing the English services, as one finds it hard to receive inspiration and help in a foreign tongue.

These services are held in Casa Grande at Llinas on Sunday evenings. There are two adult and two children's classes, which are followed by a service planned by the Religious Life Committee. These include sermons by Dr. Burke and John Metzler, our two ministers, talks by various members, a programmed service or one of song. Once every two months we have had pictures from Elgin.

All the Spanish services are held at the Academy buildings. The Sunday morning service begins at 9:30 with a devotional period and a sermonette followed by the class sessions. There are seven classes with an average attendance of eighty-five. Two encouraging aspects of the growth are the stabilizing of the attendance and the children bringing their pennies for the offerings.

The midweek prayer service, under the direction of Dr. Burke, has been meeting in the Academy since August, when electricity was installed in the buildings. The attendance has been averaging around forty.

Communion services were held in April and October. Last year's Easter sunrise service was enjoyed indoors because of the weather. The Sunday school had a Christmas program and gave a gift of six New

Testament books to each one present.

We were glad to have a Mr. Williams from Antigua with us to tell about the destruction and suffering caused on that island by hurricanes. The English group lifted an offering to help with transportation of clothing from New Windsor to Antigua. More than \$260 has also been sent to Elgin to assist in the total program of the church.

Dr. Burke acted as our delegate to the Annual Conference at Grand Rapids. He and Mrs. Burke were our delegates to the Florida district conference. The women organized as part of the Florida district women's work with Mrs. Burke as president. The relief side of the work we are able to do here has been placed in the hands of women's work.

There are still many problems and needs, but the future is challenging. We need space for more classes. The church is laying aside twenty-five per cent of its offerings as a building fund. Because more seats are needed, fifty folding chairs have been ordered. Suitable material in Spanish for teaching is very difficult to find; we are glad for any help that we can get in that line. We appreciate the organ that was given us for the church.

We hope to have a week of pre-Easter services this year and have invited the rural life director of the Evangelical Church of the island to conduct them. We have a class of six studying for membership. Home visitation by each member will be urged and emphasized. We need your prayers that we may be faithful

servants and that much good may be done and many souls in this community may be brought to their God.

This brief article is lifted from the annual report on the various phases of our Brethren Service project in Puerto Rico. The full report appears in the April issue of Brethren Service news.

Junior girls in our Puerto Rican Sunday school listening to a story



BETHANY PEACE TEAM PLAN

AS AN outgrowth of several student forums on peacemaking and the current world crisis, students at Bethany Biblical Seminary have developed a plan whereby they can work directly and immediately for peace.

The plan calls for teams, usually of two students, to go out to local churches for week-end or Sunday institutes on peacemaking, draft problems and Civil Defense. They will, of course, go only where they are specifically invited by the local church.

More than thirty students have volunteered to serve in this fashion if needed. They will do so without compensation. For many of them this means a definite sacrifice since they ordinarily work for wages on Saturdays and Mondays to help pay school expenses.

On March 11 and 12 these volunteers took part in a rather intensive training course led by members of the seminary faculty, the staff of the Central Region and the staff of the Brethren Service Commission.

While the students will work without compensation, it is expected that the churches using them will generally take care of their travel expenses. If, because of small resources or distance from Chicago, a church finds this burdensome but would still like a team, an effort will be made to send one. Possibly some of the larger or nearer churches will

be willing to give a little extra to help such cases.

It is assumed that most invitations will come from within a three-hundred-mile radius of Chicago. If churches at a greater distance desire a team, the travel expenses involved should be carefully considered.

Churches desiring to invite a team should write to the plan's secretary, Ralph E. Smeltzer, 3435 W. Van Buren St., Chicago 24, Ill.

AMERICAN DP'S?

Again . . . Pioneers. 16 mm. sound film. Black and white. 65 minutes. Rental, \$12.00.

This is a story about people who might be called native-born American DP's. They are migrant farm workers who have no permanent homes but "follow the crops" in search of work and live in one place only a few weeks at a time.

Though their labor is vitally necessary to a number of American farm areas, they are often despised because of their poverty and low standard of living.

This picture is about a family who found a community they liked and tried to settle there for good. Their reception should make more prosperous American Christians think. The ending is not what most audiences expect, but it lies in their

power to write a more suitable one.

Brethren Service operates several projects in behalf of such migrants and strongly recommends this film. Order from the Audio-Visual Education Department at church headquarters, Elgin, Ill.

BVS SLIDES

Brethren Volunteer Service. 60 2 x 2 inch slides. Kodachrome color. Rental, \$1.50.

A set of slides depicting the nature of the Brethren Volunteer Service program has long been awaited, especially by BVS graduates who rightly feel that pictures will help them explain their experiences to others.

At last such a set is ready for circulation. It tells the story of the training period at New Windsor and a number of the projects now or recently in operation.

It is hoped that the set can be revised from time to time as new projects are developed or as new pictures of high quality and interest become available. For this reason the set is accompanied only by a mimeographed script, not a recorded one.

Order from the Audio-Visual Education Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

WASHINGTON SEMINAR

May 8-11 is the date for our next Brethren Seminar to Washington. This is the yearly general seminar open to young people and adults.

The program will include visits to Congress, government departments, United Nations agency offices, and periods when the seminar group meets alone for evaluation and discussion.

To enroll, write to A. Stauffer Curry, 1000 Eleventh St., N.W., Washington 1, D. C.



After the morning church service at Castañer



The church may extend a helping hand to the young man just getting started in a farming or business enterprise, or to the family in need of financial help, through the parish credit union. This is a form of Brethren service in action—at home. It may be a means of saving families for the church.

IN YEARS gone by, when Brethren people were largely rural residents, if a mother got sick, neighbors came and nursed her back to health. When a young couple got married, father and mother assisted them in setting up their home. Today it is different. When mother gets sick, she is taken to the hospital—with the consequent heavy expenses. When John and Mary get married, many times they lack sufficient capital and must turn to commercial credit agencies for help. Many Johns and Marys are forced into situations which take them away from their church—to the everlasting loss of the church—and into financial conditions that are hard to work out of. Because they

A Brethren Service:



THE CREDIT UNION

lack the property which is needed for security for commercial credit, a high rate of interest is demanded and for years they have to feel that they are in the clutches of a power that depresses their spirits.

In such situations, why cannot the church step in and help save these people for the community and for the fellowship of the church?

It can.

All over the United States and

W. O. Beckner

Elgin, Illinois

Photo by Harold M. Lambert

Canada it is possible for groups of people—the membership of a church parish, for example—to organize a credit union through which needed financial help can be given to members of the group on sound business principles and without infringing upon the self-respect of the one who is helped.

For nearly ten years the Elgin

Church of the Brethren has had a credit union in operation.

The matter was undertaken in Elgin as a sort of adventure, yet our experience has amply justified all our hopes.

Here are some items from our record of help extended: to pay for a new heating furnace; to pay for a refrigerator; to pay a doctor's bill; to make payment on an automobile (has anyone who reads this ever "financed" the purchase of a car in the usual way? Do you know

what interest rate you paid? "Six percent," you say? Did you figure it out for yourself according to the arithmetic you learned in school? Was it actually six or was it twelve that you paid?); to pay for some house furnishings; to make up a small amount needed for a down payment on a home. The list is as long as a list of daily human needs.

We have discovered some very real values for the church in this service. Those who are helped develop a more vital sense of loyalty to the church that helps them. They come to feel proud to belong to such a church. The church benefits from having her young people establish their homes within her immediate reach. A family is not lost to the church fellowship. The members of the church come to take the credit union for granted as a service organization among them, and become more "service" minded and less "commercial credit" minded.

The working capital is money invested as savings of the members. Those who borrow pay a "service" rate of interest, not a commercial rate. (The rate is determined by the directors of each credit union for its own operations.) Net earnings are distributed back to those who invested their money. The credit union is a co-operative, non-profit organization which holds almost unbounded possibilities for

any church as an agency for service. The Elgin organization has a working capital at this time of approximately \$40,000, with its circulation quite constant. We have had no trouble in getting the money needed for meeting loan demands and have had no excessive surplus of unused capital.

Our experience leads us to face up to this fact: people, our church members among them, need and must have credit in order to live in present-day human society. Are we going to help them get it as a means of service to them through our church agencies? Or are we going to close our eyes to actual conditions and do nothing, thus leaving them to drift into the current of commercialized credit which often carries them, against their wishes, into situations which lose them to the church? I heard an old proverb once—I do not know the author or the source, but it is true—"The hand that feeds is the hand that wins affection," referring to the parent-child relationship. It is also true in the church-member relationship. The church that serves earns and wins the loyalty and affectionate devotion of its members.

There are several credit unions in Brethren parishes over the country. There should be many, many more. What is possible in the Elgin church can be adapted to the needs of any group.

LOOKING AHEAD . . to June

Children's Day June 10

Annual Conference Sunday June 24

Activities and Plans

Youth Program Topic: Stewards of God's World. See May 13 issue of Horizons.

Plans should be well on the way for the vacation church school. Many churches should be scheduling the vacation school for at least four weeks this summer in order to retain more precious vacation time for the home and the church. This is the fiftieth anniversary year of the daily vacation Bible school movement, and appropriate celebrations will be held in many communities throughout the nation.

The program of summer activities for children should not stop with the vacation school. Refer again to the suggestions in *The Time May Be Now*, which appeared on these pages March 31.

Does your delegate to the Annual

Conference know how you feel about the issues on which he will be called upon to vote, representing you, in the business sessions of the Conference? Perhaps a Sunday evening meeting could be planned in which these issues would be presented to the congregation and opportunity given for an expression of opinion, in a miniature "Annual Conference session."

On Annual Conference Sunday, June 24, and in the week preceding it as the delegates and many other interested Brethren from across the Brotherhood will be assembled in San Jose, let the members be in prayer, individually, and as congregations, for the direction of the Spirit in the affairs of the Conference.

Has every possibility of representation of your congregation in one of the Brethren summer service projects been explored? Your pastor and others have received copies of the summer service bulletin.

YOU MIGHT TRY THIS

To Sharpen Up Thinking on Brethrenism

One pastor has made it a point to include instruction on Brethrenism as part of his teaching ministry in this way: His plan included a series of Sunday evening sermonettes followed in each case by a discussion period on the general theme of Why Brethren? The study guide of that title by E. G. Hoff was used, along with the free pamphlet materials on Brethren faith and practice.

Why Brethren? may be had by writing to the Christian Education Commission at 22 S. State St., Elgin, Ill. It is a free mimeographed discussion guide, with which the following leaflets, also available free, are used as background material.

The Church of the Brethren.

Birth of the Church of the Brethren.

Ideals of the Church of the Brethren.

Living and Transmitting Our Brethren Heritage.

Some Principles Underlying Our Practices.

What Does Church Membership Mean?

Christian Baptism in the Bible.

Teaching of the Symbols.

The Brethren Love Feast.

The Service of Feetwashing as a Religious Rite.

The Love Feast.

The Simple Life.

Who Are These Brethren?

You and Your Church, by DeWitt L. Miller, a study guide in thirteen units, is recommended for more detailed study of the church and its program. It is available from the Brethren Publishing House at 65c a copy, or 50c each for five or more.

To Encourage Gospel Messenger Reading

The Black Swamp church, Ohio, found an unusual way of arousing interest in reading the Gospel Messenger. One Sunday evening a special "Gospel Messenger Night" was observed. The first part of the program included a review of an article and a short report of an imaginary visit to the Brethren Publishing House, along with a brief history of Brethren publications. A quiz on one of the recent issues of the Gospel Messenger proved "interesting, helpful, and inspiring, and was received enthusiastically." And then three letters selected in a letter-writing contest were read, and prizes awarded to the writers.



India's Christian Women

MUCH has been said about the tremendous work that has been done by our church in India among the lowly and destitutes. Praiseworthy results too have been achieved by our evangelists. But still in India the "harvest truly is great but laborers are few." Let me, therefore, in order to put spurs to our evangelists, throw light on this point to show what a vast field still remains untouched in India, especially among women.

The recent census states that two per cent of India's women are literate. But I am afraid the word *literacy* has been given a very liberal sense. The actual number of really literate women is smaller still. Christians rank third in percentage of literacy among the religious sects.

Now one of the main reasons for a low standard of literacy among Christians in general is that the educational activities by many institutions are carried out mainly in cities where you will find only fifteen per cent of the whole Indian population residing. The remaining eighty-five per cent of the population is found in villages.

The Church of the Brethren has established its functions mostly in villages with a view to lending a helping hand to the less fortunate and to pull them out of the everlasting darkness towards the eternal light of our Lord. Among these rural folks, excluding fifteen per cent of the city dwellers who are mostly literate, the literacy percentage goes down very low. But it is not a thing to cause discouragement. Our church has done a Herculean job in spreading both literacy and the gospel among these people. In fact, it is most commendable that the greater honor goes to Christian missions for whatever literacy there is among these destitute people.

From my personal experience during the last thirty years in boarding

Benaben H. Solanky
Khergam, India

schools, I can report that the girls who are educated in our own institutions under Christian influence are far superior in all aspects of life to their less fortunate sisters. Non-Christian educational authorities have even appraised their superiority and they are always keen on taking our girls on as teachers in their institutions.

All this is quite encouraging as far as educating the girls with a view to bringing them up from the lower strata of Indian women is concerned. But this is not the final ideal and it is not the ultimate educational standard with which our girls should be satisfied. When the girls from our own mission are compared with the girls educated in long-established high schools and colleges, they may at first give a poor impression. Our girls are not as self-reliant as the others and they do not have general information with which to meet situations outside their own sphere. The girls from missions working for many years in North and South India are trained mostly in their own high schools and colleges under a powerful and impressionable Christian atmosphere. These girls are, therefore, far superior in their culture and are more stabilized in their Christian outlook on life than our girls can be as yet. The girls with high education and with more stabilized Christian outlook can go about in any part of the world and can face difficult situations which come before them. Thus the higher education of these women also helps them to remove the deep-rooted caste feelings which have been so prevalent here in India.

The oldest women of our church in India are mostly illiterate, for they have not had the opportunity for cultural development. The message of Christ has not always reached the

innermost part of their hearts even though some of their husbands may be working in our own institutions. Under such circumstances the Christian education of our children still remains difficult for our schools and for our teachers. Christian teachers find it hard to give enough individual attention to the spiritual and cultural development of the children.

We have a good Bible school at Bulsar for our teachers and their wives. Here a good Biblical education is imparted. Because the number of literate women is so small, again we find that Bible education is limited for our women. Thus it is that large numbers of the children of the future Christian generation are deprived of the maternal instruction which is one of the most fruitful and potent influences in evangelizing them.

The Gujarat region in our mission area includes more than 3,000 villages and twenty churches. In these churches we have twelve elders, fifteen licensed evangelists, seventy-two deacons and about 175 teachers. These are full-time evangelistic workers. Out of this whole number there are less than five per cent women workers. Even among this five per cent there are very few women who have confidence enough in themselves to come forward as leaders in Christian activities. The lack of adequate training is the cause of this inferiority complex in them. In spite of these difficulties, some of our lady missionaries, with the help of the few Christian women workers that are available, have managed to start activities like sewing classes, adult education classes, temperance activities, institutes and conferences for women. Through these activities these few women endeavor to bring home to their other Christian sisters religious as well as social knowledge. But theirs is the task which requires much effort and which does not show prominent results.

All this slowness in progress is not

Elsie Shickel and Laura Sewell greet Indian friends in front of the missionaries' bungalow at Anklesvar, India



An Afternoon Reverie

Laura Sewell
Anklesvar, India

THIS is a quiet, warm afternoon hour. The wind is blowing through the leaves of the banyan tree and through the long fronds of the palm. It brings with it the freshness of the sea and the prophecy of cool days ahead. The low murmur of voices drifts across the compound to say that the children are not sleeping as most of their elders are. The boys and girls are looking forward to a game of cricket or just to a time of playing together under the trees. The Persian water wheel at the well creaks and groans as it draws its crystal water from the deep depths, water to be used to refresh the fields and to invigorate the thirsty creatures. As the sun pours down its

steady heat the shadow of dancing leaves and swaying branches are fantastic shapes on tiled roofs and on the bare brown earth.

The monsoon rains which came with such force have spent themselves. They are over for another year. Quickly the roads dried and now the people, village by village, are filling in the deep ruts and the washouts. The people have been cut off from the world for many days. Now the carts are rumbling along these roads and the trucks and the buses are resuming their travel.

The missionary and the Indian evangelists are starting to use the

roads again. Names of the far-distant villages are spoken again and again, Rohed, Khond, Hajat, Moterlav, Limbet and others. The tents, the cots, the cooking vessels and all the other innumerable things are gathered together one by one and the cart or jeep is loaded. Off the workers go for a week, two weeks, three.

Then the day will be a twenty-four-hour day. The sick in body and soul, the helpless, the old and young will all come asking for help. On one hand, a man sick with malaria will receive atabrine; on the other, a man sick in sin will receive John 3:16. Quickly the winter months will pass and the earth will once more bask in the heat of the sun.

due to lack of effort on the part of our mission workers but there are other social obstacles that come in the way. One reason is that even yet some men in India look down upon women. They have a bad conception of women's abilities. This conception of theirs is clearly manifested in some of their usual sayings, such as the following:

"A woman stands only sole-deep (very shallow) in the sea of knowledge."

"If four plaits meet together they would cause a house to tumble down by their gossip." With this sort of an estimation for their women folks men in India are not much inclined to think that women, if educated, can do as much for their homes as for society.

The second barrier is that of In-

dia's "good old grandmother," whose orthodoxy and conservatism are proverbial. In India a grandmother is the queen in her house. She is the dictator. The welfare of the children is left to grandmother with all her limited knowledge. She holds this strong authority because of adherence to Indian customs and habits however superstitious they are. For example, she will not allow her granddaughters to go to school. She believes that efficiency in household work alone is the only education necessary for these girls. Secondly, with all speed she plans to get her granddaughters married off as early as possible. Thus the higher education to girls is prevented.

These ideas reign not only in the minds of grandmothers but the minds of nearly all elderly women.

A man, however fervent he may be for the education of his daughters, finds himself against a wall. However much he may support the cause of female education in social reform gatherings, when once he enters the four walls of his own house, "these new-fangled ideas" vanish like dew. There in his own house in order to avoid trouble he has to follow meekly the rule of the "queen" of the house. Here the reader may think that these facts are true of Hindu families only, but nine out of ten Christian families are still in the deep ruts of these Indian customs and habits.

Poverty among our Christian homes is another cause for the lack of education.

The fourth and the last obstacle, but not one of least importance, is that India's main occupation is agriculture. This agriculture depends mostly on manual labor. Hired laborers are beyond the means of our poor farmer and so he is forced to use every member of his household on the farm. Thus, even the small children are not free to attend school.

Thus far the compulsory training enforced by the present government is not very effective.

At this time with our limited number of missionaries and workers we pray that we shall be able to educate our future generations of girls and help them become well-educated and cultured mothers. This high ideal has been achieved by

quite a number of our Christian women. Almost without exception they are those who have been able to obtain higher Christian education in good high schools and colleges. Let us all pray for and strive to achieve this goal for India's Christian women in order that the gospel shall spread more rapidly and become more effective.

The Church at Home

Edited by Alberta Yoder

Testimonials for Evangelistic Program

DURING the winter Brother and Sister I. D. Leatherman served in an evangelistic ministry among the churches of the Northwest. The Gospel Messenger article of March 31, by Charles E. Zunkel, secretary, Ministry and Home Mission Commission, carried the story of the evangelistic program which the Leathermans carry on among the churches.

Brother David L. Holl, pastor of the Portland church, Oregon, voluntarily gives his enthusiastic endorsement and evaluation of the work of our Brotherhood evangelist.

Brother Holl writes as follows: "Preparation for the meetings was made by holding area prayer meetings in our city. We held three of these in the southeast, northeast and northern areas. This aroused much interest in the meetings themselves. We then joined in one prayer meeting at the church the night before the revival opened. The second phase of the meetings was visitation evangelism. Ten young couples selected by myself gathered for four consecutive evenings at the church for dinner and instruction. After the instruction we went forth two by two making calls on the homes of prospective members.

"Brother Leatherman did an excellent job of giving instruction to the teams in visitation evangelism. Ninety homes were called upon in this way in the four nights, and the gratifying part of this is that on the last night of the visitation the teams came back to the church and decided to organize themselves to do this work regularly. The people who took part receive tremendous

amount of good from this phase of the meeting.

"Then, of course, the third part was the preaching ministry. We held nine meetings with an average attendance of eighty-seven; the lowest attendance was forty-seven, and the highest, one hundred fifty-nine. The folks here appreciated the very good sermons which Brother Leatherman delivered. Eleven were received either by letter or by baptism; two were reconsecrated and two were baptized so they could be received into full membership.

"The high point, and one of the strong points of the meeting, was the visitation which Brother Leatherman and I did. We appreciated very much the excellent contacts which he helped us to make in the homes. We also are very grateful for the splendid job which Mrs. Leatherman did with the children. Another thing which we appreciated was Brother Leatherman's working with boards and committees to bring about a greater amount of unity within the church and to strengthen the pastor's program. Frankly, I think that we should have such a man giving full time to only the Pacific Coast Region. For instance, in Oregon only twenty-three per cent of the people profess to be Protestant, Jewish, or Roman Catholic. There is a great mission field here. For this reason the Presbyterians alone maintain a full-time missionary in the city of Portland.

"As a minister of this area," Brother Holl concludes, "I wish to express my deep gratitude to the Ministry and Home Mission Commission for making possible the arrangement of the meetings here with the hope that in the not too far distant future, we may schedule another such a series of meetings."

A layman in the Portland church sends the following note of commendation for the work of the Brotherhood evangelist:

Bro. Chester H. Petry, Jr., in a letter to the Ministry and Home Mission office, says, "I thought you might appreciate knowing what a wonderful piece of work Bro. I. D. Leatherman is doing and how well the people responded to his type of service.

He brought us very inspiring messages which were convincing. The presence of the Holy Spirit was felt very much, and men's and women's souls were touched, some for whom we have been praying for a long time.

"Sister Leatherman's services for the children were much enjoyed by the children and appreciated by the parents. She is also to be commended for her fine program for the children.

"In closing, I will say that the Church of the Brethren would do well to have more men in its pulpits who are as sound in their doctrinal belief, as sincere in their consecration to Christ and as honest in their delivery of the gospel as is Brother Leatherman.

"We pray God's richest blessing on Brother and Sister Leatherman as they continue to spread the light of God's Word to a needy world."

These testimonials from one particular church regarding the work of Brother and Sister Leatherman are typical of the expressions of appreciation from churches they have served.

Following these months of service in the Pacific Coast Region, the Leathermans will turn their car and trailer eastward following Annual Conference at San Jose in June. Currently they are serving churches in the districts of California.

Letters may be addressed to the Leathermans at 22 S. State St., Elgin, Ill., and will be forwarded to them at their current location.

Thinking About the News

We Live in An Arsenal

AMERICAN citizens are just now being told in newspapers and magazine articles about the rapid development of new weapons for present and future wars. These wonder weapons are described by one news writer who has studied them as being "tremendous, terrible and terrifying." Take, for example, the Skysweeper, a new antiaircraft gun. It has electronic eyes to detect approaching aircraft and can actually distinguish whether they are "ours" or the enemy's. It can figure out the plane's course and altitude and determine just where a shell must be placed. At the exact time the shell is released and by means of a small transmitter it feels its way upward toward its target. If the plane changes its course, the shell will pursue it. The shell explodes at the right moment to make a hit.

Also in our rapidly growing arsenal are guided missiles, loaded with TNT shells and with complicated devices to guide them to their targets. Already tested is a rocket which speeds along at 5,000 miles an hour at an altitude of 250 miles. At a certain point in its course, a smaller rocket leaps out of the larger one's "nose" and continues on its way.

The experts tell us that such weapons as these, many of them already in production and some in use, are only the beginning. One can hardly contemplate the way in which God-given intelligence and skill have been put to such devilish uses. For the object of all these expensive and elaborate weapons is to kill and destroy.

Yet our country takes pride in calling itself the "arsenal of democracy," apparently unaware of the contradiction in terms which that phrase suggests. And apparently with the blessing of Christians, the fiendish weapons are to be manufactured in ever-increasing volume. For this we pay our taxes and for this we are asked to lend our money. Even the most vocal champions of economy in government have little to say about the "warfare" aspect of our spending—they train their sights on the small percentage that goes for "welfare" projects.

The arsenal at Springfield, Mass., which Henry W. Longfellow visited and described in a famous poem, would seem like a little boy's stock of toy pistols if set beside our present output of deadly weapons. But Longfellow's conclusion is still worth heeding:

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

Much less than half of our vast expenditures for past and future wars, if devoted to spreading the gospel of Christ to redeem hearts as well as minds from error, could have changed the picture in Europe yesterday and in Asia today. When will we learn the obvious lesson?—K.M.

Around the World

Bible Translation the Hard Way

Although recent political upheavals in Burma hindered the distribution of the Scriptures in that country, the work of translation went on. Manuscripts are in preparation in ten Burma languages, five or six of them new ones.

One translator had been at work on the New Testament in South Chin for some years and his manuscript was almost ready for the printer when his district was overrun. During the occupation the manuscript was locked away, waiting to be sent to Rangoon. But white ants got at it and most of the work will have to be done over.

Another missionary who was bringing a new Chin translation of the Book of Acts to Rangoon was held captive for two weeks. At last

he was released unharmed and the manuscript was undamaged. (EPS)

Children Aided Around the World

By the end of 1951 almost four million European children will be drinking free or subsidized milk daily as a direct result of projects aided by the United Nations International Children's Emergency Fund. With the help of this fund modern milk handling and drying equipment is being installed in Austria, Czechoslovakia, Finland, France, Italy, Malta, Poland and Yugoslavia. The UNICEF is seeking to bring production of safe milk to levels at which the countries can provide free or low-cost milk in large quantities to children.

To improve child health conditions in Central America two basic pro-

grams are being carried on: malaria control and nutrition through feeding demonstrations. The number of children receiving supplementary feeding through schools and institutions has grown to 140,000 and will soon reach 300,000. At the same time about one million people have already been protected against malaria.

In co-operation with the World Health Organization the UNICEF is waging a large-scale campaign against yaws in Thailand.

Fund projects for Korean relief include the purchase in Japan of ready-to-wear garments for Korean children. Cotton has also been purchased in the United States for prompt shipment to Japan. There it will be processed into cloth for Korean children's garments.

In Yugoslavia 1,400,000 children and in Greece nearly 1,000,000 children are receiving a daily supplementary feeding, part of which is furnished by UNICEF. The rest is provided by national and local authorities of the countries being assisted. (United Nations Bulletin)

Church Urges Negro High School Teachers

New efforts to secure openings in Grand Rapids, Mich., public high schools for Negro teachers have been launched by the Central Christian church.

The layman's league of the downtown congregation forwarded a resolution to the city board of education asking that teachers be hired on merit regardless of race or color.

The superintendent of schools, Benjamin J. Buikema, confirmed the league's statement that there are no Negro high school teachers, but said the school board's policy is one of hiring on merit. There are five Negro teachers in the elementary school system there.

Paul Phillips, executive director of the Grand Rapids Urban League, said he was told three years ago by a school official that local parents were "not ready" for the employment of Negro teachers in the five high schools.

Congress Asked to Approve Food to India

Representatives of major religious groups have urged Congress to approve the sending of two million tons of relief food to save famine victims in India.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church, testified on behalf of the National Council of Churches at a

hearing conducted by the House foreign affairs committee. He advised the legislators that leading Protestant denominations have adopted resolutions in favor of sending food to India.

The Rev. Vincent McCauley, rector of Holy Cross Foreign Mission Seminary, Washington, D. C., testified for the National Catholic Welfare Conference and gave a vivid picture of famine conditions as seen through the eyes of Roman Catholic Missionaries. "We are convinced of the fact that the Indian people find it physically impossible to feed themselves as a result of the drought," he said, "and that unless we extend the hand of Christian charity many must perish."

In response to committee questions, the priest said there is no doubt at all that a gift of American food would help stem the advance of communism in that area. "Communism feeds on desperation," he said. "Christianity feeds on love."

A spokesman for the American Friends Service Committee pictured the proposed famine aid as an opportunity to demonstrate in action what Christian missionaries have preached for many years in India about love and goodwill.

Dr. William Stuart Nelson, dean of Howard University, Washington, D. C., who was in India with his wife during 1946-47 as a missionary for the Friends, told the committee: "We are a religious people who for a very long time have sent missionaries to India. Now we have an opportunity to demonstrate in deed what our Christian emissaries have long preached and continue to preach. We can in one act reveal the true meaning of our religion with an eloquence impossible in language."

Land Reform in Iran Stirs Hope

"Peasants Today, Landowners Tomorrow!" Thus the semi-official paper, *Ittelaat*, hailed a recent decision of the Shah of Iran that peasants on the royal estates receive full title to enough land for the support of their families. The paper points out that land alone will hardly improve the condition of the impoverished peasants; capital, implements, improved seed, modern methods, education and better health are just as necessary as land. Precisely for this reason, however, plans are being worked out for a Farmer's Bank with large powers and ample capital.

The peasants will be expected to

pay for their new land, but on very favorable terms. Payments will be extended over a period of at least fifteen years with exemption of payments altogether for the first few years. The land to be divided is extensive. The director of the royal estates reports that in 1941, when Riza Shah was deported from Iran, he passed on to his son, the present Shah, more than 6,000 villages and tracts. Since then, much of the property has been returned to former owners or otherwise disposed of. From the remaining 2,300 villages and 2,600 forest holdings the annual income of \$2,500,000 has been spent on health, education and social services.

However, the royal estates are only a small part of feudal Iran, so too much cannot be expected in a hurry. This experiment must succeed before it can be extended to other landlords. Peasants who have had their work planned for them for centuries will not become independent American-type farmers living on their own land. Iran must find its own solution, and can hardly follow the American pattern. Communal interests, general irrigation systems and village life will be preserved, as the villager receives more

and more fruits of his work.

A commission entrusted with the fulfillment of the great task—the turning over of the land and the building up of successful peasant farming—is already visiting villages to investigate the practical first steps.—C. B. Fisher, *Worldover Press* correspondent.

Group Refuses to Pay "War"

Taxes

Fifty-nine men and women, including four Protestant clergymen, in various parts of the country have refused to file federal income tax returns because they find it impossible to support the Korean or any other war. This announcement was made by the tax refusal committee of Peacemakers, a national pacifist group, which released a statement by the fifty-nine saying:

"We are particularly concerned at this time about the situation in Korea, where a civil struggle has been provoked and aggravated by two power states to the point where it is already a major war—one which may be the spark that will set the world afire.

"We find it impossible to support policies and activities of this kind with our allegiance or with our money. We must, therefore, refuse

Looking Before We Leap

There will be little doubt, if it comes, about the purpose of the third world war that so many people regard as inevitable. It will be to make the world safe from communism, to preserve intact our free democratic way of life and the pattern of western Christian civilization.

All the voices on this side of the Iron Curtain will be agreed about that; we shall be fighting to maintain the values that give significance to life and without which it is, for us, scarcely worth living.

That being so, it is surely only prudent to inquire, while there is yet time, how far war is likely to accomplish these desirable and important ends.

Let us, while we can still speak freely and think with judgments unimpaired by the passions of war-time, ask ourselves whether war is really the appropriate way of checking the spread of communism and preserving the things on which we rightly set so high a value.

Moreover, which of the values we should be fighting to preserve could survive such a struggle? Would it be freedom of opinion, or freedom of speech and of the press,

or freedom of association or personal freedom?

Should we not all be subjected to an absolute industrial and military servitude in the interests of the war? Subjected, too, to an intensifying police inquisition into our thought, to witch-hunts a la *Américaine*, and to preventive detention at the least breath of suspicion?

And such a war would inevitably, in countries like France and Italy which have a strong Communist party, take on many of the ugliest features of civil war. Fear of the hidden hand of the fifth column would be a prolific breeder of almost universal suspicion. How much of civil liberty, of the democratic way of life, could survive under these conditions? How much of the material achievements of civilization after, in Churchill's phrase, "the red-hot rake of war" had been drawn across all the fairest provinces of the west? How much of Christian values after years of atom-bombing, scorched earth and organized starvation?

If we wish effectively to destroy all these values in the west, we know the way: it is through war.—Aylmer Rose in *Peace News*.

to give money for such purposes of conquest and massacre, and must give it instead to causes which build understanding and world community."

A. J. Muste of the Fellowship of Reconciliation, sent a separate letter to the collector of internal revenue in his district, declaring that this is the third successive year in which he has refused to file a return or pay taxes. He contended that "anyone who contributes to arming the United States today also contributes to arming Russia—which is the last thing I want to do—in the same way that Russians contribute to American armament, for each government mechanically matches the military preparations of the other."

Anniversaries and Weddings

Atkinson-Johnson.—Virgil Atkinson of Maxwell, Iowa, and Olive Johnson of Nevada, Iowa, Nov. 5, 1950, in the bridegroom's home, by the undersigned.—Laportie R. Bucklew, Maxwell, Iowa.

Behney-Hummel.—Samuel Behney of Myerstown, Pa., and June Hummel of Pine Grove, Pa., in the Myerstown church, Dec. 23, 1950, by the undersigned.—Berkey Knavel, Myerstown, Pa.

Downard-McNett.—Roy Downard of Lafayette, Ohio, and Maxine McNett of Lima, Ohio, Jan. 14, 1951, in the Pleasant View church, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Eller-Brubaker.—Eldon Eller and Margaret Brubaker, both of La Verne, Calif., in the La Verne church, March 5, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Harvey-Miller.—Murray Harvey and Charlotte N. Miller, both of Bridgewater, Va., in the Bridgewater church, Feb. 22, 1951, by the undersigned.—Edward K. Ziegler, Bridgewater, Va.

Heckart-Smith.—Claude Heckart and Barbara Smith, both of Ottumwa, Iowa, Feb. 16, 1951, in the Ottumwa church, by Bro. Charles A. Albin of Ottumwa, Iowa.—Mrs. June Ware, Ottumwa, Iowa.

Hershey-Shelly.—J. Kenneth Hershey and Heita R. Shelly, March 4, 1951, in the White Oak church, Manheim, Pa.—Robert O. Hess, Manheim, Pa.

Houff-Mowles.—Sidney E. Houff of Fin-castle, Va., and Mrs. Rosa S. Mowles of Salem, Va., March 9, 1951, in Charlottesville, Va., by the undersigned and Bro. Robert E. Houff, sons of the groom.—James L. Houff, Hopewell, Va.

Kuszmaul-Leckron.—Clarence E. Kuszmaul and Mary Catherine Leckron, Sept. 3, 1950, in the Anderson church, Ind., by Bro. Paul Leckron, brother of the bride.—Mrs. Bryan Leckron, Anderson, Ind.

Longnecker-Beal.—Billy Lee Longnecker of Cambridge, Iowa, and Marilyn Ann Beal of Maxwell, Iowa, Dec. 8, 1950, in the home of Jimmie Beal, by the undersigned.—Laportie R. Bucklew, Maxwell, Iowa.

Mason-Moyer.—Olin J. Mason of Broadway, Va., and Mary E. Moyer of Oak Park, Ill., Dec. 28, 1950, in the First church, Chicago, Ill., by the undersigned, assisted by Bro. Wendell Flory of Elgin, Ill.—Elgin S. Moyer, Oak Park, Ill.

Miller-Krall.—Lloyd C. Miller of Lebanon, Pa., and Betty Krall of Myerstown, Pa., in the Myerstown church, March 9, 1951, by the undersigned.—Berkey Knavel, Myerstown, Pa.

Myers-Sheaffer.—Carroll E. Myers and Grace E. Sheaffer, both of Newville, Pa.,

Sept. 3, 1950, in the Huntsdale church, by the undersigned.—O. J. Hassinger, Huntsdale, Pa.

Noll-Lavey.—Edwin Noll and Barbara Lavey, both of Ludlow Falls, Ohio, March 10, 1951, in the Pleasant Hill parsonage, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Pence-Eakright.—Ronald Pence of Sidney, Ind., and Edna Eakright of North Manchester, Ind., Jan. 24, 1951, in the bride's home, by the undersigned.—J. Earl Hostetler, Claypool, Ind.

Robbins-Merrick.—William Robbins of Costa Mesa, Calif., and Goldia Merrick of Santa Ana, Calif., March 2, 1951, in the bride's home, by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Sheaffer-Sheller.—W. Carl Sheaffer and Shirley C. Sheller, both of Newville, Pa., Sept. 4, 1950, in the Huntsdale church, by the undersigned.—O. J. Hassinger, Huntsdale, Pa.

Swartz-Bodey.—Donald Swartz of Ludlow Falls, Ohio, and Helen Bodey of Piqua, Ohio, in the Pleasant Hill church, Ohio, Feb. 3, 1951, by the undersigned.—Dean L. Frantz, Pleasant Hill, Ohio.

Whiteside-Humphries.—Clyde O. Whiteside and Helen B. Humphries, both of Buena Vista, Va., Dec. 25, 1950, by the undersigned, at his home.—John F. Graham, Buena Vista, Va.

Whistler-Brown.—Paul R. Whistler of Carlisle, Pa., and Catherine L. Brown of Shippensburg, Pa., March 11, 1951, in the Huntsdale church, by the undersigned.—O. J. Hassinger, Huntsdale, Pa.

Obituaries

Emmer H. Kline

Emmer H., son of Elder John H. and Katie Hoover Kline, was born at Broadway, Va., Dec. 11, 1888, and died in Arlington, Va., Feb. 1, 1951.

He attended Broadway high school and Bridgewater College. He was married to Lottie Miller. After being employed in Harrisonburg for several years, Bro. Kline moved to Arlington, Va., where he spent the last thirty years of his life. During these years he was engaged in the construction business and the sale of construction materials.

Bro. Kline joined the church in boyhood and maintained an active interest in its work until his death. He was active in the work of the men's Bible class, the men's work of the district and sang in the church choir of the Washington City church for many years. In his many contacts in his daily work he invited many to the services and influenced many to good. He ministered in a quiet way to many.

He is survived by his wife; one daughter, Mrs. Charlotte Rixse; one son, E. Hoover Kline, Jr.; two grandchildren; three brothers and one sister, Howard, Roy and Paul and Miss Anna Kline, all of Rockingham County, Va. One brother, Ira, died in 1950.

Funeral services were held in a funeral home, Arlington, Va., by Bro. DeWitt Miller. Graveside services were conducted by Bro. Warren Bowman, a former pastor. Burial was in the Beaver Creek cemetery, Bridgewater, Va.—Saylor C. Cubbage, Washington, D.C.

Oliver K. Grimley

Oliver K., son of Mary and Oliver Grimley, died in the Montgomery hospital, Norristown, Pa., Jan. 28, 1951, at the age of sixty years. Bro. Grimley was a member of the Norristown church, having served faithfully in the office of deacon

and as a member of the local ministerial board. He also served as the first secretary of men's work in Southeastern Pennsylvania until a few months prior to his death.

He is survived by his wife, Sarah Bechtel Grimley; two sons, John of Nigeria, British West Africa, and Oliver F. of Norristown, Pa.; and one daughter, Mrs. Bettie Pennypacker of Chicago, Ill.

Funeral services were held in the Norristown church. Interment was made in the Green Tree church cemetery, Oaks, Pa.—Lawrence E. Thomas, Norristown, Pa.

Aldinger, John B., son of Henry and Mary Blessing Aldinger, was born May 4, 1873, and died March 8, 1951. In 1891 he was married to Lizzie Kreiser, and to this union were born one son and two daughters. His wife preceded him in death in 1941. In 1945 he was married to Mary Kellar. He was a member of the Church of the Brethren for fifty-four years. He is survived by his wife, one son, two daughters, one foster son, fifteen grandchildren and six great-grandchildren. Funeral services were held in the Bachmanville church by Brethren Norman Patrick, Luke Brandt and Earl Eshleman. Interment was in the Spring Creek cemetery at Hershey.—Bertha M. Shissler, Elizabethtown, Pa.

Allen, Jefferson R., son of James and Angeline Allen, was born in Illinois Jan. 24, 1875, and died in Los Angeles Calif., March 11, 1951. He is survived by his wife, one son and one daughter. He was always busy doing little deeds of kindness for others. Funeral services were held from the Bade mortuary chapel in Tujunga, Calif., by the undersigned. Interment was in the Glen Haven Memorial Park cemetery.—Van B. Wright, Glendale, Calif.

Arnold, Charles A., was born Feb. 23, 1875, in Leeton, Mo., and died in March 1951. He was street superintendent in La Verne, Calif., for many years. He was a long-time member of the Church of the Brethren. He is survived by his wife, Mrs. Dollie Arnold, three sons, two daughters, one sister, one brother and nine grandchildren. Funeral services were held in the La Verne church by his pastor, Bro. Galen B. Ogden. Burial was in the Evergreen cemetery at La Verne, Calif.—Galen B. Ogden, La Verne, Calif.

Baker, Elizabeth Ellen, was born in Hampshire County, W. Va., Feb. 22, 1872, and died at her home in Frostburg, Md., March 4, 1951. On Nov. 25, 1900, she was married to Henry Baker, who preceded her in death on Dec. 10, 1942. She is survived by one daughter, two sisters and one brother. She was a faithful member of the Church of the Brethren for several years. Funeral services were held in the Frostburg church by the undersigned. Interment was in Johnson's cemetery.—O. F. Bowman, Frostburg, Md.

Barkman, Charles F., son of Henry and Charlotte Bearn Barkman, was born in 1882 and died Dec. 9, 1950, at his home in Rockwood, Pa. He served as treasurer of the Middle Creek Sunday school for more than twenty years. He is survived by his wife, Bertha Hemminger Barkman, four children and four brothers. Funeral services were held in the Middle Creek church by the pastor, Elder W. F. Berkebile, assisted by Rev. L. J. Kaufman. Burial was in the New Centerville cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Berkey, John, son of Levi and Mildred Walker Berkey, was born March 6, 1947, and died Feb. 13, 1951. He is survived by his parents, one brother and one sister. Funeral services were held at the Hauger funeral home by Rev. Warren O. Ziegler and Galen R. Blough. Burial was in the Edie Reformed cemetery in Somerset, Pa.—Mrs. Samuel J. Cupp, Somerset, Pa.

Bender, John A., son of John and Mary Bender, was born in Myerstown, Pa., Oct. 18, 1892, and died in Hamburg, Pa., Feb. 9, 1951. Bro. Bender was a generous giver.

His liberality included many benevolences in the local church, in the Brotherhood at large and extended across denominational lines. He is survived by his mother, his wife, Sadie Royer Bender, and four children. Funeral services were held in the Maiden Creek church by the undersigned, assisted by Bro. Henry Krommes. Interment was in the Tulpehocken cemetery.—Henry H. Reber, Centreport, Pa.

Bingaman, Bessie May, was born in 1878, and died at the home of her daughter, Feb. 14, 1951. She was preceded in death by her husband, Oliver Bingaman, Feb. 27, 1923. She is survived by five children, twenty-one grandchildren and ten great-grandchildren. She was a member of the Shanks church, Pa. Funeral services were held in the Broadfording church, Md., by Elder Edward Winger and the undersigned. Burial was in the adjoining cemetery.—Clarence H. Showalter, Hagerstown, Md.

Boyer, Jerry, son of Solomon and Francis Speicher Boyer, died Feb. 7, 1951, at the age of ninety-six years. Funeral services were held by his pastor, Bro. John M. Geary, in the Roxbury church in Johnstown. Burial was in the Berkley Hills cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Brubaker, Mary Ann, daughter of Robert N. and Talitha Ann Terry, was born near Virden, Ill., Aug. 20, 1872, and died at the Sherman hospital in Elgin, Ill., Jan. 16, 1951. On Dec. 28, 1893, she was united in marriage to Asa J. Brubaker, and to this union were born four children. She was a member of the Girard church. She was preceded in death by her husband and one daughter. She is survived by two daughters, one son, one granddaughter and one sister. Funeral services were held at the Girard church by Bro. Robert Hoover. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Bushman, John C., son of John and Mary Bushman, was born near Waynesboro, Pa., May 5, 1866, and died at his home in Waynesboro, Pa., March 4, 1951. In 1899 he was married to Rosanna Benedict, who died in 1945. In 1927 he united with the Church of the Brethren. He is survived by one daughter and one sister. Services were held at the Grove funeral home by his pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Byers, Mary Rogers, died at the home of her daughter at Vago, W. Va., Feb. 9, 1951, at the age of eighty-seven years. She is survived by two sons and two daughters. Funeral services were held in the Buena Vista church by Brethren Robert Figgers, Frank Figgers and John Graham. Burial was in the Green Hill cemetery.—Mrs. John Graham, Buena Vista, Va.

Chittum, Mrs. Andrew J., died at her home in Buena Vista, Va., Feb. 19, 1951, at the age of ninety-eight years. She is survived by her husband, who is now 101 years old, several children, several grandchildren and several great-grandchildren. Funeral services were held by Rev. R. L. Hager of the Pentecostal Holiness church and her pastor, John F. Graham.—Mrs. John Graham, Buena Vista, Va.

Chittum, Evelyn Beard, wife of Robert Chittum, died Nov. 28, 1950, at the age of twenty-five years. She is survived by her husband, one daughter, her parents, two sisters and one brother. Funeral services were held by her pastor, John F. Graham. Interment was in the Green Hill cemetery.—Mrs. John Graham, Buena Vista, Va.

Coder, Mary Etta, daughter of David and Christina Jamison, was born Jan. 28, 1869, near Lapaz, Ind., and died Jan. 23, 1951, in the home of her daughter in Grants Pass, Oregon. At the age of seventeen years she was baptized into the Church of the Brethren. On Jan. 21, 1893, she was united in marriage to George Franklin Coder, who preceded her in death in 1926. She is survived by one daughter, three sons, eight grandchildren and eleven great-

grandchildren. Funeral services were held in the L. B. Hall funeral home by her pastor, Bro. A. P. Becker. Burial was in the Granite Hill cemetery.—Mrs. Jennie E. Drake, Grants Pass, Oregon.

Deaner, Albert McKinley, son of Albert and Flora Kelbaugh Deaner, was born Feb. 21, 1902, at Weverton, Md., and died at his home near Brownsville, Md., July 21, 1950. He was a member of the Church of the Brethren for several years. On Aug. 16, 1924, he was united in marriage to Annabel Staubs of Bolivar, W. Va. To this union were born two sons. He is survived by his wife, two sons, three grandchildren, six sisters and one brother. Funeral services were held at the home by the pastor, Bro. Newton L. Poling, assisted by Bro. John Bowlus. Interment was in the Brownville cemetery.—Mrs. John Jennings, Brownsville, Md.

Decker, Donnie Walker, died Feb. 12, 1951, at his home near Buena Vista, Va., at the age of seventy-four years. He is survived by his wife, Inez Powell Decker, six sons, three daughters, several grandchildren, four brothers and one sister. Funeral service were held from his home by Bro. John Graham. Interment was in the Green Hill cemetery.—Mrs. John Graham, Buena Vista, Va.

Domer, Sevilla, daughter of Aaron and Catherine Yoder, was born Dec. 1, 1872, and died Feb. 13, 1951. She early united with the Mennonite Church; in 1912 she became a member of the Baltic Church of the Brethren. On June 12, 1898, she was married to Daniel S. Domer. She is survived by her husband, two daughters, one son, four grandchildren, two great-grand-

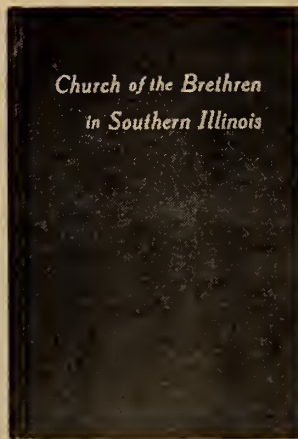
children, two brothers and three sisters. One son preceded her in death. Funeral services were held in the Baltic church by the undersigned. Interment was in the Burger cemetery near by.—F. E. McCune, Baltic, Ohio.

Eberly, Levi, son of Daniel E. Eberly, was born Oct. 10, 1867, and died at his home in Orrville, Ohio, Feb. 16, 1951. On Dec. 31, 1891, he was united in marriage to Anna Snyder. To this union were born seven children. He is survived by his wife, six daughters, fifteen grandchildren, two great-grandchildren and two brothers. He united with the Church of the Brethren near Massillon, Ohio, in 1895. He was transferred by letter to the East Chippewa church, Ohio, in 1910. He was elected to the office of deacon on Nov. 15, 1921.—Mrs. O. A. Workman, Orrville, Ohio.

Hastings, Arlea Belle, daughter of Brother and Sister Crawford Anthony, was born April 26, 1910, at Clovis, N. Mex., and died March 8, 1951, at her father's home in Chico, Calif. She was preceded in death by her husband, William Hastings, on July 4, 1949. She was baptized in her youth. She was a member of the Clovis church. She is survived by her father, two sisters and one brother. Funeral services were held in the Clovis church by her pastor, the undersigned.—Lawrence E. Lehman, Clovis, N. Mex.

Hertzog, Callie Lee, daughter of Abram J. and Salome Eller, was born Sept. 14, 1872, at McDonald's Mill, Va., and died Feb. 22, 1951, at her home in Pasadena, Calif. She was baptized into the Church of the Brethren in 1890. In 1896 she was united in marriage to Martin H. Hertzog.

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She attended the services of the church regularly all her life and was very active in the ladies' aid work. Her father was a deacon and two of her brothers were ministers in the church for many years. She is survived by one brother, two sons, six grandchildren and four great-grandchildren. Funeral services were held in the Ives & Warren mortuary in Pasadena by her pastor, Donald E. Rowe, assisted by I. V. Funderburg of La Verne. Interment was in the Mountain View cemetery in Pasadena.—Donald E. Rowe, Pasadena, Calif.

Holder, Emanuel, son of Richard and Sarah Phillips Holder, was born Nov. 13, 1871, near Brownsville, Md., and died at his home in Brownsville Dec. 5, 1950. He joined the Church of the Brethren at an early age. He was caretaker of the lawn and cemetery of the church and will be greatly missed. On Dec. 18, 1894, he was united in marriage to Mary R. Thompson. To this union was born one son. He is survived by his wife, one son, one grandson, one great-grandson, two brothers and one sister. Funeral services were held in the Brownsville church by his pastor, Bro. Newton L. Poling, assisted by Bro. John S. Bowlus. Interment was in the adjoining cemetery.—Mrs. John Jennings, Brownsville, Md.

Hoover, Rebecca Ellen, daughter of John and Melinda Mock, was born Feb. 22, 1874, in Bedford County, Pa., and died Sept. 15, 1950. On March 19, 1895, she was united in marriage to Elias Elmer Hoover, who preceded her in death on Nov. 17, 1940. She was a member of the Raven Run church. She is survived by four

daughters, three sons, twenty-nine grandchildren and twenty-three great-grandchildren. Funeral services were held in the Raven Run church by her pastor, Bro. Percy R. Kegarise. Interment was in the Bunker Hill cemetery in Saxton, Pa.—Hilda Hoover, Saxton, Pa.

Hostetler, Emma J., daughter of Jesse and Martha Fletcher Dougan, was born in 1869 and died Aug. 11, 1950, at her home in New Centerville, Pa. Her husband, Buell, preceded her in death twenty-six years ago. Mrs. Hostetler was a charter member of the Middle Creek aid society. She is survived by two sons, one sister, one brother, fifteen grandchildren and seven great-grandchildren. Private funeral services were held in the Mills and Mickel funeral home by Elder W. F. Berkebile. Burial was in the Middle Creek cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Maritz, Effie May, daughter of Samuel and Olive Smith Fisher, was born near Packerton, Ind., April 1, 1885, and died Jan. 17, 1951. She was united in marriage to Frank Maritz in 1906. She was baptized into the Eel River church in 1946. She is survived by one brother and three sisters. Funeral services were held in the E.U.B. church at Packerton by Rev. G. R. Champlin and Bro. J. Earl Hostetler of Claypool, Ind. Burial was in the cemetery near by.—Mrs. Harold Maloy, North Manchester, Ind.

Miller, Nina, was born June 12, 1862, and died Nov. 16, 1950. She is survived by one stepson, one sister and one brother. Funeral services were held in the Middle Creek church by Rev. J. F. Messenger and Bro. W. F. Berkebile. Interment was in

the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Miller, U. C., son of Jacob and Maggie Miller, was born on a farm in Orange Township, Iowa, July 3, 1869, and died at his home Dec. 17, 1950. On Jan. 31, 1895, he was united in marriage to Emma Miller. At the age of twenty years he united with the Church of the Brethren and for over sixty years he was a faithful Christian, serving as a deacon, Sunday-school teacher and superintendent. He is survived by his wife, one son, two daughters, five grandchildren, three great-grandchildren, two brothers and two sisters. One daughter preceded him in death. Funeral services were held in the South Waterloo church, Iowa, by his pastor, the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Oliver, Harrison, son of Abraham and Mary Ann Burkitt Oliver, was born in Indiana, Sept. 10, 1861, and died Feb. 26, 1951. He was a member of the Libertyville church in Iowa. On Sept. 23, 1882, he was married to Sarah Margaret Hutton, who preceded him in death. To this union were born eleven children. He is survived by eight children, twenty-eight grandchildren and twenty-one great-grandchildren. Funeral services were held by Bro. Wayne Carr, the elder. Interment was in the Libertyville Brethren cemetery.—Mrs. F. A. Oliver, Selma, Iowa.

Price, Joseph, son of Joseph J. and Sarah Bowman Price, was born in Lineboro, Md., Nov. 28, 1862, and died at the home of his daughter in Waynesboro, Pa., Feb. 13, 1951. When fourteen years of age, he united with the Church of the Brethren. In 1899 he was elected to the office of deacon. Because of his great interest in young people, he was successful in starting Sunday schools in several congregations even though there was still opposition to such schools. He taught in the Sunday school for forty-three years and served for eleven years as superintendent of the Meadow Branch Sunday school near Westminster, Md. In 1882 he was married to Lucy Ann Gipe, who preceded him in death in 1941. He is survived by one daughter, one son, two sisters and one brother. Funeral services were held at the home of his daughter by his pastor, Bro. George L. Detweiler. Interment was in the Prices church cemetery near Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

Pyle, Esther, was born Oct. 13, 1854, and died Feb. 18, 1951, at the home of her daughter in Rockwood, Pa., with whom she made her home. She was preceded in death by her husband, three sons and two daughters. She is survived by one daughter. Funeral services were held in the Hauger funeral home in Somerset by Bro. W. F. Berkebile. Interment was in the Middle Creek cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Reed, Milton R., son of Charles and Susan Wyles Reed, was born March 15, 1902, at Saxton, Pa., and died at his home near Saxton, Dec. 19, 1950. On Dec. 8, 1923, he was united in marriage to Hannah Weaver. He was a member of the Raven Run church. He is survived by his wife, three sons and two daughters. Funeral services were held by his pastor, Bro. Percy R. Kegarise, in the Raven Run church. Interment was in the Odd Fellows cemetery in Saxton.—Hilda Hoover, Saxton, Pa.

Reed, Sara Virginia, daughter of Jacob L. and Barbara Paul Hoover, was born Sept. 23, 1877, in Blair County, Pa., and died at her home in Saxton, Pa., Feb. 10, 1951. She was married to Samuel A. Reed on Dec. 20, 1896. She was a member of the Raven Run church. She is survived by her husband, three daughters, one sister, two brothers, both of whom are ministers, and three grandchildren. Funeral services were held in the Raven Run church by her pastor, Bro. Percy R. Kegarise, and Bro. Paul Dilling. Interment was in the Bunker Hill cemetery at Saxton.—Hilda Hoover, Saxton, Pa.

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Church News

California

Chowchilla.—We have been without a pastor since August, when Bro. Willard McDaniel left. Ministers from neighboring churches have come quite a distance to preach for us. C. H. Yoder and Floyd Yearout came from Fresno, Amos Bontrager and Ezra Cool from Modesto and Frank Miller from Waterford. In January we were very fortunate to secure the services of Bro. Colgate Clark, who will serve as our minister. We are looking forward to a growth in our membership with him and his wife as our leaders. He is organizing a "Kids Club" for Wednesday afternoons and the young people and adults for Sunday nights. The parsonage has been redecorated. The men of the church were responsible for this work. The Clarks held open house after church on Feb. 4.—Mrs. Clarence Shimer, Chowchilla, Calif.

Modesto.—Jan. 1 closed our six months' period of broadcasting over station KTRB in Modesto. Our regular quarterly council meeting was held Jan. 21. Our elder, Fred Strohm, presided. After five years of continuous service, Jack DuBois tendered his resignation as minister of music and education. Two ladies from Pennsylvania have completed their year of volunteer service in our community church at South Modesto. Mr. and Mrs. Wayne Allen and Mrs. Eldon Hoover were installed into the office of deacon on Feb. 4. Our Thursday evening prayer fellowship of the concerned, conducted by our pastor, Paul Hersch, is enlisting a substantial group of Christian workers. Several of our members attended the regional conference at Medford, Oregon. Cottage prayer meetings are being held in advance of our series of evangelistic meetings to be conducted by Norman Baugher March 4-11. Several visitation teams have been organized to help with this work.—Harvey W. Allen, Modesto, Calif.

Yuba City.—Several members of our church attended a Christmas workshop held in the Methodist church in Marysville. Several baskets of food were distributed by our church to needy families at Christmas time. On Dec. 22 the children's department under the direction of June Reid, presented a Christmas program. The junior choir, under the direction of Dana Whipple, furnished the background music. The program was followed by an all-church social. On Dec. 24 our adult program was presented. As a part of the program, each Sunday-school class presented a gift to the church. The program was climaxed with a very inspiring candlelighting service. An all-church watch night was held Dec. 31 in honor of our pastor and his family. Several of our young people attended a youth rally at Chico recently. Several of our members attended a leadership training school at the Christian church in Marysville on Jan. 9—Feb. 13. The school consisted of six two-hour sessions. Our pastor, Bro. Lee Whipple, taught one of the courses. Since the beginning of the new year, we have received eight new members into our fellowship by letter. On Jan. 25 the men of our church enjoyed a potluck dinner with Bro. Paul Hersch of Modesto as the guest speaker. They also enjoyed the fellowship of ten men from the Modesto and Empire churches. The meeting included the planning of men's work projects on our church property. The women of our church meet twice a month. At each meeting a new topic is presented. The officers of our organization planned an activity program for the whole year.—Mrs. Loretta Landis, Marysville, Calif.

Illinois

Yellow Creek.—Our pastor, Bro. Galen Gerdes, has been absent from us while serving as evangelist in revival efforts in several other churches. He has resigned from the regular pastorate to go into evangelistic work.

Bro. Ernest Davis, Bro. Dwight Farringer, Bro. Donald Stern, Bro. Martin Johansen and Bro. Joe Piesen have brought the Sunday morning messages to us during his absence and Bro. Piesen is our supply pastor for the winter. Bro. J. E. Smeltzer of Lena is our elder. A DP family were our special guests on several occasions. We presented them with a purse of forty-eight dollars and a generous supply of groceries, clothing, books and toys for the children, and some bedding. It has been our custom for several years to meet in family night social events in the form of showers for our newlyweds. Six of our young people were married this past year. Bro. Gerdes and Bro. Milton Flack each have film projectors and Milton Flack also has a sound projector. They have treated us to several hours of good entertainment in our newly remodeled basement. We sent 940 pounds of clothing and 50 pounds of homemade soap for relief. Bro. C. Ernest Davis of Elgin was with us on Feb. 25. Brother and Sister Leland Brubaker were with us one Sunday. Bro. Brubaker brought the morning message and, following a basket dinner, they showed slides of their trip overseas.—Mrs. Guy Keltner, Pearl City, Ill.

Maryland

Broadfording.—One afternoon the Epely sisters of York, Pa., presented a sacred musical program. Bro. Francis Litton has been preaching some for us. Bro. Samuel Parmer has gone to the Shanks church in Pennsylvania to help preach. We are working on our Messenger club again. On the evening of Jan. 14 Bro. Earl Mitchell preached for us. The ladies' aid society still has its meetings at the home of Sister Nannie Butterbaugh. On the evening of Feb. 11 we held a hymn sing at our church with numbers by different groups of singers and quartets. We are looking forward to our series of meetings, which will be held March 11-25, with Bro. John E. Rowland as the evangelist. Our attendance has been good.—Harry C. Myers, Maugansville, Md.

Minnesota

Barnum.—In spite of the cold weather, our Sunday-school attendance has been very good. The young people meet in the different homes each Sunday evening. Our women's missionary society meets once a month. We collect clothing for relief and have made several comforters to

sell and some for relief. The men of the church have started to build a barn on the church farm but did not get it completed before winter set in. We were favored by a visit from our former pastor, Oscar Stern, who is now located at Stanley, Wis.—Mrs. John Schraml, Barnum, Minn.

Ohio

Painter Creek and Red River.—Our elder, Bro. Dean Frantz, conducted revival meetings in the Red River church. Several folks from both churches were privileged to attend services at Troy to hear Charles Wells. Since Mr. and Mrs. H. Spenser Minnich have returned to their home from the India mission field, we are now supporting Lois Shull on the India field. Several of our young people attended the winter conference of the CBYF at the Oakland church. We have resumed our Bible study and prayer meetings each Wednesday evening in different homes with our pastor as the leader. James Fourman has returned home from a trip with a shipment of heifers for relief. He left New York on Jan. 5 on the ship, S. S. American, with twenty-four heifers for Bremen, Germany. He and Homer Hiteshow of Windber, Pa., visited Plymouth, England, crossed the English Channel to Cherbourg, France, and then went up the channel to Bremerhaven and Bremen. Joe Dell met them at the boat and took them to the Brethren Service headquarters at Kassel, Germany, where Byron Royer, Mary Coppock, Betty Sotzing and Vera Rapp are located. While Bro. Miller was in revival meetings at Bradford, Dr. and Mrs. Parker, returned missionaries from China, spoke on Jan. 21. On Jan. 28 we had Bro. Earl Gorrill as our speaker. Revival meetings will be held in the Painter Creek church March 4-11 with Bro. Ray Shank, pastor of the Covington church, as the evangelist.—Mrs. Cora Spitler, Arcanum, Ohio.

Poplar Ridge.—Velma Jo Steingass won first place in the local peace declamation sponsored by the Ohio council of churches and Paul Lehman was alternate. Plans have been made for pre-Easter services, including our communion. We are expecting to observe Manchester day on April 8, with a speaker from the college. Bro. D. R. McFadden will be our evangelist in October. The CBYF group meets once a month. After a social hour, a devotional period, planned by a different individual each time, concludes the meeting. The

Twin Sallman Pictures

Framed under glass in mahogany-finished metal frame with hanger. Boxed. Picture size, 3 x 4 inches. \$1.00 per pair.



No. T20. Head of Christ and Christ at Dawn

No. T30. Christ at Door and The Good Shepherd

No. T40. Christ in Gethsemane and The Boy Christ

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

junior Bible class also meets monthly for business, devotions and a social hour. They contributed to the building program. The women's work meets twice a month, once in the evening to make it possible for those who work to attend. During the past year the ladies painted cupboards, wood-work and walls in the basement; prepared and served the meals for district meeting, canned for several families, sent 135 pounds of clothing to Mexicans and Brethren Service, collected 66 pounds of grease, paid \$200 to the church treasury for remodeling expenses and sewed for Bethany Hospital. The men harvested twenty-six acres of corn. The money is to be used for the building program. They plan to sow the twenty-six acres to oats in the spring.—Mrs. Ruth Hornish, Defiance, Ohio.

Salem.—We now have two DP families located with us and they are giving much inspiration and help to the regular church services. Seven letters of membership have been received recently. On the evening of Jan. 24 a meeting was held when much encouragement was given by the pastor to all present for more spiritual living. Arrangements have been made by the official board for four cottage prayer meetings each week in the four sections of our church district. David Minnich and his wife and Paul Oda and his wife were called to the office of deacon at our last council meeting. Our evangelistic meetings, conducted by John Long of Dayton, closed on Jan. 21. Eight young people were received into the church by baptism. For several Sunday evenings now we are studying missions and all ages have been provided for. An electric organ with an amplifying system was installed recently. Bro. I. E. Baker has given a gift for a chime set. Prentiss Monk, a Negro of Arkansas who is a community leader, gave an interesting talk to a large group on the evening of Feb. 12. We expect to have William Beahm with us for our pre-Easter services.—Katie Flory, Union, Ohio.

West Alexandria.—The church has had the pleasure of hearing our elder, Bro. Jonas Groff, and Bro. Friend Couser, who gave us wonderful messages in the absence of our pastor, Bro. Good, who was holding a two weeks' revival at the Middle Creek church. The True Comrades class had charge of the evening worship service on the first Sunday of December. They held an old-fashioned hymn sing. We have had to cancel several of our meetings because of the weather. The church has been engaged in the Preble County national Christian teaching mission in which 28 census takers called on 231 homes on Jan. 21. Bro. James Beahm of Brookville assisted in the church self-study program

of the mission.—Mrs. Maybelle Bowman, Lewisburg, Ohio.

Oklahoma

Antelope Valley.—Our former pastor, Bro. K. O. Thralls, has moved to Falfurrias, Texas, and has charge of the work there. A student minister, Keith Pierce, from the near-by Phillips University, is our present pastor. Our men's group is showing a great interest in their farm project. More than twenty calves are being raised and will be sold, the proceeds to go into the church treasury. Several acres of wheat have also been sown for the church. A social is held in the church basement once a month with the pastor as the sponsor. Several relief bags have been mailed. Two dozen new garments were made and sent to New Windsor. The women's group also entertained the neighboring W.C.T.U. group on Dec. 19. Several of our ladies are working with the W.C.T.U. on their projects in Garfield County. Our children presented a Christmas program with the young people giving the special musical numbers and singing. Jack and Arlene Kough of McPherson College and Bro. F. O. Feiler of Grand Junction, Colo., were guests at our program. On Christmas night Bro. Feiler presented pictures and songs on the Life of Christ. An offering was lifted at both services. Our pastor, his wife and several of our young people attended the district young people's conference at Waka, Texas, during the Christmas holidays.—Mrs. Rex Thralls, Billings, Okla.

Pennsylvania

Claysburg.—Bro. D. I. Pepple was re-elected as our elder for another year. Bro. Quinter Showalter of Leamersville preaches for us every two weeks. One Sunday Bro. J. M. Blough gave us a very fine sermon and missionary talk on the work in India. Our missionary offering for world-wide missions was \$125. Our women's work gave thirty-five dollars to the women's work of the Middle District and made twelve sheets for hospitals in Austria and Germany. Several of our people attended the missionary meeting at Leamersville, when Bro. Bhagat of India was the speaker. He also showed pictures of the work in India. We have a 100% Messenger club at our church. Two of the oldest members of our church have had birthdays in January. They are both able to attend church every Sunday. Our church is purchasing 200 hymnals, 150 for the church and 50 for individuals. Quite a few were donated to the church by members.—Mrs. Fred L. Walter, Claysburg, Pa.

Conewago.—Our council meeting was held at the Conewago church with our elder, Norman Patrick, presiding. Two letters of membership were received. We have a 100% Messenger club again this year. A special council was held at the Bachmanville church on Jan. 16. Brethren S. K. Wenger and H. F. King were with us when Brother and Sister Earl Eshleman

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 523. Married man, wife and 16-year-old daughter would like to work on dairy farm. Can furnish references. Write: Harold Anderson, R. 2, Tipp City, Ohio.

No. 524. Wanted: Families to locate in and around Ladoga, Ind., on Route 234 near the Shades and Turkey Run state parks. Fertile farms for sale or rent. Work available in near-by cities of Crawfordsville and Indianapolis. Good school. Brethren community. Write: Claud Harshbarger, Ladoga, Ind.

No. 525. Wanted: Head librarian for city library, Parsons, Kansas. Applicants need not be graduate librarians but should have executive ability and know books. Write: Parsons Library Board, Parsons, Kansas.

No. 526. For Sale: Large home on two front lots, two back lots for garden. Coal furnace, hot and cold water, bath. Brethren preferred. In vicinity of Brethren church. Write: Sarah A. Saylor, 901 E. Main St., Eaton, Ohio.

No. 527. Wanted: Qualified secretary, capable of managing office, to work in church-centered relief organization. Write: Room 411, 308 W. Washington, Chicago 6, Ill.

No. 528. Wanted: Persons interested in locating in good dairy and farming community near Brethren churches. Good farms available. Beautiful section of state, good roads, electricity and schools. Write: Rev. Walter A. Miller, R. 1, Stanley, Wis.

No. 529. Wanted: Farm hand, dairy and farm work. Modern apartment for small family near Brethren churches. Springfield-Dayton, Ohio, area. Good pay and extras, 22 S. State St., Elgin, Ill.

No. 530. Two furnished apartments available through Douglas Park Church of the Brethren. Opposite park, one block from church. Brethren church workers preferred. Write: Roy White, 1639 S. California Ave., Chicago 8, Ill.

No. 531. For Sale or Trade: Three-bedroom home in La Verne, Calif. Will consider farm or urban property exchange in Northern Indiana or Illinois. This home only one year old, few blocks from college and church. Write: James Parks, 3557 W. Van Buren St., Chicago 24, Ill.

No. 532. For Sale: The religious books we have in our private library at about one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 533. Wanted: An invalid or convalescent lady to care for in my home, also elderly people to room and board. One block from Church of the Brethren. Write: Mrs. Myrtle Brumbaugh, Saxton, Pa.

No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.

Note what a Brethren Bible scholar

says about a new and significant book on a subject which is all too little written about

THE LORD'S PRAYER

by Ernest F. Scott

"In my opinion it is a great book that would profit every minister and earnest-hearted Christian. It is filled with insights that should motivate praying and living on the eternal level. It should inspire many sermons. The historical judgments expressed are quite incidental to the teachings of the book."—Ernest G. Hoff, editor-in-chief, Brethren Sunday-school publications.

The price is \$2.25

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were ordained to the ministry. Bro. Howard Merkey preached a missionary sermon at the Conewago house in the evening of Feb. 11.—Bertha M. Shissler, Elizabethtown, Pa.

Maple Spring.—Tom Shumaker, a B. V. S. worker, was with us for a series of conferences with our young people. On Feb. 4 the Juniata College choir presented a program in our church. Our church recently met in council, at which time encouraging reports were heard from the various committees. Our pastor, Bro. John M. Geary, was elected at this council to represent our church at the San Jose Conference. Our building program is nearing completion and we are looking forward to the time of rededication. Bro. Walter Blough, a young minister from our church attending Bethany Seminary, was relicensed for another year. Our CBYF, under the leadership of Bro. Harry Stevens, met recently and planned for a series of activities. Our pastor is preaching a series of sermons at the present time on *The Christian Life*.—Mrs. John M. Geary, Hollsopple, Pa.

Palmyra.—The young people sponsored the Jubilee Singers, a Negro quartet, recently. Bro. J. Herbert Miller of Spring Creek and Bro. Berkey Knavel of Meyers-town each spent an evening with us and spoke on peace education. A Japanese student, who lives in our town and attends a near-by college, gave us an interesting talk on missions. Our pastor is teaching church doctrine to our junior high fellowship. As a result of our revival, ten persons were baptized and two received on former baptism. At a recent council Bro. Joseph M. Long and his wife were ordained to the ministry and Isaac Smith and Abram Bruckhart and their wives were ordained to the office of deacon. Elders H. F. King and Norman Musser had charge of this service. We are expecting Bro. Jesse Ziegler to be with us for our Holy Week services March 18-25.—Mrs. George W. Bell, Palmyra, Pa.

Perry.—Our congregation has been fortunate in having two outstanding workers of the India mission field with us for services. Bro. H. L. Alley, retired missionary, was with us at Manassa and Three Springs. On Jan. 7 Elder Premchand Bhagat spoke to us and showed pictures of his people. Our church is participating in the union Holy Week services March 19-23 with the other churches of Blain. Bro. Henry G. Bucher from Elizabethtown College will be our Bible institute speaker on May 6. Our spring council will be held April 6 and our love feast on April 15. The classes of the Sunday school have joined in doing minor repair work in the basement. Ad-

ditional work on the cemetery and church lawn is planned for this spring. The women's work group meets regularly. They are continuing their sewing for foreign and local relief.—Mrs. Glenn L. Gingrich, Blain, Pa.

Spring Creek.—In observance of the Lenten season our morning services during February and March will center around the theme, *The Life of Christ*. We are also having special midweek services each Wednesday evening during Lent. In observance of Race Relations Sunday the choir and the Greater Zion Baptist church of Harrisburg presented a program of sacred music with the sermon being brought by Rev. J. H. Marshall, pastor of the church. This group has been our guests on Race Relations Sunday for several years. We will have a week of spiritual life emphasis with an evangelistic keynote March 4-11. The guest minister will be Bro. Edward K. Ziegler of Bridgewater, Va. On Easter morning we will hold our annual sunrise service and in the evening the young people will present an Easter play. On the evening of March 25 the choir will present the cantata, *The Crucified Christ*. We began our deacon visitation on March 1. Several folks have been received into our congregation by letter recently.—Mrs. Moyer Craighead, Elizabethtown, Pa.

White Oak.—Bro. Alton Bucher of Myerstown was the evangelist at a two weeks' revival service at the Longenecker house. The attendance was very good and, as a result, one person was baptized. Towel kits were sent to New Windsor. The sisters of the aid society are busy quilting and sewing for relief. Bro. Monroe Danner of East Berlin delivered a temperance sermon on Feb. 11 at Manheim. Midweek prayer services are being conducted in different homes.—Kathryn M. Brubaker, Manheim, Pa.

Virginia

Grottoes.—We are happy to welcome into our fellowship our new pastor, Bro. Allen Pugh, and his family. Our first deacons have been elected on probation. We have sent a petition to the Pleasant Valley congregation, asking permission for the Grottoes congregation to be formed. Thirteen members have been brought into the fellowship of the church by baptism. Prayer meetings are held twice monthly in the homes of the congregation. The youth of our church have joined with the Pleasant Hill youth for their Sunday evening meetings, alternating churches for worship. Each first and third Sunday night the Grottoes youth meeting is followed by church services. Offerings from these services will be placed in the fund toward our parsonage. The ladies' aid of the church has been organized only a couple of years and has recently been active in improving the appearance of the church. Pre-Easter services will be held by the pastor March 18-21.—Mrs. Ray E. Wampler, Weyers Cave, Va.

Washington

Tacoma.—Feb. 4 was our Sunday to emphasize missions. A special offering was taken for the work and an inspiring message was delivered by our pastor. The Barnhart sisters played a special accordion duet, *Give Me a Passion for Souls*. Our pastor and four other leading ministers each have a Saturday night service at the city mission, which gives them a chance to meet servicemen from Fort Lewis. Men who would not meet for worship otherwise come to the center and have been reached for Christ in this way. The ladies of the aid were asked to serve at the Christian men's business center once a month. This is also an opportunity to acquaint the church with a group of clean Christian men. It is a way to take the church to them. Sandwiches are also furnished by our aid society.—Mrs. Lettie Cherrington, Tacoma, Wash.

The Brethren Ministers' Book of the Month Club selection for May

THE PASTOR'S WIFE

by Carolyn P. Blackwood

Out of long and rich experience as the wife of a pastor and teacher of ministerial students, Mrs. Andrew Blackwood shares those insights and convictions which will help the wife of a Brethren pastor to be more effective and happy in her specialized role in the parish.

Copies of The Pastor's Wife will be mailed to members of the Brethren Ministers' Book of the Month Club about May 10.

Regular price, \$2.50; to members of the club, \$1.75 plus postage and handling.

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Myslis

ROOTS in the SOIL

ON A lovely spring day, when April rains and an April sun have warmed the earth into blossoming with new life, almost everyone who has eyes to see will cast his vote for the farm and rural ways. Not only children who would make pets of horses and cattle, sheep and dogs, chickens and ducks—but even their parents who long ago left the farm community to make a better living in the city turn nostalgic glances to the green fields of the countryside.

But rural life is more than a memory or a sentiment. It is a way of living that takes root in the soil and sees in it the holy earth that God has made. It appeals especially to Christians who recognize their stewardship for all God's gifts. They want their homes to be anchored in a community of men and women who work with God.

On Rural Life Sunday it is appropriate for the Christian church to look again at the simple faith and practical ideals which have given us great rural churches.



Gospel Messenger

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

APRIL 28, 1951

Volume 100 Number 17

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Arab Refugees

I was most interested to read the article (Feb. 3) by Forest Eisenbise entitled Arab Refugees in Palestine. From February to August 1949 I, too, worked among the Arab refugees both in Gaza (under Egypt's control) and in Acre (in Israel), as a member of the American Friends Service Committee team. Because the impression I received of the treatment of these refugees within Israel differs so markedly from that of Mr. Eisenbise, I am writing you to tell you of my own experience there.

First, as to some figures given by Mr. Eisenbise: The latest figures on Arabs in the state of Israel appear to be nearer 200,000 than 100,000. According to the United Nations Relief and Works Agency, there are at present 24,919 Arab refugees within Israel, rather than the 50,000 given in the article.

Mr. Eisenbise states that "these homeless Arabs in Israel are little, if any, better off than their brothers in the tent camps located in the surrounding Arab states." My own experience does not at all coincide with the impression this statement gives.

In the first place, I found among all sorts of Israeli citizens a very warm concern, not only for the plight of the Arabs within their borders, but for all who had been displaced in the struggle for the establishment of the new state. In the homes of Jewish friends, in the workers' restaurants, on buses and in many other places where I raised the question there was deep concern; once my hostess burst into tears of unhappiness over the question. In addition, in quarters where over-all planning was being discussed it was clear that Israel is determined not to permit any longer than can be helped the existence of second-class inhabitants within her frontiers—of a people who cannot meet the high standards of education and competence demanded in the building of a modern state. Israel has the highest wage standard of any country in the Middle East. The existence of such a second-class group would seriously threaten this high standard. So both for humanitarian reasons and for very practical reasons, the state of Israel, as I saw it, has been struggling to raise the standards of Arabs within its borders in many directions. Even now, the wages of all categories of Arab workers within Israel are higher

than those for comparable jobs in any of the Arab countries. . . .

During the summer I sat in hot Tel Aviv in the various ministries of the Ha Kirya and heard reports and saw plans for health assistance to Arabs, for agricultural training and material assistance in the form of better seed, stock, machinery and trained agricultural leaders for Arabs—whose agriculture methods have been in general thousands of years behind that used by the Jews. I conferred with leaders of Histadruth, the largest labor organization in Israel, and learned what is being done for Arab labor. I realized the strong desire of Israeli labor to raise as fast as possible the standards of Arab workers, so that they will be able to contribute to and not be a hindrance to the new state, in which every hand is needed to turn the desert into cultivated land and to industrialize the country as fast as possible. I talked with the representatives of the ministry of education and learned of their heroic efforts to train Arab teachers so that the educational standards of the Arabs can be brought into line with that of the Jews. I visited crèches and health centers and mothercraft classes conducted by the Women's International Zionist Organization (WIZO) and saw Arabs being helped along with the Jews.

I realized the heartbreaking slowness with which some of these plans must proceed because so large a part of Israel's budget must still go to her army to protect her from the continued threat of Arab aggression on all sides—threats which have never been silenced.

I compare all this with the general atmosphere surrounding the Arab refugees in Lebanon and Egypt—the only two places which I have observed personally. There one is immediately impressed by the sense of class—by the fact that upper-class Arabs do not seem to have the same sense of concern for the health, education, welfare and progress of the masses of Arab refugees which is so characteristic of all the activities of the Jewish state, on behalf of its Arab refugees as well as of its own people. There is little question in my mind that the Arabs in Israel are not only considerably better off than those outside, but that their future is far more promising in Israel than in any Arab state.—Dr. Rita Morgan, New York, N. Y.

THE HOLY EARTH



Paul E. Swigart
Manassas, Virginia
Photo by Myslis

To reap bountifully, more is necessary than sowing good seed--conserving the topsoil and restoring its fertility and replanting the forests are also needed

IN THE beginning God created the heaven and the earth" (Gen. 1:1). This is a statement of the basic fact that the created earth lies above and before man and, therefore, is not man's but God's. Man finds himself on the earth along with many other creatures, each contending for place and power. Of all the disturbing factors man has been the greatest. As Fairfield Osborn points out, "the blind destructiveness of man seems beyond belief! Man has become definitely more destructive than any of the elements." He undoes many things that nature has set up, such as plowing up prairies, flooding the deserts, changing the course of rivers, building great cities. Because it is within man's power to do these things for good or

ill, he carries a great responsibility. This responsibility is recognized by the writer of Genesis. Man is given the image of the Creator. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

One cannot receive all these privileges without bearing the obligation to keep, to cherish and to co-operate. Yet no nation has a worse record than ours in wasting and destroying its natural resources. The small stream of pioneers which began making its way across the Appalachian ridge about 1750 had become by 1860 a great river

with many branches, drawn to Oregon by furs, to California by gold, to the inland West and Southwest by cattle and grain. As the population moved across the face of America, they "mined" all they could from the soil. They said there was no need to replenish the soil; there was always new and virgin soil farther on. So they continued to move westward leaving behind them barren and depleted land. It was as if a plague of grasshoppers or locusts had crossed the land. At last they reached the Pacific Ocean and they came up against the fact that there was no more free land to destroy. Slowly, but surely, the whole nation was affected, for we are so interde-

pendent that when the resources of one area are destroyed, the whole nation suffers. Karl B. Mickey in *Man and the Soil* sums it up this way: "A worn-out and abandoned farm is not just the loss of one man or one family. It is a loss to all America, for the land does not belong solely and indisputably to its titleholder. Rather, it is part of the national heritage and its owner merely the warden and supposed husbandman of those acres."

We need a different kind of pioneer. Not the kind that started at the eastern seaboard, and worked his way to the Pacific, destroying the forests, burning off the prairies, and farming out the land. We need pioneers who will restore the forests and build up new topsoil, a people who love the land and regard it as an enduring resource.

Still we hear people say that we have plenty of food and plenty of land to produce food, but for centuries there have never been any surpluses of food in the world and very rarely have there been real surpluses of food in this country since its beginning. It has been pointed out by many that there can be no surpluses of food in a world where half the population suffers in times of peace from severe malnutrition and where at least 500 million people are born and die without ever having had enough to eat one day of their lives.

Norris E. Dodd, director general of FAO, says, "Two thirds of the world's people will go to bed hungry tonight. They went to bed hungry last night and they will probably go to bed hungry for a good many nights to come."

The annual increase in world population is between 20 and 25 million; in other words, about 55,000 per day. But we are not increasing our food supplies at

the same rate. It seems elemental to Dodd that you cannot build peace on an empty stomach, for "wherever there is hunger there is also political instability, actual or impending."

That brings me to my thesis. It is this: If the people of the world had enough good soil to raise the proper amount of food of high mineral and vitamin content the possibility of war would be greatly decreased. There are other factors which contribute to the cause of war, but I believe that the food issue is elemental and basic.

Caesar invaded Gaul to bring back grain. His predecessors throughout time had raided the food supplies of their neighbors for like reason. Our history

books usually do not list food shortages as a cause of war, yet there is recurring evidence that the food issue is fundamental. In many respects the most recent war seems to bear this out. A survey of the available land areas of the world reveals that among the Axis nations, none had as much as two acres per person, including waste areas such as mountains, cities, roads, etc. England, Scotland and Wales altogether provide less than one and one-fourth acres per person, including the bleak northern coastal areas; and the southern portion (England and Wales) has less than an acre per person. However, there is the empire upon which the home

Continued on page 13

A people who love the land and regard it as an enduring resource

Religious News Service



EDITORIAL

To an Eighteen-Year-Old

YOU are the subject of one of the great debates now being conducted not only in Congress but on most of the street corners of America. Perhaps by the time you read this the lawmakers will have decided whether to draft you now, or when you are a half-year older, or not for another year. You will know soon whether you are to be caught in a universal military training and service plan which threatens to become a permanent prospect for every American boy.

But no matter what the legislators decide, you will have some difficult decisions to make. You may be among those who can start their college courses and, because of superior ability, may be permitted to continue. You may be preparing for the ministry or you may be physically unfit for the service the nation requires. But more likely you will need to decide, on the day of registration, whether you will take the training and service prescribed without questioning it; whether you will ask for noncombatant service in the armed forces or whether you will take some form of alternative service. A few will regard any of these choices as impossible and will refuse to register.

We are hoping and praying that you make your decision in the light of what Jesus Christ expects of those who take his Name. We believe the New Testament gives far more guidance on this question to Christians than most will accept. Our church wants you to be guided by your own conscience as you consider both the demands of the nation and the teachings of Jesus Christ. Simply advising you to render to Caesar what is his and to God what is his still leaves you with the task of deciding where to draw the line. Remember that you cannot give yourself to something you know to be evil without losing your basic integrity. Even though others will make these choices easily, we hope you can be deliberate and prayerful as you consider them. Only in such a manner can the Holy Spirit guide you.

You may feel annoyed at your parents, your pastor or others in the church because they remind you of these Christian restraints. Your elders seem to be asking you to take a stand they are not required to take themselves.

But only by making decisions do we grow and only by choosing the Christian way is our Christian character formed. Even if you decide upon a course that our church would not recommend, we will respect your sincerity and pray that God will guide you into his truth.

If you choose to follow your highest Christian

Lest the word heard and not done be to me my judgment, or the word known and not loved, or the word believed and not kept, speak thou, Lord, for thy servant heareth. Thou hast words of life everlasting; speak to me to some manner of comfort to my soul and to the amendment of my life; and to thee, Lord, be praise, glory and everlasting honour.

—Imitation of Christ.

ideals, you may often be lonely, for the great majority will not go your way. But you must remember that even among that great majority there are many who secretly approve of your choice and admire you for making it. Yet even if we, who should support you in your most difficult moments, would fail you, you are never alone, for you will find a new fellowship with Jesus, your Lord. He too faced difficult decisions and he went at last to a cross. He will go with you and never leave you.

It is not your fault that we who are older have laid such difficult choices before you. You should be free to dream of the future and to prepare for your place in it. None of the choices we have to offer you is what we want for you. That should bring all of us to our knees beside you—to ask God's forgiveness, to seek for his strength to go on and to pray that he will guide you into a deeper devotion to his kingdom.—K. M.

Rural Life Sunday

IT MAY be only an accident that this year Rural Life Sunday will be observed in many of our churches just one week before National Family Week. Although there is danger in allowing too many special "Sundays" and designated "weeks" to draw our attention away from the Christian truths that are central to every day, here are two emphases that are close to the hearts of Brethren—and of most Christians.

Even those of us who no longer live on the farm want to preserve the values our parents discovered there—but particularly do we want such values for our families. If we are not quite so close to the soil as others, we still want to encourage co-operation, industry and mutual sharing in our homes. And those who still live on a larger acreage can enrich our church life and strengthen its work by building the kind of homes that stand the shocks of an unsettled world.—K. M.



The first interest of the Rock Run church is to have the resources of the members serve the church, and the community

Ralph A. Felton

Photos by E. G. Hoff

WHEN you come to a church where the Sunday school is crowded with adults, where armsful of babies are brought to church on Sunday morning, where the pastor milks his own cows on the parsonage farm and the neighbors help one another before trouble arrives, that's the Rock Run Church of the Brethren in the open country south-east of Goshen, Ind.

Across the road from this Rock Run church of 175 members is the twenty-acre parsonage farm. Between five and six hundred bushels of apples are sold each year from here and the proceeds added to the church budget.

The pastor, Mr. Ralph Petry, was raised on a farm near Minot, N. D., and is at home in the parsonage, barn or garden. This has not kept him from receiving the best of training in college and seminary. His farm experience helps him to give his Christian message in the language of his farm folk and to answer the questions they are asking.

For years past the Brethren have come to one another's assistance in times of disaster, but these Rock Run members have

moved forward their neighborliness and organized a Parish Credit Union. Their members can get money not only for sickness and doctor bills but for college expenses or for buying livestock or farm machinery.

The difficulty of getting started in farming in these days of high-priced land and bigger and better machinery is familiar to all young families. The Rock Run Credit Union makes loans to its 135 members at three per cent on real estate and five per cent on other items. Trucks, autos, household goods, baby chicks, seeds, fertilizer, breeding stock and farm machinery are some of the items for which the average twenty-two loans a year are made.

"A parish credit union is a businesslike way to help people who need help," explains Paul Phillips, its president. "It is also a way to help people to save. Half of our new members are below sixteen years of age."

Mr. Phillips is a young man with a 140-acre farm costing \$26,000 and he received his start with such help.

"We feel there's a lot to live for besides pay checks," he says. "We enjoy being farmers. But many farmers are too individualistic. We still love ourselves

too much. Most of our people here are in favor of our credit union. We have a few in our church who do not believe in co-ops. They complain that we are getting 'too much business in the church.' Then we have some who say 'Let him do as I did and he wouldn't need help.' They forget how much more it costs now to get started in farming than when they were young."

This is a parish credit union. Ten per cent of its net income goes into the church budget. Its cash on hand, its secured loans and its ten thousand dollars worth of paid-in shares are all listed in the financial report of the church. The treasurer of the church, Mr. Ora Stine, a trained bookkeeper and farmer, is also treasurer of the credit union. He is bonded and the books are audited. There have been no losses from loans in the seven years since this credit union started.

Help European Farmers

This Rock Run Parish Credit Union is not an answer to all the problems. It is simply an indication of the type of life these Brethren live. Mr. Stine, the treasurer, raised the first heifer from this area to be sent to the war-stricken farmers of Europe. His son went to Europe

Church Develops Practical Christianity

on a cattle boat and also gave a year to Volunteer Service. The first item in the budget of this small church is an item of \$2,200 for "Missions and Brethren Service."

"We are primarily a group of Christian persons, not an association of dollars," explains Mr. Phillips of the credit union. "We desire that our first interest be in having our resources serve the church and community."

There are twenty Brethren churches and twenty-three Menonite churches in Elkhart county, Ind. A hundred thousand cans of food a year have gone out of this area for European relief.

These "peace churches" also believe in co-operation. The Farm Bureau Cooperative Credit Union of this county is the second largest in the state. It has 1,400 shareholders and has from eight to nine hundred thousand dollars out in loans.

The laymen of the Brethren churches in this county have influenced their denominational board in Elgin, Ill., to provide from the investment or endowment funds of the church sufficient money to help twelve

young Brethren farmers buy farms in this county.

The Rock Run church represents a quality of rural living that America needs to maintain.

Church Is Full

On July 30 in the midst of harvest this church was packed. Half the congregation was under fourteen years of age, which indicates that the church has a future. The entire offering that day was for missions and Brethren Service. The chorister, a trained music teacher, led the congregation in the hymn, We Give Thee But Thine Own. Then came a notice, "Early apples on the church farm are to be picked this week," and finally the announcement of the evening service, "New pictures of old Europe. Sister Nettie Weybright will speak and show pictures of her trip."

Mrs. Weybright was not an imported speaker for the occasion but a part of the Rock Run "quality of rural living." She has lived here on the same farm for forty-one years. Along the road in front of her house is a sign stating that "Certified Northern Hybrid Seed Corn" may be purchased from her. She and her son and her son-in-law sell over eight thousand bushels a year to farmers in Indiana, Michigan and Ohio.

Mrs. Weybright paid her own expenses and visited fifteen war-torn countries in Europe studying needs for relief. Since she came home she has made talks in thirty-three communities and raised money for Church World Service.

"I thought I might do some good by this trip," she explained,

"that I could do in no other way."

The General Conference of this denomination meets each year and its delegates are made up of interested members who ordinarily pay their own way. She has attended thirty times and has been in every state in the Union "going to General Conference." These college-trained Brethren are not provincial.

She says of her hybrid seed corn, "We aim to keep the quality up and the price down." It would not be an exaggeration to say the same thing of the Rock Run religion.

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"The most powerful language in the world today is food. . . . It builds bridges mightier by far than radio broadcasts or published material, especially when people have no radios or cannot read"

Top: A Sunday-school class at the Rock Run church

Center: Cutting grain for hay

Bottom: Young chickens on a farm in the Rock Run community



Water stands in the driveway of the Rock Run parsonage farm after the rain





A family budget makes provision for contributions to the church

H. A. Brandt

La Verne, California

Photo by H. Armstrong Roberts

The Family Makes a Budget

STYLES have been changing in family finance. There was a time when many fathers took the whole concern of family money matters, thinking thus to spare others work and worry. Of course, when father had no head for business, it was mother who had to take over. If neither father nor mother could manage well, then family money problems were many. Today there are fewer autocrats of the pocketbook and more families who try to handle their finances in a democratic yet businesslike way. That is, all the members of a family old enough to make some contribution in planning how the family income is to be spent are encouraged to do so.

A Family Considers Finance

Let us look in on a rather typical family of five as a situation develops requiring consideration of finance. Let us suppose that the father works for a salary, that mother is the home-

The family is the basic economic unit. It is important that its finances be wisely managed.

keeper, that sister is in high school and the two boys in the grades. It is the time of the evening meal. The radio has not been working too well. Someone mentions this, and sister speaks up for television. It seems to her that all of her high school friends enjoy television in their homes. So why not junk the outmoded radio and get a television set? At that the boys call attention to the state of the family car. Surely it is about time to trade it in on something really up-to-date. But if there is to be any heavy spending, mother suggests that thought be given to the condition of the dining-room rug. Its threadbare surface is a safety hazard, to say nothing of being a thorn in one's pride. And what about the new davenport and the chairs to match that have been overdue for months?

Meanwhile father has taken a pencil and envelope from his

pocket and begun to jot down some figures. Suddenly he looks up to say:

"It seems that our family is in need of a number of things. Let me add to the problem by reminding you that there have been remarks about the house needing paint. A week ago there was considerable interest in plans for fixing up the attic. I have been listing the probable cost of the various things needed by our family and find the total is more than four thousand dollars. When last balanced our bank book showed there was about two hundred dollars in the family account.

"It looks like this family should have another finance meeting," continued father.

The Family Can Budget Together

An old-fashioned father might have turned down one and all of the proposed needs on the

ground that there were insufficient funds in the bank. A much less cautious father might have joined with the family in a spree of installment buying. The father of our story suggested the more democratic and business-like procedure of calling a family finance meeting.

However, a family need not wait for a crisis to develop to plan the use of the family income. The better way is to have worked out a budget. Now a budget is nothing more than an estimate of and plan for expenditures in the light of probable income. A family budget, for example, may be worked out in great detail and followed to the penny, or it may be little more than careful spending in the light of past experience. Old hands can usually tell by the state of the bank account whether or not a given expenditure should be made. Thus as to how closely one budgets is partly a matter of experience in handling money, interest in keeping accounts, and even temperament. But the times are such when people will have to give more and more attention to how money is spent. The American dollar is not what it used to be. This all points in the direction of more attention to budgeting.

The Why and How of Budgeting

The principal reasons for budgeting are obvious. It is to keep spending within limits and the various expenditures in balance. Within limits, because most organizations and families have relatively fixed incomes; in balance, because if too much is spent for one interest other items will suffer.

Where family budgeting comes in is that all members of a family have some stake in how income is used. Father is interested as the one who usually produces most of the money income. Mother is equally vital as the one whose home management determines how efficiently

family income is spent. The children are interested because of any share they may earn, what is to be spent for them, and as pupils learning money management against the time they will have their own homes.

As to the how of budgeting, there is an abundance of literature in this field. Studies have been made of family spendings at the various levels of income. For example, with a family of four and income at three thousand dollars per year some \$630 should be earmarked for food, \$510 for housing, \$450 for clothing, \$300 for house operation, \$270 for savings, \$240 for auto expense and \$600 for all other expenses. One can get books on

An increase in the family pay check means consideration of the family budget in family council

Photo by Gendreau



budgeting, also convenient and inexpensive account books in which to keep a record.

But each family has its special needs and status as to income; for these reasons there is point in every family working out its own budget. This is not difficult to do. The first step is to set down the amount of expected income for the year. Even farmers can approximate this. Now list the known expenses to be met. The difference between these two figures is the free

money which can be allocated for use to the best interest of all members of the family. Savings and something for the cultural advantages of life should not be overlooked.

Reflections on Family Finance

Generally speaking, it is better to tighten one's belt than to borrow. However, we must hasten to add that it makes all the difference in the world what one is borrowing for. There is a difference between borrowing to buy candy and borrowing to get an education.

Children can be taught money management doing small buying errands to the neighborhood store. Let them manage their al-

lowances and earnings. Let them begin to buy their own clothes. Encourage the starting of savings accounts. Perhaps they will make some mistakes, but what parent has not?

As much as lies within you, try to buy for cash. The cash dollar can be made to buy more than the credit dollar. Make the most of times and seasons when your dollars will buy the most.

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Wherein Lies Our Security?

*In military might? In savings accounts? In material blessings?
Or in the everlasting arms of God, our refuge and strength?*

V. F. Schwalm

President, Manchester College, Indiana

THERE is in every man a deep-seated desire for security. He wants physical security from the forces of nature that threaten him, and from the enemies who would do him harm. He wants economic security from the unpredictable turns of fortune that threaten to impoverish him. He seeks spiritual security from the tragic personal misfortunes and uncertainties that the future may hold.

To protect himself against the forces of nature, man builds houses and caves, puts lightning rods on his house, and insures his life against sickness and accident. To protect himself against enemies, real or imagined, man provides policemen, builds forts, battleships and airplanes. To make himself and his family economically secure he builds up an estate, protects his investments as best he can, takes out life insurance and retirement insurance. Man's spiritual security is assured through a great religious faith.

The deep hunger for spiritual guidance and security is reflected in the literature of the race. The Scriptures are full of such expressions of faith and assurance:

God is our refuge and strength,
A very present help in trouble.

I will say to Jehovah, He is my
refuge, and my fortress,
My God in whom I trust.

The eternal God is thy refuge,
And underneath are the everlasting arms.

Great hymns voice this same desire and hope as these titles suggest: Rock of Ages, Cleft for Me, A Mighty Fortress Is Our God, Abide With Me, Fast Falls the Eventide, Our God, Our Help in Ages Past.

The poets, too, give abundant expression in the human desire for security, as in Bryant's Waterfowl:

He who, from zone to zone,
Guides through the boundless
sky thy certain flight,
In the long way that I must tread
alone
Will lead my steps aright.

Tennyson expresses his much troubled faith in

For though from out this bourne
of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

And Whittier, in his immortal poem, The Eternal Goodness, proclaims,

I know not where his islands lift
Their fronded palms in air!
I only know I cannot drift
Beyond his love and care.

But the past few decades have not been conducive to a sense of security. In the thirties we suffered an acute economic depression. First our speculative investments, then stocks and bonds, then our own business investments, our farms, our homes, and even our jobs disappeared as if by magic. Fortunes built through a lifetime of hard labor and honest investment were swept away. Older people who had known relative comfort faced their declining days in poverty. America was shocked wide-awake to the transitory nature of every form of wealth.

In the early forties we experienced a second world war. We saw first the stellar and spectacular conquest of Norway, Denmark, Holland, Belgium, and

The riches in
bank vaults
do not in-
sure our se-
curity



France with lightning speed and smashing power. We witnessed the fearful bombing of London and then the German cities. And as the war spread almost around the world, involving most of the human family, and as stories of atrocities multiplied, no man seemed safe anywhere. More men and women were in hiding than ever before. Then, last of all, came the crowning, fear-inspiring event when America dropped the atomic bomb. Since then no one has felt entirely secure, some because America had the bomb and others for fear Russia might have it also.

And now since the war, the world has reshuffled itself into new combinations of powers, capitalists against Communists, each arming to the teeth, getting ready for we know not what. The total effect is to inspire palsied fear in the whole world.

Knowledge Cannot Bring Security

In such a world, where is there any sense of security? We are certain now that security does not lie in the application of scientific knowledge to all the problems of mankind. Since the days of Herbert Spenser there have been many pseudoscientists who seemed to think that progress and security—if not the ultimate Utopia—lay in the continuing application of scientific knowledge to our human problems. But Hiroshima ended all that.

Someone said that a million years ago a cave man might be sitting on the outside of his cave, club in hand. When he heard the sound of his enemy he made for his rude cave as a shelter from his enemy. During the recent war, if a man were outside his cave, and heard the droning of the planes of his enemy he would make for his cave. The difference between him and the cave man was that he was an Oxford graduate, had electric lights and a radio. But



Gerald Young

The application of scientific knowledge to the problems of mankind has not brought assurance of security

the same fear that drove the cave men to the cave for protection also drove him there. We agree with the man who said a good man on horseback is better than a bad man in an airplane. Science may make for progress, but science and secular education give no assurance of security.

A few years ago Arthur Compton and Harold Urey, both Nobel Prize winners in science, came to our campus at Manchester College, but neither spoke about science. Both talked about how to save the world from destruction.

We have come to know that man does not necessarily use increased knowledge for his social salvation. The Calvinists taught that man was totally depraved, incapable of any good save by the grace of God. The Humanists later taught that man should not depend on a power outside himself but should in the spirit of "togetherness" build here the City of God, which others looked for out of the sky. For a while we were deceived by this overoptimistic outlook.

James Truslow Adams said

years ago that when men get more goods and more money they will either drug themselves or cultivate themselves. It looks as though men in prosperity are inclined to drug themselves with pleasure and with gadgets. Or, as Reinhold Niebuhr put it, "man builds a material civilization and then worships the civilization he has built."

Of this Jeremiah says, "Cursed is the man who trusteth man, and that maketh flesh his arm, and whose heart departeth from Jehovah." The stain and grip of sin is too deep on man. Try as he may to live nobly, selfishness creeps in. He needs God's grace to redeem him.

Sources of Security

Wherein, then, may one find personal security in uncertain times? First, one source of peace of mind and satisfaction comes from forgetting oneself in the service of others. A college girl who worked in a mental hospital during the past summer found great satisfaction in knowing that she was needed by those in the hospital. She

said, "The greatest thing in the world is to know that you are needed." Many people who are fearful and self-centered would find peace and satisfaction if they gave themselves in service to others.

A second source of security to a man is the consciousness of doing right as he knows the right. Abraham Lincoln gave repeated expression to this thought. "Let us have faith that right makes might and in that faith let us dare to do the right." Nothing gives such courage and power as the knowledge that one is doing right and fighting on the side of the angels. "My strength is as the strength of ten because my heart is pure." Nothing makes a man fearful and cowardly more quickly than to know that he is living a lie or that he is a living lie.

Froude, the great English historian, says, "History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. One lesson and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked."

The first Psalm says the same thing in other words. "Blessed is the man that walketh not in the councils of the ungodly. . . . He shall be like a tree planted by the rivers of water." If a man has an inner assurance of his own integrity and knows that he is on the side of right, he has a sense of security and power, and courage which few things can give him. In the words of Wordsworth,

True dignity abides with him
alone,
Who in the silent hour of inward
thought

Can still suspect, and still revere
himself,
In lowliness of heart.

But man's ultimate source of security is God. The man who puts his trust in God trusts the ultimate good.

The God he trusts is not a Pollyanna type of God but one of whom he can say as Paul said, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." It is the God who is all powerful, all wise, and everywhere present. This does not mean that we may never get hurt in this world. But God can take away the fear of danger and even of death when earth's treasures are crumbling.

It is easy to become fearful in days like this. Things seem out of control. Fearful enemies seem to threaten us. But this is

not new. God had Alexander, and Caesar, Napoleon and Hitler to deal with. But God never lost control. So it is now. God can bring order out of this chaos. His ways are not our ways and his thoughts not our thoughts. We can watch God at work and we can say, "Say unto the cities of Israel, Behold your God."

We need to remind ourselves and be assured that God cares. We may pass through the valley of the shadow. But God cares and can calm our fears.

But we need to know God intimately and live in constant trustful fellowship with him. We must feel he is near. A boy in college gets into trouble and writes to his father. The father answers his letters, giving him much helpful advice. But the boy's fears are not allayed. One evening there comes a knock on the door and in comes his father. They sit on the bed and

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

We like to entertain at our house but run into one regular problem. It seems hard for us to decide whom to have for company because each one of us has a different set of friends—beginning with four-year-old Tommy, who likes some people that his twelve-year-old sister detests. Is there some way to please everybody?

A Perplexed Family

Dear Friends,

Planning to satisfy the interests of all age groups in a family is a constant responsibility. Perhaps you increase the anxiety of that responsibility by interpreting it as "one regular problem." So long as there are age and interest differences ingenuity will be required in pleasing everybody.

In entertaining you will want to make certain that each member of the family has an opportunity to have his or her friends as the guest of the family. You could plan a schedule of entertaining. "Today we have Tommy's company." "On Tuesday night one of mother's friends

will be here for dinner." If it is possible you may want to include a friend for each member of the family some time when you entertain. I know a family which recently had as dinner guests one friend of each of the children. It so happened that the children in this family included a four-year-old boy and a twelve-year-old sister—an interesting coincidence which I thought of in connection with your inquiry!

It might be a help to your children if you emphasize with them the fact that mealtime guests of one member of the family are the guests of all members of the family. Help the children to understand that food and hospitality are shared by the entire family.

You ask if there is some way to please everybody. It may be that there is not "a way" to please everybody, but if our children can come to an understanding of why we do what we do they will begin to accept, then understand, and finally appreciate the arrangements which we must make to meet the needs of all members of the family.

Harry K. Zeller, Jr.



As Simple As a Trellised Gate

Mary McDowell

Millersburg, Indiana

As simple as a trellised gate
The step from now to then.
It isn't long, it isn't far,
It's not the journey's end.

The distant views are vaguely seen
Across the hills of time,
Once through the gate, the trail leads out,
And all the world is mine.

Lord, keep my mind upon the hills,
And when the gate appears,
My mind, intent on that beyond
Will have no cause for fears.

talk about the problem face to face and heart to heart. Out of this experience the boy finds comfort and courage. The nearness of his father calms his fears. Let us be assured of the truth in Lowell's great words:

Truth forever on the scaffold,
Wrong forever on the throne,
But that scaffold sways the future

And behind the dim unknown
Standeth God within the shadows
Keeping watch above his own.

The Holy Earth

Continued from page 4

people can draw for food—giving the people of the empire as a whole access to fifteen and a half acres each. Of the other United Nations, Russia has an estimated twenty-one plus acres per person, China something less than eight, and the United States fifteen and a half.

I think the prophets, Micah and Isaiah, may have had this idea in mind concerning the relationship of the soil and food to war when they said, "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree" (Micah 4:3-4; Isa. 2:4).

There are dead soils and living

soils. In all living soils there is a natural cycle of birth, death and rebirth. This applies to the billions of bacteria, earthworms and vegetable matter. The more naturally this cycle works the greater will be the quantity of all three. In dead soils some link of this cycle is broken and the result is a poor soil which produces poor plants, poor animals and poor people. There is definitely a relationship between the soil and the initiative, intelligence and even the character of the people who live on that soil.

We must release from the soil the many minerals and elements which are essential to the existence of healthy, vigorous and intelligent people or our country will become like Mesopotamia, which has for centuries been a land of ruin. Dr. Vladinir Simkhovitch says, "Go to the ruins of ancient and rich civilizations in Asia Minor, northern Africa or elsewhere. Look at the unpeopled valleys, at the dead and buried cities, and you can decipher there the promise and the prophecy that the law of soil exhaustion holds in store for all of us."

Dr. Jonathan Forman, M.D., points out in Hidden Hunger that "too many of us think of health as a condition which merely keeps us out of the physician's office. True health

is not that at all. It is a condition of the human body in which there is a joy of living, a buoyancy, a robustness—health plus. When people are physically fit they are alert. They have endurance and do not tire easily; and, what is usually not emphasized, they do not worry."

Thus the question of diet which has been stressed the last number of years becomes of secondary importance to the mineral and vitamin content of the soil on which a particular diet is raised. Much remains to be done in the study of the relationship of the soil to the mineral and vitamin requirements of the human diet. But much has been done. As Karl Mickey says, "what is known points unequivocally to the fact that deficient soils produce deficient men." The finest, best-balanced diet in the world, grown on some of the most viciously depleted soils of the Deep South, would have very little effect in raising the health, energy and intelligence of the people living on those soils.

We may well appropriate for ourselves the command given to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). We manip-

ulate the surface of the earth for good or for ill. We must keep and protect the heritage for the millions who come after us. This is a moral obligation. One does not act rightly toward one's fellows if one does not know how to act rightly toward the earth. Isaiah proclaimed the redemption of the wilderness and the solitary places with the redemption of man, when "the desert shall rejoice and blossom as the rose, and the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35: 1, 7). "In that day they shall beat their swords into plowshares, and their spears into pruninghooks, . . . neither shall they learn war any more."

God's Good Earth

May Allread Baker

Arcanum, Ohio

THE other day my husband and I went to look at a city home that was for sale. It was well located and a really beautiful house; strictly modern, in good shape and reasonably priced.

As the owner showed us through the rooms, I had time to reflect that we really should buy this house and move into town. For the last three years my husband's health has not been too good. I have discovered that being a farm wife and writer makes large demands on my strength and energy. Moreover, we do like a vacation, now and then, and it is almost impossible to get reliable help. Our farm home is modern, and we are willing to pay well but people are too busy to come out as caretakers for other folks' houses. Cows, pigs, chickens and pets frighten some city folk.

This house then, so lovely and convenient, seemed to be an answer to our problems. But when I had looked it all over, I thanked the owner and went

out to our car, never so glad to get away in my life. The house left me cold. It was just a house—no more, no less.

It was set almost onto the street and across from it, as far as eye could see, there were more houses, all huddled together. On either side, almost at arm's length, there were yet more houses. A slender strip of lawn was in the rear, guarded by a high, white picket fence. Back of this ran a busy alley, and beyond the alley were other houses. Only a small space of sky was visible high overhead.

Now I am one of those individuals who cannot exist without elbow room. I must have a view of the western sky where I can see nature's most glorious sight, the sunset. I must see the purple ribbon of twilight laid along the horizon and the jewel-like evening star studding the opalescent sky. I must have at least one open field to gaze upon: like emerald plush in the spring, tawny tapestry in the autumn, ermine in the winter, or sparkling with rime when the crisp, early air is a tonic to breathe. I must see crops grow and come to maturity, under the summer sun.

For it is this communion with field and sky, stream and wood, wherein we may best see the mighty hand of God.

Some day, when we are quite old, we may from necessity be forced to move into town. But there must be a bit of garden where I can work "in the cool of the day"; a gnarled, old apple tree or two to fling out their pink and white blossoms in the springtime; other trees where birds may nest and sing. I must have a place for my faithful dog, and sheltering shrubs where creatures of the wild—our little furry friends—may venture near and play under the moonlight.

For no matter how wonderful a great city may be, the thoughtful person must always be reminded that God made the

country, and that cities are only man-made things after all. They must be reminded, also, that the entire population of this earth is fed and life maintained by a few inches of topsoil. Let God's seasons fail, let rain and sun and soil be withheld from us for only a few seasons, and we should all perish miserably.

A War Victim

Helena B. Kruger

Annville, Pennsylvania

FOR many years she had been a refugee, hounded and banished from one place after another. In 1942 she was taken with hundreds of her countrymen from East Prussia to the Ukraine; in 1944 from the Ukraine back to Poland and in 1945 from Poland to Austria, always driven before the battle front like dust before the wind.

She was among the 380,000 that fled before the on-marching Soviet troops in 1945. I found her without money or food, living a miserable existence in a barrack near Linz. As I took her a few crackers and a cup of coffee, I listened to the story she told about herself.

Everything about her was surprising. As this lady of seventy-one years talked she told me the same story that millions of war victims have to tell: of loss of family, friends, property and country. One night she and many fellow sufferers camped near a church. Good people gave them some litter to rest on and the church was filled with women and children but not all could get inside it. It was a very cold night, fifteen below zero, and she did not want to fall asleep. Her grandson, about fourteen years old, crept close to her and said that he was hungry. Although she had a piece of bread to give him, he could not eat the hard bread because he was too weak. She tried to make him talk so that he would not fall asleep. She covered him with everything she could spare. In

the early dawn the child stopped breathing.

But with deep religious zeal and faith this refugee woman said to me, "We do not lose everything when we lose goods and chattels. Strength and courage grow as we need them. I am confident and I trust that no more suffering and sorrow will be given to each of us than we can carry. We who believe in God are the only evidence that there is a personal Lord Jesus. We that love and suffer are the evidence of immortality of the soul."

Hatred and fear are blazing in our world today. Let us not only look with horror on what has happened but let us remember the many homeless and hungry people in the world. War victims like this elderly lady can teach us much about faith and courage.

The Family Budgeting Together

Continued from page 9

Use windfall money wisely; do not squander it on some passing fancy. Such money may be made the most significant that ever comes to hand. For one who rents, it may be the means of beginning to buy a home.

The family is our basic economic unit. It is important that its finances be wisely managed.

Conference Business

Study of Bible Training Problem

The Board of Directors of Bethany Biblical Seminary requests Annual Conference through Standing Committee to appoint an Annual Conference committee to study the problem of Bible training school work in the Church of the Brethren and report to the next Annual Conference.

This study may well include the effect of independent Bible schools on the Church of the Brethren, a more adequate Brotherhood program for the education of lay workers, the possibilities of increasing extension work from our colleges and the seminary, and the place of Bethany Bible Training School in the future

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Christianity of Main Street. Theodore O. Wedel. Macmillan, 1950. 112 pages. \$2.00.

A carefully thought-out study of Christianity today by Canon Theodore Wedel of Washington Cathedral, Washington, D. C. In it Canon Wedel contrasts in vivid fashion the prevalent theology of Main Street with Christian faith based on the Bible and the creeds. He points up the great danger that having cut our Christianity of faith in ideals from its true rootage of faith in God we will surely ultimately lose it. Paganism and secularism will swallow it up.—Charles E. Zunkel.

Understanding Our Pupils. Gertrude Little. Warner Press, 1950. 110 pages. 75 cents.

This book is especially strong in giving the teacher a system whereby he may understand his own pupils. It shows you what to do when you are visiting, studying, worshiping, and playing with your pupils or when you are serving others with them. It gives you suggestions on how to organize and preserve your information about each pupil. The insights given about all ages, from

preschool children to adults, are both discerning and practical. The chapters are well documented with events in the life of Christ as recorded in the New Testament. This book will make an excellent text for collateral reading in the leadership training course, Understanding Our Pupils.—C. Ernest Davis.

Mennonite Community Cookbook. Mary Emma Showalter. Mennonite Community Association, 1950. 459 pages. \$3.50.

Anyone interested in authentic Pennsylvania German cookery will find this a delightful book for reading as well as for trying different ways of food preparation on the family. The black and white sketches which are found at the beginning and the end of chapters are well done. The historical introduction to each chapter gives an interesting background for the recipes which follow. Because of the origin of many of our own church people, and the general revival of interest in folk art of all types, many will find this a very interesting and usable cookbook.—Mrs. R. E. Mohler, McPherson, Kansas.

educational program of the church.

Answer of 1950 Annual Conference: Request granted, and committee appointed as follows: C. Ernest Davis, convener, S. Loren Bowman, T. Wayne Rieman, R. W. Schlosser, Jesse H. Ziegler.

ANSWER OF COMMITTEE—1951 I. The Statement of the Problem

A. Need for Greater Bible Literacy in the Church

The Church of the Brethren was born out of Bible study. It has sought to base its doctrines and practices solidly on the New Testament. Our understanding of the real teaching of the Scriptures is vital to the spiritual health and progress of our church. We believe that greater Biblical literacy on the part of our people will assist in curing whatever ills we have. Increased understanding of the Bible will enable us to know our Lord better, correct our errors, and strengthen our spiritual life and program. A love for the Bible and a desire to study and know it are distinct characteristics of our people at their best.

B. Effect of Negative, Subversive Teaching

Unfortunately, this very eagerness to learn has sometimes left us wide open to the approaches of would-be-teachers of the Word who, despite their pretensions of love for the Bible, exactness of understanding and finality of interpretation, have actually led many astray from the heritage of the Biblical doctrine and practice that has come down to us in the Church of the Brethren, through a long line of faithful students and teachers of the Word, a heritage that, under the guidance of the Holy Spirit, has been tested by time and experience.

These false teachers often stress the letter which kills but neglect the spirit which gives life (2 Cor. 3: 6). Ignoring basic principles of literary interpretation, they, with great zeal, have wrested the Scriptures to the upsetting of the faith of many and the disruption of the peace of entire congregations.

These successors of the false teachers of the apostolic age whom Paul branded as "dogs" and "evil

Continued on page 23

KINGDOM GLEANINGS

Standing Committee for the 1951 Conference will hold its first meeting at San Jose, Calif., on June 17, 1951, at 10:00 a.m. This first meeting will be one of devotions and preparation. All Standing Committee members should plan to be present.

Allen Deeter, a student at Manchester College, was licensed to the ministry in the Mack Memorial church, Dayton, Ohio.

The Ministry and Home Mission Commission has received word of the passing of Bro. Robert A. H. Hilbert on March 26 at Jonesboro, Tenn.

Midway church, Pa., will dedicate their newly remodeled house on Sunday, May 6. Speakers for the day will be Elders H. F. King, Rufus P. Bucher and Ralph W. Schlosser.

For the fourth time Bro. Kenneth Hollinger will be the National Family Week speaker on the Church by the Side of the Road broadcast from WLW, Cincinnati, Ohio. He can be heard May 13 from 8:30 to 9:00 a.m., EST.

The Champaign congregation, Ill., will hold dedicatory services for its new church building on April 29. Services will be held at 11:00 a.m. and, following a basket dinner, at 2 p.m., President Rufus Bowman of Bethany Biblical Seminary will be the speaker.

Several seminary students are interested in obtaining copies of the book, *Writing the Christian Scriptures*, by Warren W. Slabaugh. Readers who have copies they would be willing to dispose of are asked to correspond with the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Green Hill, Mardela District, by council action has set a minimum goal of \$2,700, sufficient to finance the Brotherhood's world outreach for twenty-four hours, to be achieved by Sunday, May 20. Following a special hour of spiritual inspiration and sacrificial giving in the forenoon, members will unite in a love feast and communion service at the close of the day.

Word has come concerning the serious illness of Dr. Laura Cottrell, who is in the Orlando sanitarium and hospital, Fla., with virus pneumonia and an acute heart ailment. She has been losing strength and her condition is grave. In February 1950 the Cottrells returned from India, where they had served for thirty-eight years. Many will want to join in praying for Dr. Laura Cottrell and her husband.

To all those interested in mission study: the missionary education institute at Indianapolis, Ind., will be held May 1 and 2 at Roberts Park Methodist church. The Winona summer school of missions at Winona Lake, Ind., will be held June 25-30. At both of these schools the general mission study themes for 1951-1952 will be presented: foreign theme, Latin America; home theme, Churches for Our Country's Needs.

Meeting of the General Brotherhood Board

During the week of April 9-13 the General Brotherhood Board met in Elgin. In commission meetings and in general sessions the Board handled a heavy agenda of business. Considerable attention was given to preparing answers to queries which were referred to the Board by Annual Conference. These answers will appear soon in connection with other Conference business. In other actions the Board

—voted to make our mission work in Ecuador a permanent project and approved plans for an enlarged program there;

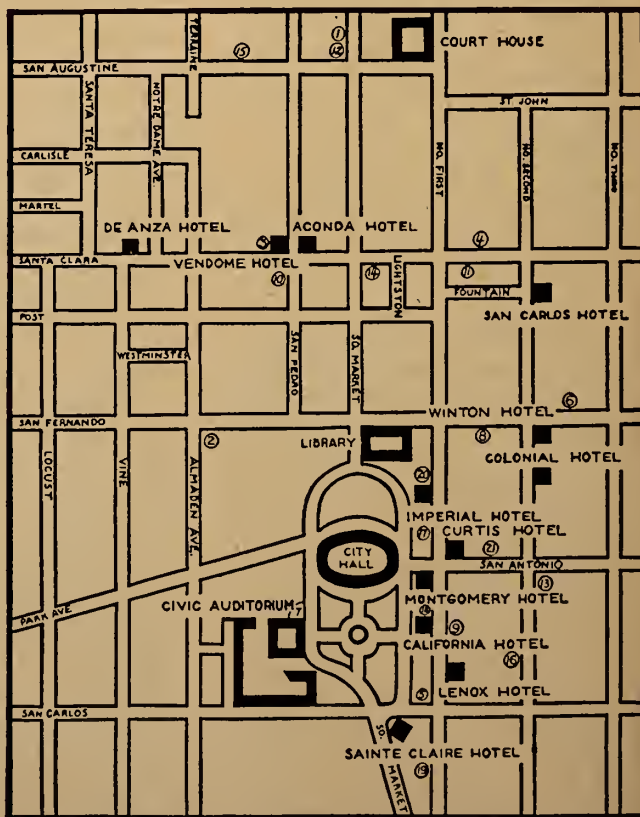
—voted to regard China as still a mission field for the church, to which we should hope to return as soon as opportunity permits;

—recommended a series of specific proposals which will guide local churches in facing problems raised by the U.S. civil defense program;

—approved a ministry to men in the armed services and issued a statement concerning the chaplaincy which says, “We cannot, in good conscience, approve the chaplaincy program of the armed services as a Christian service for the ministers of the Church of the Brethren”;

—adopted a statement of guiding principles which may be used by our representatives in dealing with government officials in the event that conscientious objectors are denied deferment and may be required to render some kind of alternative service;

—voted to approve the following new Brethren Service workers: Don Snider, director of Brethren Service in Germany, beginning July 1; Dorothy Forney, assistant in material aid, Kassel, Germany; Stanley and Vivian Bittinger, director of religious life and community services, beginning Sept. 1, Puerto Rico.



Map showing hotels in relation to the Civic Auditorium, San Jose

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference

HOTEL ACCOMMODATIONS

The committee on arrangements for Annual Conference has sent the following list of hotels with the daily rates. A blank is included for making your reservation directly with the hotel of your choice. The first column is the rate for double beds; the second, for twin beds.

Aconda Hotel, 141 W. Santa Clara	\$2.00	\$ 3.50
	to	to
	3.50	4.00
California Hotel, 273 S. First St.	2.00	4.00
	to	
	3.50	
De Anza Hotel, 233 W. Santa Clara	5.00	7.00
	to	to
	7.00	8.00
Imperial Hotel, 173 S. First St.	2.00	
	to	
	3.00	
Lenox Hotel, 260 S. First St.	2.00	
	to	
	2.50	
Montgomery Hotel, First and San Antonio	3.50	7.00
	to	to
	6.00	8.00
Sainte Claire Hotel, San Carlos and Market	6.50	7.50
	to	to
	8.00	10.00
Vendome Hotel, 161 W. Santa Clara	3.00	5.00
	to	
	4.00	
Winton Hotel, 108 S. Second St.	2.00	
	to	
	3.00	

Reservation for Hotel

Convention	
Name	
Address	
Date of Arrival A.M. P.M.	
Date of Departure A.M. P.M.	
Rooms to be occupied	
Accommodations desired: Double bed ... Twin beds ...	
With bath Without baths	
Hotel Preference:	
1st choice	
2nd choice	
3rd choice	
Please send a deposit for the first night.	

B. F. Long has changed his address from R. 1, Box 75C, Arcadia, Fla., to P. O. Box 532, Spindale, N.C.

Seventh-Day Adventists rendered \$5,777,000 worth of welfare services in the United States during 1950, it was reported by Theodore L. Oswald, welfare director of the denomination. This was an increase of nearly \$2,000,000 over 1949. The number of church welfare centers maintained by Adventists in this country increased from 1,708 to 1,756, and they served 1,049,839 needy persons during the year. Services included medical care, distribution of food and clothing, and shelter in case of emergencies. Members of the denomination gave nearly 3,000,000 hours of volunteer help to the welfare program, the report added.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?
Bro. J. Stanley Earhart of East Freedom, Pa., in the Diehl's Cross Roads church, Pa., April 30—May 13.
Bro. Otto Laursen of Eaton, Ohio, in the Rodney church, Mich., May 8.
Brother and Sister I. D. Leatherman of Elgin, Ill., in the Albany church, Oregon, May 8-20.
Bro. Jesse W. Whitacre of Spencer, Ohio, in the Codorus church, Pa., May 7-20.
Bro. Arthur L. Croyle of Conemaugh, Pa., in the Rockton church, Pa., April 22—May 6.

Gains for the Kingdom

Two baptized in the Middlebury church, Ind.
Six baptized in the Castafer church, Puerto Rico.
One baptized in the Bella Vista church, Los Angeles, Calif.
Sixteen added by letter and baptism to the Meyersdale church, Pa.
Eleven baptized and two awaiting the rite in the Lena church, Ill.
Seven baptized and five received by letter in the Mill Creek church, Va.
Five baptized and six received by letter in the First church, Detroit, Mich.
Six baptized and one received on former baptism in the Bareville church, Pa.
Seven baptized, two received by letter and eleven reconsecrated in the Fruitland church, Idaho.
Thirteen baptized, two received by letter and four by reaffirmation of faith in the Long Beach church, Calif.

Calendar for Sunday, April 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.
Sunday-school Lesson, The Settlement in Canaan.—Joshua 1: 1-9; 14; 24; Judges 1—2; 21: 25. Memory Selection: Be strong and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1: 9.
CBYF Topic for April, Missions on Your Doorstep.

Announcements

LOVE FEASTS

Illinois May 11, 8 pm, Allison Prairie. Indiana April 28, 7:30 pm, Brick. May 12, 7:30 pm, Buck Creek. May 12, 7:30 pm, Windfall. May 19, 7:30 pm, Rossville. May 26, 7 pm, New Salem. Kansas April 29, Maple Grove. Maryland April 28, 2:30 pm, Longmeadow. April 29, 6 pm, North Baltimore. April 29, 7 pm, Sams Creek. May 6, 6 pm, Manor. May 6, 7 pm, Beaver Dam. May 13, Locust Grove. May 13, 7 pm, Edgewood. May 20, Easton. May 20, 6 pm, Beaver Creek. Michigan May 6, 7 pm, Pontiac. Minnesota May 6, 7:30 pm, Worthington. New York May 6, Brooklyn, First. Ohio May 6, 7:30 pm, Olivet. May 6, 7 pm, Lick Creek. May 12, Oakland. Pennsylvania April 29, 10:15 am and 6 pm, Shrewsbury. April 29, 6:30 pm, Mt. Olivet. April 29, 7 pm, Leamersville. April 29, 7:30 pm, Upper Claar. May 5, 2 pm, Bachmanville. May 5, 6, 10:30 am, Falling Springs. May 5, 6, 2 pm, Myerstown.	 May 6, Rummel. May 6, 5 pm, Lancaster. May 6, 6 pm, Hanover. May 6, 6 pm, Lititz. May 6, 6 pm, Reading. May 6, 6 pm, York. May 6, 6:30 pm, Mechanicsburg. May 6, 6:30 pm, Philadelphia, First. May 6, 6:30 pm, Quakertown. May 6, 6:30 pm, Scalp Level. May 6, 6:30 pm, Woodbury. May 6, 7 pm, Allentown. May 6, 7 pm, Geiger. May 6, 7 pm, New Enterprise. May 6, 7 pm, Raven Run. May 6, 7 pm, Roaring Spring. May 6, 7 pm, Yellow Creek. May 6, 7:15 pm, Smithfield. May 11, 12, 1:30 pm, Little Swatara. May 12, 2 and 6:30 pm, Indian Creek. May 12, 7 pm, Pine Glen. May 13, Cherry Grove. May 16, 17, 1:30 pm, White Oak, Graybill. May 19, 10 am, Upton. May 19, 2 pm, Bareville. May 19, 20, 10 am, Schuylkill, Big Dam. May 19, 20, 1:30 pm, Meyer. May 19, 20, 1:30 pm, Mohler. May 20, Salunga. May 20, 10:30 am and 6:30 pm, Newville. May 20, 6:30 pm, Maple Spring. Virginia April 29, 4 pm, Buena Vista. Washington April 29, Tacoma.
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CLOTHING DISTRIBUTION AT ESCHWEGE

ZU ENG." "Zu schlank" (too tight, too slender) — those words seemed to run through our minds at the end of a long, hard day distributing clothing to one hundred needy refugee families, a total of 700 to 800 persons at Eschwege. At times our six German women helpers found it quite amusing that American women are "so narrow and slender," judging by the dresses and skirts sent over here.

One cannot imagine, however, the strain such a minor detail has on a worker over a period of days. What is there to do when a mother needs a dress more than anything else and yet she cannot remodel a dress because she cannot sew, or because she has nothing with which to remodel it?

How happy we are when we find in a bale a few dresses large enough to fill the need. The need is for large, dark clothes since the majority of German people are not used to our bright American colors. Refugees practically live on a starch diet, bread and potatoes.

Though the families were instructed to come at various hours, starting at 9:00 a.m., there was always a group of mothers, fathers and children outside the door when we arrived at 8:00 o'clock. Often they waited several hours until their turn came, and the little children grew tired and sleepy. Many lived quite a few miles from the city, a long walk for the family.

Naturally the majority of the neediest cases are the large families. Eight, ten, twelve and fourteen children to a family is not unusual! With eager eyes, big and little children alike crowded around their mother to peer over the edge of the table or over her shoulder to see what item of clothing they might receive. To them, a sweater, which had probably already been worn hard by some American boy or girl, was as thrilling as a new bicycle or a new doll is to an American child.

Dorothy J. Forney
Brethren Service Worker
Kassel, Germany

How happy we were one day to find a box of lollipops in one of the big boxes. It was wonderful to hand a child something his heart longed for, but had probably never experienced other than to see it through a store window. One cannot imagine an American child without one toy to play with, but we have found that some of the children over here do not even know what to do with a toy when they receive one.

Children show many different outward expressions of their happiness and gratitude for what they have received, but when a poor mother's or father's tears fall, it is both heartening and difficult for us.

During the five days in which we held this distribution in Eschwege, we helped over 500 families. This may sound like a large number

especially when the total number of persons is counted (3,500 to 4,000), but it is only a small dent in the total of needy refugees.

Between five and six thousand refugees come across the Russian border every month. Can you imagine the crowded situation with all those unemployed people and no place to live? Most of them have lost everything they once owned. Even if they have possessions, they are permitted to bring only a very small amount across the border.

When people live so close together and have to struggle to secure the bare necessities for life, one can understand the low moral standards and high tensions which permeate these crowded areas.

They have nothing to increase their faith or give them hope and so a gift of clothing does more than help to fill the physical needs. It gives them a little assurance that there are Christian people who love

The articles from Eschwege show that European war refugees are still in dire need of clothing. The same news comes with this picture from Linz, Austria. Below, Mrs. Anna Witt and daughter, Sylvia, Volksdeutsch refugees from Rumania, open a package from America. Merlin G. Shull, Brethren Service worker, is watching.



them and are interested enough to share out of their great abundance.

Sometimes families were rather bitter and did not seem to be satisfied with anything but the best of what we had. At first this was a little hard to understand. But when we realized that it was probably their one and only opportunity to receive any clothing for years, we could then understand why they tried to get the warmest and sturdiest articles. To live completely on charity year after year is something which would tear down the strongest character.

Many times German people have said to us that it is almost unbelievable that Americans, who fought a war with them, now are sending them food and clothing. These people are ever grateful to us and express their gratitude in many wonderful ways through letters and words.

This work is interesting and affords us a great experience each day. May God bless all who help to make it possible.

PRENTIS MONK TOUR

ANOTHER successful tour among Brethren congregations was recently made by Prentis Monk, Negro farmer of McNeil, Ark. From Feb. 11 to 23 he visited churches in Southern and Northwestern Ohio.

Mr. Monk made the acquaintance of the Brethren some years ago through the Magnolia CPS camp, which was located near his home. The camp did soil conservation work on his farm, and he gave the camp valuable help when it faced wartime shortages of certain supplies.

The friendships formed in those days, particularly with Camp Directors Ora Huston and Jefferson Mathis, have continued to bear fruit. One son, David Monk, recently completed a year of Brethren Volunteer Service. He served at the New Windsor center and in the Fresno, Calif., community project.

Early in 1950 Ora Huston arranged for Prentis Monk to visit a number of churches in Northern Indiana and Northern Illinois. He was so much appreciated that this year's visit to Ohio was arranged.

His presentation consists of a simple, appealing description of the life which his people live in a Southern community. He is a successful farmer, a devout Christian and a leader among his people.

It is hoped that more tours of this sort by Mr. Monk or other qualified representatives of his race can be arranged.



Above, Bro. Shull and Alfred Richter, Austrian service worker, sort relief shoes. The supply, says Bro. Shull, is pitifully small in comparison to the need.

GIFT OF CLOTHING FROM U.S.A. HELPS TO SOOTHE NEEDS

Translation of an article from Werra-Rundschau, the Eschwege newspaper.

IT REALLY wasn't so easy to fulfill all wishes," said one of the helpers about noontime when I came to the room where clothing from America was distributed.

Since all members of a family were supposed to receive something and in most cases only one person appeared at the distribution room, the helpers had to ask ever so often: "Do you think that this would fit your mother, or your daughter?"

Especially for the two young American ladies who had come from Kassel to help with the distribution it was not very easy to do that type of work because they were still on a war footing with the German language.

But the most difficult situations were mastered with humor and goodwill. For instance, when Miss So-and-so wanted to please one of the refugee farmers from Czechoslovakia with one of the bright colored neckties in addition to the other things, the man scratched his head in consideration of the pattern. It was really amusing and the joy that was given with the gifts brought people of both sides close together.

You really should have seen all that the people packed into their bags! Blankets, coats, shoes, jackets,

and there were many men who happily went away carrying a whole suit on their arms.

The recipients really were the poorest of the poor. There was an unemployed refugee who told me that he has a wife and seven children, and he hardly could get the money to come to Eschwege by bus. But, when he left the distribution room, his eyes were bright and shiny and he said with surprise: "Well, it really was worth while to come," and then he added, "May God reward you for it" (*Vergelt's Gott!*).

We had to explain that expression to the American ladies in detail. They thought it was a wonderful one and told us that the Church of the Brethren, which had sent all the gifts, was founded in 1708 in Schwarzenau (Westphalia), Germany. Before the middle of the eighteenth century the followers of that church emigrated to America to search freedom from militarism and settled in rural areas of United States. The first duty of the Church of the Brethren is to help all brothers and sisters in need regardless of residence.

It was quite a big load of goods that was brought to Eschwege by truck. You could see everything there from baby's shoes to work gloves and from shirts to laundry soap. The leaders and helpers of the welfare organizations who also helped with the distribution were very happy to help.



A village family sits in front of their thatched-roof home

Goldie E. Swartz
Vada, India

CALLING ON FRIENDS

LAST Sunday morning one of the members of our Vada Christian group told me that recently he had met a man from a village eleven miles distant. This villager had asked why none of us Christians came to his village any more.

This came as a challenging invitation and so Sonubai, my Indian companion, and I decided to go to that village on Tuesday forenoon. I had never been there but Sonubai was somewhat acquainted with some of the people because formerly a mission school had been held in this village. After asking the conductor just when the bus would return, we alighted from the bus and started toward the village.

On the footpath we joined a woman going to her home. On her head were her empty milk vessels, for she was returning from a tea stall along the highway. Because she knew Sonubai she took us to her home. Here we had a short service of song and gospel teaching.

Her son then took us on to the home of the *Patil*, the village headman. His household was busily engaged in storing away the rice crop and so we felt we should not make a long stop.

Just as we turned to leave the teacher of the government school appeared in a doorway. He wished to make our acquaintance. I was surprised when he greeted me as a former friend. He told me that his home village was twenty-five miles distant from the Palghar mission compound and that he had met me when I used to bring groups of school children to his village to sing. He mentioned the Christian boys who had been students with him in the local high school. We had a very wholesome chat.

Next we crossed to another house and stepped up on the veranda to the door. The women folk were shelling rice. They stopped their work and stared at us a bit. Then someone recognized us and invited us inside. We sat down on a blanket spread on the floor and visited with them. Presently the father came and he entered into the conversation. Again we sang songs and gave a gospel message. The social cup of tea was served. Gospels, songbooks and booklets and tracts were shown and the father bought several. He had learned to read in the mission school held there years ago. Some present schoolboys also came and bought books for themselves.

Upon leaving this home, the father said, "Now go down the street

to the last home." He went along to accompany us. Here we found a farmer more thrifty than the other families of the village. After his rice crop had been harvested he had planted legumes as a second crop by dry farming. In contrast to the surrounding dry grass and stubble, his fields looked lush and green. Water seemed to be quite near the surface of the land. At one place he had dugged a small well and from it he carried water to a little garden of vegetables and fruits. I complimented him on his efforts and the next time we go to his village, I intend to take to him other varieties of seeds.

Aside from this, a still greater joy was in store for us as our conversation went on. I sensed the fact that he was a religious man. Consciously or perhaps unconsciously he is searching for truth. He said that frequently he goes on pilgrimages to holy places. As we read together some of the teachings of Jesus, he did not argue or even make any comments, but he seemed to drink in the truth quietly.

Then I told the story of Pandita Ramabai. He listened earnestly to the account of her long and strenuous search for truth, of her satisfaction when she found the Lord Jesus as her Savior, of her immortal serv-

ice as she founded and supported a home for as many as 1,500 destitute and needy women and children at one time, and of how all this was carried on by prayer and faith. In her service she had given her testimony, saying, "I have always found it the greatest joy of the Christian life to tell people of Christ and of his love for sinners."

Before we left this home another man arrived. I thought he had come to conduct Sonubai and me to the highway and to the bus, yet I wondered why he had come so early for there was still an hour and a half before the bus was due.

Presently he brought us to another house. When he said, "Come in," I surmised it was his own home. As we stepped up on the veranda and sat down, he informed us that we must eat before we go. I told him we would not have time to eat for I knew how long it takes the Indian home to prepare a special meal for company. I asked, "Is the food ready?"

"Yes, it will be," he replied. Then in their characteristic way of thinking he added, "And if you do not get off on the 1:30 bus, there is another bus at seven o'clock this evening which you could take."

"Oh, but it will be dark then," I told him. "We must go by the noon bus."

"Remain seated," he assured me, "and show us your books."

They were displayed and he bought a goodly number. Others who were present also made purchases. Everyone liked the small book, *Stories of the Life of Christ*, and these were quickly sold out.

Then in came someone bearing a brass bowl of water in order that we might wash our hands. Again our host invited us to wait until evening. He said he wanted to prepare a proper meal of chicken. As it was now, all he could offer us was dried

fish. Then he escorted us into the kitchen. The remarkably large, airy and light room showed that these folks still owned some land and could live in more comfortable circumstances. We were seated on a mat on the floor. The wife served us with big brass plates of rice overspread with a pulse stew. Also to each of us she gave a saucer of curried dried fish and egg and another saucer of milk curds. It was delicious.

Farewells were said and we promised to return. Then we departed to await the coming of the bus.

Mission Briefs

Whole families, chosen by their local churches, come to school at Kambini, East Africa, for a three-year course in Christian leadership, family life, agriculture, crafts and rural improvement. Each family operates a small model farm, and attends both day and evening classes. By special cropping, an incoming family finds crops on hand for food, and when it leaves, crops are left behind for the next family to occupy the farm. "It has been said that an African does not really become Christian until his agriculture is Christian, so closely is the religion of the people linked to their daily practice." (Julian Rea).

Two young men from India are doing graduate study in extension education this year. J. B. Chitambar, a Crusade scholar of the Methodist Church, is preparing to develop the extension arm of Allahabad Agricultural Institute. Shantilal P. Bhagat, sponsored by the Church of the Brethren and Agricultural Missions, Inc., is preparing to serve at the Christian Rural Service and Training Center to be developed at Anklesvar by the various churches and groups serving in that area.

Gujarat Women's Rally

Anna M. Warstler

Umalla, India

SIXTY Indian women and two missionaries attended the women's rally in Gujarat at Khergam on Feb. 19-22. This number represented the eighteen churches of the First District of India. Some of these women attended as delegates from their local women's organizations but the larger number were those who had come on their own initiative and expense because of their growing interest in the women's program of the church.

Three years ago this central organization of women was effected at the first rally held in India. Mrs. Rufus Bowman and Mrs. Leland Brubaker gave valuable help to the setup at the time they were in India. Besides this initial meeting, there have been two other rallies, all of which have been very well attended. Perhaps the largest outcome thus far has been the development of a spirit of unity among the women. There is also a growing consciousness of the importance of their contribution to the program of the kingdom. With this spiritual bond developing, it is hoped that the fine leaders in the organization will direct the women into a richer spiritual program as well as into a practical program of service to mankind which is inspired by their Christ.

At Khergam the main speaker was a fine Christian inspector of government schools. She led the women in their Bible study on the plan of salvation. Her earnestness and her own Christian witness meant much to the women. The small honorarium given her was returned to the women for some special project which the women might choose. It is hoped that this will be the beginning of some special piece of work which shall further unite the women in a program of service.

Besides the special speaker at the rally, a number of the women gave very helpful talks on the theme of the meeting, "She Hath Done What She Could." A young man of the church had painted a picture of Mary anointing the feet of Jesus and presented it to the women. This was much appreciated by those attending the rally.

The women came to Anklesvar from the various stations in Gujarat First District for their rally



Some time was also given to the reports of the various local organizations. Such things as these were reported—special days of thanksgiving and praise when offerings were taken, gifts to special needs which came to the attention of the group, the sewing of small offering bags for the church, sewing for the family and others, either by hand or on a machine which is used cooperatively in one church area.

After three days of rich fellowship in worship and Bible study and in association with one another, the women left for home. Some went by foot. Others who lived farther away lumbered back in an oxcart, while the largest number who had to go by trains, were sent merrily on their way in a large bus which took them twelve miles to the railroad station. The inconveniences of a packed bus traveling over rough

roads were minimized in the joy of singing praises to God together.

Thus the sixty women went back to the eighteen Brethren churches in Gujarat to carry the joy and inspiration of another yearly rally to some two thousand or more of their Brethren sisters and to still countless other women who are outside the fold who some day will be counted among the number of Christian women in India.

The Church at Home

Edited by Alberta Yoder

Five Hundred Miles to Church

Russell G. West

Pastor of the Pampa Church, Texas

HERE are ten families, members of the Church of the Brethren in Pampa, Texas, who drive a combined total of 500 miles to and from church and never miss Sunday school and the morning worship except in emergencies. Besides this, some of them return for the evening service. Leading the group are the Hubbards, third from the left, who have a round trip of ninety miles. The Sheltons, fourth from the right, drive seventy miles. Invariably the first people to arrive at church are the Heastons, second from the right, who live twenty-five miles from Pampa.

With the exception of the Hubbards, who manage a branch division of an electric power company, all of these families are ranchers and farmers. Farms here are large and

call for much heavy machinery. Cattle, for the most part Herefords, are worked with the famous western Quarter Horse. Most of the men in this picture are handy with a rope and branding iron.

Strangely enough, for people with plenty of ambition, three of our Brethren families have cattle brands which carry the idea of "lazy." Carruth runs the Lazy Eight ranch; Burger, the Lazy Eleven; and M. J. Coppock, the Lazy J. In a cattle brand when the letter, figure or symbol is reclining, it is called "lazy"—thus the names. Incidentally, the Coppock family lives 120 miles from church and cannot attend regularly without disturbing their livestock and poultry too early on Sunday mornings. They work actively in the Methodist church of their community.

Texas has an area of 267,339 square miles. If it were hinged on the

eastern border and folded over, it would extend forty miles into the Atlantic Ocean. If it were folded westward it would reach 200 miles into the Pacific. If it were folded over northward it would jut 100 miles into Canada. It contains 254 counties, 249 of which have no organized work by the Church of the Brethren. Our next-door Brethren neighbors are in the Waka congregation eighty-four miles to the north. Our closest congregation to the south is Falfurrias, 791 Sanforized miles away. Exact district and congregation boundary lines have never given us any trouble in the state of Texas.

In studying the members of my congregation I have become convinced that the problem of irregularity and tardiness in Sunday-school and church attendance involves a lot more than the matter of distance.

Left to right: Mr. and Mrs. Dean Burger with Connie Louise, Mr. and Mrs. Clyde L. Carruth, Mr. and Mrs. Cecil Hubbard, Mr. and Mrs. Ralph A. Byrum, Mr. and Mrs. Ray G. Burger, Mr. and Mrs. Russell G. West, Jr., with Miss Patsy Jo Shelton seated, Mr. and Mrs. J. R. Shelton, Mr. and Mrs. Clyde Gray, Mr. and Mrs. Frank M. Heaston, and Mr. and Mrs. Kenneth Gray. Children seated on floor, left to right, Dayne Carruth, Keith Hubbard, Doris Jean Hubbard, Donna Byrum, Charles Byrum, Jimmy Hubbard, Linda Gray and Jeanene Shelton



Conference Business

Continued from page 15

workers" (Phil. 3:2) today effectively sow discord among brethren (Prov. 6:19) as they creep into houses and lead astray silly women and unwary men. Even the old motive, "for filthy lucre's sake" (Titus 1:11), seems often to be present, not merely as greed for personal income but in the subtler and more dangerous form of seeking to wrap the cloak of religion around serious inequities in our social, economic and political organizations and operations. It is high time for us to understand that the attitudes of the Master must be found in all who would interpret his message.

C. Sources of Infection

There are many sources of infection from erroneous Bible teachings and interpretations. Tracts, books, magazines and publications of unsavory and divisive character and radio speakers and traveling preachers and lecturers that pretend great loyalty to the Scriptures but warp and twist the real message of the Bible and misinterpret the very spirit of Christ are among the serious offenders. Posing as teachers, they need that someone teach them. Parading as messengers of light, they are actually leading their followers back into the darkness and slavery of unscriptural concepts that make a mockery of Christian truth and doctrine. Sometimes this source of infection even takes the organized form of an independent Bible school or college of dubious character which poisons the minds of its students and then sends them forth as ministers and church workers, to confuse and misguide the unsuspecting.

D. More Effective Teaching Needed

Clearly we need a program that will protect us administratively from multiplying and maintaining the ministry of false teachers and that, positively, will teach our people the Bible in a more effective way, enabling them not just to trust, but to "try the spirits whether they are of God" (1 John 4:1). This teaching program, by replacing our inadequate understanding with more abundant knowledge and insights, will enable us more certainly to "be not moved away from the hope of the gospel" which we have heard but to "continue in the faith grounded and settled" (Col. 1:23), holding "fast the form of sound words" which we have received (2 Tim. 1:13) and the "traditions which

[we] have been taught" (2 Thess. 2:15). Only the competency which emerges from such a program of sound Bible study and teaching will enable us to overcome the eating canker of false doctrines (2 Tim. 2:15-18).

II. A Program for Meeting the Problem

We suggest the following as elements in a project program of Bible teaching for the church:

A. More Bible Teaching in Local Churches

In order that the lay membership of our church may not fall into erroneous teaching subversive of the peace of the church we recommend:

1. That where uniform Sunday-school lessons are used, a genuine effort be made to use them more effectively.

2. That elective units should be used in the Sunday school to provide a more balanced emphasis upon the fundamental Bible doctrines. Such elective units should find wider use in midweek services also.

3. That congregations or groups of congregations arrange a minimum of twenty hours a year when all their members can come together for a systematic study of the great doctrines of the Bible, or the books of the Bible, under the leadership of a competent teacher who is in sympathy with the beliefs and program of the Church of the Brethren. This can be accomplished by the concentrated work of institutes and retreats or by a weekly session over a period of weeks.

4. That classes be arranged for young people desiring to study ordinances of the church, with reference to specific Brethren teachings. These should be set up by congregational units—or by a group of churches located close together. Teachers of such classes would discover the best talent among our young people and could be instrumental in their going on to college or to Bethany Training School.

5. That regional councils assume the responsibility for planning and sponsoring such a program in their respective district and churches. The councils should suggest suitable courses of study and develop a list of capable teachers who would be available to the churches. We believe that such courses would be self-sustaining, but should any deficit occur the regional council should provide what additional help is needed.

B. Continuation of the Bible Training Program in our Colleges

We commend our colleges for their continuing efforts to provide educational opportunities within the framework and atmosphere of the Christian faith.

We believe that a man who does not understand the Hebrew-Christian tradition and who has not made a serious study of its literature and institutions is not an educated man.

We recommend to our colleges:

1. The continuation of Bible requirements for graduation and an extension of these to include every student regardless of the course in which he enrolls.

2. An extension of offerings which will especially train students for service in the local church. Such courses ought to include: a. the art of worship, b. teaching in the church school, c. youth and the Christian church, d. the Christian family, e. the purpose and program of the church, f. the Christian faith, g. history of the Church of the Brethren, h. music in the local church.

3. That only teachers who have a Christian philosophy of life be selected.

4. That every effort be made to provide warm religious experience and meaningful religious activities for the students.

5. That they make available, to the greatest possible extent, their facilities and faculty members for conferences, leadership training retreats and Bible institutes.

C. The Calling and Placing of Ministers and Pastors

In studying the problem of training for our ministers, the work of the pastor and the welfare of the congregation repeatedly lifted themselves into the picture. On the one hand, the church needs to safeguard "the calling of ministers" and to provide a wise program of guidance after they are called. On the other hand, local congregations need counsel and protection in their selection of pastoral leadership. Such a two-way counseling service is essential if local congregations are to have the assurance that the program of the church will go forward in a spirit of unity. Moreover, such a program is essential if our young people are to be guided toward the training opportunities within the church.

Since it is the opinion of the committee that our ministerial

polity cannot be separated from the larger aspects of our training program, we recommend that the delegate body refer this section (II-C) of the report to the Ministry and Home Mission Commission for study and for report to the 1952 Annual Conference. In this study we recommend that the commission give consideration to the following areas of our ministerial polity:

1. The licensing of ministers. a. All ministers shall be licensed by the district board. b. If a person volunteers for the ministry, the district board shall be notified and shall interview the prospective licentiate with reference (1) "to his or her aims, (2) to natural ability, (3) to moral and spiritual fitness, (4) to willing preparation for the duties of the ministry" (from 1942 Minutes, p. 4) and (5) to willing support of the Brotherhood program. This interview shall be completed to the satisfaction of the district board before the congregational vote of approval is taken. c. If a person is called by a congregational vote, the district board shall be called and the above procedure completed before a license is authorized. When congregational vote and district board decision are both favorable, the district board shall issue the license.

2. The ordaining of ministers. a. All ministers shall be ordained by the district board. b. Ordination may be initiated by the local church, the district board or the district elders' body. c. An ordination shall not be consummated without the approval of the district board, the district elders' body and the local church.

3. The placing of pastors. a. All local congregations and pastors shall use the following channels in placement negotiations: (1) the local pastoral board, (2) the district board, (3) the regional secretary. b. All congregations and pastors shall follow these steps: (1) If a congregation desires to change pastors, it shall contact the district board through the local pastoral board. (2) If a pastor desires a change, he shall go directly to the district board. (3) If consultation in steps 1 or 2 leads to a decision that a change is mutually desirable, the district board shall then consult the regional secretary. (4) Negotiations shall continue jointly until a satisfactory change can be arranged. (5) The regional secretary shall be re-

sponsible for clearing with the secretary of ministry at the Elgin office. c. No call shall be extended by a local congregation or accepted by a pastor until clearance has been received from the district board and the regional secretary.

4. The supervising and counseling of licentiates. a. It shall be the duty of the district board and the regional secretary to provide a program of supervising and counseling for the licentiate in reference: (1) to selective reading, (2) to preaching appointments, (3) to educational program, (4) to personal development.

D. Future of the Bible Training School

1. The following facts are relevant in making a decision: a. The training school has produced directly some men who are rendering excellent service to the church. b. For the last ten years the training school has sent an average of twelve students, with a range of six to nineteen students, each year to college, many of whom otherwise never would have gone into a Brethren college. c. The training school satisfies in some earnest church people the desire to attend "Bible school." d. Classes for seminary students' wives who are not college graduates would be necessary whether or not the training school continues to operate in Chicago. e. Economic aid due to ready employment makes it possible for some to start their higher education who would otherwise be deprived. f. The training school satisfies the need of the older married person for training for church service and could do more. g. If the training school continues in the present location, it would be possible to provide courses in Bible and the Christian faith for nurses in training in the proposed nurses training school authorized by Conference in conjunction with Bethany Hospital. h. The training school is not at present adequately staffed to offer enough courses to fit the needs. i. Accreditation agencies will likely require further divorce of the training school from the seminary. j. A wide gap in educational background between some training school and seminary students causes some strains. k. Physical facilities such as library, classrooms, and housing are taxed to capacity. l. Needs of the seminary alone point toward the erection of a combined classroom-library - administration building within five to eight years.

2. Recommendations: A careful weighing of all relevant factors leads us to make the following recommendations: a. The training school should continue to be the central Bible training school for the church. b. The training school should remain in Chicago under the over-all administration of the seminary. c. Steps should be taken to effect a further separation of the training school from the seminary. (1) A separate dean for the training school would seem advisable. (2) Separate classroom, office and housing facilities should be allocated as soon as possible. Early erection of the building mentioned in D-1 (1), the need for which is indicated, will help to make this separation possible. (3) The training school should be renamed to eliminate confusion between attendance at and graduation from the training school or seminary.

d. The training school curriculum should be enriched by providing courses in religious art and such other additional fields as the church may desire. e. The present restrictive policy should be changed so that solicitation for suitable students for the training school may be allowed. f. A nominal tuition charge should be made to all training school students. g. More clearly defined relation between training school courses offered and college curricula should be worked out to facilitate transfer to college where that seems desirable. h. The training school should add at least one additional person to the staff and another should be anticipated with the increase in the training school student body. i. A minimum age for entrance to the training school should be set at twenty and additional supervisory and counseling personnel should be assigned to training school students. j. A minimum of \$10,000 annually should be added to the grant from the Brotherhood Fund to the seminary-training school budget for operating the increased program of the training school when fully inaugurated. k. Solicitation of \$50,000 should be authorized for the purchase of an additional apartment building for providing needed housing for training school students.

Committee:

C. Ernest Davis, Chairman.
Loren Bowman, Secretary.
T. Wayne Rieman.
R. W. Schlosser.
Jesse H. Ziegler.

Thinking About the News

A Christian University for Japan

DURING the week of April 29 to May 6 the Christian people of America will be invited to contribute to the building of an International Christian University in Japan. Two years ago the Christian people in Japan, recognizing their need of trained Christian leaders, contributed over 400,000 dollars to a fund to build the university. A 350-acre location near Tokyo was purchased and several buildings are available already to be renovated and equipped for school purposes. It is hoped that gifts from America will help to finance the university's program, so that it may open its doors in April 1952.

In the opinion of many Christian leaders, both in Japan and the United States, there was never a better opportunity for the Christian church than in Japan today. For this reason most of the Protestant denominations in America have endorsed the plans for a Christian university in Japan and many have already made substantial contributions toward its establishment. Other churches, like our own, have not been in a position to contribute directly from mission funds that were needed elsewhere, but have still commended the Japan university project to their members.

Here is a timely opportunity to support a worthy project, to help train Christian leaders, and to help heal many of the wounds of the war.—K.M.

Around the World

Greeks to Celebrate Anniversary of St. Paul's Arrival

Plans were announced by a government-sponsored central committee for celebrations in June commemorating the 1900th anniversary of the introduction of Christianity in Greece by St. Paul. The celebrations were originally scheduled for last year, but were postponed to coincide with the home-coming year of the Greeks proclaimed by King Paul. This year Greeks living in all parts of the world have been invited to return for a visit to their homeland.

The Greek government has made a grant of 500 million drachmas (\$330,000) toward the observance honoring St. Paul's arrival in Greece in 50 A. D.

A special invitation extended to the World Council of Churches asked its youth department to send a delegation of 100 young students to Greece for the observance, which will take place from June 15 to 30.

The invited visitors will be conducted on a tour from Athens to various points of St. Paul's travels, including Philippi, Apolonia, Nicopolis, Thessalonica, Veria and Corinth. At each of these places special receptions and religious ceremonies will be held.

The visitors will travel by ship, on which a program of lectures and discussions will be presented. The final ports of the pilgrimage will be Crete and Rhodes. A special commemorative medal will be given to all who participate in the pilgrimage.

As part of the observance, a special service will be held at Areios

Paghos (Mars Hill), where St. Paul preached his first sermon to the Athenians. Other services according to the old Byzantine ritual will be held in Athens, Corinth and Thessalonica.

Island of Sanity

Uruguay's well-deserved repute for democracy and freedom is paying off. It is the only country of South America, and one of the few in the world, without compulsory military service. It has only a small standing army and only two warships. It is nevertheless respected by all nations the world around.

Uruguay's government is so well established and its economy so settled that, although it is going along with world-wide inflation, money from both North and South America, as well as from Europe, is flowing in for investment. The Uruguayan peso has gone up steadily in value for a year, and at an accelerated rate as world conditions have grown worse. Informed observers believe Uruguay is destined to be the Switzerland of the Western Hemisphere, both in its financial and its democratic aspects. (WP)

Indian Ministers Suffer From Lack of Food

Indian ministers of the Methodist Episcopal Church have been reduced —on many occasions in the villages in which they work—to eating horse feed. A substantial number have developed tuberculosis because of malnutrition; some have been removed to sanitariums operated by the church; a few have died.

This report comes from W. W. Bell, branch treasurer for the Methodist Board of Missions and one of the managers of the Inter-Mission Business Office in Bombay. Other churches also report great hardship among their national pastors.

One of the recent "sore spots" on India's hunger map, according to Mr. Bell, is Baroda city and Baroda district, north of Bombay. A disastrous lack of rain during the last growing season produced this area of need. In an area northeast of Delhi, the hunger is intense. Lack of transportation is one of the chief causes for it. It is becoming increasingly difficult to feed the patients at a tuberculosis sanitarium and hospital for lepers operated by the Methodist Church in that area. —CARE release.

"Food Ahead of Liquor"

Maritime workmen in the northern ports of Chile recently refused to unload shipments of liquor. There was a scarcity of foodstuffs, which require transportation from the center of the country to many distant points. Chilean shipping companies prefer to carry wines and liquors because they get a larger income from them than from transporting medicines or food. The action of the laborers won widespread acclaim from the general public. (WP)

Workers Launch Peace Program

The labor federations and labor parties of Norway, Sweden, Denmark and Iceland, numbering 3,346,000 workers, have joined in putting forward a ten-point program for peace. In part, the program was intended to offset the so-called "Stockholm Peace Appeal," with its millions of signatures; but its aim is primarily constructive. The ten points are as follows:

1. Any act of aggression, no matter what kind of weapon is used, and regardless of whether it is open or in the form of support for a civil war in another country, or in any other manner, is a crime against the peace and security of the entire world. All governments must pledge themselves not to attack any other country, and not to support any policy of aggression. If an armed conflict occurs, the United Nations will rule who is the aggressor.

2. The UN must be enlarged so as to include all nations. The UN should be strengthened so that it can decide all international disputes threatening the peace. All govern-

ments must respect resolutions adopted by the UN.

3. The conflict in Korea should be solved through negotiations, not through an appeal to arms. The people of Korea must be guaranteed the right to determine their own political conditions through free elections under UN supervision. As soon as the war is ended, Korea should receive support and aid in rebuilding the country.

4. When the Peking government has ceased its acts of aggression and thereby shown its sincere will to peaceful collaboration with other peoples, that government should take over China's seat in the UN.

5. Peoples which do not have self-government must be given assurance of achieving national and political independence. Efforts to aid underdeveloped countries economically must be co-ordinated and further expanded under UN leadership.

6. Peace in Europe cannot be safeguarded without a free, independent and democratic Germany, which must be permitted to take its place in the UN alongside the other nations. The wish of the German people for a united Germany must be granted through free, nation-wide elections.

7. The major powers must carry out their pledge to give Austria its independence.

8. Once the most crucial points of dispute between the major powers have been solved, it will be feasible to move toward general disarmament. As a first step, the governments must agree that no country may maintain more than one per cent of the population under arms, and that the period of military service shall not exceed two years.

9. Fear of the atom bomb can be removed only if all major powers manifest a sincere will to solve the problem of international control of atomic energy. When agreement has been reached on such an arrangement, all stockpiles of atom bombs are to be destroyed and the production of new bombs prohibited. Similar solutions should be sought in regard to other weapons of mass destruction.

10. It is an essential condition to the promotion of peace and good international relations that the peoples of the world have an opportunity to learn about each other and that all barriers to free intercourse between the nations are removed. In a free and open world, democracy must be safeguarded through freedom of election, freedom

of speech, freedom of assembly, freedom of the press and freedom of research.

In issuing their ten points, the Scandinavian workers "earnestly appeal to all freedom-loving peoples to support this program for peace and co-operation. It concerns nothing less than the future of humanity and the existence of civilization." (Worldover Press)

News Briefs

Seven Japanese educators are in this country to study university programs in public administration and governmental research. Their ninety-day itinerary includes universities in Washington, D.C., and thirteen other cities.

More than a million Mexicans benefited during the last twelve months from the services of Social Security. That is, one inhabitant out of each 25. During the same period, one Mexican out of every 125 was cared for in a Social Security clinic. (WP)

Dr. H. A. Ironsides, for nearly twenty years pastor of Moody Memorial church in Chicago until his retirement in 1948, died in New Zealand in January. An internationally known Bible teacher, Dr. Ironsides was the author of more than sixty volumes of Bible commentary.

Reception committees have been formed in 300 districts of Norway under a plan to get every district to take a refugee family from other parts of Europe. The scheme is sponsored by a relief organization which, up to now, has distributed 6,500 tons of food worth \$5,000,000 and has allotted money to Germany and Austria for housing and education, to Greece for farm implements, and to Yugoslavia for the relief of drought. Spanish refugees in France and Transjordan have also been aided, and 600 children from North Africa have been rehabilitated at a camp in southern Norway. (WP)

The Dutch Reformed Church is sending 1,000 florin to the welfare agency of the Swiss Evangelical Church in Zurich as a contribution toward repairing the damage to the Swiss churches caused by the avalanches this winter. The gift was a token of appreciation for the tremendous help given the Dutch churches by the Swiss after the war. (EPS)

Fifty thousand Australian Christian families were asked to place special "remembrance bowls" on their Christmas dinner tables to support the work of interchurch aid and refugee service to war victims in Korea and Europe. The special appeal invited Christians to consider: "In the hour of your peace and plenty, remember the victims of war whose desperate plight constitutes a challenge to practical Christian service."

Three congregations—the Methodist, the Baptist and the Presbyterian—of Stillwater, N.Y., have voted to merge and become the Stillwater United church. The decision to merge followed a successful four-year experiment in which the Rev. Robert B. Thomas, a Methodist minister who lives in the Presbyterian manse, preached every Sunday in the Baptist church building to a congregation made up of the three denominations.

The first World Brotherhood Awards of the Jewish Theological Seminary of America in New York City went to Clarence E. Pickett, honorary secretary of the American Friends Service Committee, and David Sarnoff, chairman of the board of the Radio Corporation of America. The two were selected for their contributions to the ideals of human fellowship: Dr. Pickett for his "forty years of untiring and devout humanitarian service to his brethren at home and abroad, regardless of color, nation or creed" and Mr. Sarnoff "for his scientific contributions that have brought men everywhere closer in mind and spirit."

Protest Against UMT

The Arizona Council of Churches has issued a six-point protest against universal military service and training and the drafting of eighteen-year-old boys. The protest said that the universal military training program would:

(1) Destroy a cherished part of our national heritage—the freedom from military service that drew many of our ancestors to our shores.

(2) Introduce the dangers of militarism into the bloodstream of our

national life in a way that could not help subverting our democracy.

(3) Invade the rights of the individual religious conscience.

(4) Add to the burden of suspicion in the world.

(5) Not eliminate the possibility of war, but might in fact make it more probable.

(6) Not insure victory since in another world-wide war there would be no victors—all would lose.

Weddings

Atkins-Glessner.—Floyd C. Atkins and Evelyn Glessner of Altoona, Pa., March 24, 1951, in the First church, Altoona, Pa., by the undersigned.—Stephen G. Margush, Altoona, Pa.

Bagwell-Garrick.—William Bagwell and Sylvia Garrick, in the Winter Park church, Fla., March 24, 1951, by the undersigned.—Floyd N. Biddix, Orlando, Fla.

Baughner-Dean.—Arthur R. Baughner of Dayton, Va., and Betty Jane Dean of McGeheysville, Va., March 24, 1951, in the Mill Creek parsonage, Port Republic, Va., by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Conley-Jamison.—Robert G. Conley of Seneca, Kansas, and Nola E. Jamison of Quinter, Kansas, March 24, 1951, in the bride's home, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Foltz-Rhodes.—Billy Bowman Foltz of Harrisonburg, Va., and Nancy Lee Rhodes of Bridgewater, Va., in the bride's home, March 24, 1951, by the undersigned.—Edward K. Ziegler, Bridgewater, Va.

Hicks-Marrs.—Frank P. Hicks and Evelyn M. Marrs, both of Santa Ana, Calif., in the Santa Ana church, March 23, 1951, by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Kreider-Tucker.—Kenneth K. Kreider of Claypool, Ind., and Mary Ann Tucker of Silver Lake, Ind., March 25, 1951, in the Eel River church, by the undersigned.—J. Earl Hostetter, Claypool, Ind.

Newlin-Richey.—Dale Newlin and Marie Richey, both of Kokomo, Ind., Jan. 12, 1951, in Logansport, Ind., by the undersigned, cousin of the bride.—Roy S. Richey, Logansport, Ind.

Rebman-Keeney.—LeRoy A. Rebman of Myerstown, Pa., and Arlene E. Keeney of Rehersburg, Pa., in the Merkey church, Pa., March 24, 1951, by the undersigned.—Ralph Z. Ebersole, Reading, Pa.

Smith-McAvoy.—Benjamin Smith and Mary McAvoy, both of Pontiac, Mich., March 24, 1951, by the undersigned, at his home.—L. W. Shafer, Pontiac, Mich.

Yopp-Webb.—Irvin M. Yopp and Willie K. Webb, both of Callaway, Va., March 24, 1951, by the undersigned, at his home.—Oscar R. Fike, Boones Mill, Va.

Zilke-Fick.—Calvin C. Zilke of Deerfield, Mich., and Annie L. Fick of Blissfield, Mich., in the Adrian church, Jan. 27, 1951, by the undersigned.—H. H. Hendricks, Adrian, Mich.

Obituaries

David L. Andes

David L., son of William and Catherine M. Andes, was born near Mt. Sidney, Va., Dec. 4, 1868, and passed away at his home in Ft. Defiance, Va., Feb. 4, 1951. In 1895 he was united in marriage to Emma Cline, who preceded him in death in 1949. To this union were born two sons and four daughters.

In 1896 he with his wife moved to Carrington, N. Dak., where they lived for eleven years. He farmed, taught school and was an active member of the Carrington church. In 1907 he with his family returned to Ft. Defiance, where he spent the remainder of his life.

He was an ordained minister in the Church of the Brethren and preached throughout his life until a few years before his passing. Bro. Andes took an active part in the church, both as minister and Sunday-school teacher. For many years he preached at his home church, Middle River, as well as at surrounding churches, traveling rather long distances to the mountain churches. He had a great appreciation for music and in his earlier years taught singing classes in various denominations in Virginia and West Virginia.

He is survived by two sons: Bryan of Ft. Defiance and Stanley of Silver Spring, Md., three daughters, Artie Andes of Ft.

Defiance, Edith Reitz of Silver Spring, and Gladys Umberger of Takoma Park, Md. A daughter, Mary Eckols, preceded him in death in 1933.

Funeral services were conducted by Bro. Floyd Mitchell, assisted by Bro. Frank Y. Garber, at the Lebanon church. Burial was in the adjoining cemetery.—Ernest J. Umberger, Takoma Park, Md.

Charles F. Messer

Charles F., son of Conrad and Louisa Messer, was born in Benton County, Iowa, May 31, 1876, and died in Alliance, Ohio, Jan. 16, 1951.



At the age of two and one-half years he moved with his parents to Grundy County, Iowa, where he grew to manhood. At the age of fifteen he united with the Ivester church in Grundy County. He was an excellent Bible student and teacher.

He received his education in the rural schools of Iowa and at Mt. Morris College, Ill.

He taught for several years and later took several commercial courses at Mt. Morris, graduating in 1902. He then taught in business colleges in Waterloo, Iowa, and Madison, Wis. Later he farmed in Iowa and in Northeastern Ohio. In 1940 he retired from active farm work and moved to Canton. For the past two years he had lived with his foster daughter in Alliance, Ohio.

In 1901 he was married to Jennie May Merchant of Lanark, Ill., and to this union were born two sons and two daughters. He was a wonderful husband and father.

He is survived by his wife; two sons, Homer of East Rochester, Ohio, and Delbert of Louisville, Ohio; an adopted son, Cecil of Mt. Morris, Ill.; two daughters, Eva Moss of Dixon, Ill., and Hazel of Dahanu Road, India; a foster daughter, Winifred Trupp of Alliance; nine grandchildren; four great-grandchildren; a brother, Adam of Grundy Center, Iowa; and a sister, Hannah of Waterloo, Iowa.

Funeral services were conducted by Bro. Glenn Bowlby of the First church, Canton, Ohio, assisted by Bro. J. D. Zigler of Alliance and Bro. F. E. McCune of Baltic, Ohio. Burial was in the Center church cemetery, near Louisville, Ohio.—Jennie M. Messer, Alliance, Ohio.

Cecil C. Swartzwelder

Cecil Clair Swartzwelder was born Aug. 23, 1894, at Natrona, Pa., and died Dec. 27, 1950, at his home in York Center, Ill.

In 1920 he was married to Gladys Waugaman. A son and a daughter were born to this union; the daughter died in infancy. A foster daughter has lived in their home since 1929.

At the age of twelve he became a member of the Church of the Brethren. In 1922 he was elected to the office of deacon. He and his wife attended Bethany Bible Training School in Chicago in 1923. Several years later he was licensed to the ministry, and although he did not pursue the ministry as a profession, he made good use of his training. He was one of the founders of the York Center church, Ill., and was a much-loved teacher of the adult class. In his teaching, his occasional filling of the pulpit and his leadership of worship he revealed a fine spiritual sensitivity which was always helpful. For over twenty-five years up to the time of his death he was employed in the U. S. post office in Chicago.

He is survived by two sisters, Catherine Bear of Sunoma, Calif., and Elsie B. Porter of Perrysville, Pa.; his wife; one adopted daughter, Ruth Swartzwelder; and a son, Cecil, Jr.

Interment was in the family plot in the Mt. Alry cemetery near Tarentum, Pa. Funeral services were conducted in the

York Center church, by the undersigned.—Jesse H. Ziegler, Lombard, Ill.

Nellie C. Brunty

Nellie Conley Brunty was born Jan. 22, 1921, and died Feb. 14, 1951. She united with the Church of the Brethren at the age of thirteen years and remained faithful until her death. She was a patient sufferer through her long illness. She was never too ill to manage a cheerful smile or greeting which endeared her to old and young alike. She called for the anointing service a short time before her death.

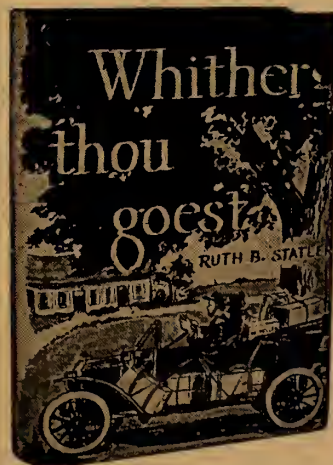
She is survived by her husband, one son, her mother and stepfather, one brother and one sister.

Funeral services were conducted by Brethren Keither Wilson and Carl Lauer, at the Rock House church, of which she was a member. Interment was in the family cemetery near by.—Mrs. J. W. Wright, Heisey, Ky.

Cohick. Elsie L., died at her home in Wildwood, N. J., March 19, 1951, at the age of sixty-two years. She is survived by one son, one grandson, two sisters and four brothers. She was a member of the First church in Philadelphia. Funeral services were held at the Hawthorn funeral home in Bainbridge, Pa., by the undersigned. Interment was in the Bainbridge cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Flory. Maggie Neff, was born May 28, 1868, and died March 25, 1951. On Nov. 21, 1893, she was married to James F. Flory, who preceded her in death on August 26, 1930. She was also preceded in death by a daughter on Oct. 1, 1920. Mrs. Flory is survived by one son, one daughter, five grandchildren and three great-grandchildren. She was a long-time member of the

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Church of the Brethren at Timberville. In her earlier years she was quite active in the life of the church and during her long illness never ceased to pray for the church. Services were held in the church by the writer. Interment was in the burial grounds near the church.—Glen Weimer, Timberville, Va.

Hoover, Susanna, daughter of James and Rebecca Burket, was born at Curryville, Pa., Oct. 9, 1870, and died at her home in Roaring Spring, Pa., Feb. 22, 1951. She was married to Andrew Hoover, who died sixteen years ago. She was a member of the church for many years. She is survived by one son, two daughters, eight grandchildren, twelve great-grandchildren, one sister and two brothers. Funeral services were held in the Roaring Spring church by Bro. M. G. Wilson of Martinsburg and Bro. Russell Snyder of Altoona, Pa. Interment was in the Diehl's Cross Roads cemetery.—Sara E. Hoover, Roaring Spring, Pa.

Kintzel, William, son of Elias and Mary Kintzel, was born in Pine Grove, Pa., May 28, 1877, and died Dec. 23, 1950. He was a member of the Church of the Brethren for many years. He is survived by three sons, four daughters, two sisters, two brothers, and seventeen grandchildren. Funeral services were held by Elder H. G. Fahnestock in the Big Dam church. Interment was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Long, Elizabeth, daughter of Benjamin and Rachel Kauffman Whitfield, was born in Bedford County, Pa., Nov. 23, 1868, and died March 11, 1951, at the home of a niece. She was united in marriage to Franklin P. Long on Jan. 9, 1889. She is survived by two brothers and four sisters. Funeral services were held at the Holsinger church, of which she was a member, by her pastor, Bro. H. M. Snively, assisted by Bro. D. I. Pepple. Interment was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Mackley, J. William, son of Samuel and Laura Molesworth Mackley, was born Nov. 8, 1892, and died March 23, 1951, at his home near Union Bridge, Md. He is survived by his wife, Mary Menchey Mackley, four daughters, five grandchildren, two brothers and one sister. He was a member of the Beaver Dam church. Funeral services were held in the D. D. Hartzler & Son funeral home by his pastor, Bro. Paul Fike. Interment was in the Pipe Creek cemetery.—Mrs. Samuel Gisan, Union Bridge, Md.

Replogle, David B., son of Rinehart L. and Mary B. Replogle, was born in Woodbury, Pa., April 24, 1871, and died at Chester, Pa., Feb. 28, 1951. He was united in marriage to Olive Loom in April 1893. He is survived by his wife, seven sons, six daughters, thirty-three grandchildren, fifteen great-grandchildren, one brother and one sister. Funeral services were held in the Woodbury church by the pastor, Bro. H. M. Snively, assisted by Bro. D. I. Pepple. Interment was in the Replogle cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Roberts, Manley E., son of Manley and Sarah Day Roberts, was born Oct. 10, 1862, near Zanesville, Ohio, and died Feb. 1, 1951, at his home near Lima, Ohio. He was united in marriage to Susie Snyder in 1889 and to this union was born one son. Both his wife and his son preceded him in death. On Sept. 18, 1895, he was united in marriage to Mary Elizabeth Jacobs of Westminster, Ohio. Bro. Roberts united with the Church of the Brethren in early manhood and served in the office of deacon for more than fifty years. He also served as the superintendent of the Brethren home at Fostoria, Ohio, for several years. He is survived by his wife, four sisters and two brothers. Funeral services were held in the Pleasant View church by the undersigned and Bro. Walter D. Landes. Burial was in the Lewis Grove cemetery near by.—Edgar G. Petry, Lima, Ohio.

Robinson, James Rufus, was born in Ronoake, Ill., Dec. 9, 1862, and died Feb. 26, 1951. He was united in marriage to Etta Anderson, who died Feb. 21, 1941, in Lake Charles, La. He became a member of the Church of the Brethren in early life. He is survived by two sons, six grandchildren and one great-grandchild. Funeral services were held by J. B. Firestone, assisted by Rev. Jones, pastor of the Christian church in Lake Charles, La.—J. B. Firestone, Iowa, La.

Sheffler, Edith Elizabeth, daughter of Henry and Mary Everhart Snyder, was born in Hagerstown, Md., Feb. 27, 1889, and died in Waynesboro, Pa., Feb. 6, 1951. In 1939 she united with the Church of the Brethren. She was united in marriage to Harry C. Sheffler, who preceded her in death. She is survived by two sons, two daughters, twenty-one grandchildren and one half brother. Funeral services were held at the Grove funeral home by her pastor, Bro. George L. Detweiler, and Rev. W. H. Seville. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Shenk, D. Norman, died in the Carlisle hospital, March 13, 1951, at the age of fifty-five years. For many years he had been a member of the Newville church. He is survived by his wife, Sara Cohick Shenk, six sons and ten grandchildren. Funeral services were held in the Lutz-Hoffman funeral home by the undersigned, assisted by Bro. David Markey. Burial was in the Westminster cemetery.—Cyrus B. Krall, Camp Hill, Pa.

Shook, Susan, daughter of Mr. and Mrs. Mendenhall, was born in Missouri in 1868 and died Feb. 20, 1951. She was married to Daniel Shook in Lincoln, Nebr. Her husband preceded her in death in 1944. She is survived by one brother and one sister. Funeral services were held in the Umberger chapel by the undersigned. Interment was in the Lincoln cemetery.—J. Edwin Jarboe, Lincoln, Nebr.

Shumaker, Charles E., died at the home of his daughter in Lonaconing, Md., Feb. 1, 1951, at the age of eighty-three years. Funeral services were held at Boal's fu-

neral home by his pastor, Bro. J. Emmert Dettra of Westernport, Md. Interment was in the Beaver Run cemetery near Burlington, W. Va.—Mrs. Thelma Dettra, Westernport, Md.

Smith, John Marshall, son of William and Margaret Foor Smith, was born in Bedford County, Pa., Feb. 15, 1878, and died at his home in Everett, Pa., Dec. 28, 1950, after a long illness. On Dec. 25, 1907, he was united in marriage to Minnie Alice Burket. He is survived by his wife, three daughters, an adopted son, six grandchildren, two brothers and six sisters. He was a faithful member of the Everett church. Funeral services were held at the Everett church by his pastor, Bro. Stewart B. Kauffman. Interment was in the Everett cemetery.—Mrs. Albert Sams, Everett, Pa.

Smith, William J., son of Mr. and Mrs. Martin Smith, was born Dec. 15, 1931, and was killed in an automobile and train accident Feb. 15, 1951. Besides his parents, he is survived by one sister. He was a member of the Bradford church, Ohio. Services were held in the church by Bro. Howard Erbaugh. Burial was in the Harris Creek cemetery.—Lena Friend, Bradford, Ohio.

Toner, Ethel L., daughter of Ezeriah and Mary Jane Layton Hummel, and wife of Morgan R. Toner, was born in 1901 and died Feb. 15, 1951. She is survived by her husband, one daughter and two sisters. Funeral services were held at the Hauger funeral home by Brethren J. A. Robinson and Galen R. Blough. Burial was in the Grandview cemetery at Johnstown, Pa.—Mrs. Samuel J. Cupp, Somerset, Pa.

Williar, Wilmer Oscar, son of Frank E. and Marian Williar, died at the University hospital in Baltimore, Md., at the age of thirty-two years. He is survived by his parents, his wife, Nondis Moxley Williar, and three sons. He was a member of the Church of the Brethren. Funeral services were held in the Locust Grove church by the pastor, Bro. Carl Smith, assisted by Elder Samuel Harley, William E. Baker and Rev. Arthur Day. Interment was in the adjoining cemetery.—B. R. Purdum, Mt. Airy, Md.

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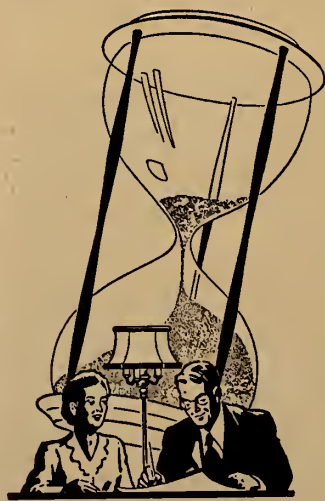
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Our wills are ours, we know not how;
Our wills are ours, to make them thine.



"Our Wills
Are Ours"



Church News

California

Live Oak.—Since our last report, we entertained the four other churches of our circuit at a "kick off" dinner sponsored by La Verne College to raise funds for their new library. On New Year's Eve a watch party was enjoyed. One of our young men, Dale Ott, is giving a year of service in a colored school at Prentiss, Miss. Our women sent 150 pounds of clothing to be used among the poor people there. On March 1 the district women's and men's cabinets met in our church and presented a program. We are at the present time engaged in remodeling our sanctuary. This project was instigated by the women but was taken over by the men and a very good spirit was shown in the donation of labor. To raise the needed funds for this project we enjoyed an achievement banquet and program on March 14. One of the very interesting features of the evening was the especially prepared six-foot thermometer. We eager-

ly watched the black go up above the red as the money came in. We are looking forward to the coming of the Leathermans to hold our meetings.—Mrs. Bessie Fillmore, Live Oak, Calif.

McFarland.—Our new pastor is W. Russell Burriss. The church welcomed him and his family with a reception. The Burriss family held open house at a later date for the members of the church in the newly decorated parsonage. A chorus has been organized and has sung on several occasions. The annual fish dinner put on by some of our members, who salmon fish in Oregon in the summer and freeze some of their catch to bring home for a church dinner, was well attended. The men have had some very interesting speakers at their monthly potluck supper meetings. The two ladies' aids meet twice a month for sewing and the women's work meetings are held once a quarter. The young people met and made soap for relief. Films used in our Sunday evening services included Birthday Party, The Child of Bethlehem and Second Chance. One Sunday evening after the service, a

fellowship social was held when the members presented the pastor and his family with a check for a new car. The men and women of our church met with the Bakersfield church members in January, when the district cabinet members presented the program. The building committees for our new church have been busy, plans are progressing and the building fund is growing. Work on the parsonage is expected to start soon. On Feb. 18, in the absence of our pastor, the male quartet conducted the morning service. We are looking forward to our series of meetings in April with Bro. I. D. Leatherman as the evangelist.—Mrs. Ben Lehman, Delano, Calif.

San Francisco.—Our youth fellowship held a party for Hazel Sarver, who had finished her term of volunteer service in our church. Our New Year's sermon was preached by Bro. Paul B. Studebaker, pastor of the First church in Detroit, Mich. His subject was The Challenge of This Age. The New Year's Eve watch party was climaxed by a devotional period led by Bro. Wayne Miller of Manchester College. Our special series of Lenten Sunday evening services began Feb. 11 under the leadership of Rev. Bertram B. Bronson of the Presbyterian church. His theme is In His Steps. The La Verne College Khorman quartet sang here on Feb. 13. The service was followed by a period of fellowship in Landis Hall. Wilma Studebaker of Ohio is our new parish worker. Our pastor, David Studebaker, spent a week in Medford, Oregon, at the Pacific Coast regional conference in mid-February.—Barbara Alger, San Francisco, Calif.

Florida

Sebring.—Since our last report, eleven new members have been received into the church by baptism and four by letter. Bro. Perry Prather and his wife were with us for our Bible conference in January. Bro. Prather, as the guest speaker, discussed the Seven Churches of Asia at the morning sessions. The evening theme was The Miracles of Jesus. On the first anniversary of the dedication of our new church building a special offering was taken, which reduced our indebtedness to \$7,000. During the winter months there has been a large attendance at all services. Visiting ministers have had charge of the Wednesday evening services. Other visitors have contributed to our program from time to time. We recently enjoyed the pictures and report of Brother and Sister Minnich's stay in India. The women's work groups have been busy in various activities. Our pastor, Bro. H. B. Heisey, is delivering a series of expository sermons on Ephesians at the Sunday morning services. The Sebring young people will be hosts to the young people in our district March 30—April 1. Our spring love feast will be held on April 22.—Anna Miller, Sebring, Fla.

Illinois

Panther Creek.—On the evening of the World Day of Prayer the Mennonite, Baptist and Methodist churches united with us in a special service of prayer. Bro. I. N. Coffman, a retired missionary of the Mennonite church, brought us a very good message on the work in India. The women of the church plan to give the missionary play, Fatima, in April. The young folks are presenting a play in connection with our Easter program. Plans are being laid for a mother and daughter banquet on May 12. We are looking forward to the Manchester College team to be with us on April 29. The date for our love feast is April 22. Our delegates to the district meeting at Cerro Gordo are Brethren Ira Hiatt and Henry Bachman.—Mrs. Lulu M. Hiatt, Roanoke, Ill.

West Branch.—Our church was fortunate in having Bro. A. F. Brightbill, professor at Bethany Biblical Seminary, with us on Feb. 4. This was his first appearance at West Branch. His morning message was on Affirmations of Faith and the afternoon

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session dealt with the problem of getting the greatest response from the congregation in corporate singing. In the evening we met for an old-fashioned hymn fest. On the afternoon of Feb. 11 our pastor held services for the guests at the old folks' home in Mt. Morris. Approximately thirty of the West Branch group accompanied Bro. Shrider. Our members sang special numbers for them. Our church has begun to have services the first Sunday evening of each month. We held our first meeting on March 4. We opened our services with devotions, following which the films, Sing with Bassey and Journey Into Faith, were shown.—Sadie Stover, Polo, Ill.

Maryland

Hagerstown.—A leadership training school met one evening each week during the month of January. The study was based upon a new set of evaluation charts prepared by the National Christian Education Commission. The self-analysis charts will enable the church school to discover its points of strength and weakness and set up goals toward which it should be striving. Our church united with other churches of the community in observing the Week of Prayer, Jan. 9-12. Bro. A. Stauffer Curry, executive secretary of the National Service Board, delivered a message to our adult department on Jan. 14. Dr. Vernon B. Kellett, headmaster of St. James School, was the speaker at the annual banquet of the men's Bible class on Jan. 16. The women's work has enlarged its activities by dividing into six circles, each group meeting monthly in various homes. The study emphasis the past month was on the work of our church in China, which was in preparation for the Visit-to-China dinner meeting held on Feb. 7, with Bro. Ernest Wampler as the speaker. Our junior church meets each Sunday morning under the leadership of Mrs. Carl E. Myers. The Mr. and Mrs. Sunday-school class meets each Sunday morning for breakfast prior to the church school hour; this has proved an incentive for increased and more regular attendance. The youth department meets regularly each Sunday evening with many weekday activities also. Our assistant pastor, Bro. Carl E. Myers, has proved his ability in guiding much of the youth program of the church. Pastor Robinson has announced an interesting series of pre-Easter sermons for each Sunday morning and evening and a Wednesday evening series devoted to a school of Christian living. The Mothers' Friendly Circle held a meeting on Feb. 6 in the form of a panel discussion on How Shall We Teach Our Children Discipline? The following persons formed the panel: Mrs. F. D. Eyster, Mrs. S. Earl Mitchell, Mr. E. Russell Hicks, Mr. A. F. Thumma and Bro. Paul M. Robinson. On Feb. 18 the Juniata College a cappella choir, under the leadership of Bro. Charles L. Rowland, sang at our church.—Bertha Mary Negley, Hagerstown, Md.

Westernport.—Our CBYF is growing in interest. They have an outside speaker each Sunday evening. Our pastor started Bible study on Tuesday evenings and the attendance has been very gratifying. Since the building fund thermometer has been placed in the church, enthusiasm has increased. A silver Christmas tree was placed at the front of the church on Christmas Sunday and it was decorated at both morning and evening services with dollar bills. Nearly \$100 were realized for the building fund. The intermediate Sunday-school boys have been playing basketball with the city Sunday-school league. A special council meeting was called by the ministerial board of Western Maryland for the purpose of ordaining our pastor to the eldership. A program of music was presented one Sunday evening. The Week of Prayer was observed by our church. Our pastor attended the seminar on foreign missions and international relations which was held in the Washington church, D. C., Feb. 2 and 3. The women's work sponsored the trip. The women's work has re-

cently purchased a new gas range for the church kitchen. We are looking forward to having Bro. John Musto of Brooklyn, N. Y., hold our two weeks' revival beginning March 26. His son, Steven, will be here with him as our guest soloist.—Thelma J. Dettra, Westernport, Md.

Ohio

Potsdam.—At the Southern CBYF conference held at the Oakland church our young people were honored by receiving the plaque awarded for attendance and achievement. Everyone enjoyed the series of sermons, The Sevenfold I Am. On Jan. 14 we were happy to hear Bro. Ray Dull of Brookville tell of his BVS experiences and show slides of Europe. Bro. Roy Miller of West Milton gave a loud-speaker as a gift to our church in memory of Elder S. A. Blessing. A district peace meeting was held at our church on Jan. 21 with Dr. Don Timmerman of Columbus and Charles E. Zunkel of Elgin as the leaders of the discussion. On Feb. 4 our young people had entire charge of our morning worship services. The district missionary rally was held at the Pittsburg church with Brethren C. D. Bon-sack and R. H. Miller as the afternoon speakers and Howard Bosler and Warren D. Bowman as the evening speakers. The church was well represented at these meetings. Mrs. Minnie Bright and Mrs. Harriett Bright were our speakers for the community World Day of Prayer service. Bro. Prentiss Monk, a farmer of McNeil, Ark., was a guest speaker on Feb. 11. The Pittsburg CBYF presented a play, We Call It Freedom, at our church. On Feb. 25 the

intermediates had charge of the devotions and music of the morning worship service. At our regular council meeting on March 3, with Bro. Ray Shank presiding, we elected delegates to the Annual and district conferences. Several ladies of the church attended the district women's winter conference at Covington. Special Holy Week services will be held March 21 and 22. On March 23 our communion services will be held. Our young people are sponsoring an Easter sunrise service at the church. At our morning worship service on Easter the cantata, Redemption's Song, will be presented. Good Friday services will be held at the West Milton church. John Lowell Hutcheson left Feb. 7 for Hastings, Minn., where he will continue his year of BVS by working in the state hospital there. The pastor attended the Ohio state pastors' convention at Columbus Jan. 29—Feb. 1.—Mrs. Velma Heck, Laura, Ohio.

Springfield (N.E. Ohio).—Our regular council meeting was held on Jan. 24 by our elder and pastor, Bro. L. R. Holsinger, assisted by Bro. Stanley Noffsinger. Lenten midweek services, which began Feb. 7, are being held until our Easter services, which will begin on Palm Sunday and continue until Easter. Missionary J. M. Blough is to be the speaker for that week. Our love feast will be held on Easter evening and will be open to all Christians of other faiths. The Manchester College a cappella choir will be in our church sometime during Holy Week. Our own church choir will also present special music during that time. A father and son banquet was held on Jan. 20 sponsored by the men's

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General editor and musical editor of "The Brethren Hymnal"

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work with a message by Bro. Wendell Flory, who also spoke at the Sunday morning and evening services. The men's project for the year is a voluntary donation of cash, a day's work, crops from farms, chickens, hogs, calves or anything that can be sold by September of this year. The men also sponsor a program one Sunday evening a month.—Mrs. Mary Cordier, Mogadore, Ohio.

Pennsylvania

Hanover.—Vernon Grim, Horace Walker and J. M. Stauffer served as our delegates to district meeting. By action of council our church has become a member of the Hanover ministerium. An exchange of pulpits is anticipated in the near future. A technicolor sound film, *The Story of the Life of Christ*, was shown on the evening of Jan. 14. The film was shown with the new projector purchased by the men's work of the church. Bro. William M. Beahm of Chicago conducted our evangelistic services Jan. 21-28. As a visible result, one person accepted Christ. Special music was presented at each service by local and adjoining church groups. The men's banquet was held on March 15. Dr. Nevin Smith of the local Reformed church was the guest speaker. The women's work is actively engaged in various projects for the benefit of charity. Our love feast will be held on May 6.—A. P. Hetrick, Hanover, Pa.

Philadelphia, First.—Things have been humming at the First church since the Replogles arrived. There has been much pastoral visitation. We have had two Sundays at the church, when many of the members remained after the morning service, ate lunch together, held various committee meetings and ended the day with a vesper service. On the first Sunday Bro. Calvert Ellis spoke at the vesper service. On the second Sunday Mary Schaeffer spent the day with us, speaking at the Sunday-school and church services. During the fall the prayer meetings were held at the homes of our shut-in members. All who have been attending the Leads to Leadership course have found the meetings very helpful. Since our last writing, seven persons have been received into the membership of our church. Our church is happy to have helped two DP

families become established in our community. We sent forty Christmas towel kits to New Windsor. Our white gift offering amounted to \$895.25. Although there has been much illness among the ladies' aid workers and few have been able to work regularly, they are hoping to finish six quilts before the first of June. We are now planning an early Easter service with breakfast following. Our young adult group will have charge of the Good Friday service. We are happy to welcome Mrs. Herbert Turnbull as our new organist. Our love feast will be held on May 6.—Mary K. Spence, Philadelphia, Pa.

Rummel.—In the absence of a pastor we had as guest speakers Brethren George Dilling, A. J. Replogle, Chalmer Dilling and D. G. Seese. The Somerset County W.C.T.U. institute was held in our church with an afternoon and evening program. Mrs. Emma Leonhard, state president, was the speaker. Bro. A. J. Replogle assumed the pastoral duties on Jan. 1. The parsonage was redecorated and some changes made before the arrival of our new pastor. One of our young men volunteered for service on a cattle boat to Germany and is now on his way home. On Jan. 16 a reception and installation service was held for our new pastor and his wife. Brethren Galen R. Blough and J. A. Robinson, representing the district ministerial board, had charge of the installation service. Rev. Maurice Smeal from the neighboring Lutheran church and Bro. William Weyant, Jr., representing the pastoral board of the church, also spoke. Tom Shumaker has been meeting with the young people for group discussions. We will have Lenten services conducted by the pastor each Wednesday evening until Easter. Brother and Sister Mahlon Penrod observed their golden wedding anniversary on Feb. 4. Special services were conducted during the morning worship period in recognition of the six couples we now have who have been married fifty years and over. A special effort was made to have the older folks at the service. A cantata is being prepared for Easter with the pastor in charge. He is also directing the children's chorus. Commitment day was observed on Feb. 11. On Feb. 18 the film, *Prejudice*, was shown.—Mrs. Warren Hoover, Windber, Pa.

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No. 524. Wanted: Families to locate in and around Ladoga, Ind., on Route 234 near the Shades and Turkey Run state parks. Fertile farms for sale or rent. Work available in near-by cities of Crawfordsville and Indianapolis. Good school. Brethren community. Write: Claud Harshbarger, Ladoga, Ind.

No. 525. Wanted: Head librarian for city library, Parsons, Kansas. Applicants need not be graduate librarians but should have executive ability and know books. Write: Parsons Library Board, Parsons, Kansas.

No. 526. For Sale: Large home on two front lots, two back lots for garden. Coal furnace, hot and cold water, bath. Brethren preferred. In vicinity of Brethren church. Write: Sarah A. Saylor, 901 E. Main St., Eaton, Ohio.

No. 527. Wanted: Qualified secretary, capable of managing office, to work in church-centered relief organization. Write: Room 411, 308 W. Washington, Chicago 6, Ill.

No. 528. Wanted: Persons interested in locating in good dairy and farming community near Brethren churches. Good farms available. Beautiful section of state, good roads, electricity and schools. Write: Rev. Walter A. Miller, R. 1, Stanley, Wis.

No. 529. Wanted: Farm hand, dairy and farm work. Modern apartment for small family near Brethren churches. Springfield-Dayton, Ohio, area. Good pay and extras, 22 S. State St., Elgin, Ill.

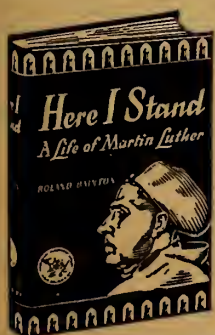
No. 530. Two furnished apartments available through Douglas Park Church of the Brethren. Opposite park, one block from church. Brethren church workers preferred. Write: Roy White, 1639 S. California Ave., Chicago 8, Ill.

No. 531. For Sale or Trade: Three-bedroom home in La Verne, Calif. Will consider farm or urban property exchange in Northern Indiana or Illinois. This home only one year old, few blocks from college and church. Write: James Parks, 3557 W. Van Buren St., Chicago 24, Ill.

No. 532. For Sale: The religious books we have in our private library at about one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 533. Wanted: An invalid or convalescent lady to care for in my home, also elderly people to room and board. One block from Church of the Brethren. Write: Mrs. Myrtle Brumbaugh, Saxton, Pa.

No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.



Here I Stand

by Roland H. Bainton

HERE I STAND is an authoritative, dramatic biography of Martin Luther, the ex-monk who restored the vitality of Christendom, paved the way for religious liberty, and exalted the tasks of the common man.

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Virginia

Buena Vista.—Our revival was held with Elder J. H. Hollinger of Washington, D. C., as the evangelist. As a result of this meeting, thirteen young persons were baptized and several others are awaiting the rite. The women of the church prepared five towel packages for overseas relief. The women have been very active with different projects over the winter. They made and gave three quilts to families who were burned out. The young people had a birthday social recently that netted them about seventy dollars for the building fund. Bro. William Kinsey of Greencastle, Pa., painted a mural, Christ in Gethsemane, in the chancel of the church over the new baptistry. This was presented to the church by the pastor and his wife and was dedicated to the memory of all former pastors who had served here. We are looking forward to having reopening services on Easter for our new Sunday-school annex and other improvements with Bro. Ora DeLauter of Bridgewater bringing the messages during the day. This will be preceded by a week's services with Brethren D. H. Miller, Henry Eller, Floyd Mitchell, D. B. Garber and Robert Figgers as the speakers. Our spring council meeting was held on March 11 with Bro. John Garber presiding. Our communion service will be held on April 29. Our delegates to the district meeting at Bridgewater are Brethren Hardy Henson and Lewis McCormick. Our attendance at all services has been very good over the winter months.—Mrs. John Graham, Buena Vista, Va.

Mill Creek.—Our church met in council on Feb. 24 with our elder, Bro. A. R. Showalter, in charge. The pastoral board reported that Bro. Laughrun of Tennessee, who was to hold our fall revival, had died so the church voted that our pastor, Bro. Cecil O. Showalter, should hold the meeting. Our pastor will hold a pre-Easter meeting March 18-22. Bro. Olden Mitchell was selected for our meeting in 1952 and Bro. James Beahm in 1953. Our pastor and his wife were elected as delegates to Annual Conference. The men's organization was granted permission to solicit funds and submit plans for a social hall to be built if and when the program can be carried out. The deacon board was asked to organize to investigate needy families in the congregation. The church had a very successful mission study for five Sunday evenings in February and March. Our pastor conducted a church membership class during January and February. Since our last report, one per-

son has been baptized, four letters have been received, two persons have died and four letters have been granted. Our daily vacation Bible school is set for July 9-22, with Bro. Albert Burgess in charge. Our pastor, Bro. Showalter, will hold a revival at the Mt. Pleasant church. He will preach at this church on the second, fourth and fifth Sundays. They are to be represented at district meeting by one delegate and are to have two business councils during the year.—Mrs. Otis Bowman, Port Republic, Va.

Washington

Seattle, Lakewood.—We are now in our new church. Many people in the district turned out to help during the last two weeks, including men from the Olympic View church. Although the building is still very much in the rough, we are enjoying the extra space and warmth for Sunday-school and morning services. Word has just come that our loan is here and plans are being made to go ahead with the work of completing the building. Up to the present date eighty-eight persons have done volunteer work on the new church. This donated labor, added to the \$22,000 spent, would make an equivalent of \$35,000 already invested in our new build-

ing. Since we now have a work superintendent, our pastor, Victor Bendsen, will have more free time to spend with study groups, etc. We plan to lay a cornerstone to our building with a proper ceremony on April 15. Five new members were received into the church recently. A rummage sale sponsored by our ladies brought in approximately \$175, which will be used to help furnish the kitchen. Mr. Floyd Carrier gave an inspiring talk on temperance at a potluck dinner. Some of our young people attended a rally and skating party at the Olympic View church this week. Our choir is working on special music for Easter.—Mrs. J. W. Ralston, Seattle, Wash.

Sunnyside.—We will hold a joint love feast on March 22 for the Outlook and Sunnyside congregations. Brother and Sister A. R. Flke have begun their pastoral work here. We held a surprise food shower for them soon after their arrival. Our pastor has shown several interesting and educational films. The church work is progressing nicely under their leadership. We again have a 100% Messenger club. Our aid is very active. We meet twice a month in all-day meetings. Several bags of clothing have been sent for relief. We meet in homes for prayer meeting and Bible study. We are planning to have an Easter program.—Bessie Moser, Sunnyside, Wash.

West Virginia

Shady Grove.—Our church met in council meeting on Jan. 14 with Elder C. A. Thomas in charge. We decided to move into the basement of our new church on Jan. 21. Our old church was sold on Feb. 10. Bro. Virgil Fennell gave us a temperance talk on Jan. 28. Our women are busy quilting. Our Sunday-school attendance is very good. The work on our new church is progressing nicely. We hope to move into the new auditorium soon.—Mrs. Minnie Guthrie, Brandonville, W. Va.

Spruce Run.—Our Sunday-school is progressing nicely. We decided to continue throughout the winter. We have preaching services on the second and fourth Sundays. Our pastor, Bro. Raymond Booth, is doing the preaching. He also preaches at two other mission points. We have put a coal heater in our church this winter. Our young people's group is growing in interest. They have a program twice each month. Bro. Mark Wolfe of Crab Orchard held our revival. The church was greatly strengthened and one man gave his heart to the Lord. Our spring communion will be held in April.—Mrs. Mary R. Broyles, Lindsie, W. Va.

Prayer Reminder Luminous Cross



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Eva Luoma

The Fruitful Years

LONG years ago in a song of thanksgiving, the psalmist praised God for "those that be planted in the house of the Lord," who "shall still bring forth fruit in old age."

In our days of swiftly moving events the young and daring are inclined to feel that leadership belongs with the strong, that those who are no longer so adventurous must be kindly and graciously put on the shelf. But that is a shortsighted view if it misses the truth of the ancient psalm—that the righteous are still fruitful in their old age.

Perhaps in the sight of God the most creative years are those which we, in our limited vision, call the declining years. For a home or a life that is "planted in the house of the Lord" will continue to radiate light and strength long after the time of official retirement from active affairs.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 5, 1951

Volume 100

Number 18

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Raising Eyebrows

I have read with a degree of interest the item that appears under the caption, For Whom Does the Bishop Speak? Bro. Perry L. Huffaker raised the question as a result of what appeared in a certain paper regarding the A-bomb. . . . Perhaps the time is not too distant when an increasing number of Brethren will be asking, not for whom does a certain bishop speak, but for whom does the National Council of Churches speak. It is serious enough when certain debatable ideals and traditions of an organization are endangered because certain individuals, fraternally allied, speak openly what is their real conviction. The fact is that there are far more serious charges in evidence that go unchallenged.

The A-bomb can kill only the body and that is serious but the more serious matter is the poisonous doctrine that certain leaders of the organization already mentioned espouse! This poison doctrine of unbelief and denial of basic eternal verities will destroy the soul of men—of humanity (Matt. 10:28; 2 Cor. 5:11). Seemingly and evidently we are more concerned about the physical aspects of humanity than we are about the spiritual aspect. I say this in all kindness and yet firmly. We are so philosophical about eternal verities and say by our silence that they matter little and yet, as Bro. Perry clearly indicates, we are not willing to be philosophical about men's views when it comes to physical matters. This means that our prime and singular concern is in the physical realm and not in the Spirit. Brethren, we must concern ourselves about our alliance fraternally as regards the weightier matters. I shall give you a paragraph of what I mean and ask that you all consider this angle with the identical degree of concern and seriousness as the one appearing in the Dayton Daily News.

Quote—"God for us cannot be an avenging Being who because of Adam's sin must have his shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'dirty bully,'" by Bishop B. Oxnham—F. C. President, 44-46, and now World Council president. Quote from Preaching in a Revolutionary Age, page 79. This same man rejects and denies the entire historic and Scriptural basis for

God's plan of salvation and he boldly says so through the literature of his church. Let's raise our eyebrows! Again, "Of course I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement." "The theology of our forefather is an insult to our intellect," says H. E. Fosdick, a one-time Federal Council radio speaker, etc. Again, "literal infallibility of the Scripture is a fortress impossible to defend: there is treason in the camp. Probably few people who claim to believe every word of the Bible really mean it. That avowal held to its last logic would risk a trip to the insane asylum." Dr. Buttrick, president of the Federal Council 40-42, page 162 of Christian Fact and Modern Doubt.

In closing may I state that I do not think that any of these men that do mischief with the Word of God are evil culprits and ought to be dealt with as criminals and neither do I think that Bishop Henry Knox Sherril is that type of a man because of what he said about the A-bomb. The point I am raising is that Bro. Perry and not a few of our leading Brethren are extremely philosophically minded about the men who blatantly denounce the external verities and say nothing, but let these same men say something that attacks a debatable and a controversial traditional ideal, then there appears in the column of the Messenger a rousing objection. I am saying that we ought to raise our eyebrows about the weightier matters and when we do that, the other matters will fall into file without much ado. If we cannot do this, then let us or those be consistently philosophical with every point of view as expressed by the men of the Council.—Stephen G. Margush, Altoona, Pa.

We hope our readers, before passing judgment on the Christian leaders mentioned by our brother, will not be satisfied to hear only a few scattered quotations given apart from their context. Although Brethren may disagree with them on vital issues, we should be slow to accuse them of "poisonous doctrines" without having made a thorough study of their books and published statements. For example, one needs only to read George Buttrick's books, Prayer, Christ and Man's Dilemma and So We Believe, So We Pray, to see how vigorously he upholds the "eternal verities."—Ed.

LIFE'S FULLEST GIFT IS

A Child in the Midst

Harry K. Zeller, Jr.

Pastor, McPherson Church, Kansas

Photo by Eva Luoma

Children in each generation are the renewed hope of the race



IN SPITE of all that has been said about the disintegration of family life the family is still our primary social institution. It must be granted that the family is not now the primary economic and educational institution that it once was. No longer is the family necessary to make a living. No longer is the family the primary source of academic training or vocational apprenticeship. In a society organized as ours is the

family is entirely dependent upon love to make it enduring. This is at once the grave peril and the grand opportunity which confronts family life in our age.

The value we wish for the home and family are challenged at the very outset by the awareness that a world like ours is manifestly unjust to the true romantic spirit.

And if indeed our society is unjust to the true romantic spirit prior to marriage it is much

more unkind to the growing family. Ours is the kind of world where children are for the most part just plain not wanted. One Brethren sociologist in a candid moment went the whole way and said that no babies are really planned for—until they are already on the way! His observation may have been too sweeping, but most of us know the facts well enough to feel

the sting of his generalization.

One little look at things as they are will reveal clearly the reasons—real or imagined—for this apparent willingness on the part of the modern generation to sidestep the Genesis command to “be fruitful and multiply.”

For one thing, a family is an expensive proposition. Someone has estimated that it costs \$13,000 per child to bring a baby into the world and support him through four years of college training at a median middle-class level of existence. Maybe the figures are too high for the way we live. Even so, a family is a staggering financial responsibility.

There is also the matter of actual living quarters. I shall never forget an advertisement appearing in the Indianapolis Star several years ago in which two little children placed an ad for an apartment. They gave their ages. They told of their need for a place to live. It was cleverly done. When they had told their story they had added the words that incidentally they had a father and mother they liked and were hoping that it would be possible to find the kind of apartment in which they would not have to be separated from their parents.

The third thing is more important—the actual daily responsibility of rearing children. Most of us would be willing to do it occasionally or publicly or ostentatiously, but the pinch is in this daily, hourly, eternal responsibility which children are. We have spoken about it taking money and space, it takes also time and energy. With the increasing percentage of women

who are entering the business and commercial and industrial areas at the same time they absorb the responsibilities of their families the problem of actual companionship which children receive in a confused and confusing world is growing by leaps and bounds. It seems to me—and here I would speak cautiously—that no other single factor is quite as directly responsible for the decline in the values of home life as the actual absence from the home of the mother of the family. Ask yourself what makes a home. It is not a nice house or good furniture or a pleasant community or even children. (There are plenty of orphanages which are not homes.) It is constant companionship which makes a home. When children must come home from school three out of every four days for year after year and find the place bare, not

even looking for a note on the kitchen table—that day is long since past—what you have may be called a house, but it pulls Webster out of shape to call it home. Until that link is welded it is futile to expect the school, the church, the community or even friends to do for our children what can come only in the constant companionship in the home.

Having said these things permit me to point out that we are still a people who believe that the family is the keystone in our social organization, the home the primary unit around which life revolves, and children in each generation are the renewed hope of the race.

Therefore, we ought now to begin to think of home and family responsibilities on the level of professional careers. Arthur Morgan has pointed out that

Continued on page 8

Companionship in the home does for children what friends, the community and the church cannot do

Photo by Myslis



EDITORIAL

How Much Is a Family Worth?

Guest Editorial by Vernon F. Miller, Fresno, California

IS A family an asset or a liability? I have seen figures on how much it costs to feed, clothe and educate a child. The figure at inflated prices would likely be \$10,000. No wonder the Brethren do not have large families any more. A couple of generations ago children helped to till the land and harvest crops. The family as a unit earned the income.

Has the family changed from an asset to a liability? I decided to take an inventory to find out. I saw a mother's eyes sparkle with the joy of living as she gazed into the smiling, mischievous eyes of her daughter. I asked her how much that smile was worth. She looked at me dreamy eyed and replied, "It is worth all the washings, ironings, backaches and heartaches that I will ever know with this daughter of mine." I saw a father and his boys digging in the garden together at the close of day. "How much is that companionship worth?" I asked the dad. "It is worth every pay check I shall ever earn," was his quick reply.

I visited a family with several children. They were having a family night at home with low cost hobbies, family music time, family council and family worship. In the family council I asked them, "Don't you wish a big family did not cost so much so that all of you could have gone out to dinner and the movies tonight?" From the youngest to the oldest they jumped on my idea with such ridicule and derision that I realized this family must have a different method of accounting to figure their assets and liabilities.

I decided to go to the Celestial Bookkeeper of God's kingdom. He knows all the methods of bookkeeping there are. "Kind sir," I humbly approached him, "I have been taking an inventory which does not seem to be developing the way the world's bookkeepers will accept it. I thought a family cost so much these days that it would be such a terrific burden that parents would begrudge every penny and feel it is not worth it. Instead, I find that parents are bubbling over with joy for the chance to struggle to support a family. They must have a different way of figuring things. Can you help me?"

Then the Celestial Bookkeeper let out with such a convulsion of laughter that I knew I must have made some terrible blunder. "Oh, dear mortal," he said, "let me tell you how we keep books in God's kingdom. Here are some of the quotations on today's timeless ticker tape!

Whether Christ comes to the world or I go to Christ, the important thing is that there result union and communion, the reign of righteousness and peace, the felicities of the heavenly state.—Alexander MacClaren.

"A baby's smile \$1,000,000 in stardust
"A child's laughter \$2,456,000 in sunbeams
"A baby's cry \$3,675,470 in mercy drops
"A boy's trust \$1,630,625 in heart strength
"A girl's tenderness .. \$1,630,625 in heart warmth
"A teen-ager's enthusiasm, \$3,500,000 in ambition"

"I see now why the books balance in Christian families," I said as I turned to leave the Celestial Bookkeeper's office. "I am glad I do not have to pay taxes on the *real* value of my family."

To Help Us Go Forward

BECAUSE Annual Conference is the legislative body in our Brotherhood, it is encouraging to note the increased interest in the business which will come before Conference. Someone has described our church organization as a representative democracy, meaning that local congregations send delegates to Conference to speak for them and to represent them in deciding upon the issues which face the Brotherhood.

We believe the Gospel Messenger has an important function to fulfill in helping our readers to become informed about the business of the church. For the purpose of acquainting local groups with Conference queries and reports, we have attempted to publish the agenda of business just as quickly as items were available. In spite of our best efforts, however, the bulk of the business matters are just now ready for publication and we will need to put aside other interesting materials to make room for them. But we are happy to do this, if we can enable both delegates and the people they represent to speak and act intelligently when these questions are to be considered.

Looking at the volume of business which is scheduled to be disposed of at the San Jose Conference, we are impressed with the heavy load we place on the moderator, the members of Standing Committee and the delegates. Let us pray that they be guided by the Holy Spirit and endowed with the patience and wisdom needed to lead us forward in the name of Christ.—K. M.



Planning for the Christian growth of families does not end with Family Week. The local church can help our homes find strength to face the future with courage

Ruth Shriver

Director of Home and Family Life

Photo by Eva Luoma

AFTER NATIONAL FAMILY WEEK

IN THE next few days your church and many others will be in the midst of celebrating the importance of the home. Each church will in its own way join in the spirit of the week. There will be family nights at home or at the church. Marriage rededication services will be held; there will be services for the consecration of children. Significant discussions will take place. New books will be added to church libraries. Films and other audio-visual materials will reinforce the occasion. The

minister, always the friend of good causes, will lend the strength of the pulpit.

There Is a Long-time Need

All of the experiences just mentioned will leave their deposit of good in our lives if the week has been carefully planned. But the size of the problem lures us on. We must not stop when National Family Week is done. Our Annual Conference underlined the problem when it made better family life one of the three Brotherhood themes of the year. Our churches and colleges and districts and regions underlined it still further

in the splendid way the emphasis has been carried on throughout the year.

The Mid-Century White House Conference on Children and Youth held in December 1950 came back repeatedly to the home as the primary source of better life for children and growing youth.

Where Shall We Go for Help?

Can we lift our eyes for a moment from the local tasks that engross us to see what is in the making that may help us in time to come? School and church and welfare and all other family-caring agencies are beginning to

FOR BETTER FAMILY LIFE

Choose what your church can do

1. Make somebody or some group responsible for family life education during the coming year.
2. Have several sermons on home life.
3. Plan for meetings of parents and teachers on some regular basis.
4. Use one or more films or sets of slides on some phase of home life or marriage, or on the youth phase of premarriage concerns.
5. Add a few of the best books and pamphlets to your church library, and plan to get them used.
6. Add to your church library one or two magazines relating to family life.
7. Get as many subscriptions as possible to the Christian Home Magazine.
8. Have a series of discussions for whatever groups are ready for it: young people, young married people, adults, engaged couples. Plan it as a Sunday Evening School of Christian Living, if practical.
9. Explore ways by which a church can help a young married couple either to buy or to rent property not too far from the church.
10. Bring in a family life evangelist—someone of established leadership, for a week's institute on better family life.
11. Get plans under way to make your church more of a community center with recreational and social fellowship facilities that will give young people a place to fellowship in a wholesome environment.
12. Plan for an adequate counseling program either through the pastor or with a larger group.
13. Give particular attention to the needs and interests of your high school group.
14. Study the possibilities of a Sunday morning nursery running throughout Sunday school and church; for the sake of holding young parents in the church fellowship, and with the possibility of an elective course or two during the Sunday-school hour relating to parent needs.
15. Consider the possibilities of setting up a home visitor plan for the congregation.
16. Think through the whole plan of providing better leadership in the family life field.
17. Use special observances and celebrations such as home dedications, marriage rededication services, dedication of children in the morning service, National Family week, as opportunities to lift up the importance of the family.
18. Get acquainted with the agencies of your community that offer help to families.
19. Seek constant evaluation on projects undertaken so that the next efforts may be even more successful.

From *A Guide to Planning for Christian Family Life Education in Your Church and Mine* 1951-52. National Family Life Department. Free on request.

find that they belong to one another in the community. Sometimes the school takes the lead; sometimes the church; sometimes the welfare agency. But families need to be thought about in terms of the total community; very often it is the total community whirl of activity that is tearing them apart. Yes, there may be help in the wider community if we can but find out that we belong to one another.

State councils on family life are coming into being quite rapidly. If you will read the *Journal of Marriage and Family Living* it will keep you informed about your state and what it offers. The National Council of Family Living is the great clearing house agency for all family-caring agencies in America; through its journal, mentioned just above, you can learn much about new horizons, new truth, new activity in the family life field.

The church does not intend to be left behind in this new approach to the home. Interdenominationally, the newly created National Council of Churches of America has authorized a Department of Family Life. Richard E. Lentz is the executive of this department. Seventy-five denominational representatives of family life departments—including persons who have specialized in the family life field—provide channels to bring back to each of us the best that is to be found for churches. Our denomination is represented by Dr. Warren D. Bowman, who is chairman of the department's committee on counseling, Anna B. Mow of Bethany Biblical Seminary faculty; and Ruth Shriver.

Eight denominations have thus far developed family life departments; the Church of the Brethren is one of the eight. The writer serves as half-time staff member, with the age-group editors and field staff as the total family life staff. In addition, the

Brotherhood Board last year authorized a consultative committee of fifteen people who have had some special background of

experience or training in the field. Limited budget has made

it impossible for this committee to function as yet; but it is there for the future. This committee includes Mrs. Nevin Zuck, national homebuilder director, Allen Weldy, representing the National Council of Men's Work, D. W. Bittinger, Mrs. D. W. Bittinger, Warren D. Bowman, Dr. Curtis Bowman, Caleb Bucher, Robert Eshelman, Hylton Harman, Tobias F. Henry, Mrs. DeWitt L. Miller, Mrs. I. W. Moomaw, T. Wayne Rie- man, Mrs. Dan West, Mrs. John White, Edward K. Ziegler, Jesse H. Ziegler.

Our districts and regions are getting ready to help. Our colleges want to serve. Our seminary already has rich offerings through its training of the minister to work with people. Our Publishing House in co-operation with the Family Life Department offers a wealth of literature, we hope the best in the field. The Classified List of Marriage and Family Life Publications with occasional supplements, the Christian Home magazine with its monthly study guides and other helps, our growing list of slides and films available for rental—all these are modest beginnings; but we humbly submit that they are beginnings. The Brethren Clearing House Newsletter goes out to 200 key people, occasionally. The Brethren Loan Library keeps pace month by month with important new sources of help; the books are there for the asking. The Family Counselor column, staffed by three trusted people you have learned to know, is underwritten by the family life department's slender budget; the response to the column is encouraging!

Most important among local guidance materials is our Guide to Planning for Christian Education in Your Church and Mine originally issued for 1949-50 but being extended to 1951-52, with

a supplement of additional material.

Our Presbyterian friends have invested \$3,000,000 in a church-and-home curriculum. Ernest Ligon, over in New York, is experimenting with a parent-centered church program subsidized by \$175,000 worth of research. But most denominations like our own are venturing forth on limited funds and a great faith that what the people believe in they will work for; and that some things get done without too much money.

The program ideas on page 7 are largely those now being tested out in many local churches. Some of them you are already doing in yours. A few are uniquely Brethren. It is for us—and our Mennonite friends—to keep remembering the value of the church-centered community. Have you read the Messenger articles of the last few weeks on subjects such as Father and Son Farming, and church credit unions?

Home ownership in the church community, church aid for the purchase of homes, development of the church as a community center of living for the entire family—these are of the historical genius of the Church of the Brethren. Can we not only preserve the values for ourselves but help put them into the main stream?

What Shall We Do Now?

The National Family Week guide for last year gave a simple formula for the long-time approach: "Devote an entire session of the responsible committees or boards of the church to a consideration of the program of family life education within the church, arranging follow-up meetings where necessary. Survey what your church is now doing for families. Study the needs in family education of children, youth, adults. Review the programs of other churches and agencies in the field of fam-

ily education. Draw up definite goals for the immediate future of your church."

Shall we say it this way: much in general has already been done. Now we must roll up our sleeves and begin to work at the specific problems and needs. In terms of age-groups in the church we must think of a youth program, a young adult program, a middle adult program, an old-age program, a program for children and adolescents. Perry Rohrer once said, "We have talked much about the religion of Jesus in general; we need to know what the specific meanings for our age are." This is true of family life also!

A Child in the Midst

Continued from page 4

those who are seeking the best way in which to influence their times ought to give less consideration to social recognition and economic success than to the achievement of good, solid, round-the-clock home life. All of us purr an easy proclamation of faith in the genuine and central place that the home ought to have in our thinking and living. So few of us have the real thing which daring, adventure and pioneering have created when social loss or lowered economic status has been deliberately chosen in order that the compensations of an interesting, attractive and wholesome plan of family living might be created.

Hear the story of Susanna Wesley, the twenty-fifth child in a family of twenty-six, who was the mother of John and Charles Wesley and incidentally of seventeen other children. The account of her life is thrilling reading, unbelievable to the ears of most hearers. On the fifth birthday each child was taught the alphabet by his mother. The next day he began to read. For each child Susanna set aside one hour each week to sit alone with him in conversation. This was such a rare privilege that when

John had gone off to Oxford University as a student he so missed these hours of conversation that his mother spent them in writing to him. And so much more could be said about this great woman who shaped the history of the world through her son.

I am not going to suggest that you have bigger families. That, I suspect, is what I ought to do. But unless our whole manner of living is radically altered I doubt whether many of us should have big families. I do not know what a big family is. I only know how many three children are. I can say this—those who are braver are adventurous indeed.

I would urge young couples to have as many children as they have the ability and courage and fortitude and love to have. And perhaps the size of some families might well be the criterion of the way in which those qualities are possessed by parents. I would urge young couples to have that family in spite of what people think about it, if not because of what they say. And I would urge young couples to make that family one of such integrity, fascination and attraction that all the more timid spirits would perk up and take hope.

When I was a young student two men were concerned about the declining birth rate and the apparent unwillingness of the oncoming generation to be fruitful and multiply. The one man was speaking in college church on Mother's Day morning. He castigated the evils of birth control and in a long sermon took up the cudgels and waged war against the planned family as the evil of modern marriage. I did not like it. It left me cold. Then a few years later the other man, Brother Bonsack, came to Bethany chapel. He read that most beautiful quotation from Boreham which begins: "A baby spoils one for everything else. A baby is so delicious, so mysterious, so exquisite that everything else seems horribly common-

place after the baby. There is simply nothing, either in the world or out of it, that can hold a candle to a real live baby." And then in a few well-chosen and appealing words he kindled a fire in many young hearts that day which I venture to prophesy shall never go out.

Is not that what Jesus did when the disciples came to him asking, "Who is the greatest in the kingdom of heaven"? Not alone on earth, but anywhere, what is life's fullest gift? "And calling to him a child, he put him in the midst of them."

Homemakers—Their Relation to the Church

Mrs. L. R. Maust
Cando, North Dakota

WE AS homemakers represent a significant part of the world. I like to think of the community as a wheel: the rim is the people and their homes; the hub is the church (whatever denomination it may be); the spokes are the various organizations such as women's work, Sunday schools, youth church organizations, P.T. A., Homemakers', 4-H Clubs, Boy Scouts, Campfire Girls.

Let us picture the values of the Homemakers' or home demonstration work as it is called. This organization is made up of both rural and urban women. Home demonstration work is the most far-reaching, on-the-job, voluntary education program in the world. Every member is a volunteer worker. We are the organization through which the extension service of the land grant colleges do their most effective work. One of the greatest achievements and responsibilities is the development of leadership. The American rural woman, through her own satisfying existence, proves to womanhood throughout the world that life can be noble, gentle, decent and effective. We cultivate friendliness, sympathy and mutual trust. We strive to under-

stand one another's differences.

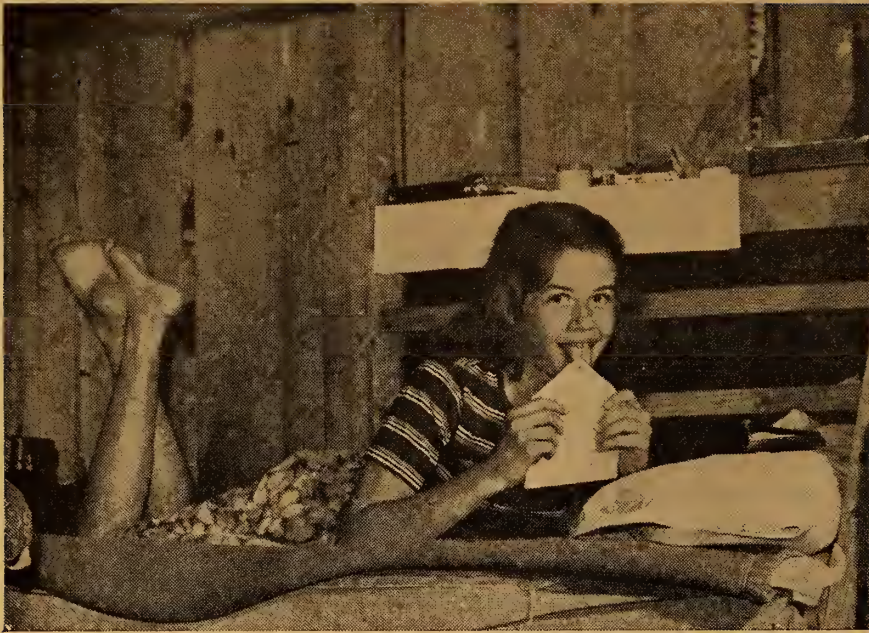
As American women we must help the homes build on spiritual values. One generation of good homes, loving God and respecting others, could bring about a world where brotherhood of man would be a reality. One person has said, "Home is the center of a woman's life but not its circumference." We must have deep family love. We must teach devotion to God and all Christian virtues. We must re-establish the family altar.

Another important emphasis of this group is that of building a better world neighborhood. Today distance is no barrier. We are now a part of a world community. Many women have attended the United Nations meeting at Lake Success.

In my own state the Homemakers' have invited a German woman to come here to learn our way of life so that upon her return to her home country she can help the people of her land. In this way we can help to build understanding between the women of our state and the women of Germany. This helps to make world community a realization.

At the center of all means of realizing brotherhood is the church. It is the storehouse of spiritual values. Without a strong church neither democracy nor civilization can survive.

We women of America do have a great heritage of spiritual and educational resources. Imagine the strength of power we have. We have in our hands the ballot; we hold much to win enemies and prevent wars. We have power to influence our fellow men. God chooses to work through people as we are laborers together. God takes for granted what is in our hands and he expects us to use it. Christ has no hands but ours. Let us unite and work together for all mankind looking to God as the creator and giver of all.



Juniors get practice in the ways of democratic living in everyday situations in a church camp

Church Camping for Juniors

Results in a deeper appreciation for real values in life and a greater love for God and understanding of his purpose

Lois Blankenship

JIM BROWN was learning a lot about junior camp without asking a single question. Only yesterday when his wife had reminded him that it was his turn to drive to the camp sixty miles distant and bring back the five children including his own daughter, Betty, who went to the denominational camp, he had wondered what this junior camping was all about. Was it worth the cost to send Betty every year, and the half day of his busy Saturday to go for the children?

Now while he drove the group home his questions were being answered. He listened to the young voices united in gay fun songs and reverent hymns of worship; to the excited exchange of experiences in cabin clean-up times, on hikes along the trails

and in campfire services under the stars.

Perhaps it is good for children, he thought, to get away from the cramped artificiality of our regimented days and find release in the freedom of the out of doors.

What was it Betty's counselor had said to him about new meanings she had found in camp? Oh, yes, she had said, "I have never learned so much in my life. Along with the children I have been making new discoveries about values in life and about God's purposes for his world. Shakespeare's words have taken on new meaning for me:

"And this our life, exempt from public haunt,
Find tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

Jim was busily engaged with his own thoughts for a number

of miles and failed to notice that the children were also quiet as they neared home until Bill broke the silence. "There's the water tower; we're getting back to civilization."

For a long moment deep silence enveloped the group, then Jim heard his own eleven-year-old Betty say in a sad little voice, "I don't think it's so civilized here; people help each other more at camp."

Suddenly Jim realized that something important had happened to Betty. She had acquired a new set of values. What had happened at camp that could bring such a statement from his daughter who only two short weeks ago went away to camp a self-centered, pampered, spoiled little girl? Now he knew the camp was worth all it had cost.

Many parents, ministers, and

teachers have been making discoveries like Jim's. Things do happen to children at camp. In good church camps, where groups are kept small to meet the needs of children for their best physical, emotional and spiritual development, and where counselors are carefully selected for their spiritual maturity, love for the out of doors, and ability to guide children, junior boys and girls are making great strides in "wisdom and stature" and in their growth "toward God and man."

Camping is living outdoors and for juniors the outdoors is full of adventure from start to finish. With competent Christian guides it becomes adventure with a purpose. Their discoveries of the wonders in color, design and order in the natural world lead the campers to the Source of all goodness, beauty and truth. As they come to appreciate the beauty of trees and flowers, clouds and sky, something happens within them and they are stirred to beautiful thoughts and deeds. One junior camper wrote, "The bright sunlight and the beautiful blue sky make me want to do good things for everybody."

In the outdoor setting of na-

ture, devotional experiences and Bible study take on new vitality for participants; campers feel God's presence through the revelation of his handiwork and are filled with desire to express their joy in lives of praise and thanksgiving. Biblical truths become real as principles for good living when presented by understanding guides in the setting of community living. Camping is community living on a twenty-four-hour basis where each camper is learning to consider his neighbor. He has to, for every day is full of activities in which he engages with other campers.

Development of self-respect and confidence comes from the many responsibilities assumed by campers in camp-life activities, which range from cabin housekeeping and building outdoor fires to developing plans for camp worship services. The varied program makes possible some field in which each child can excel, and many a child has "found himself" at camp when his special suggestion or service contribution has been valued by the group.

No other contribution of the church camp program is more important than the one pointed

out by eleven-year-old Betty when she wistfully remarked, "People help each other more at camp." Spiritual values reach their highest expression in the co-operative experiences where children find it is good to help another and to do things together. Have you ever seen a group of juniors help a cabin mate overcome his homesickness, or engage together in solving a group problem? Planning and sharing for the best good of the group and for each individual come easily when counselors are sympathetic and understanding guides. In such an environment juniors are eager to accept Jesus' personality and teachings as the pattern for their decisions.

Children need practice in ways of democratic living and the Christian camp community, where a lot of things have to be done just for the mere living, provides an ideal setting for working out everyday living situations by democratic procedures. Cabin housekeeping, dining-room assignments, campfires and cookouts are only a few of the daily details which teem with opportunities for group planning and working. Each child increases in stature as he carries through to achievement



Appreciation of the beauty of trees and flowers stirs the camper to beautiful thoughts and deeds

Camping outdoors is an adventure in discovering the wonders of order, growth and design in nature

Photos by Myslis



his share of such important camp responsibilities.

Millions of boys and girls will go to camp next summer; a large percentage of them will be in church-sponsored camps where their parents have a right to expect emphasis on the highest spiritual values. It is important, therefore, that their camps be selected with care. Parents of juniors should be concerned that the groups are kept small, with only four or five campers to a counselor in a living unit and ten to twelve children with a couple of counselors in discovery group activities. Small groups are essential for adequate self-expression on the part of each camper and for personal, friendly guidance from each counselor.

The example of the lives of the

counselors is second only to the actual experience in its power to teach. Well aware of this fact, good camps provide counselors who are mature in their own spiritual growth, attractive and friendly in personality, at home in camp life, and who understand and enjoy children.

Given the needed requisites in the above two conditions parents, ministers, and teachers may send their youngsters to camp with assurance that good things will happen to them. For some it will mean growth in self-reliance, for others a new sense of self-respect and a higher regard for other persons; for all there is sure to result a deeper appreciation for the real values in life and a greater love for God and understanding of his purposes.

satisfying to both of them. They, like many couples, have somehow been led to believe that when really great differences arise silence is golden, that it is always better to smooth things over, that "peace" must be preserved at all costs. By trying to "forget" their differences, by ignoring them, by acting as though they did not exist, Jane and John are not giving their marriage a chance.

How much better it would have been if they had developed the habit, away back in courting days, of sharing differences, of bringing areas of conflict out into the open where they could be looked at and evaluated. Now we would be foolish to say that all there is to successful marriage is to talk things over frankly with your mate. Everyone knows it is not as simple as that. There are many other important sides of the marriage relationship also. But we are saying that no marriage can be happy without this "everything aboveboard" attitude, this attitude of "if there's anything between us let's have it out," this characteristic of fearlessly and confidently facing differences as they arise instead of trying to run away from them.

**Jane and John do not give their marriage
a chance when they keep their feelings**

BOTTLED UP

Mrs. Walter Bowman
Lanark, Illinois

SHE said she thought she ought to just "forget" it—John thought so. He had come home that night and complained because the steak was not just perfect and then had gone off into the living room and buried himself in an armchair while Jane struggled through the supper dishes alone, bathed the children and put them to bed. "And after I got that done I was so tired that all I wanted to do was fall into bed. But before I went upstairs I blew my top, I guess. I told him they were his kids too and he could help me with them once in a while. I told him other men cooked and did dishes too."

John had exercised great self-

control and said quietly that children and dishes and cooking were women's work and he was a man, wasn't he? And then he shut up tighter than a drum and refused to have the subject discussed any further, ever. That had been two weeks ago—nothing more had been said about it since that evening. To the outsider they seemed to be getting along well enough—at least they were polite and civil to each other. Yet here was Jane telling me tearfully that it was hard to forget.

But we know that as long as Jane keeps bottling up those angry hurt feelings and as long as John insists that there are certain things which just must not be discussed, their marriage will become less and less

Conference Business

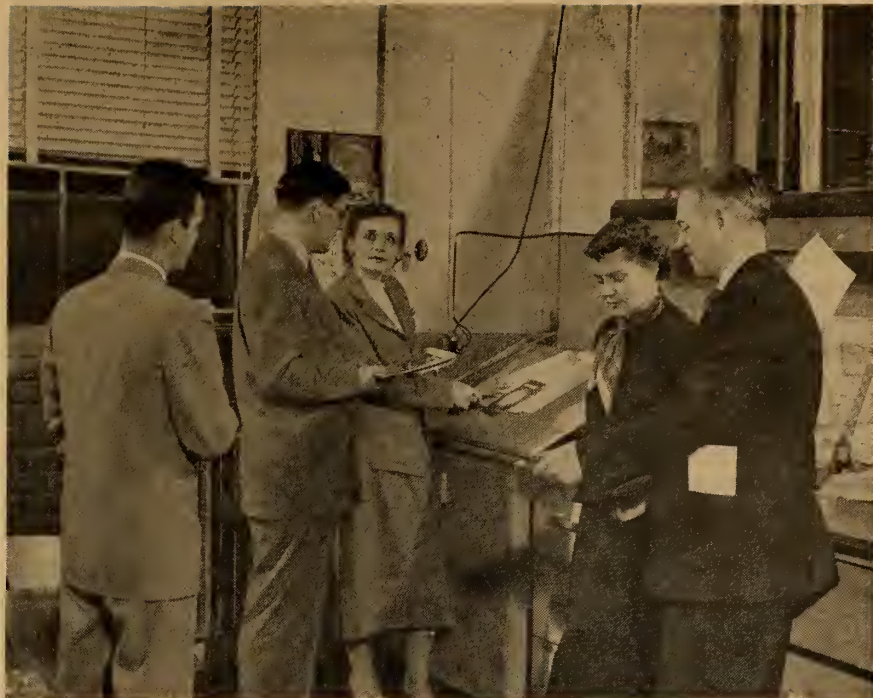
The Role of Women in the Life of the Church

Your committee has engaged in extensive study of the subjects assigned. We have studied the Scriptures at length. We have considered the findings of psychology and anthropology regarding characteristics of male and female. A questionnaire was sent to each of our congregations, and to one hundred representative lay members. Another questionnaire was sent to each of our women ministers. Careful consideration was given the Amsterdam and American reports on the status of women in the church. We exchanged findings by mail, worked through subcommittees and held two meetings of the full committee.

We have given attention to two broad subjects: 1. The Role of

Continued on page 14

Consultation with artist, script writer and others of the Jam Handy Organization on production of *My Peace, I Give You*



Raymond R. Peters

General Secretary, General Brotherhood Board

"MY PEACE, I GIVE YOU"

THE CHURCH OF THE BRETHREN IN A SOUND FILMSTRIP

TO LOOK in on the many places where our church is at work would be most inspiring. But most of us cannot travel to all these places to observe the numerous ways by which the church carries out its purposes. Reading articles and even seeing scattered pictures fall short of giving to us an over-all view and feeling of the many-sidedness of the church program. Because of this, the General Brotherhood Board has studied the possibility of producing a better means of sharing information and inspiration. The plan adopted was the production of a sound filmstrip covering as much as possible of the total work of the church.

A staff committee has worked for many months in planning pictures and script which will most fully interpret the church. The Jam Handy Organization, which specializes in public relations, provided counsel in plan-

ning, script writing and art work. One person on hearing a reading of the script in its early stages said, "I didn't think so much could be done in so little time." Pictures and script show in a brief but remarkable way the church at work preserving its faith, supporting a program of world service and establishing and supporting missions at home and abroad.

Your delegates to Annual Conference will be able to see the premier showing of this filmstrip on Wednesday evening, June 20, at San Jose. Following Annual Conference the film will be released for showing in all the churches of the Brotherhood. One hundred twenty-five prints are ready for distribution. We hope that at least sixty-five per cent of our churches will take the opportunity of ordering and using this film.

My Peace I Give You will be available on a reasonable rental

or purchase price basis. The purchase of the film is recommended since it is suitable for use several times in different ways within one congregation. The sound is recorded on two standard records and the actual showing time of the film is sixteen minutes. Much more time, however, is needed for questions and answers and discussion following the showing. The Handbook which accompanies the film is most helpful in discussion aids and in pointing up the many uses to which it may be put in the congregation.

Your Conference delegates will bring back detailed information on this filmstrip and its possible uses in your church. Further announcements will be made on rental and purchase prices for those churches not represented at Annual Conference.

Women in the Church, 2. The Work of Women in the Ministry.

Role of Women in the Church

Regarding the role of women in the church, on the basis of a questionnaire answered by 423 congregations we find some women serving on almost every board and committee of the local church. One third of the congregations reporting have at least one woman member on the board of administration, trustee board, finance board, and ministerial board. Two thirds report at least one woman member on boards of Christian education, music committees, and Brethren service committees. Eighty-two per cent reported a woman on the missionary committee. Participation as church school teacher is especially interesting. The following percentage of church school teachers are women: adult division, 42%; youth division, 64%; children's division, 92%.

Several facts stand out: 1. Women do hold a significant place in the life and program of the Church of the Brethren. When compared with a number of denominations the extent of the participation seems to be larger for the Church of the Brethren. 2. The Church of the Brethren has made extensive progress over a period of years in granting a larger place to women in her organized church life. 3. Nevertheless, it is still true that except for Sunday-school teachers, women do not have representation equal to their numerical strength on the boards and committees of the church. Thus while 34% of churches have at least one woman member, 66% of churches having boards of administration have no women members. The same proportion holds true for boards of trustees, finance boards, and ministerial boards. Further some congregations reporting in our questionnaire have only one woman member on five member boards, which further reduces the proportion of women members. When we look at our district and national organizations we find women far short of proportionate representation in official capacity.

We recommend increased recognition of the contribution of women in the life and work of the church, and we recommend a more extensive use of their wisdom and ability. We would urge election on the basis of ability and capacity for all who are

called to positions of service. Especially do we urge that women be more widely represented on boards and committees, on the local, district and Brotherhood level.

Women in the Ministry

Regarding women in the ministry, we call attention to the fact that the original query arose in a situation of need in a local congregation, and we have felt inclined to make an effort to meet that need. Our study disclosed a number of places where women ministers could make a larger contribution than they are able to do at present.

We confess our inability to harmonize all the specific Scriptures

on this subject, but have felt led to build on what we believe is the spirit and mind of Christ. Certain verses from Paul can be quoted against women in the ministry, and certain others in support of women in the ministry, so that it becomes difficult to arrive at a conclusion on the basis of Paul. But in Christ we have an attitude of respect for personality, of treatment of women on a plane of equality.

We recommend that women who are pastors of churches be granted the privileges of the ordained minister to function in the congregations where they are pastors. Permission to exercise these privileges shall be granted by the local congregation

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

When my husband and I go out visiting one of us has a tendency to do all the talking for the family. I won't say which one of us it is. Neither of us is unhappy about this situation, but sometimes I wonder if it is the way it ought to be. Should we try to change the balance? Sometimes it is the same way at home as it is when we go visiting. What do you think about such a situation?

Wife who would like to know

Dear Friend,

I gather from the tone of your letter that you do feel a little guilty about doing all the talking. No, I know that you did not say that it was you that did the talking, but it seems to be written there between the lines. You suggest that neither of you is unhappy about the balance and yet you wonder whether it should be this way.

Let us assume that my first surmise is correct and that it is you that is doing all the talking. The real reason that this would raise a question in your mind is that where the wife does all the talking it seems to indicate that she is the dominant person in the family. And in our culture, although there are many families where the wife is dominant, it still seems to many women and men as though this balance takes away the essential manliness of a man. Down deep within them the thing that most married women probably desire most is to have a husband who is really a man. Where by reason of the wife's disposition

she seems to rob her husband of this opportunity and thus shortchanges herself, she will quite likely begin to feel uneasy about what she is doing, even though both seem satisfied with the balance. For many women the answer lies not in a change to the husband becoming completely dominant but in the direction of a true democracy in which certain administrative functions are left in the husband's hands. This results in his taking a more aggressive role—and, in all likelihood, bringing a great deal more satisfaction to the marital relationship.

Suppose I read the wrong thing between the lines and it is really the husband who does all the talking with the wife being as quiet as the traditional mouse? In many such instances that the writer has seen the trouble seems to lie in an effort on the part of a husband to compensate for feelings of inferiority and inadequacy by talking a lot. Where such a husband is teamed up with a wife who also feels inferior and reacts to her feelings by keeping out of the attention of everyone by being quiet, this is not a healthy condition. Both would do well to do and say those things for each other that would help to build up the confidence of each other.

No couple should feel uncomfortable if at times one or the other takes the lead in conversation. A happy and equal companionship moves in the direction of assisting each partner to express himself, his feelings, his ideas, his fun, his hopes and his dreams freely.

Jesse H. Ziegler.

with the approval of the district ministerial board or district board of administration.

Committee:

T. F. Henry
Mrs. R. D. Bowman
E. R. Fisher
DeWitt L. Miller
Ruth Shriver

Report of General Brotherhood Board on Study of Over-all Program

While it is true that our church program is partially formulated in response to changing circumstances and pressures, the church must always be sensitive to the changing and emerging needs of men, and must seek promptly new ways of meeting those needs in the name and spirit of Christ.

The General Brotherhood Board has sought constantly to evaluate the changing circumstances and the many claims on the church and has, through committees for research and planning and through prayerful consultation of the board and staff, attempted to meet urgent needs and at the same time keep a proper balance in the program of the church.

In recent years several committees of the Annual Conference and the General Brotherhood Board have studied "what the over-all program and direction of the Church of the Brethren should be." Therefore, no attempt will be made at this time to propose an all-inclusive statement and the answer will concern itself only with specific items listed in the query. (1949 Annual Conference Query from Southern California asking for study of over-all program of the church.)

Evangelism. Evangelism has ever been and is a primary task of the church, taking priority in its planning and program. Evangelism means confronting men, women and children with Christ in such varied and persuasive ways that they are brought to full, deliberate commitment of themselves to him as Savior and Lord. We must find and use all those methods of evangelism which will effectively achieve this end, and discover new methods of witnessing which are in accord with our Brethren heritage. We must accept our proper share of the total evangelistic responsibility of the whole church of Christ everywhere, and work at it with urgency and complete consecration.

Missions. The essential nature of the Christian experience is the

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Art of Biblical Preaching. Faris D. Whitesell. Zondervan, 1950. 160 pages. \$2.00.

This is an excellent, exceedingly helpful book written by the professor of Biblical theology at Northern Baptist Seminary, Chicago, with an introduction by Clarence E. McCartney. Dr. Whitesell stresses Biblical preaching, "its importance, methods, essentials, desirable aids, and some modern Biblical preachers." He draws upon the best insights of great Biblical preachers, such as Spurgeon, F. B. Meyer, Alexander McClaren, G. Campbell Morgan, G. A. Gordon and others. Any minister can study and use this fine book with profit.—*Charles E. Zunkel.*

Stories of Christian Living. Edward Lantz, ed. Association Press, 1950. 293 pages. \$2.50.

Stories of Christian Living is an anthology of good short stories that include Christian implications. It was edited by J. Edward Lantz, who is the editor of *Classmate*, the Methodist story paper for older youth. The selections have been taken from the youth papers of several denominations and from secular

magazines as well. Some of the authors represented are already familiar to Horizons readers. Each story fulfills two requirements that make the volume of more than ordinary value: (1) it is of high-quality writing, worthy of a place among good literature; (2) it contains a religious teaching of constructive and lasting value. Stories of Christian Living can be highly recommended as recreative reading for both young people and adults.—*Vernard M. Eller.*

Gay Parties for All Occasions. E. O. Harbin. Abingdon-Cokesbury, 1950. 351 pages. \$2.95.

Good, wholesome party ideas around any special seasonal period such as Halloween and Valentine Day. Also an interesting array of ideas with themes and games for general parties, plus a host of miscellaneous games and stunt ideas in one section. Most of the ideas are simple and are adaptable to church groups, Sunday-school class parties, schools, clubs or families. The author of *Fun Encyclopedia* proves again that he is a giant idea barrel.—*Don Snider.*

compulsion to share the gospel. This bears fruit in the building of churches and in the nurture of the membership. Furthermore, since missions abroad have been and are a major interest of the Church of the Brethren, as a long-time policy, we would recommend that that program be kept strong and vigorous. In a strong and growing home mission program we should attempt to establish new churches at home in needy places each year. If necessary to meet a grave crisis, the program may be modified but missions should ever remain high in our program.

Brethren Service. The Brethren Service program seeks to achieve peace through the relief of human suffering out of compassion in the spirit of Christ, the reconciliation of nations, races, classes and creeds which are in conflict with one another; and the building of Christian brotherhood into the very fabric of contemporary society. All service activities are to be carried on in the spirit of Christ and integrated with all other aspects of the program of the Church of the Brethren.

The Ecumenical Movement. In a strong sense of oneness in Christ, we believe it is our duty to join our endeavors with our fellow Christians in a blending of spirit in a co-operative manner. The Church of the Brethren has unique gifts for the larger Christian community. It is our conviction that we are enriched by participation in the ecumenical movement as loyal members of the Church of the Brethren.

The Pastoral System. The Church of the Brethren for many years has served acceptably by the free ministry. Owing to changing conditions the pastoral system of ministry has been adopted to a large extent throughout our Brotherhood. We believe that a consecrated, trained pastoral ministry, properly supported both financially and with the co-operative efforts of the membership, will be the most efficient ministry in making the church an effective influence in the community through an adequate organization of

Continued on page 24

Larry Durr was installed into the ministry in the Washington church, D.C.

Bro. Roy Valencourt was licensed to the ministry in the Muskegon church, Mich.

Mrs. J. A. Eby has moved from Nocona, Texas, to Iowa. She should now be addressed at Ankeny, Iowa.

A copy of Brumbaugh's History of the Brethren is wanted. If any one has a copy he is willing to dispose of, please write Paul Myers, Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago 24, Ill.

Intermediates attending the San Jose Annual Conference can expect fun and fellowship. Mrs. Clarence Brubaker and Jack Dubois are planning field trips, cook-outs, worship and discussion, and recreation in free time periods. The young people are also inviting the intermediates to join them at early morning breakfasts and at a picnic.

Easter at the Kingsport church, Tenn., was given over to a service of consecration and commitment. Pastor Ervin F. Block reports the names of thirteen for enrollment in the Fellowship of Tithers as members' immediate response. This is all the more significant when we recall the congregation is comprised of only twenty-five members.

A combination summer institute and internship on extension education methods for rural missionaries will be conducted July 30—Aug. 17 at the University of Arkansas. Courses on working with rural groups and developing the rural program will be given. Following the institute the students will spend four or more weeks in the field with extension agents in agriculture or home economics.

Rufus P. Bucher will complete fifty years in the ministry in the Mechanic Grove church, Pa., on May 13. The church will observe this anniversary with a homecoming program. Bro. Bucher will speak at the 10:30 service on Looking Back Fifty Years. In the afternoon, after greetings from a number of groups and organizations in which Bro. Bucher has served in some capacity, Elder F. S. Carper of Palmyra will give an address. In the evening at 7:30 Calvert Ellis, president of Juniata College, will speak. Known widely for his evangelistic work, Bro. Bucher has served not only his local church and district; he is also a member of the General Brotherhood Board.

A. G. Breidenstine of Lancaster, Pa., was elected chairman of the national Music and Worship Committee at its April 6 and 7 meetings in Elgin. Major attention was given in this meeting to detailed planning for the Pacific Coast Region music and worship conference to be held in the Modesto church, Calif., immediately following Annual Conference, June 25 to 27. Paul Halladay was appointed director of the conference. Alvin F. Brightbill, Nevin W. Fisher, and C. Ernest Davis were named as a committee on commemoration of the 100th birthday of Bro. William Beery, April 8, 1952. Bro. Cleo C. Beery, La Verne, Calif., was asked to continue as editor of the Ministry of Music. Evallee Kindig Appl, Elias F. Brightbill, Donald Frederick, and Glen Weimer complete the present membership of the Music and Worship Committee.

The **Herbert Michael** family returned to the States on April 17 from their first term on the Africa mission field. They had been stationed at Garkida.

Young men licensed to the ministry recently have been David Metzler and Marvin Hanson in the McPherson church, Kansas, and J. H. Lau in the Evergreen church, Reistertown, Md.

A one-year rural training course, sponsored by the National Council's rural missions co-operating committee, is to be given at Cornell University, Sept. 19, 1951—June 9, 1952. The sessions will give special attention to land reform and the problems of food production. Classes will be offered in agriculture, nutrition, home and family life, rural education and rural sociology. Designed for furloughed and newly appointed missionaries, the course provides training for successful work with rural populations.

The **Institute of Race Relations** will again be held at Fisk University, Nashville, Tenn. The session covers the first two weeks in July, 2-14. The purpose of the institute is to train local leaders in the methods of community integration and action, to apply the findings of social science to the problems of living together, and to map out the course for social change in intergroup relations. Leading social scientists and well-known men of action are on the faculty. For further information write Jeanette Harris, Fisk University, Nashville, Tenn.

The **summer school** on the Church and Economic Life at the University of Chicago, to be held June 25—July 28, is inviting laymen in addition to ministers and church executives this year. Courses will be offered on economics for pastors and church leaders, religious foundations for social and ethical issues and churches and community dynamics. Since not more than forty can be accommodated it is urged that any desiring to register do so as soon as possible. Write Professor Victor Obenhaus, School of Church and Economic Life, 5757 University Ave., Chicago 37, Ill.

Growing out of Sunday night fellowship meetings, an effort is being made to establish a west-side Church of the Brethren in Detroit. The leaders would like to contact all members living on the west side of the city. If you have not been contacted and would be interested please write the pastor, Paul Studebaker, 1778 Seyburn, or phone Lo 7-1419; or Mr. Hoover, 19385 Grandview, phone, Ga. 3-228 J.

Have you sent in your reservation for the Circle Tour to Conference? This tour leaves Chicago at noon on June 15 and travels west through Omaha, Cheyenne, and Salt Lake City to Los Angeles. Reaching this city Sunday morning, June 17, we remain overnight and are given the opportunity for sightseeing. The tour arrives at San Jose on the morning of June 19, after an overnight trip from Los Angeles. After leaving San Jose on the morning of Monday, June 25, the tour continues to San Francisco, Portland and then eastward through Glacier Park to St. Paul and Chicago, which is reached the morning of Saturday, June 30. There will be sightseeing tours in San Francisco and Portland and an overnight stop at Glacier Park with a tour through the park. For details see the Gospel Messenger for March 31, page 17. A reservation blank is provided on page 25 of this issue. To take advantage of the special rate of \$139.95 (Pullman cost is higher) make your reservation by May 25.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference CHURCHES ON THE WEST COAST

If you attend the Annual Conference next June at San Jose, you will find yourself in the beautiful Santa Clara valley. It is a very fertile valley with a salubrious climate.

That the Brethren people in an earlier day failed to settle in this section of California is difficult to explain. About the only answer would be that, as they came from the east and landed in the fertile San Joaquin valley, they were too well satisfied to press on further west.

San Jose is about one hour's run by bus from San Francisco. In this city we have a growing congregation. The church is not yet ten years old and while starting with a very few Brethren families, the membership now numbers above 100. The church house is located at the corner of 34th Ave. and Noriega St., and the live and capable pastor is David H. Studebaker.

A trifle closer and situated on the east side of the Bay is the city of Oakland. Here we have an older congregation with a splendid church plant and parsonage. It is located at Fortieth Ave. and San Juan St. It is presided over by a sedate, sagacious pastor, Grant T. McQuire.

Of the 3,275 members residing in the Northern District of California, more than one third of these live in the bounds of three churches: Modesto, Empire and Waterford, at the northern part of the San Joaquin Valley. The pastors of these churches in the order named are Paul S. Hersch, Paul K. Brandt and Leo H. Miller. This group of churches is almost due east of San Jose, as the crow flies about seventy-five miles.

South and east of this group, in the raisin, fig, cotton, alfalfa and citrus sections of the San Joaquin valley are eight churches, ranging in membership from 37 to 386. If you were to visit these congregations you would be introduced to rather youthful men as pastors. By name they are Vernon F. Miller, Wilbur I. Liskey, Donald E. Wirth, Clarence E. Brubaker, Joe E. Campbell, W. Russell Burris and Ralph Turnidge. Although young as pastors go, they know why they are there, and you would find them congenial and wide awake.

Five other churches in the district are located north of the San Jose latitude and in the Sacramento valley. They range in size of membership from 60 to 152. Three are city churches, one rural and one semirural. Should you be eager to go to Paradise before you pass over, you will find the location in this group. You would be a little early for peaches, but if you stay around a while attend church in Live Oak, situated in the peach county of the world. Should you desire to visit the capital of the state and looked about a bit, you might find the Brethren church. Maybe you would enjoy seeing a match factory; if so, Chico could accommodate you. Moreover, should you desire to get acquainted with the baby congregation of the district in the matter of years, just run up to Yuba City. The men who preside at these pulpits are Glen R. Montz, Ralph G. Rarick, John H. Price, S. L. Barnhart and Lee G. Whipple.

While the Annual Conference has come to California on three previous occasions, this will be the first time it has been located in the Northern District. Do not be afraid to come, however, for this district has plenty of capable leadership. This aggressive district will be expecting you and they will make you welcome. Come! —John W. Lear.

With Our Evangelists

*Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?*

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Manor church, Mountville congregation, Pa., May 21—June 3.

Gains for the Kingdom

Five baptized in the Astoria church, Ill.

Eight baptized in the Hartville church, Ohio.

Twenty-four added to the Washington church, D. C.

Three baptized and two received by letter in the Fairview church, Ind.

One baptized and one received by letter in the Council Bluffs church, Iowa.

Three baptized and three received by letter in the Bradford church, Ohio.

Four baptized and three received on former baptism in the Calvary church, Brooklyn, N. Y.

Five baptized, two awaiting the rite and three received by letter in the Albany church, Oregon.

Four baptized and three received on former baptism in the Imperial Heights church, Los Angeles, Calif.

Five baptized, two received by letter and one by reaffirmation of faith in the San Fernando Valley Community church, Calif.

Calendar for Sunday, May 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The United Kingdom.—2 Sam. 5—8; 1 Chron. 22:17-19. Memory Selection: One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psal. 27:4.

CBYF Topic for May, Before You Say I Do.

Announcements

LOVE FEASTS

Illinois	May 6, 6 pm, Lititz.
May 11, 8 pm, Allison Prairie.	May 6, 6 pm, Reading.
Indiana	May 6, 6 pm, York, Second.
May 6, 7:30 pm, Blue River.	May 6, 6:30 pm, Lower Cumberland, Mohler's.
May 12, 7:30 pm, Buck Creek.	May 6, 6:30 pm, Philadelphia, First.
May 12, 7:30 pm, Windfall.	May 6, 6:30 pm, Quakertown.
May 19, 7:30 pm, Rossville.	May 6, 6:30 pm, Scalp Level.
May 26, 7 pm, New Salem.	May 6, 6:30 pm, Tire Hill.
May 27, Pleasant Hill.	May 6, 6:30 pm, Woodbury.
June 1, 8 pm (DST), Pleasant Valley.	May 6, 7 pm, Allentown.
Maryland	May 6, 7 pm, Boiling Springs.
May 5, 7 pm (DST), Stone Bridge.	May 6, 7 pm, Geiger.
May 5, 6, Welty.	May 6, 7 pm, Germantown.
May 6, 6 pm, Manor.	May 6, 7 pm, Green Tree.
May 6, 7 pm, Beaver Dam.	May 6, 7 pm, New Enterprise.
May 12, 2:30 pm, Broadfording.	May 6, 7 pm, Roaring Spring.
May 12, 6:30 pm (DST), Brownsville.	May 6, 7 pm, Yellow Creek.
May 13, Locust Grove.	May 6, 7:15 pm, Smithfield.
May 13, 7 pm, Edgewood.	May 12, 2 and 6:30 pm, Indian Creek.
May 20, Easton.	May 12, 2 and 6:30 pm, Midway.
May 20, 6 pm, Beaver Creek.	May 12, 7 pm, Pine Glen.
May 26, 27, 10:30 am, Upper Codorus, Black Rock.	May 12, 13, 1:30 pm, Little Swatara.
May 27, 6:30 pm, Piney Creek.	May 13, Cherry Grove.
Michigan	May 16, 17, 1:30 pm, White Oak, Graybill.
May 5, 8 pm, Elmdale.	May 19, 10 am, Upton.
May 6, 7 pm, Pontiac.	May 19, 2 pm, Bareville.
Minnesota	May 19, 2:30 pm, Rouzerville.
May 6, 7:30 pm, Worthington.	May 19, 20, 10 am, Big Swatara, Hanoverdale.
Missouri	May 19, 20, 10 am, Schuylkill, Big Dam.
May 5, Shoal Creek.	May 19, 20, 1:30 pm, Meyer.
New York	May 19, 20, 1:30 pm, Springville, Mohlers.
May 6, Brooklyn, First.	May 20, Mountville.
Ohio	May 20, Salunga.
May 6, East Chippewa.	May 20, 10:30 am and 6:30 pm, Newville.
May 6, 7 pm, Lick Creek.	May 20, 2 and 6 pm, Maiden Creek.
May 6, 7:30 pm, Olivet.	May 20, 6:30 pm, Maple Spring.
May 12, Oakland.	May 20, 6:30 pm, Mechanicsburg.
May 19, 20, 7:30 pm, Middle District.	May 26, 1:30 pm, Welsh Run.
Pennsylvania	May 27, 10:15 am and 6 pm, Codorus.
May 5, 2 pm, Bachmanville.	Virginia
May 5, 6, 10:30 am, Falling Spring.	May 8, Troutville.
May 5, 6, 2 pm, Myerstown.	
May 6, Hatfield.	
May 6, Rummel.	
May 6, Spring Creek.	
May 6, 5 pm, Lancaster.	
May 6, 6 pm, Hanover.	



"Brethren Haus" at Linz, Austria

DEDICATION OF

"BRETHREN HAUS"



AN OPEN house and dedication was held for "Brethren Haus," newly-built Brethren Service Commission center at Derfflingerstrasse 33, Linz, Austria, on Sunday afternoon, Feb. 18.

From 2:30 to 3:30 an informal tea was held so that all might have a chance to meet M. R. Zigler, director of the Brethren Service Commission in Europe; W. W. Peters, director of the commission's work in Austria; Byron P. Royer, director of its activities in Germany, and Premchand G. Bhagat, outstanding leader in the Church of the Brethren in India.

The dedication service began at 3:30 with a welcome and introductory remarks by Bro. Peters. This was followed by greetings from Major Max Kraus, representative of the Upper Austrian provincial government's Department of Resettlement, City Councilor Josef Reich,

representing the city of Linz; Generaldechant Molitoris, representing the Lutheran Church; Professor Haltmeyer, representing CARITAS, the Catholic Welfare organization; and Rev. W. K. Glaeser, representing the Methodist Church.

Dr. Hanreich, of the Volksdeutsch Information Center, presented a book to Miss Rosemary Block, local Brethren Service Commission representative, in gratitude for her work during the past three years.

The dedication service itself was conducted by Brethren Zigler, Peters, Royer and Bhagat. The house was dedicated to almighty God and to those whom the house is intended to serve, namely, refugees and Austrians who have need of the services which the Brethren Service Commission can provide.

The ceremony was closed with the singing by Merlin G. Shull, another

Brethren Service worker at Linz, of I Will Not Be Afraid, a song written last year by William Beery, ninety-nine-year-old member of the Church of the Brethren residing in Elgin, Ill.

Among the eighty guests present were representatives of the state and city governments, the Lutheran, Catholic and Methodist churches, the World Council of Churches, the Lutheran World Federation, the World's YMCA, the National Catholic Welfare Council, CARITAS, Evangelisches Hilfswerk, Austrian Red Cross, Volksdeutsch Information Center, Brethren Service Volksdeutsch refugee clinic, Thalham tuberculosis sanitarium, U. S. Information Service Branch, and other organizations as well as many personal friends.

"Brethren Haus" was begun in August of last year and completed in November. The planning and building of the house was done by Engineer Gustav Orglmeister of the Suko-Silo building firm.

The building will serve a variety of uses, all related to the Brethren Service program in Austria. Already English courses are being given for Volksdeutsch refugees who hope soon to migrate to the United States. Each class meets for nearly three hours two nights a week.

A recreation program is being developed for Austrian and refugee youth. The center is also used often for dinner or other meetings of the people with whom Brethren Service works.

The interest of the community was also manifested by very favorable coverage in the press.

U.S. Information Service Photo



Some of the distinguished guests at the dedication. Left to right: Generaldechant Molitoris, refugee from Transylvania and representative of the Lutheran Church; M. R. Zigler, Byron P. Royer, W. W. Peters, Brethren Service directors; and Major Max Kraus, representative of the Austrian government and its office of resettlement

P. G. BHAGAT TOURS EUROPE

M. R. Zigler

BRO. Premchand G. Bhagat of India, after traveling for nearly a year among our churches in the United States, stopped on his way to India for a visit with the Brethren Service workers in Europe.

The tour started with one day in Paris and then proceeded to Schwarzenau by way of Rheims Cathedral, Liege in Belgium, Aachen and Cologne.

Bro. Bhagat gave a brief message to the church school and the church service on Sunday morning at Schwarzenau. This represented a long time from 1708 to this date by way of India missions, supported by the Church of the Brethren.

It was a real scene to observe the meeting of Bro. Bhagat with Pastor Pabst of the Schwarzenau church. Byron and Ruth Royer, with Margaret Glick, Edna Switzer and Marie Weil, joined the party at Schwarzenau. Marie did the interpreting throughout the fellowship at the church, the lunch at Pastor Pabst's, the visit to Berleburg Castle, and the tea at the home of the Princess of Wittgenstein, where Bro. Bhagat spoke to invited guests from the community, representing the state and the church.

Many questions from the people attending indicated a keen interest and a real understanding of the mission work of the churches.

After visiting Peace Valley, where Alexander Mack lived, the mill where he worked and the scene where he was baptized, we traveled

to Kassel where the Brethren work is now centralized for the entire program of Germany. Here Bro. Bhagat visited with the staff and the volunteers and observed our material-aid program, the teen-age program, and the work in the community. He enjoyed a lunch with about forty ministers of the city of Kassel. He addressed the group and the ministers asked many questions.

While at Kassel he prepared several Indian meals. After a brief visit at Hanover with Bishop Lilje, he journeyed to Frankfurt and Kaltenstein, interviewed a minister at Stuttgart, met Joe Mow at Munich, and had a conference with Dr. Renkewitz at Bad Boll. We arrived at Linz in time to attend a service in a refugee camp and to participate in the dedication service of the new "Brethren Haus."

After observing work at Linz for two days, the journey continued to Geneva by way of Salzburg, Berchtesgaden and Innsbruck. Here the United Nations, the World Council of Churches, the Center of the Reformation, and the headquarters staff of our European work, made a very busy conclusion to his European tour. By train he left for London. A report came that he arrived safely and was scheduled to sail March 1.

His visit to the Brethren workers in Europe was a great inspiration and will have a lasting effect. We sincerely hope that this experience will be a blessing to him for his work in India.

NEW WINDSOR AND CIVILIAN DEFENSE

THE New Windsor relief center was approached by the Civil Defense authorities regarding the use of their buildings, equipment and supplies in the event of an emergency. The staff at New Windsor considered the request and its implications from all angles. After a thorough discussion the center decided on three points.

First, the center staff explained that the center had been established and was maintained to help needy people entirely on the basis of need. This would be true in time of peace, war or national emergency. It was true regardless of race, creed, color, political affiliation or community discrimination. It would serve human need on one criterion, the extent of the need.

Second, the center made a list of its resources to meet human need and sent this list in on its own stationery — not on Civil Defense blanks.

Third, the report stated very clearly that these facilities will be available to meet human need as a Christian witness and not as a defense or war measure.

The above decisions are shared with you for whatever value they may have as you face this problem in your own community.

New Windsor News . . .

Recent shipments from New Windsor have included seventeen tons of clothing, food, and seeds to the Brethren Service unit in Germany; twenty-eight tons to Austria; and twelve tons of clothing, seeds and soap to the Brethren Service workers who are assisting in the World Council of Churches relief program in Greece.

The Heifer Project Committee had fifty heifers and two bulls ready for the April 12 shipment to Germany.

A check for \$1,000 was recently sent to W. Ray Kyle by a non-Brethren lady from Wilkes-Barre, Pa., to be used for food and medicine for needy people, especially children.

Recent visitors at the center were Galen Lehman of the Central Region office; Chalmer Faw, instructor at Bethany Seminary; George Guernsey, associate director of education of the CIO, and Julian Griggs, who was on his way to Pahokee, Fla., where he will be directing the Brethren Volunteer Service project starting about April 15.



Left to right: M. R. Zigler, P. G. Bhagat and Pastor Pabst of the Schwarzenau church



The missionary's open door

An Hour of Counsel

Goldie E. Swartz

Vada, India

ON THE driveway just outside my home a young lad met me and together we entered the house. Tired and dusty as I was from travel, I offered him a chair and we sat down. I endeavored to make his acquaintance and to learn why he had come.

Casual conversation revealed him to be a Brahmin, also that he was quite depressed. He told me that his father recently lost his job in the local bus office and now, being without work, could not pay the son's fees in high school. So the lad had to drop out of school shortly after mid-junior year. "Can you counsel or help in some way?" he pleaded. Of course, I could not help in the financial difficulties but I did urge him to sit for the vernacular examination for which he is qualified and thus secure a certificate which would qualify him to teach or to enter some other government service.

He looked over the books and magazines which I keep for reading use for whoever desires. He inquired, "May I take this to read?" The book selected was *The Life of the Lord Jesus*. "You may, and after reading and returning it you may take another," I said. Then he requested a picture of Christ. I replied, "You will get a picture of him for yourself as you read his life story." Then I told him that at the time Jesus was on earth there were no cameras, hence no photographs of him. The printed pictures we see purported to be his likeness are but impressions on paper with a brush. Then, together we looked at a picture painted by Sallman and talked about it. Knowing the tendency of these people to worship the image rather than the Person, I did not give the picture to him. It seemed best that he have only the book, at least for the present.

Then I mentioned worship and prayer and quickly came his question, "What is prayer? How do you

Mission Briefs

A group of North American mission boards hope to open a language school in Tokyo in the fall of 1951. Co-operating in the plans is Mr. Naganuma, recognized expert in teaching the Japanese language to foreigners.

A consultation on the Churches' strategy in relation to peoples of underdeveloped areas will be held at Buck Hill Falls, Pa., April 24-26, 1951, under the sponsorship of the Department of International Justice and Goodwill of the Division of Christian Life and Work of the National Council of Churches, in co-operation with the Division of Foreign Missions.

Africa. There are six hundred African students in North America for advanced education. Generous gifts to the Institute of International Education from the Carnegie Corporation and the Phelps-Stokes Fund have made it possible for the institute to set up an African Division working with the African students in this country. Additional funds are needed, however, for modest grants-in-aid to deserving students.

Thailand. A first work camp was held in the spring of 1950 by the young people of the Church of Christ in Thailand. Out of it grew a number of week-end work camps. These have stimulated attendance in Sunday school and church. A work camp is now being planned in a farming community in Chiengrai. Work, study, play and worship will again be the basic elements in the program. This year young people from other parts of the world are being invited to join the Thai youth.

pray?" Thus at some length our conversation went on and then I offered a short prayer. He gave his name and took the book to read and left.

How many hungry, seeking souls like him there are! In such service with individuals or with groups my days are filled. My prayer is that wherever we are we be sensitive to the opportunities that are ours and that we be kept adequately equipped with strength, wisdom and spiritual power to meet them effectively.

Rededication of the East Fairview Church

FOLLOWING the coming of the little band of Church of the Brethren members to German-town in 1719, some pioneered westward through the Conestoga Valley. In 1772 one of the three groups formed that year organized as the White Oak group.

In 1868 part of the White Oak territory organized as the Chiques congregation. In 1902 the Chiques church divided into four separate congregations: Chiques, Elizabethtown, West Green Tree and East Fairview.

Prior to the organization of the present congregation, steps were taken at a council meeting in the Elizabethtown church, March 13, 1893, to build a church at some point east of the original Chiques church and consequently a committee composed of seven deacons decided on a plot of ground consisting of two acres donated by Wm. Nauman. In 1894 a frame structure known as the Fairview church was erected at a cost of \$3,000.

In June 9, 1902, at the organization of the present congregation with a membership of 125, Elder Hiram Gibble was elected elder-in-charge. Brethren Charles C. Madeira and

Samuel B. Fahnestock, ministers in the original congregation, became ministers in the new organization. In the same year Henry B. Gibble and John B. Brubaker were elected deacons. Herman Balmer was elected a deacon in 1903. In 1906 Bro. John B. Brubaker was elected a minister and Brethren Jacob B. Kulp and Elmer H. Heisey, deacons. Bro. Allen G. Becker was chosen to serve in the ministry in 1910 and in 1912 Bro. George Weaver, a minister, moved from Ephrata into the congregation. Ministers elected to serve the congregation since 1912 are as follows: Howard A. Merkey, Harry G. Fahnestock, J. Norman Weaver, J. Stanley Earhart, Willis B. Stehman, and Eugene G. Carper.

A Sunday school was organized in 1895 with P. Clinton Geib, superintendent. The present superintendent is Jacob H. Ruhl.

Elders-in-charge from the time of organization to the present were as follows: Hiram G. Gibble, Henry Sonon, Samuel B. Fahnestock, Allen G. Becker, and H. A. Merkey.

In 1944 by action of council, steps were taken to remodel and enlarge the original building which had stood unchanged for a half a century.

Bro. C. H. Deardorff, building counselor for the Church of the Brethren, drew plans which were accepted. The war years caused the project to be postponed. On August 1, 1949, the church, after the approval of the plans, authorized the committee to proceed with the project. On March 29, 1949, the ground-breaking ceremonies featured the beginning of the building project. On Nov. 28, 1949, we again held all our services in our beautiful church basement after having worshiped for eight months in the Kreider church of the White Oak congregation. Dedictory services were held Feb. 22—26, 1950. The sermon of dedication was given by Bro. R. W. Schlosser of Elizabethtown.

The total cost of the remodeling project was \$90,000. The seating capacity of the sanctuary is 400, with auxiliary space to accommodate an audience of 700. The baptistry is built to the rear of the pulpit. A public address system operates throughout the church. Christian education rooms, minister's study, rest rooms, choir room, and kitchen are included in the remodeled facilities.

The present membership is 334.



Left: the East Fairview church as it looks since the remodeling

Below: Interior of the church looking toward the front



Thinking About the News

Churchmen and Newspapers Join in Moral Drive

DISCLOSURES of the Kefauver senate crime investigating committee have resulted in America's religious forces taking a militant stand against crime, gambling and organized vice generally.

One major aspect of the religious cleanup drive is the support it is receiving from the nation's press. In many cases, newspapers are sparking religious bodies to take the leadership in a campaign not only against crime but also against the lack of morality on the part of public officials.

In Wheeling, W. Va., for example, the ministerial association unanimously adopted a proclamation accepting the challenge of the News-Register, local daily, to head an antivice campaign. In return, the ministers called upon the press to continue its publicity campaign against vice conditions, "using names of people involved, including those who own the buildings used for illegal purposes."

The Miami Herald this week joined leaders of the local Council of Churches in calling for the impeachment of Governor Fuller Warren of Florida for restoring to office Sheriff Jimmy Sullivan of Dade County. The sheriff was suspended six months ago for allegedly failing to enforce gambling laws, and for permitting his deputies to be bribed.

In Syracuse, N.Y., Methodist Bishop W. Earl Ledden publicly applauded local newspaper editors for "exhorting all citizens to turn from their complacent acquiescence to graft and corruption and to become responsible citizens, driving away the demoralizing influence and establishing civic righteousness."

In all sections of the country clergymen, laymen and church groups are taking a strong stand against gambling, vice and crime—the strongest in many years.

The Delaware County Ministerial Association last week called on the citizens of Muncie, Ind., to "rise up and overthrow the criminal overlords" of the city and county. It charged that the Muncie administration "has utterly failed to live up to its promises or even its oaths of office."

Other reports from Indiana disclosed that the Evansville Ministers' Association was preparing to ask the Council of Churches to create a crime commission, and that a crime commission, headed by a clergyman, has already been formed in Madison to fight "flagrant and long-continued" disregard of gambling laws.

In Urbana, Ohio, the Champaign County Ministerial Association adopted a resolution declaring that county ministers will not take part in religious rites at the 1951 county fair because the fair board has again voted to install pari-mutuel betting for horse races.

In Trenton, N. J., the New Jersey Council of Churches adopted a resolution condemning the state's role as "a partner in race track gambling," and calling for the prohibition of all kinds of gambling.

In a recent statement, the General Board of the National Council of Churches urged federal, state and local officials to search out and prosecute gamblers, and asked supplementary legislation on all levels of government to deal with corruption. At the same time, it asked that churches "support public servants who courageously participate in such efforts."—Religious News Service.

Around the World

Catholic Schools Develop Interracial Sports Program

Catholic schools recently have developed "a genuine interracial justice and charity in athletic competition," according to The Record, official organ of the Roman Catholic archdiocese of Louisville, Ky.

Instances cited by the publication included: (1) "Our parochial school basketball league has had the unique distinction of being the only organization of its kind in the city which

included among its members a team of Negro youngsters." (2) Catholic boys' high schools have scheduled basketball games with local Negro high schools. (3) Bellarmine College, new Catholic college for men here, has played two basketball games with Louisville Municipal College, a Negro institution, and has a Negro on its team.

"Catholic schools," the Record stated, "with their explicit supernatural orientation, have a strict obligation to be the leaders in bringing about the reforms dictated by

Christian justice and charity.

"... It is intolerable that Catholic schools, whose whole program of studies is organized around the teachings of Christ, should ever lag behind their secular counterparts in the practical application of these teachings."

Housing a Serious Problem Faced by Older Persons

Our large cities do not have adequate housing for older people even those with means. Four fifths of the aged live in families with their relatives with all the resultant complications and emotional tensions. Only 4.3 per cent live in institutions and hotels.

Most of these institutions for older persons are nothing but dumping places for the aged, where nothing constructive is done for them. A few modern and progressive old-age homes provide occupational and recreational facilities and adequate care for the incapacitated.

The ideal housing project for older persons would serve their special needs in the construction of the building and include in the rent routine medical and nursing care. It would be near productive work, adapted to their faculties.

Laymen Hear Plea for Christian Program

A plea for a Christian response to the call of duty in time of world crisis was made by Ambassador Francis B. Sayre at the tenth annual conference of the Laymen's Movement for a Christian World. Declaring that "American foreign policy must rest upon moral principle," Ambassador Sayre said:

"We must insist that American foreign policy shall seek not purely selfish, national ends, but rather the welfare of all humanity. We Christians cannot capitulate to evil. We will never surrender to those who would establish a world based upon the enslavement of the human spirit. We are ready to lay down our lives, if necessary, in defense of human freedom.

"In the face of a world crisis such as now confronts us, the task of Christians must be tirelessly to apply their brains and their resourcefulness to the finding of practical ways and means other than war to defend and strengthen human freedom.

"If America is to prove a really powerful factor in saving Western civilization, there must be a turning back by individual men and women more passionately to God. On a thousand fronts each of us must be more terribly concerned with the building of God's kingdom."

Southern Baptist Seminaries to Admit Negroes

The Southern Baptist Theological Seminary of Louisville, Ky., will admit Negro students for the first time in September. Two other Baptist seminaries in the South also will open their doors to Negroes. They are Southwestern Baptist Theological Seminary at Fort Worth, Texas, and the Baptist Theological Seminary in New Orleans.

This action will enable Negroes to enroll as regular members of the student body. Previously, a number of them had received instruction, and in some cases degrees, but their studies were carried on either in the offices of professors or off campus.

Seminary authorities said the new policy was adopted because "legal barriers have been removed and because of the urgent need of adequate seminary training for Negro Baptist students who are at present deprived of proper theological education."

News Briefs

Gifts from children in the churches of Canada and the United States have underwritten the sending of 32,086 sets of colored pictures of Old and New Testament scenes to Sunday schools overseas. Each set contains eighteen large reproductions for use in teaching and 117 small ones to give to children. This project was sponsored by the World Council of Christian Education.

Control of the Women's Christian College of Madras has been taken over by Indian churchmen. Since its founding thirty-five years ago the institution has been controlled by two boards, one in London and one in New York, representing North American and British missionary societies. The action formalized a transfer of administrative authority which has been under way for several years in accordance with general mission policy. This policy is to place Indian institutions under the control of nationals.

Representatives of fourteen Lincoln, Nebr., church groups took preliminary steps to form a county-wide organization for united civic action. George R. Robinson, Sr., executive director of the Temperance League of Nebraska, who presided, explained that the purpose would be "to mobilize church members not represented in any other civic group." The group will be concerned with programs such as the "election of good persons to political offices," educational activities, playgrounds or any other project for "community benefit."

A standardized Braille alphabet to serve five million blind persons in the Middle East, India, Southeast Asia and Africa was agreed upon at a conference at Beirut, Lebanon, held under the auspices of UNESCO. This alphabet is designed to replace more than twenty local Braille scripts now in use in the area mentioned. One effect of the standardization will be to increase the amount of reading matter available to the blind in this region.

The Problem of the U.S.A.

A British viewpoint as expressed in Peace News

America's insistence that the United Nations should declare China an aggressor in Korea was a major tragedy. It is, however, consistent with her attitude to the Communist powers from the beginning of the Korean conflict.

The trouble with the U.S. is the blind spot caused by the belief that her "way of life" is the road to the kingdom of heaven, and is thus sacrosanct. She thus fails to realize that she is sponsoring one of the most dangerous and devastating materialistic civilizations the world has ever known, which even now is hurling the world to its doom.

On the issue of branding China as an aggressor, the U. S. was in a small minority. Yet of such strength is the mass mind of America, and so great is the authority of the U.S. as the financier of the democratic powers—now become through her influence the anti-Communist powers—that she was able to wear down the opposition until her will prevailed. She did, however, yield on the next step to be taken: "sanctions" were to give place to "good offices"; but whether that will save the situation remains to be seen.

Six months' reflection has caused many people to realize that the origin of the Korean war was never made clear, and that the haste with which the U.S. called for a UN decision that North Korea was an aggressor, against whom immediate action must be taken, prevented a full discussion of all the relevant facts.

The result is that even today we do not know what actually took place along the 38th Parallel before June 25, what Syngman Rhee did and threatened to do, or what provocations had come from the North Koreans. Obviously, both sides were preparing to attack. No attempt to assess the responsibility for what followed was ever made.

Part of the Christmas offering of one of the native churches at Leopoldville, capital city of the Congo, was sent to relieve distress in Europe, according to a report in the magazine *Ekm'ea Nsango*.

The Danish Save the Children Fund, when wound up recently, had fed 63,000,000 meals to 450,000 children in 12 war-torn countries. It had also distributed half a million garments and given 21,035 children a three-month convalescence in Denmark. (WP)

When, however, the UN forces reached the Manchurian border, and the area which controls important Manchurian water supplies, could anyone blame China for seeing in the foregoing events a threat to her security, despite certain promises, tardily given?

If it is now China's desire to help drive the Western powers out of the Far East, it would be endorsed by every nation in that vast area. Yet there are signs that she is ready to discuss the terms of peace, which she thinks should include the withdrawal of UN forces, as well as her own, from Korea, and of the U.S. from Formosa, and conceding to China her rightful place in UN.

All these are reasonable claims. But the United States would not listen. China must be branded as an aggressor, whence she would be received as a penitent.

Unhappily few Westerners are able to see what seems very clear in Eastern eyes, namely, that the intervention of the UN, the policy of the U.S., and MacArthur's destructive policy in Korea carry all the marks of aggression, while its objective, to establish the American "way of life," the East rejects outright.

The American aim of dividing the world into sheep and goats and then of placing upon the UN the heavy responsibility of ridding the world of communism by a gigantic military program ending, if need be, in a grand slam, is nothing less than to run into aeons of chaos and barrenness.

The mounting claims of militarism and of all the peoples of the world for commodities of every kind far in excess of the supply already fore-shadow the internecine conflicts of the future. This problem continues to be shelved; and we still lack a valid alternative to communism!

its resources for worship, fellowship and service.

We would strongly insist on the full co-operation of laity and ministry to provide for each church the best possible leadership and the most complete participation of the entire membership.

Transfer of Church Membership Preliminary Statements

1. The church is the spiritual body of Jesus Christ and is called, by Paul, "The church of the living God." "God is love" and through his grace and the meritorious sacrifice of Jesus Christ this relationship has been made available to all men everywhere. Faith, repentance and obedience enables men of all stations in life, through the Holy Spirit, to enjoy fellowship with God and each other and thus become the *universal church*.

2. Denominations (of which there is said to be more than 200) have arisen as a result of differing interpretations of theology; disagreement as to the number and purpose of religious symbols (sacraments); the forms and authority of church polity; and the varieties of church organization. In the early church these divisions were not known, neither was this condition in the purpose of Christ who prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 21).

3. Church letters of transfer represent the method by which a denomination maintains the location and tabulation of its membership within the organization. They have no specific value other than this. The system does not guarantee Christian discipleship. It is but a formal statement announcing such profession. "The Lord knows those that are his" and relationship with his spiritual body is neither hindered nor abetted by letters of transfer.

4. A letter of transfer is the property of the congregation and should be so understood by all concerned. Its main purpose is to register, promote and safeguard transfer of membership from one congregation to another within the denomination. The letter of transfer should go from the granting to the receiving congregations. The system of allowing the individual to carry the letter of transfer, in the case of timid or careless individuals, has frequently caused a lapse in church member-

ship. Congregations need a more dependable plan in their attempt to serve the increasing mobile membership and to keep records more reliable and up-to-date. The time between the move and the new contacts on the part of those who are changing membership should be reduced to a minimum.

5. The matter of transfer by letter is simplified and provides less occasion for cavil or criticism when it is understood (a) as registering a change of location on the part of the member, and (b) as serving to introduce the member to the receiving congregation. The time of the transfer of membership should not be the occasion for disciplinary methods. Many have been estranged and lost to the denomination unnecessarily by such procedure.

The Method of Transfer

1. When members change congregational residence, the congregation in which they have lived shall send a letter of transfer, without delay, to the pastor or elder (moderator) of the congregation in whose territory they intend to move or have moved. A personal friendly letter should be written to the party or parties to the effect that a letter of transfer has been sent to the other congregation, informing the pastor of the change and requesting that as soon as possible, they should attend the services in the new congregation and create new fellowships. A copy of the letter should be sent to the pastor or elder (moderator) of the receiving congregation.

2. This plan, if it is to be both corrective and effective, requires that members of a congregation should be made familiar with the meaning and method of transfer. Also, that the officers of congregations maintain such fellowship and oversight with the membership as will enable them to check the movements of their members with relative accuracy. Members, planning to change location should, if at all possible, confer with the pastor or elder (moderator) prior to moving.

3. If and when the granting congregation is uncertain as to the name of the congregation to which a letter of transfer should be sent (as may happen when members move without leaving proper information) the office of the regional secretary should assist in clearing the situation.

4. When members move and desire to place their membership (for justifiable reasons) in a congregation of some other denomination, the regular form of transfer should not

be used. A form should be supplied which would (a) state that the party is a member of the Church of the Brethren, and (b) state that said party desires to have fellowship in that congregation, or (c) state that the party transferred desires to hold an associate membership with that congregation.

In either case a letter of explanation, with sufficient detail to be understandable, should be given the party that is moving and also a copy explaining conditions should be sent to the receiving congregation.

In all cases, a file of the type of transfer should be kept by the issuing congregation so that future reference, if necessary, would be intelligible.

5. A special form should be used for officials (elders, ministers, licentiates, deacons). This form should be used when the official and membership fellowship is being transferred to another congregation within the denomination. However, when denominational lines are crossed, official standing is fully at the option of the receiving denomination.

NOTE: It is not inferred that the Annual Conference encourages the actions listed in paragraphs 4 and 5 of Article II. They are inserted as a guide when such conditions arise.

Committee:

Norman J. Baugher

Rufus P. Bucher

H. L. Hartsough

J. W. Lear

Charles E. Zunkel, convener

Report on Goodwill Toward Other Nationals

The General Brotherhood Board recommends the adoption of the following statement as the answer to the query on Goodwill Toward Other Nationals:

Commanded by our Lord and Master to love even our enemies, all Christians are under steady obligation of goodwill to all people, regardless of national or other barriers. However, when hatred is deliberately cultivated and accepted as normal, Christian people have an extra obligation to express goodwill.

But the words of goodwill often sound empty, because our deeds do not fit them. Accordingly the Church of the Brethren proposes wholehearted service as the best carrier wave of goodwill. To this end this Conference commends: for schools, such projects as toys, towel kits, shoes, seeds, and raising heifers to help other children; for homes, the exchange of high school and college students; for churches, the resettling of displaced persons. It also recom-

RESERVATION FOR CIRCLE TOUR

O. R. Anderson
The Milwaukee Road
Room 711, 100 W. Monroe Street
Chicago 3, Illinois

Please make reservations as follows on the Circle Tour to the Church of the Brethren Annual Conference being held in San Jose, Calif., June 19 to 24, 1951. Number of persons Accommodations desired Reserved coach seat (s) Sleeping car, lower berth (s) Upper berth (s) Indicate if traveling on reduced clergy fare (yes) (no)

Name

Address

City State

Reservations should be in on or before May 25

mends selecting the "goodwill kind" of pictures, songs, stories, drama and games of other nationals.

For older youth, the Conference recommends Brethren Volunteer Service and related programs; for adults, travel to learn to know the people of other nations in their home communities. For both churches and governments, it recommends the carrying out on a world scale and on a long-time basis the "Point Four" foreign policy program as announced by President Truman, without regard to political advantage—but as a determined expression of goodwill. For all Christians, it urges limiting our personal wants for the sake of our needy neighbors.

Report on Handbook for New Church Members (1950 Conference Query from Washington)

The General Brotherhood Board reports that the preparation of a handbook for new members has been assigned to the Christian Education Commission which in consultation with the Ministry and Home Mission Commission is now at work on this task.

Report on Equalization of Pastors' Salaries

The General Brotherhood Board wishes to report progress in the study of equalization of pastors' salaries and to ask another year in which to work further.

Report on Financial Support of Bethany Seminary

The General Brotherhood Board submits the following answer to the query on Financial Support of Bethany Seminary:

Our general church program is financed by the giving of our members, mainly during the current year.

We do not favor any one portion of the program being a first lien against the current contribution.

However, the General Brotherhood Board is aware of long-term commitments in certain areas, such as Bethany Biblical Seminary, a large portion of our mission program, our obligation to retired missionaries, and others. The board will continue its policy of assuring such agencies regular support in so far as the continuing giving of the church makes it possible.

Queries

Allowance for Retired Missionaries

The Sebring church in council assembled petitions Annual Meeting through district meeting of Florida, Georgia and Puerto Rico, that the General Brotherhood Board be directed to supplement the allowance to retired missionaries in order to offset the depreciation of the dollar, so as to make it possible for our retired missionaries to subsist.

H. B. Heisey, Moderator.

Mrs. Cecil Bowers, Clerk.

The query was passed to Annual Meeting.

I. R. Pletcher, District Clerk.

Reading Course for Licensed Ministers

The Waynesboro church, Va., requests Annual Conference through district conference of the Second District of Virginia at Bridgewater, Va., March 30, 1951, to set up as a minimum educational qualification for licensing to the ministry of the Church of the Brethren the completion of a reading course sufficient to give a foundation for ministerial work (See 2 Timothy 2:15). The areas to be covered in the course of reading may be: (1) familiarity with the Bible (concordance and dictionary); (2) the Pastor's Manual; (3) history of the church; (4) pastoral work; (5) preaching, worship, religious education; (6) Annual Conference Minutes and the Gospel Messenger. The execution of these requirements to be in the hands of

the district board dealing with the ministry; specific books for the plan to be selected by the General Brotherhood Board Commission on Ministry and Home Missions.

O. S. Miller, Elder.

Russell Thacker, Clerk.

Answer of district conference: We pass this query to Annual Conference with the request that there be included in the plan minimum reading requirements for those being ordained into the ministry.

Edward K. Ziegler, Moderator.

M. R. Wolfe, Secretary.

Peace Education and Promotion

WHEREAS there appears to be need for clear and comprehensive interpretation of the historic Brethren Biblical principles of peace and nonresistance in the light of prevailing secular thought and patterns of living,

The district conference of the Second District of Virginia, assembled at Bridgewater, Va., March 30, 1951, petitions Annual Conference:

1. To clarify and interpret its previous decisions on peace and nonresistance in the light of present needs.

2. To renew the policy of providing adequate assistance and guidance to districts and regions through peace consultants or through such other plans and programs as Conference may approve.

3. To commend our colleges for such courses on peace and nonresistance as are now being offered in their curricula, and to request all our church colleges to strengthen their offerings in this important area of our life and heritage.

Edward K. Ziegler, Moderator.

M. R. Wolfe, Secretary.

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. C. A. Lichty observed their fiftieth wedding anniversary on March 25, 1951, at their home at Sabetha, Kansas. They were married on March 10, 1901, at Waterloo, Iowa. Most of their lives have been spent near and in Sabetha in farming or in business.

All four of their children were home for the happy occasion. They are: Mrs. Lester Vogel of New York City; Glen of Kansas City, Kansas; Mrs. Howard West and Helen Lichty, both of Dallas, Texas. Also present were three of the four grandchildren and a brother, Will, of Longmont, Colo.

A program of music and an address on the Christian home by L. M. Baldwin of Morrill, Kansas, were given in the church in the afternoon.

Brother and Sister Lichty have always been active members of the Sabetha church.—H. R. Stover, Sabetha, Kansas.

Brandt-Keim.—Harvey Brandt of Mannheim, Pa., and Lois Keim of Ludlowville, N. Y., March 24, 1951, in the King Ferry church, N. Y., by the undersigned.—Guy R. Buch, King Ferry, N. Y.

Clapper-Hardman.—David R. Clapper and Wilodyne Joy Hardman, in the bride's home, Denver, Colo., March 17, 1951, by the undersigned.—Kurtis F. Naylor, Denver, Colo.

Dove-Whetzel.—Harold B. Dove and Glenna R. Whetzel, both of Timberville, Va., in the Linville Creek church parsonage, March 24, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Keyser-Vanderslice.—Paul L. Keyser of Lederach, Pa., and Janice L. Vanderslice of Pottstown, Pa., Oct. 28, 1950, in the First church, Pottstown, Pa., by Bro. Wilbur A. Martin.—Janice L. Keyser, Pottstown, Pa.

Kime-Shoue.—Arthur Kime and Laura-belle Shoue, both of North Liberty, Ind., in the North Liberty church, March 23, 1951, by the undersigned.—Homer A. Schrock, North Liberty, Ind.

Miller-Anthony.—Luther Miller of Blain, Pa., and Jane Anthony of Landisburg, Pa., March 25, 1951, by the undersigned, at his home.—Glenn L. Gingrich, Blain, Pa.

Price-Dysard.—Paul D. Price, Jr., and Betty Louise Dysard, both of Huntingdon, Pa., March 10, 1951, by the undersigned, at his home.—John C. Middlekauff, Huntingdon, Pa.

Robinson-Elsasser.—Paul Robinson of Blain, Pa., and Althea Elsasser of McAlisterville, Pa., March 25, 1951, by the undersigned, at his home.—Glenn L. Gingrich, Blain, Pa.

Scholl-Stauffer.—Arnold Scholl and Margaret Stauffer, both of Polo, Ill., in the Polo church, March 25, 1951, by the undersigned.—B. Wayne Crist, Polo, Ill.

Schrock-Carper.—Roger M. Schrock and Virginia M. Carper, both of Middlebury, Ind., in the Pleasant Valley church, Ind., Jan. 26, 1951, by the undersigned.—Homer A. Shrock, North Liberty, Ind.

Shenk-Ober.—Earl R. Shenk and Anna Mae Ober, both of Mt. Joy, Pa., March 19, 1951, by the undersigned, at his home.—Abram N. Eshelman, Mt. Joy, Pa.

Sines-Groves.—Norman I. Sines of Oakland, Md., and Nitia E. Groves of Terra Alta, W. Va., March 23, 1951, by the undersigned, at his home.—Ross Speicher, Accident, Md.

Sipsy-Chaney.—Donald Sipsy and Geraldine Chaney, both of Pontiac, Mich., March 12, 1951, by the undersigned, at his home.—L. W. Shafer, Pontiac, Mich.

Stewart-Whitacre.—James D. Stewart of Clarksburg, W. Va., and Virginia Whitacre of Ridgeley, W. Va., March 10, 1951, in the Old Furnace church, Ridgeley, W.

Va., by the undersigned.—Alan L. Whitacre, Elizabethtown, Pa.

Stump-Ray.—John L. Stump of Walkerton, Ind., and Fay Ann Ray of South Bend, Ind., March 11, 1951, in the bride's home, by the undersigned.—John Stump, Walkerton, Ind.

Tharp-Haney.—Gomer J. Tharp and Mary Anne Haney, both of Kenton, Okla., March 19, 1951, in the Methodist parsonage, Clayton, N. Mex., by Rev. Paul Hively.—Mrs. Robert Haney, Kenton, Okla.

Winegord-Raines.—Hensel M. Winegord and Mamie A. Raines of Grottoes, Va., in the Mill Creek parsonage, March 20, 1951, by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Zuck-Ritter.—Warren Zuck and Virginia Ritter, March 25, 1951, in the First church, Quakertown, Pa., by the undersigned.—Monroe C. Good, Quakertown, Pa.

Obituaries

Ida B. Senger

Ida B. Senger, daughter of Cyrus and Leah Gible Bucher, was born Aug. 20, 1875, in Lebanon County, Pa., and died Jan. 10, 1951, at the home of her son, Cyrus, in Ft. Wayne, Ind.



At the age of six years she moved with her family to Astoria, Ill., where she spent most of her life.

She was baptized into the Church of the Brethren at an early age. She attended Mt. Morris College and taught school. She was a Sunday-school teacher, was active

in women's work and was indeed a helpmeet to her husband in his pastoral work.

In 1897 she was united in marriage to S. J. C. Senger, and to this union nine children were born. She was preceded in death by her husband and one son, Aaron.

She is survived by the following: eight children, Mrs. Leah Zunkel of Oak Park, Ill., Cyrus of Ft. Wayne, Ind., Paul of Plymouth, Ill., Mrs. Mary Swinger of Salem, Ill., Mrs. Rachel Bowen of Mosinee, Wis., John of Astoria, Ill., and Mrs. Ruth Corn of Chicago, Ill.; twenty-one grandchildren; four great-grandchildren; and six brothers and sisters, Mrs. Mary Wickert, Mrs. Annie Blickenstaff, Mrs. Fannie Stambaugh, Harvey S. Bucher, Mrs. Lizzie Lam and Ezra Bucher, all of Astoria, Ill.

Funeral services were conducted by Bro. Albert Whitmore, assisted by Bro. Harold Deeter, in the Woodland church, Astoria, Ill. Interment was in the Woodland cemetery.—Ruth S. Corn, Chicago, Ill.

J. A. Eby

Jacob A., son of Elder David B. and Hannah Studebaker Eby, was born in Lena, Ill., Dec. 3, 1877, and died in Marshalltown, Iowa, Dec. 23, 1950.



He received his schooling in and near Lena and also attended Mt. Morris College, Ill. In 1898 his family moved to Sunnyside, Wash., and pioneered in helping establish a church at that place. In 1905 he was called to the ministry and feeling greatly the need for more help in his work, he spent two years at

Bethany Biblical Seminary. In 1902 he was married to Viola Smith of Polo, Ill., and to them were born two pairs of twins. In 1911 his wife passed away.

In 1927 he was married to Marie Jasper, who has been a real helpmeet in his pastoral work. Together they have held pastorates in Tacoma, Wash., Mound City, Mo., Marshalltown and Fernald, Iowa, and Nocona, Texas. He served the church in the ministry for over forty-five years and represented his district many times on Standing Committee.

Perhaps his greatest testimony during his forty-five years of service was his consistent daily living. He was always kind and considerate of others.

He is survived by his wife; four children, Francis J. of Tacoma, Wash., Mrs. Edgar J. Miller of Marshalltown, Iowa, Kenneth J. of Lawndale, Calif., and Mrs. Floyd Miller of Elkhart, Iowa; three sisters, Maude E. Gregory of Olympia, Wash., Mrs. Milo Barnhart of Cloverdale, Calif., and Mrs. Ralph Eikenberry of Wenatchee, Wash.; and ten grandchildren. One sister and three brothers preceded him in death.

Funeral services were held in Marshalltown with Bro. Ralph Skaggs and Elder G. W. Keedy in charge; and in the Des Moines Valley church, Iowa, with Bro. G. A. Zook and Elder Lee Dadisman in charge.—Mrs. Maude E. Gregory, Ankeny, Iowa.

Mrs. J. H. Cassady

Meribah Cassady, daughter of Simon P. and Sara Lyon Idleman, was born near Scherr, W. Va., Aug. 20, 1869, and died Dec. 19, 1950.



Before her marriage she taught in the schools of West Virginia. She was married to John H. Cassady in 1896. To this union were born seven children, two of whom, Virginia and Maynard, died. Bro. Cassady preceded her in death in 1939.

During her husband's ministry they served four churches as pastor, namely Roxbury church, Johnstown, Pa., Huntingdon, Pa., University Park, Md., and King Ferry, N. Y. She always gave of her time and energy unstintingly to the church because she loved the church and had a deep sense of obligation to use her talents in its service. She was always interested in music and often sang in public as well as leading hymns. She was often found telling stories to the children, reading them poetry and singing to them. People knew the hospitality of her home and there were many guests through the years.

She is survived by five children, Helen, Paul and John, Jr., all of Washington, D. C., Mildred of Rochester, N. Y., and Robert of Deerfield, Ill.; twenty grandchildren; and three sisters. Since her husband's death she had made her home with her daughter who lives in Washington, D. C.—Mrs. Clarence Hesse, Greenville, Ohio.

Mrs. Rosa B. Swihart

Rosa B. Swihart, daughter of John C. and Melissa C. Black Deardorff, was born July 28, 1872, in Miami County, Ind., and died Dec. 8, 1950.



Her entire life was lived in the vicinity of Roann, Ind.

In 1890 she became a member of the Church of the Brethren, in which faith she remained faithful and devoted all of her life.

In 1890 she was united in marriage to George E. Swihart, who died in 1942. In 1896 they were called to the ministry and were installed into the first degree ministry. In 1897 they were advanced to the

second degree ministry and in 1904 they were ordained to the eldership. Her devotion to her Christ, her church, her calling and her home and family were outstanding. She was endowed with an abundance of patience, a cheerful disposition and an overwhelming desire to serve and do for others.

She is survived by the following: six children, Mrs. Myrtie Mishler, Ira, Mrs. Edith Keppel, Mrs. Elta Rife, Mrs. Edna Kindley and Paul, all of Roann, Ind.; a brother, Jasper Deardorff, also of Roann; a foster son, John D. Mishler; thirteen grandchildren; and two great-grandchildren. A daughter and two sons preceded her in death.

Funeral services were held in the Roann church by Brethren Edward Stump, J. F. Baldwin and William Eberly. Burial was in the I.O.O.F. cemetery, Roann, Ind.—Mrs. Myrtie Mishler, Wabash, Ind.

Bettie Sours

Bettie Sours, daughter of Henry and Annie Showalter Beahm, was born near Bridgewater, Va., March 19, 1869, and died in Page Memorial hospital, Luray, Va., Nov. 22, 1950.



She moved to Luray as the bride of Bro. Noah Sours in 1894 and had resided on their farm near Luray since that time.

She was a devout member of the Church of the Brethren since childhood and was active in every phase of church work. She had been

an active member of the aid society since its beginning in 1921. She was a weekly correspondent of the county paper, reporting faithfully for forty-seven years. She was a woman possessing fine Christian qualities which inspired others to nobler living in the community in which she lived. Her life revealed her love for her friends, neighbors and family.

Her husband preceded her in death thirty years ago. She is survived by four children, a number of grandchildren and great-grandchildren, several brothers and sisters. A brother, I. N. H. Beahm, died several weeks before her.

Memorial services were held in the Luray church by Bro. Galen Crist and Rev. Areheart of the Lutheran church. Burial was in Evergreen cemetery.—Ruth Painter, Luray, Va.

William E. Wolford

William E., son of Jacob L. and Catharine Rummel Wolford, was born Sept. 14, 1876, near Jerome, Pa., and died Dec. 1, 1950, in the Memorial hospital, Johnstown, Pa.



In 1900 he united with the Church of the Brethren. In 1901 he was elected to the office of deacon. In 1902 he was called to the ministry. He served in the free ministry and followed the carpenter trade.

He was constantly seeking to improve his mind and his ability as a speaker. To this

end he read much and also attended Bible Institutes at Juniata College. He was firm in his convictions and outspoken against those forces which seemed to tear down the church. He was always interested in young people. He was an honorary member of the local W.C.T.U. He retired from active pastoral work in the Waterford church in 1946.

He is survived by his wife, Clara Beam Wolford; the following children: Mrs. Wil-

son E. Leonard of Ligonier, Pa., Mrs. E. B. Hawkins of Modesto, Calif., Mrs. Paul Roller of New Market, Va., J. Daniel Wolford of Ligonier, Pa., Mrs. Otis Saylor of Stahlstown, Pa., Mrs. Berne Dadds of Ligonier, Pa., and a foster son, Mike Fabian of Ligonier, Pa. Two daughters died in infancy and a son, Thomas B., died in the invasion of France 1944. He is also survived by eighteen grandchildren, ten great-grandchildren, a sister, Mrs. Mary Kinsey of Ligonier, Pa., and a brother, David of La Habra, Calif.

Funeral services were conducted in the home by Bro. Elmer Gleim of the County Line church, assisted by Rev. John N. Mostolar of the Waterford Christian church. Interment was in the Green Mountain cemetery, Waterford.—Mrs. W. E. Wolford, Ligonier, Pa.

Nellie May Brickey

Nellie Mae Brickey, daughter of M. M. and Sina Hawson, was born May 23, 1875, in Independence, Kansas, and died Sept. 28, 1950.

In 1893 she was married to J. A. Brickey. In 1916 they moved to the vicinity of Molsbee chapel, Texas, where Bro. Brickey was a farmer and a supply minister in the Church of the Brethren until his death in 1931. Sister Brickey had been a member of the Church of the Brethren since 1916.

She is survived by three daughters, Mrs. W. A. Roper, Mrs. L. M. Whitten and Jewel Brickey, all of Nocona, Texas; two sons, Hubert of Lordsburg, N. Mex., and Harmon of Hoboken, N. J.; ten grandchildren; and nine great-grandchildren.

Funeral services were conducted in Nocona, Texas, by Bro. J. A. Eby. Interment was in the Molsbee chapel cemetery.—Mrs. Doane Phillips, Nocona, Texas.

Annie Wickham

Annie Wickham, wife of Bro. John G. Wickham, died at the New Altamont hospital, Christiansburg, Va., Jan. 28, 1951.

Sister Wickham had been a resident of Montgomery County until she and her husband had moved to Oxford, Pa., where Bro. Wickham was pastor for several years. After Bro. Wickham's death, Sister Wickham moved back to Montgomery County, where she has made her home with a niece.

Brother and Sister Wickham left their remaining estate to the Christiansburg Church of the Brethren.

Funeral services were held at the Hoffville church by Bro. Edgar S. Martin. Interment was in the Hoffville cemetery.—Bertha Reed, Christiansburg, Va.

Bashore, Amy K., wife of Isaac Bashore and daughter of Samuel and Lizzie Keeney Gettle, was born March 30, 1897, in Rebersburg, Pa., and died Sept. 28, 1950, at her home. She is survived by her husband, her father, five children, six grandchildren and four brothers. Funeral services were held by the local ministers.—Mrs. Betty Stump, Bethel, Pa.

Bradley, Amelia A. Lancton, was born at Chicago, Ill., May 3, 1885, and died at La Mesa, Calif., Nov. 22, 1950. In 1906 she was married to Fred A. Bradley in Chicago, and to them were born one daughter and two sons. One son died when still a small child. Both she and her husband were baptized by Wilbur Horner at the Hastings Street church in Chicago in 1916. For several years she assisted in the young people's work of the church there. In 1923 she transferred her membership to the First church in Chicago, where she worked actively and faithfully in the ladies' aid society and the Bethany Hospital Auxiliary. After coming to San Diego in 1948, she continued to give herself as devotedly as possible to the work and the program of the church. Her husband preceded her in death in 1949. She is survived by one daughter, one son and four grandchildren. Funeral services were held in San Diego by the undersigned. Interment was in the Chapel Hill Gardens at Villa Park, Ill., where her husband was buried, with Elder Warren W. Slabaugh, officiating. — R. Truman Northup, San Diego, Calif.

Brubaker, George Washington, son of Samuel F. and Martha Brubaker, was born in Roanoke County, Va., Feb. 8, 1865, and died March 19, 1951. He was baptized at the Macoupin Creek church and was active until the work there was abandoned. From then on he was an active member in the Girard church. He was married to Nettie G. Mertz on Jan. 29, 1889, and to this union were born three children, two of whom survive. After the death of his wife in 1902, he was married to Aurelia M. Watson in 1903. To this union were born two children, one of whom survives. He is also survived by fourteen grandchildren, fourteen great-grandchildren and two sisters. Funeral services were held by the undersigned in the Girard church. Burial was in the Macoupin Creek cemetery.—Robert D. Hoover, Girard, Ill.

Corbin, Melvin, son of Clinton and Ermina Corbin, was born in Lenawee County, Mich., Oct. 21, 1880, and died March 13, 1951. He was united in marriage to Ethel Ohler of Coleman, Mich., in July 1908, and to this union were born four children. His wife died in January 1919. In March 1919 he was married to Addie Ervay of Beaverton, Mich., and to this union were born two children. He is survived by his wife, three daughters, two sons, one stepdaughter, twenty-two grandchildren, one great-granddaughter, four brothers and one sister. Funeral services were held in the Church of the Brethren by the minister, the undersigned. Burial was in the Zion cemetery. — H. H. Hendricks, Adrian, Mich.

Cullen, Bertie Ellen, daughter of Samuel and Anna Switzer, was born March 7, 1896, at Roanoke, Ill., and died March 8, 1951. At an early age she united with the Church of the Brethren and remained faithful until death. On March 13, 1901, she was united in marriage to Hezekiah D. Cullen, and to this union were born four children. She is survived by four children, fifteen grandchildren and twelve brothers and sisters. Funeral services were held at the Church of the Brethren near Holmesville by the undersigned, assisted by Brethren Lewis Naylor of Carleton and Swigart Miller of Beatrice.—Homer D. Kimmel, Holmesville, Nebr.

Detwiler, Peter Berton, son of F. Berton and Dorothy Hume Detwiler, was born March 8, 1951, and died at the Kansas University medical center March 11, 1951. He is survived by his parents and two sisters. Funeral services were held in the Townner funeral chapel in Ottawa by Rev. Roy Jones of Garnett, Kansas. Burial was in the Highland cemetery. — W. B. DeVilbiss, Ottawa, Kansas.

Gingrich, H. Mabel, daughter of Clinton and Barbara Hoffer Kaylor and wife of William H. Gingrich, was born Oct. 26, 1890, and died March 9, 1951. She was a member of the West Greentree church. She is survived by her husband, an adopted son, one sister and two brothers. Funeral services were held at the Greentree house by Brethren Abram Eshelman, Samuel Shearer, Henry Becker and Howard Bernhard. Interment was in the adjoining cemetery.—Mrs. Samuel Becker.

Gorby, Marie Louise, daughter of Claude and Agnes Gorby, was born March 12, 1949, and died Feb. 24, 1951, in the Holy Family hospital in La Porte, Ind. She is survived by her parents, two brothers, two sisters, her maternal grandparents, her paternal grandmother, a great-grandmother and a great-grandfather. Funeral services were held in the North Liberty cemetery.—Homer A. Schrock, North Liberty, Ind.

Gow, William Dugald, son of Dugald and Julia Ann Guy Gow, was born in Sunfield, Mich., Nov. 8, 1889, and died at his home in Battle Creek, Mich., March 19, 1951. He was married to Viola Meadows on May 21, 1918. He was baptized into the Church of the Brethren in Sunfield, Mich., in 1917. He is survived by his wife and one sister. Funeral services were held by the undersigned in the Church of the Brethren at Battle Creek. Burial was in the Sunfield

Township cemetery.—Harley V. Townsend, Battle Creek, Mich.

Guyer, Earman Franklin, son of K. A. and Myrtle Eubank Guyer, was born May 28, 1909, in Augusta County, near Verona, Va., and died Aug. 26, 1950, at his home near Dayton, Va. He was united in marriage to Hazel Hilbert of Dayton, Va., on April 21, 1934. In 1937 he was baptized into the Montezuma church. He was a mason by trade and spent many hours remodeling the Montezuma church. However, he was claimed by death before the work was completed. He is survived by his wife, one son, his parents, three brothers, three sisters, six nieces and four nephews. Funeral services were held at the Montezuma church by his pastor, Bro. Robert E. Houff, assisted by Brethren S. D. Glick and Wise Driver. Interment was in the Bridgewater cemetery. A bulletin board for the Montezuma church has been placed on the front lawn in his memory by his family.—Mrs. Arlie S. Glick, Dayton, Va.

Jensen, Paul Sue, daughter of Mr. and Mrs. Russell Jensen, was born at the Memorial hospital in Ottawa, Kansas, Feb. 17, 1951, and was laid to rest at the Oak Park cemetery in Lawrence, Kansas. Graveside services were held by the undersigned, assisted by Bro. Willard Brammell, a former pastor. — Ralph M. Hodgden, Overbrook, Kansas.

Leckrone, Jerry Lee, son of Joe and Helen Leckrone, was born Nov. 25, 1937, at Silver Lake, Ind., and died at his home, March 7, 1951. On June 3, 1948, he became a member of the Eel River church. He is survived by his parents, his maternal grandparents and his paternal stepgrandmother. Funeral services were held in the Eel River church by the pastor, Bro. Earl Hostetter. Burial was in the Eel River cemetery. — Mrs. Harold Maloy, North Manchester, Ind.

McGee, William E., son of Mr. and Mrs. John McGee, was born March 17, 1871, at Monmouth, Ill., and died at the home of his daughter Nov. 20, 1950. He was united in marriage to Inza E. McCammon. He is survived by his wife, seven children, thirteen grandchildren and five great-grandchildren. He was a member of the Church of the Brethren in Conway Springs since 1916. Funeral services were held in the Conway Springs church by the undersigned, a former pastor, assisted by Bro. David Heckman. Interment was in the Conway Springs cemetery. — Ralph M. Hodgden, Overbrook, Kansas.

Replogle, Sue, daughter of Adam and Elizabeth Snyder Guyer, was born at New Enterprise, Pa., Aug. 4, 1864, and died at the Morrison's Cove home in Martinsburg, Pa., Feb. 27, 1951. In 1889 she was married to Levi B. Whetstone, who died in 1907. In 1912 she was married to David M. Replogle, who died in 1925. She is survived by three children, thirteen grandchildren, seventeen great-grandchildren and five stepchildren. She was a member of the Church of the Brethren. Funeral services were held in the New Enterprise church by Brethren Cletus S. Myers and Harper M. Snively. Interment was in the New Enterprise cemetery.—Sara G. Replogle, New Enterprise, Pa.

Riley, Amanda, daughter of L. D. and Laura Waitman, was born Dec. 30, 1875, near Phillipsburg, Ohio, and died March 18, 1951, at her home in Dayton, Ohio. On Oct. 20, 1895, she was united in marriage to John W. Riley, who preceded her in death on Jan. 8, 1938. To this union were born six children. She and her husband united with the church in 1909. She is survived by one son, four daughters, thirteen grandchildren, eleven great-grandchildren and one sister. Funeral services were held in the East Dayton church by the undersigned, assisted by Bro. C. H. Petry, her pastor. Interment was in the Greenville cemetery. — Henry T. Barnhart, Dayton, Ohio.

Simmons, Ralph, son of Charles F. and Mary Miller Simmons, was born near

Bridgewater, Va., March 13, 1928, and was killed in a traffic accident March 23, 1951. On May 22, 1948, he was united in marriage to Viola Smith of Singers Glen, Va. He is survived by his wife, two sons, his parents, two brothers and two sisters. Funeral services were held at the Beaver Creek church by the undersigned, pastor of the Bridgewater church, of which he was a member, assisted by Bro. Robert Houff. Interment was in the Beaver Creek cemetery. — Edward K. Ziegler, Bridgewater, Va.

Smith, John Henry, son of William and Martha Smith, was born Jan. 1, 1894, in South Otter Township, and died Sept. 22, 1950. In 1913 he was united in marriage to Nona Schuler of Girard, Ill. To this union were born ten children. He is survived by four sons and four daughters. He was a member of the Girard church. Funeral services were held by the undersigned at the Girard church. Burial was in the Pleasant Hill cemetery.—Robert D. Hoover, Girard, Ill.

Church News

Alabama

Oneonta.—Since the complete destruction of our church building by a tornado a year ago, we have been without a regular church home. Our church group first held worship services in a neighboring Presbyterian church building. At present we have devotions each Sunday evening in the home of a member or a friend. Our new church building is being erected near the site of the destroyed building. It is under roof but inside finishing and furnishings are yet to be provided. The women's work group has been meeting one day a week in homes. Their project is to purchase folding chairs for the basement of our church. The church building of brick backed by tile has been erected by free labor donated by the men of the church

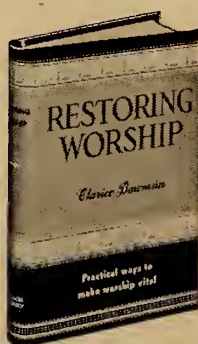
and others. Material was purchased with donations from members of the church at this place, Virginia, Ohio, Maryland, Africa and from neighboring Methodist churches and friends. We are hoping to be able to worship in our new church before summer.—Mrs. Bertha Culler, Cleveland, Ala.

California

Glendale, First.—Since our last report, one letter has been received and one granted. The Hour of Power conducted weekly is bringing good results. The interested members of the congregation meet for prayer before the Sunday evening services. Six classes meet weekly in our church building to study the Bible on released time from grammar school duties. On Youth Sunday the youth of the church directed, and secured Bro. Lowell Brubaker as the guest speaker. Last Sunday evening, on an exchange program, the young adults from the Bella Vista church in Los Angeles, brought two excellent talks on prayer. The school of missions conducted during the month of January was well attended. We studied Mohammedanism. We closed the study with the sound film, South of the Clouds. On a recent Sunday evening we had another film, The Growth of the Churches of Southern California and Arizona. On the first Sunday morning of each month all departments of the Sunday school meet and worship together before separating into the various classes. At this time the birthday offerings of the former month are received and each class presents its Brethren Service relief offering for the past month. A new and most welcome feature is the presentation of colored slides on The Life of Our Lord by Bro. M. Q. Calvert. A new worship service has now been provided in the form of a junior church. The father and son banquet was held in January. Our church was presented with a certificate, accompanied by

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

a bronze plaque, in recognition of the Christmas decorations which the men had made.—Martha B. Flory, Glendale, Calif.

Illinois

Dixon.—During the month of January the school of missions was carried on with a good attendance in each department. On Feb. 15 the birthday supper was enjoyed by an overflow crowd. During the week of Feb. 18 Bro. Harvey Kline, pastor of the Franklin Grove church, delivered a series of messages based on the last week of Christ's ministry. Work has been done in our children's department and some new equipment was bought. Several of the teachers in this department are taking special training in their work. The missionary circle has for its special project this year the support of a missionary's child in India. Twelve new members have been added to our church roll, either by baptism or by letter. In spite of the severe winter our attendance has kept up very well.—Mrs. Della Butterbaugh, Dixon, Ill.

Freeport.—Our church is making progress under the leadership of our pastor, David Fouts. During the past year and a half twelve persons have been received into the church by baptism and twelve by letter. Esther Masters and Roy McNut served as the delegates to our district meeting. Many other members were also in attendance. Norma Long, one of our young people who spent last summer in a Brethren Service work camp in Germany, gave a report of her experience and showed colored pictures of places visited in Europe. Twelve layettes were sent by

the ladies' aid to Austria through Brethren Service, ten dollars was sent to the seeds project and twenty dollars was sent to our elder's son, Darrol Smucker, who has been bedfast for the past six months. The officers of the ladies' group served a New Year's breakfast to its members. Several of our ladies sew a half day each month at our local hospital. Our semiannual business meeting was held on Jan. 26 and the congregation voted to retain our pastor, Bro. Fouts, for another two years and to send him as our delegate to Annual Conference. Our pastor and Vera Johansen are now teaching classes in the city-wide school of religious education. On Feb. 14 a family birthday supper was enjoyed. Following the meal, group singing was led by A. H. Ludolph and colored slides of the West were shown by Ray Rockow. A birthday offering of fifty-one dollars was given for the organ fund.—Mrs. Robert W. Maxey, Freeport, Ill.

Indiana

Eel River.—The annual family night fellowship supper and program was held recently. The Eppley sisters of York, Pa., presented a program of sacred music for us. Our pastor, Bro. J. Earl Hostetter, was ordained to the eldership at a recent morning worship service. Brethren H. L. Hartsough and A. F. Morris presided at the service. Guest speakers have been Brethren T. Wayne Rieman and A. F. Morris. A musical interpretation of Psalm 23 was the theme of a sermon in song at a recent Sunday evening service. At the February council the church voted to retain our pastor for another year. The

ladies' aid sewed thirty-six layettes for relief, and is making felt slippers for T.B. patients in Austria. Since our last report, five letters were granted and one person was lost by death. Three members were received by letter and one by baptism.—Mrs. Harold Maloy, North Manchester, Ind.

Pleasant View.—Our last council meeting was held on March 8 with our elder, Bro. Edward Kintner, presiding. Since our last report, Alvin Bolinger of the West Manchester church showed pictures of the Kentucky mission, where Bro. Ferdie Rohrer is pastor. The Homemakers Sunday-school class has presented an electric clock to the church. At this meeting it was decided that Bro. David Ockerman serve the church as pastor for the coming year. Our ladies' aid society has been quilting and sewing for relief.—Mrs. Amsa Snell, South Whitley, Ind.

Iowa

Cedar.—Family night was held at the Walter Spear home with Kyle and Mary Light Reid showing illustrated pictures of their work in China. A temperance play, At the Bar of Justice, was presented at the E. and R. church in Clarence with several persons from our church taking part. An offering of \$72.80 was collected for the Iowa Temperance League. Mr. Leven-good of the Tennessee Mountain mission gave an illustrated lecture on the work there. The film, Kenji Comes Home, was shown at the Frank Fisher, Sr., home. We decided to order new hymnals for our church. A large collection of canned fruit and vegetables, used clothing, potatoes, carrots and other vegetables were donated to the Sunshine Mission in Cedar Rapids. We lifted a special collection for the International Christian University of Japan. Will Ickes of Dallas Center gave his new travelogue at the Homer Dorcas home in January. Merlin and June Royer of Minburn were also there and gave brief talks of their recent trip to Old Mexico. A colored picture of Christ Knocking at the Door was donated to the church by Mr. and Mrs. Alvah Morpew in memory of their nine-year-old son, Wesley. Dedication services were held on Jan. 21 for the memorial, which hangs in the front of the church. World Day of Prayer services were held in the Clarence E. and R. church on Feb. 9. A box of clothing was donated for relief, Mary Dadisman, missionary to Africa to whom we give partial support, was our guest speaker both morning and evening on February 18. March is the month for the Red Cross, Easter seal and cancer drives. We plan to budget our giving for these worthy causes. On April 8 the film, God of Creation, will be presented.—Blanche E. Spear, Clarence, Iowa.

Kansas

Conway Springs.—Wilma Kuns of Garden City showed us pictures taken in Europe. Bro. O. H. Feller of Grand Junction, Colo., preached for us. He also showed some pictures. Some of our people attended the district conference at McPherson. Two of our members, Will Plaugher and William McGee, passed away recently. Bro. Wayne Parris was our guest speaker on March 4. Some persons drove forty miles to be here to enjoy the meeting and basket dinner. We had a business meeting on the evening of March 6. Our elder, Bro. Harvey Hostetter of Wichita, was chairman of the meeting. Bro. D. H. Heckman, our pastor, is resigning and Bro. Wayne Parris will take his place.—Amos O. Brubaker, Conway Springs, Kansas.

Lone Star.—Since our last report, two names have been added to our membership. Our church attendance has continued good throughout the winter. Don Richards and Joe Johns were here on Jan.

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battalion. ¹⁷ And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. ¹⁸ And they began to salute him, "Hail, King of the Jews!" ¹⁹ And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. ²⁰ And when they had mocked him, they stripped him of the purple cloak, and
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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

27 and 28 for a youth stimulator visit with our young people. The district CBYF rally was held at our church in January. On Jan. 28 our midwinter communion service was held. On Feb. 18 Jack Kough of McPherson College was the guest speaker. We were favored with several musical numbers by McPherson College students. A substantial offering was lifted. The women's work group has been holding meetings at the homes of the members. Their work consists of sewing for relief, making comforters and quilting. Recently they bought carpet for the church. Plans are being made to entertain two neighboring church groups.—Bertha Ulrich, Lone Star, Kansas.

Washington Creek.—Brother and Sister Ralph Hodgden and their family returned to the Washington Creek church as pastors after an absence of five years, during which time he received his degree from McPherson College and held a pastorate at Conway Springs. For a year prior to Bro. Hodgden's coming we had no pastor but, by the kindly co-operation of ministers from a distance, we had preaching services practically every Sunday. Last summer two new rooms were added to the parsonage and all rooms were redecorated. Five members were received into the church by baptism and three by letter during a revival meeting conducted by our pastor. Bro. Henry Stover conducted an installation service for our pastor. On Jan. 10 we had our first family night fellowship at the church. In January Joe Johns and Don Richards, youth stimulators, held two youth meetings at the church. On Jan. 28 Joe Johns preached the morning sermon. Our young people have organized and have a business and social meeting each month. On Feb. 4 they participated in both morning and evening services as a climax to National Youth Week. They had complete charge of the evening meeting with Paul Hoover delivering the sermon. Brother and Sister Hodgden are the youth leaders. On Feb. 24 the Gospel Four, Negro quartet from Topeka, presented a musical program in observance of race relations day. The men cut and sawed wood recently and are planning their spring work on the church farm. Our pastor plans to show the film, *The Life of Christ*, on Easter evening.—Veva Hoover, Richland, Kansas.

Louisiana

Roanoke.—Thirteen persons from the Roanoke church attended the district conference at Falfurrias, Texas. We dedicated our new sanctuary with Bro. Glenn Harris bringing an inspiring sermon. At the close of the morning service three young girls were baptized by Bro. Harris. Bro. Kenneth Morse of Elgin, Ill., was with us for a week's meeting. One profession was made as a result of the week's service. We had a special New Year's Eve service. During the month of January our school of missions was held after lunch at the church each Sunday. A community service on the World Day of Prayer was observed in our church. Plans are being made for a family camp at Lake Arthur and for a daily vacation church school. Mrs. Glenn Harris is training a junior choir which makes a fine contribution to our church service. Bro. Glenn Harris is bringing very inspiring sermons on Sunday evenings on the Lord's Prayer.—Maurine Bowers, Roanoke, La.

Maryland

Brownsville.—Since our last report, an eight-day evangelistic meeting was held in the South Brownsville church with Bro. Wilmer Kensinger of Martinsburg, W. Va., as the speaker. Three persons were baptized at the close of the meetings. The South Brownsville church was recently redecorated and, when completed, an all-day meeting of dedication and home-coming was held. Bro. S. Earl Mitchell brought the dedicatory sermon. Other guest speak-

ers were Fred Spitzer and William Kinsey. Special music was presented by Mrs. Earl Mitchell and the Younkins quintet. Ralph Baker of Waynesboro, Pa., a Brethren volunteer worker, spent the last three months of his year's service in our congregation. The senior choir presented the cantata, *Child of Bethlehem*, at Brownsville. Our offering for world-wide missions amounted to \$222.17. Our watch-night service featured a film and recreational period and closed with a devotional candlelight service. We co-operated with the churches of our community for Universal Week of Prayer services. Our pastor, Bro. Poling, attended the spiritual life institute at Bridgewater College. The women of our church observed the World Day of Prayer on Feb. 9. Our school of missions was held during January and February. The textbook for adults was *Near East Panorama* and for the young people *Assignment Near East*. Our extra features included films, a hymn sing and a mission play, entitled *The Things We Can Do*, by the young people. On Feb. 11, Brotherhood Sunday, Leroy D. Johnson, the acting president of Storer College, was our guest speaker and special music was furnished by a member of the faculty. We are having Bible study and prayer each Wednesday evening led by our pastor.—Mrs. John Jennings, Brownsville, Md.

Manor.—Bro. Earl Mitchell was the guest speaker at a morning service. The young people presented the drama, *The Faithful Pioneer*, which was later presented to the old folks of the Fahrney Memorial Home at San Mar. On Jan. 28 the youth fellowship sponsored a temperance film entitled

It's the Brain That Counts. We are planning to hold a week's evangelistic service at the Downsville church April 1-8 with Bro. Samuel Lindsay of the Myersville congregation as the guest minister.—Naomi H. Coffman, Hagerstown, Md.

Michigan

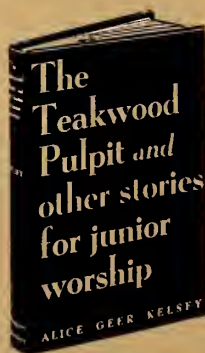
Onkama.—A watch party on New Year's Eve included several films and a fellowship lunch hour and was concluded at midnight with devotions by our pastor, Bro. Martin Krieger. On Jan. 2 we held our quarterly church business meeting. On the evening of Feb. 9 we joined in the World Day of Prayer service for peace.—Hedwig M. Wise, Manistee, Mich.

Sunfield.—A watch service was observed at the church on New Year's Eve. The men of the church are having regular monthly meetings and planning an active program. Recently they cut wood for Elder Snively in appreciation of his help in the Bible institute here. Bandages for Africa are added to the many interests of our ladies' aid. A food shower was held for a church family whose house burned this winter. One of our older deacons, Bro. Henry Haskins, passed away recently. The young people of five of our Southwest Michigan churches held their regular joint meetings here on Feb. 24 and 25. A Negro men's quartet from Lansing presented an hour's program of songs and hymns on Sunday morning and the film, *What Happened to Jo Jo*, was shown in the afternoon. We will hold our communion service on April 1.—Mrs. Virginia Snively, Vermontville, Mich.

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Nebraska

Enders.—Since our last report, four letters of membership have been granted and three were received. The senior CBYF had charge of the morning worship on Feb. 4 in observance of National Youth Week. Our women's work council co-operated with other Protestant women's groups in the county in observing the World Day of Prayer on Feb. 9. Feb. 11 was temperance commitment Sunday in our church. Several of our people signed total abstinence pledges. We took a 100% Gospel Messenger club again this year. At our quarterly council on March 4 we voted unanimously to have Brother and Sister Dallas G. Wine ordained to the eldership. This was done at the request of the district elders' body. Bro. Samuel Forney of Kearney was here for this occasion and brought the morning message. Last year's church farm project brought \$1,600 for the church treasury. Our women's work council has sent several bags of clothing to New Windsor and is at present making eighty-four cut garments for relief. A visitation campaign will be carried on March 12-18 in our community. Our love feast will be held March 23. Our One Great Time of Sharing offering will be lifted on March 18. Films we have seen since our last report are Prejudice and Like a Mighty Army.—Miriam C. Hoover, Enders, Nebr.

Ohio

Ashland City.—The father and son banquet of the subdistrict of Northeastern Ohio was held at our church. The Ashland men's chorus furnished the entire program. Most of the organizations and Sunday-school classes have been raising funds in various ways to contribute to the G. A. Cassel memorial fund to purchase an organ. The organ is ordered and is to be installed before Easter. The greater women's work has had two work meetings to make comforters. Some of these and also a purse of money were donated to two local families, whose homes burned and some were sent to New Windsor for overseas relief. The Homebuilders Sunday-school class has been sending boxes of food and used clothing to Rev. Edwin Wegner in Lachen, Germany, to be distributed to the needy of his parish. Some of it has gone to refugees coming from the Russian zone. The young people's district youth rally was held in our church Jan. 6 and 7. Mr. Young of Springfield, Ohio, taught the group Sunday-school class and

Bro. Robert E. Sherfy of New Carlisle, Ohio, was the speaker. Rev. Sherfy came back to hold services for our spiritual emphasis week, Feb. 11-18.—Mrs. Glen Roberts, Ashland City, Ohio.

Bradford.—One person has been received into the church by baptism and two have been received by letter. Several of our members are in ill-health. One of them is our pastor's wife. While our pastor is with her, Bro. Clarence Priser is filling the pulpit. A family night potluck supper was held Feb. 11 with an interesting program. Mrs. Etta Bailey and Mrs. Nellie Helman attended the meeting of the National Council of Churches in Columbus in February. On Feb. 18 Mrs. Anna Hiller of Greenville showed pictures that she had taken while on her trip through Europe last summer. She also gave a very interesting talk on the countries that she visited. Different Sunday-school classes have been taking charge of the Hour of Power on Wednesday evenings during the Lenten season. A union Good Friday afternoon service will be held in the school auditorium. The seven last words of the cross will be given by the pastors and laymen. The churches participating are the Harris Creek Brethren, the Bradford Brethren, the Presbyterian, the Methodist, the Wesleyan Methodist, the Pilgrim Holiness and the Greenville Creek Christian. On Feb. 23 Mr. and Mrs. S. D. McGarity celebrated their fifty-seventh wedding anniversary.—Lena Friend, Bradford, Ohio.

Pennsylvania

Elizabethtown.—We have just closed an inspiring week of evangelistic meetings with Bro. Jacob F. Replogle as the guest speaker. These services were well attended and the visible results were sixteen converts. Baptismal services will be held on Easter. Bro. R. W. Schlosser will hold a two weeks' series of meetings at Swatara Hill April 9-22. We had the pleasure of having Bro. Howard Bosler, the missionary supported by our church, meet with us and explain to us his work in the Garkida leper colony, Africa. Mary Schaeffer, missionary to China, was also a guest speaker during our school of missions. Bro. John H. Musto of the Calvary church in Brooklyn, N. Y., filled the pulpit on Jan. 28 and spoke of his work with the Roman Catholics. Thirty-seven of the intermediates shared in their recent stewardship project by earning \$215.52 or an average of \$5.82 each on the dollar invested. They are also planning to roll

bandages for the Herbert Michael missionary family in Africa. The ladies' aid recently sent 392 pounds of relief clothing and 38 pounds of soap to New Windsor.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

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Bob Richards, the champion pole vaulter, Brethren minister and teacher at La Verne College, Calif., was the guest speaker at our Feb. 1 family night gathering. The Hershey Industrial School boys' glee club of forty voices presented a program of music on the evening of Feb. 18. The quartet festival of sacred music, featuring six quartets from this area, was held in the college gym on March 2. Youth week was observed on Feb. 4 with our youth pastor, James Miller, Jr., and Superintendents Mary Grubb and Daniel Raffensperger participating in the morning services. Several of our members have availed themselves of the opportunity of pledging themselves to total abstinence in relation to alcoholic beverages. Clarence Bowman of Johnstown will be with us on Wednesday and Thursday evenings of Holy Week and our pastor, Nevin Zuck, will lead the meditations on Good Friday evening and Easter.—Ella S. Hiestand, Elizabethtown, Pa.

Little Swatara.—At a special council meeting Bro. Curtis Ziegler was licensed to the ministry and Bro. Paul Ziegler was elected a deacon. On New Year's Eve a program, which ended as a watch-night service, was presented. On Jan. 22 nature slides were shown by Bro. Paul Ziegler. Work is being done at the Schubert house for the addition of Sunday-school rooms. The young men of the church were given a talk on military training on Feb. 4, 1951. The men's work department is sponsoring weekly bulletins to eliminate the necessity of announcements in the church service. The people of the church collected ninety-seven pounds of clothing, which were sent to New Windsor on Feb. 12. Prayer meeting has been well attended the past few months. Bro. A. G. Breidenstine was the guest speaker at our men's work program. Brethren Robert Young and Alton Bucher were guest speakers at our young people's meeting. We are looking forward to our revival, which will be held April 8-22, with Clarence Horst as the evangelist.—Mrs. Betty Stump, Bethel, Pa.

Upper Claar.—Our church and Sunday-school attendance has increased. We are having visiting Brethren come in to preach for us, alternating with Bro. Taylor Dively, our elder. Bro. Arthur Croyle of Cone-maugh has been with us several times recently. Our church decided to give our quarterly council meeting offerings for world-wide missions. Our evangelistic meeting was held Jan. 22—Feb. 4, with Bro. Howard Whitacre of Mechanicsburg in charge. Bro. Whitacre preached very inspiring sermons and visited in many homes. The film, *The Shepherd of India*, was shown at our church during the meetings. On April 8 the circuit rally will be held at our church with Home Life and

Problems as the afternoon theme and Missions as the evening theme.—Stella Walter, Claysburg, Pa.

Waynesboro.—Bro. Detweiler recently showed some pictures which he took while in the Holy Land and gave a report of his recent pastoral visitation in Europe. On New Year's Eve we had a candle-lighting service entitled *The Greatest Thing in the World*. At the January meeting of the missionary association Mrs. Detweiler spoke on the subject, *You Are an Answer to Prayer*, and told of some of their experiences when visiting Brethren relief work in Europe. At a union church service in the Methodist church on the evening of Jan. 14 Bro. Detweiler gave a report of his recent trip to Europe and of how they expended some of the money given for European relief by the people of our local churches. From Jan. 28 to Feb. 2 we participated in the union preaching mission held in the Lutheran church with Dr. Lewis N. Huckey of Dallas, Texas, as the evangelist. On Feb. 7 our women's work organization held its annual mission study when the book, *Near East Panorama*, was reviewed. Mrs. Detweiler was the speaker at the community World Day of Prayer service on Feb. 9. On the evening of Feb. 11 we had the annual Boy Scout charter presentation service when Rev. Clarence Kapp of Chambersburg was the guest speaker. Mrs. Detweiler spoke on the subject, *What Is Man?* at the February W.C.T.U. meeting, which was held in our church. Much interest was manifest in the home visitation evangelism campaign which was held Feb. 26 and 28. On Feb. 18 the Juniata College choir presented a program of sacred music in our church.—Sudie M. Wingert, Waynesboro, Pa.

Virginia

Cooks Creek.—Since Bro. A. R. Showalter, our former pastor, had accepted a position at Bridgewater College beginning in September, we were without a full-time pastor until Jan. 5, when Bro. Kermit P. Flora and his family came to assume the pastoral duties of the church. Installation services for the pastor were conducted on Jan. 14 by Brethren I. C. Senger and Ernest Muntzing, who delivered the morning sermon. Our school of missions began on the evening of Jan. 21 and was in session each Sunday evening through Feb. 11. This was a combined effort with the Bethlehem Brethren church. The classes discussed the theme, *Toward a More Christian Community*. Prayer services have been in progress each week, conducted by our pastor. The interchurch council sponsored a series of pre-Easter services during the week of March 11, which were conducted by Rev. Freeman Parker of Staunton. It was decided in council that Bro. Flora conduct four pre-Easter services, March 20-23, which would be evangelistic in tone. The women's work

groups have been active in making a number of comforters for relief and packing round-the-world packets. This project is also being sponsored by one of the junior classes. Our CBYF sponsored the Clericus chorus of Bridgewater College and is now planning to do some work on the parsonage recreation room. Three members of the group are serving as district officers or committee members.—Ruth C. Bowman, Harrisonburg, Va.

Mt. Hermon.—A class for the young adults has been organized and a new classroom has been built in the basement for them. The young people met and cut wood for a widow and then had a worship service following the work. They are meeting in homes twice a month for worship and recreation. The men's work is painting the Sunday-school rooms in the basement and is repairing and cleaning the church lawn. Hazel Rothrock and Grace Clapper, returned missionaries to China, were with us at a recent morning service. Several of our members attended the hilltop meeting held in the Brick church on Feb. 24. The young people held a valentine party in the basement on Feb. 14 and invited the young people from the Bassett church to be their guests. Several teachers attended the children's workers' workshop at Bassett Feb. 23-25. Thirty-one women were present at the secret sisters social on Feb. 17. A pre-Easter service will be held by our pastor, Bro. Guy E. Wampler.—Ruth W. Nolen, Bassett, Va.

West Virginia

Knobley.—Bro. B. B. Ludwick, who is in Florida at the present time, and Bro. L. H. Fike have been helping us by preaching for us once a month. Bro. J. Whitacre, our elder, has been helping us as much as possible. At the present time he is helping us to secure a full-time pastor in co-operation with the Sunnyside church. The young people meet once a week for a program. They prepared the singing for Easter and also rented a film to be shown. We had an egg hunt for the two small classes after church. Our Sunday school is progressing fine and we hope to make it better this summer.—Bertha Whittaker, Antioch, W. Va.

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Myslis

When the Wheel Turns

A PERCH between the spokes of a wheel is seldom safe. Wheels have a way of turning, even on short notice. But the young duck is apparently confident that the old wagon is not going anywhere.

There are fledglings who seek a haven of rest in the Christian church, hoping that it will not move and that they will not need to try their immature wings. But the church must move because it has been commissioned to act for the Lord. As the wheels turn, many who are timid or frightened become alarmed. But what a discovery it is to learn that we can be upheld by the Spirit of God as we stretch our wings and look upward to new heights. Let us be thankful that the wheel turns.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 12, 1951

Volume 100 Number 19

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Last January the Black Swamp church in Ohio devoted a special Sunday evening program to the Gospel Messenger. One of the interesting features was a letter-writing contest in which letters to the editor were written. The two winning letters are printed below, together with brief excerpts from others which came to the Messenger office following this special program. They have proved helpful in the work of our office.—Ed.

Beliefs That Live

In our present age it is difficult to find people who fully know what they believe and fewer seem to know why they believe what they do—many seem in confusion.

This is true especially of non-Christians, but even we who profess to be Christians find it difficult at times to be sure of where we stand and why.

The available reading material which we have is one of our greatest sources of information on which we base our thinking. The Gospel Messenger has in the past and is at the present doing a splendid job in helping us Brethren think as we should.

The Messenger of Jan. 6, 1951, carries an article by Charles E. Dumond entitled These Beliefs Will Live—a fine article which aids us in reflecting our heritage.

In my opinion you have not overdone the number of articles related to the Brethren ideals and doctrine. We need continually to have our attention turned to the heritage which we enjoy. I would like to see this done even to the extent of the pictures you use to portray Brethren people. Some of these pictures, while they may have been considered a typical Brethren family, yet were not the type holding forth to the fullest the doctrines of the Brethren, which it seems should be done here. Of course, we would not want to be bigoted in this matter but let us continue to do a little "flag waving" in our own paper.

Could we also have a very brief history of the authors of articles appearing in the Messenger? Often we know too little about them.—Lyle D. Kurfis, Millbury, Ohio.

From Cover to Cover

I have been wanting to write for some time to tell you how much I appreciate the Gospel Messenger. I hardly know how to begin, each

feature is so very fine. In fact, I usually take time to scan through it from cover to cover as soon as it arrives, making a mental note of special items or articles to be read later. I especially enjoy the news of work on the foreign fields, particularly Africa. Perhaps that interest is stimulated because of our own son's plans to go there some day. I also never miss reading the Kingdom Gleanings and news from the various churches.

I also want to commend you for the fine editorials. It is so refreshing in these days of war propaganda to read some comments on world events as seen from a Christian viewpoint.

I especially liked Kermit Eby's recent article, Brotherhood Knows No Boundaries. It gives us encouragement to know that there are those who haven't given up the hope that peace can still be achieved if we work for it.

May God guide and bless you as you continue in this great work in his kingdom.—Mrs. Leo Crago, Millbury, Ohio.

This note is in appreciation of many fine articles I have read in the Gospel Messenger. Especially did I enjoy the articles entitled I Married a Minister and I Would Choose the Parish Ministry Again by well-known ministers and their wives.

The Family Counselor proves very interesting as well as helpful reading, as many times here we find answers to our problems.—Mrs. Chester Herrington, Toledo, Ohio.

My first interest seems to be in the back pages. I read the church news, the obituaries and anniversaries and weddings. Then I turn over to the second page, Readers Write to the Editor.—Mrs. Walter Kurfis, Millbury, Ohio.

I was very much interested in the article by Bob Tully in the Messenger of Nov. 25, 1950, Family Fun and Recreation. I especially think recreation in the home as being such an asset to family life.—Walter L. Kurfis, Millbury, Ohio.

I like so much to read the Kingdom Gleanings and Gains for the Kingdom and church news. No one can say too much for the Gospel Messenger.—Mrs. Maggie Crago, Millbury, Ohio.

THE CHURCH IN THE CITY

H. Lawrence Rice

Pastor, Pittsburgh Church, Pennsylvania

Photo by Gendreau

WHILE visiting the home of a young couple, I was captured by the statement of the wife, "I guess the city has done something to us." They had moved into our city from a rural area. Their background was Brethren. They were reared under the influence of the church, yet when they came to the city they were negligent about their public worship experiences. The city did something to them. And so the story goes. This case could be multiplied by the thousands. We Brethren have been rural by birth but we are more and more urban by adoption. We must become concerned about those in the cities who are losing not only their contacts with our own churches but are lost to all churches.

One does not lack for something to do in urban life. There are always people around; it is an exciting life. While I am writing this article a fire is raging just one block up the street from the study and two fire companies are racing to the scene. Just a few minutes ago, on the south side of the city, one of the large churches burned to the ground. An airplane roars overhead and it seems that half of the planes based at greater Pittsburgh airport are taking off. The bus has just coughed its way up the street leaving a trail of blue smoke, and the clang of the streetcar can be heard in the distance. The trucks thunder by and the cars by the hundreds are rushing their passengers to work. This is the city—the place where the church must work and fulfill its mission.



Men in the city often substitute the tall cathedral of business for the house of God, the hum of the factory for the hymns of the church and the voice of the market place for that of the minister

I would not have you believe that all life here is without advantage. Many an urbanite values the opportunities for intellectual stimulation and growth. The libraries are near by. The universities offer programs in the evening for those who work during the day. There are debates and educational programs at various schools. The churches are more and more reaching people. The city has a life that cannot be found in other areas. There are many people

who enjoy it and would be utterly lost in the country.

But the church in urban areas must be a church in the heart of the city, with the city at heart. Increasingly denominational leaders are becoming aware of the importance of the city in our culture and are asserting that the church must adapt its program to meet distinctive urban needs. It would, however, be very unwise to

diminish the attention we should give the rural program but the fact that most of our American life is geared to new urban ways and developments makes it essential that our churches strengthen their witness in the cities.

America has been on the move. If figures were at hand I feel sure they would indicate that Brethren have also been on the move. It has been estimated that during the decade of 1940-1950 more than 70,000,000 persons changed their residence at least once. Of these, about 44,000,000 lived in a different house but in the same county. However, 25,000,000 moved to new and different areas. In this same

the air. But people on the same floor are strangers.

The city has made people impersonal. One could live in the heart of a city for an entire lifetime and remain unknown. Fortunately there are only a few individuals who seek this solitude. There are so many who beg, so many who need help, so many who do not care to live, so many who are seeking something but have not found it.

The city has made people more materialistic. The factories have increased production. Consumer goods are caught up in the arms of shopping humanity. Life, for many, is not complete without TV and automatic gadgets. Pay raises must come or there are

in the city. No other denomination has the same combination of values we have. The good which we can do and will do is untold. We must share.

A complacency on the part of all of us is revealed in our failure to make a determined, sacrificial and daring adventure in the name of God. We do not yet comprehend the urgency of our times. If we did, much more would be done in and through our churches and individual lives. We must have faith in God as revealed in Christ Jesus. The source of our hope is not found in our achievements but in the purpose and character of our God whom we worship and serve. We must testify to the reality of the living God. We must show in deed and word that the Father lives, rules and loves.

What can the church do? We can meet the problems and the perplexities of this uncertain day only by a deepened conviction and experience of God who is far more than the product of our hopes and desires. The church must be the meeting place between God and man. We may have to re-examine our program. We may have to look again at the quality of our lives but nevertheless the church must be the powerhouse for truth and righteousness, for courage and hope, for wisdom and vision. It must have the Shepherd heart. People are fearful; they are discouraged; they are lost. We must have a concern. But to do this we must have a language of love and goodwill. There must be a program of patient, persistent, loving outreach.

The words of the gospel according to Matthew always come to mind as I think of the church in the city and her task, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

The church in the city, as the church everywhere, offers wisdom, vision, an experience of God to help people meet the problems and perplexities of the present-day world

period nearly 3,500,000 persons moved from farm areas.

Not only do we have hundreds of our own people moving into the city but there are also hundreds who are unchurched on our very doorsteps. In this area there are 500,000 unchurched people. Relate this to the fact that of the 77,000,000 members of the Christian church, there are only about 35 per cent of these sufficiently interested to attend services, and we are faced with a stupendous task. "The harvest truly is plenteous, but the laborers are few."

What, then, has the city done to us? It has made people strangers to one another. In most rural areas people know one another by name. Skills, interests and habits are known there, but this is not true in most urban areas. In the effort to save space massive apartments rear their towering heads into

strikes. Unless man can get ahead materially life for him has not been successful. This general atmosphere no city dweller can escape; unless he makes a serious effort to combat it, he will find it influencing his standards and those of his children.

Urban life tends to make one spiritually barren unless the church is there to guide and direct. Those who are sensitive to religious values see the masses of people struggling to attain happiness and a sense of security by worldly means and know that these methods cannot and will not lead them to the goal of their dreams.

There are those who say that the Brethren should not try to maintain a church in a crowded city where the competition is keen. It seems to me that we have a distinctive mission in all areas and our size is no criterion for judging the ability of our churches to meet the needs of the people. We have a mission

EDITORIAL

Who Will Break the Circle?

EDGAR ALLEN POE once described in graphic language the thoughts of a sailor whose boat was caught in a maelstrom. As the craft spun around the whirlpool, it seemed to be drawn irresistibly toward the center of the vortex where it would be destroyed. Although Poe's hero escaped with his life, the frightening experience left its mark upon him.

Many observers of our spinning world would liken it to a maelstrom. They hold little hope that we may ride out the storm. They see us drawn inevitably into a conflict that will only increase the speed with which our civilization moves toward destruction. And in spite of the great promise of our country, we listen more seriously than ever before to these prophets of doom.

What is it that moves us in such deadly circles? Perhaps the child of God can lift his eyes above the dizzy whirl long enough to see wherein we are at fault. To state it quite simply, we are making the mistake of thinking we must overcome evil with evil. We speak of fighting fire with fire, of balancing power against power, of weapon against weapon, as if by some precarious act of juggling we can stabilize the world and make a place for peace.

But in attempting to match the enemy's weapons we start an armaments race. To compete with his new threats we devise more threatening instruments of killing. In attempting to check evil, we adopt evil means that put us in competition to see which can develop the greatest threat of disaster.

Is there any way to break the vicious circle of using evil to cast out evil? Some people once accused Jesus of using demonic power to cast out demons. He replied that Satan cannot cast out Satan. Instead it was by the finger of God that Jesus was able to uproot evil.

There is a way to break a vicious circle, whether one finds it in the passion-driven heart of a man or in the career of a people. That way is by the touch of the finger of God. But such an injection into the course of human events is extremely costly. When God himself entered into human history in Jesus Christ, the cost was the shedding of innocent blood upon a cross. But that sacrifice, that seemed at first so futile, has already changed the course of history.

Are the followers of Jesus ready to break the circle? It requires a strong and resolute faith to turn against the current, to reverse a course that gathers momentum every day. But we have

A PRAYER FOR PENTECOST

Almighty God, Father of Jesus Christ and Father of all Thy children on earth, redeemed through Thy Son, our Savior! Thou hast encouraged us to lay before Thee everything that is on our minds, and Thou hast given us a promise that if two of us shall agree on earth as touching anything that they shall ask, it shall be done for them. We join today in thanking Thee for all Thy faithfulness and for Thy blessings to us through good days and through days of strain and darkness and anxiety. We thank Thee that Thou hast united us in the salvation brought to men living in sin and without hope by the incarnation of Jesus Christ, Thy Son. We pray Thee: Let not the worst come upon mankind, deliver us from evil and help us to open our hearts that we may hear the Spirit of God speaking to us. We pray Thee, merciful God: give us a new revival according to Thy will, a new Pentecost, by which Christians may be made new, men may be saved and Thy will may be done on earth. We know that we are not worthy, we confess to Thee who we are and how we have failed, but, God of Glory and of Mercy, once more forgive us and lead us upon Thy way to bear witness of Thee to all the world. Through Jesus Christ, our Lord, Amen.

The Presidents of the World Council of Churches: Eivind Berggrav, Marc Boegner, Geoffrey Cantuar, John R. Mott, G. Bromley Oxnam.

a source of courage and strength in the church and in every single heart that has known the touch of God's hand. If we will pray more, give more, share more, work more and dare more in the Master's name, we can break the circle. We can overcome evil with good.—K. M.

Grain for India Now

THE United States could break a vicious circle by acting quickly on proposals for sending grain to India. The need is established and even though our wheat may be less abundant this year than last, we could make the grant without any great cost to ourselves.

Yet the prospects for such humanitarian action now are considered poor. Why? Perhaps we who are Christians have not spoken loud enough. Write that letter today.—K. M.

The church doing its best
can face the world with
a sense of self-respect,
though it may not be
listed among the coun-
try's greatest churches

Mrs. John D. Long
Dayton, Ohio

Photo by Myslil

A STRONG suspicion runs through my mind, confirmed by conversation with my husband's fellow ministers, that a recent series of articles in the *Christian Century* magazine has given American parsonages a nation-wide epidemic of an illness not uncommon to the clergy: a serious siege of self-abasement. This epidemic has laid low many ministers, may have been so widespread as to have attacked all but a dozen ministers of this country. These twelve were the pastors of the twelve greatest churches of America, selected by a poll of *Christian Century* readers and reported in that interdenominational magazine which is read, in the main, by professional churchmen.

The value of this series cannot be underestimated. It served to show the endeavors common to all Protestant churches, their zeal to serve, their consolidated efforts to improve community life, their consecrated ministers and laymen. It gives an unapologetic attitude to Protestants who learned in a new way the proportions of their efforts. It prompted many a minister of lackadaisical methods to lay blueprints for future effectiveness.

Most churchmen, however, could not escape some of the self-torture in the inevitable



If yours is not one of "Twelve Greatest"

question, "Why can't I produce a great church?" It is to this chafing of ministers who are doing their level best at appointed posts that I would like to address some soothing words.

Ministers are a special breed of humanity. The young man who chose the ministry for a lifework had a native drive—the inescapable call to do good. That drive compelled him to tackle a high ideal, the Christian ideal of helping to bring in the kingdom of God on earth. His ordination

by the church placed additional compulsion upon him. In seminary, after seven or more years of post-high-school training, he had been well conditioned to the belief that with God nothing would be impossible. Equipped with this passion and a severe sense of responsibility, he went to his first parish, then his second and third.

Somewhere along the line he probably indulged in the dangerous pastime of introspection. Had he been wise enough to

"What I aspired to be,
And was not, comforts me;
. . .
All I could never be,

All men ignored in me,
This, I was worth to God,
whose wheel the pitcher
shaped."

avoid this pitfall, the report of the twelve greatest churches in America forced him to face his shortcomings squarely. Struggle, disappointment and disillusionment stared back at him. Conscientious to the core, he asked the painful question, "What is wrong with my ministry?"

I want to suggest that, by and large, there is nothing seriously wrong with the ministry of the man who has not produced a great church. Bitterness and self-abasement are unprofitable, especially for a humble, hard-driven servant of the church. To be effective, he must not grow heavy of heart.

In the first place, he must accept himself as he is and others as they are. Married couples early face the unromantic lesson of accepting each other, respecting the right of the other person to be as he is. It is a far harder lesson for ministers to accept

tween standards and performance which can be spoken to by the ever-voluble preacher.

It has always been a mystery to me that the church, accepting the fact of sin, has been uneasy in the business of accepting people as they are. The church should be a refuge for all, with understanding companions with whom to walk side by side until we all attain unto the measure of the stature of the fullness of Christ.

Second, the minister must believe in the value of the average person. All but a very few of us are average. Wanting to be like St. Paul will not make a man a St. Paul. Products of complex emotions make us what we are; we have limitations. There is some danger in the statement, "Jesus took ordinary people and made extraordinary people out of them." It implies that if a Christian is not

Once asked who was the world's greatest Christian, Kagawa replied, "Probably some obscure person no one has ever heard about." Jesus looks with kindly eyes on ordinary people who, blighted and crippled with invisible hurts from inner battles, march on through life with a nobility seen only by his loving and forgiving eyes.

Third, the Christian must wait and see what God can do with ordinary people. A Christian democracy, in church and national life, puts great faith in ordinary men. No matter what a man's social or economic status may be, he counts for just one.

Here is the hope for the ordinary Christian. As he stands side by side with other ordinary Christians, each doing his own small job in his own small way, a mighty force accrues. Often great men rely on themselves with much confidence, sometimes discounting to their later regret the power and judgment of ordinary men. The ordinary man knows that he must stick closely to his fellow men. In this way the Christian fellowship becomes the family of God, each Christian needing the other for self-preservation and self-fulfillment, knowing that alone he cannot realize the dreams which his Father has for him.

There is something wrong with a man who cannot come to his own self-defense armed with a healthy sense of self-respect. Aware of his dignity and kinship as a son of God, the Christian needs only to do his best. God expects no more; neither should man. For if his efforts, seemingly unsuccessful, are the best of which he is capable, he has the thrill of joining the rejoicing millions of obscure, ordinary people who have accepted the ease of mind and rest of spirit which Jesus offers when he says, "Come unto me, all ye that labor and are heavy laden . . ."

America's Churches

themselves, because ministers believe that people can be changed and that the church should be an institution of "changed" people.

It is a paradox to me that ministers who preach the frailty of human nature will accept it in the layman, but will not surrender to their own frailty. Churchmen are hard on themselves, hard on their fellow ministers. Professional ethics, as a consequence, can sink to a low ebb, because of the inevitable lag be-



Ordinary Christians standing side by side become a strong Christian fellowship

Photo by Edward Ziegler

extraordinary, Jesus has not been given the chance to deal with him in a forthright way.

Triumph in the Wilderness

The chief aim of Jesus' ministry was to meet the spiritual needs of those who came for healing

Paul Thompson

Lima, Ohio

Photo by Camera Clix

IN THE graphic and dramatic temptation experience of Jesus we find involved a tremendous struggle the result of which became Christ's ultimate victory. This conflict was concerned with issues that shake the soul of man and imperil the foundations of the world. So intense was it that picturesque and vivid language must be employed to reveal the very heart of the experience.

Jesus went into the wilderness because he had just discovered with absolute assurance that he was the Messiah. If he had any intimations of this before, he now knew for certain. Had he not just been baptized of John in the Jordan, and had not the voice of God confirmed his mission to the world? If not, before, he was now fully conscious of his role to man. Recognition of the responsibility of such a call would drive anyone to his knees. As in many such crises Jesus went to the wilderness to be alone.

He had to decide what kind of Messiah he ought to be. The Jews wanted one who would conquer Rome and sit on a throne in Jerusalem. But he was quite sure that this kind of Savior would be only temporary and could not ultimately offer any hope to Israel. He wanted to be a Messiah that would save all people for all eternity—not just one race for one era. In this



desert place Jesus decided three things:

He would address his ministry not to the physical but the spiritual needs of man. He arrived at this conclusion through the experience of his own hunger. He had been so concerned about his responsibility that for many days he forgot to eat. Finally in a moment of relaxation he felt the cry of nature—his physical body cried for nourishment. Glancing to the ground he perceived a stone resembling a loaf. If he really were God's only Son could he

not and should he not turn this stone or anything else into something edible to satisfy his hunger? Would his Father permit him ever to stand in want for necessities?

From the depth of his heart came the voice of his Father: Man shall not live by bread alone, but by every word that proceeds from the mouth of God.

After a man is supplied with food, clothing and shelter, there remains the most important thing—what to do with the life that is sustained by these things. Charity, medicine, social secur-

ity will not supply the basic needs of men. More than food and clothing, men need right attitudes and proper habit patterns. If love, justice, redemption and the opportunity to spend life for a noble cause are the basic needs, why should Jesus place priority on feeding people?

He decided also to use the natural, normal, accepted methods of advancing his cause. He recognized, of course, that some men who like spectacular and sensational things would be attracted to a message undergirded with supernatural phenomena. But he knew just as well that people who are attracted by magical displays seldom have the capacity for deep and abiding consecration.

Of course, Jesus could have jumped off the pinnacle of the temple and floated to earth unharmed, but he refused to attempt it. Even if he had, what would his act have accomplished? He decided in the wilderness that no stable, eternal spiritual kingdom could be established upon such shallow exploits.

Jesus lived in close proximity with what we assume was the supernatural in performing his miracles, but he used this approach not to attract people to himself but because he loved people and wanted to reach out a helping hand to them in their difficult situations. It was his compassion for suffering folk that prompted his miracles. Yet in all of his miracles there is not

one time that he was spectacular or sensational. Always Jesus worked quietly, humbly, in an unassuming manner.

The methods he adopted for building the kingdom were simple enough: telling stories, preaching, helping people out of their troubles.

Finally he decided once and for all to reject popularity and to do the will of his Father at all costs. If he had listened to the popular demands of his day he could have gained a great following; the kingdoms of the world could have been his. He realized out there by himself that even the Son of man might gain the whole world and lose his own soul. But had he gained the kingdoms of the world by appealing to the masses, his victory would have been no more secure than it was on his triumphal march into Jerusalem. Popularity cannot permanently gain the loyalty of the nations.

It was a difficult decision to make, but he pledged himself to do the will of his heavenly Father even if he failed to gain any followers. Disciples or no disciples, kingdoms or no kingdoms—nothing really mattered except one thing: a complete person consecration to the desires of his Father.

From that moment on Jesus gave himself to glorifying his Father in everything he said and did. He was hoping perhaps that even by this method some sincere people would be attracted not so much to himself perhaps, but to his cause. But, in any case, the will of his Father must be done.

Jesus pursued these decisions to the very last day of his life, but not always without difficul-

Continued on page 11

Jesus' decision to do the will of his Father at all costs took him to Gethsemane and to the cross

From a Perry picture



THE MODERATOR'S COLUMN

D. W. Bittinger

Waiting

MBALLA is the name of an African village. The people are farmers, fishermen, and hunters. They always begin each of these enterprises with special prayer and sacrifices to the gods of the farm, the forest or the stream. Sometimes the gods are capricious and give them nothing. The people of Mballa do not trust their gods any longer. They have asked for a Christian teacher-preacher to come among them to show them a better way. The Christian teacher has not come yet. The Mohammedans, however, are sending not one, but many teachers to them. The Catholics likewise are sending some priests among them also.

Mballa is waiting for the teacher they requested. They will keep on waiting unless we take seriously Christ's call to deepen our stewardship and send them a teacher.

There are many confused people in Europe. Some of them are still hungry and unclothed; many of them have no homes. They hear many promises, promises of homes and lands from Russia, promises of military help and other help from America. How many of the promises are real, they wonder. How many are politically inspired? How many are only loud talk and propaganda?

Frequently they must say with David, "No man cares for my soul."

Many of them will keep on waiting unless we take seriously Christ's call to service and sharing.

There are little churches in Nebraska, in Missouri, in Oregon, in Idaho, in California, in

Michigan, in Virginia which need some undergirding from the Brotherhood if they are to live and grow. They have young people in them who can become church leaders, Brotherhood workers. They are likely to be lost to the Brotherhood because no one helps them in their time of need.

They are waiting for the Brotherhood to place a helpful arm around them until they can walk alone. Then they will help other churches in a similar way.

These churches in Nebraska, Missouri, Oregon, Idaho, California, Michigan, Virginia, are likely to keep on waiting unless we take seriously Christ's challenge to give of ourselves and of our means for his kingdom's sake.

There are some Brethren colleges which face a period of grave crises because of the drafting of college boys. A few Christian colleges have already closed for lack of students and support. There are some Brethren young people who can become good missionaries, preachers, Christian teachers, doctors, farmers or businessmen. They need the help of Christian educators to reach these goals.

They may need to wait in vain for such opportunities unless we take seriously Christ's commission, "Go and teach."

Christ came to earth to build his church. Before he went back to heaven he set for us the task of carrying the gospel, in all of these ways, to the very ends of the earth.

He is waiting for us to continue and to complete the task. When we are busy at that and have done more of it he will come again.

He is waiting.

We of the Brethren have a big job. We have set for ourselves big goals. We have adopted a

large budget. We have done it because we love Christ and his church.

We can fulfill our objectives and reach our goals. Brethren, let's do it.

Conference Business

Report on Study of Future of Brethren Volunteer Service

In harmony with the request of the 1950 Annual Conference the General Brotherhood Board submits the following report and recommendations on the Brethren Volunteer Service program.

First: We believe that the Brethren Volunteer Service Program should be regarded as a continuing part of the general church program. We regard the present program as one of the most effective means to do the following things: A. to stimulate our peace witness; B. to teach a Christian alternative to the greed and secularism which grows in a fiercely competitive society; C. to develop creative leadership in many young people who do not pursue academic education to higher scholastic levels; D. to provide a means for the church to meet human need which would not be met in any other way.

Second: We believe that the present program should be expanded. The expansion should take place in three areas: A. developing personnel and projects for volunteer service in local churches; B. using middle-aged and older people who are free to go into volunteer projects; C. using more young people—especially while IV-E's are being deferred.

Third: The program should be given a more adequate financial basis. Up to the present time it has been borne by the Brethren Service Commission budget within the Brotherhood Fund. A number of very worth-while projects have been turned down because there were not ample funds to open them. Wherever possible we recommend that the projects bear the costs of the volunteers while they are on the project. To implement this program, we believe that an increased budget will need to be provided.

Fourth: We feel that there should be a strengthening and expansion of the supervisory personnel to oversee the work on the projects. This should be increased in number, quality and effectiveness.

Fifth: Promotion should be increased, with a continuing emphasis on careful selection of applicants.

We recommend that our youth give Brethren Volunteer Service serious consideration; we call upon the boards and agencies of the church and the local congregations to set forth and interpret to the church the significance of the Brethren Volunteer Service program; we recommend that the church agencies seek to enlist volunteers and financial support of the program. Program committees for local, district and wider meetings across the Brotherhood might well consider including the Brethren Volunteer Service value in their program emphases.

Advancement and Standards in the Ministry

The General Brotherhood Board recommends to Annual Conference the adoption of the following statement on advancement and standards in the ministry:

I. Calling Candidates to the Ministry

1. Men and women before entering the ministry of the church should feel the call of God to serve. God's call may come in such ways as: (a) to the individual who, having heard the call, may volunteer; (b) through the church, which may lay it upon the heart of the person to accept and serve.

2. When such a call of God is felt, it is important that the following procedures outlined by the 1942 Conference be carefully carried out, namely: (a) "Members of the district ministerial board (or similar responsible persons of the board of administration) should be informed and the two boards (local church official board and district board) should examine the candidate with reference* (1) to his or her aims, (2) to natural ability, (3) to moral and spiritual fitness, (4) to willing preparation for the duties of the ministry."

3. We should exercise great care in licensing men and women to the ministry. They should not be licensed until it is clear that they meet the desired qualifications and possess an attitude of love for Christ and for the Church of the Brethren and its institutions and program.

4. "If and when these boards are satisfied that the applicant qualifies, he or she shall be licensed as directed in the minutes of the Annual Meeting and the order of service as printed in the Minister's Manual" (Annual Meeting minutes, 1942).

5. "... the license of (brethren) may be renewed by the church from

year to year, until such brethren either accept and are ordained into the ministry, according to previous decisions, or are discontinued as licensed preachers; or if in the judgment of the church and the district ministerial board the best interest of the church can be served, these brethren may be given license to preach for an indefinite time" (Annual Meeting minutes, 1946).

6. Before renewal of the license to preach an interview with the licentiate should be held by the official board of the local church and the proper district authorities to ascertain the continued fitness of the licentiate for such renewal.

II. Advancement in the Ministry.

1. *Men.* a. While the church does not require college and seminary training of all its ministers, it recognizes this as an ideal and urges effort toward this attainment. A reading course prepared by the Ministry and Home Mission Commission and approved by the General Brotherhood Board and administered by the proper district authorities, should be required of all candidates for the ministry. It will provide reading suitable for growth of: (1) those seeking license to the ministry; (2) those licensed; (3) those ordained to the ministry.

b. Advancement of licentiates to the ordained ministry should not take place until educational preparation has been completed and/or active ministerial or other church service is to begin. Before licentiates are ordained an interview should be held by the official board of the local church and proper district authorities to ascertain the fitness of the licentiate for ordination. (See Brotherhood Organization, Function of the Elders' Body II, B, 3.)

c. At the time of ordination to the ministry the candidate should be instructed in the calling, function, privilege and dignity of the ministry. He should be urged to consider the ministry a lifetime calling. Instruction should be given that if he ever permanently ceases to function as a minister before the age of retirement he should voluntarily relinquish his ministerial status by presenting his resignation to the local church and the district officials.

d. Ordination to the eldership should not be hurried. Time should be allowed for growth and the demonstration of able leadership before ordination takes place. It may be initiated and carried out in the following manner (Annual Meeting minutes, 1890, 1927 and 1947):

(1) "The authority to ordain elders

shall be vested in the elders of the state districts.

(2) "The elders assembled at district meeting shall consult as to the ordination of all elders to be effected in the district. If the majority of the elders decide that the ordination should be made, the matter shall be referred to the district ministerial board (to have in charge the ordination of ministers to the eldership approved by the elders of the districts—Conference Minutes, 1927) who shall go to the church and, in council with it if they find no gospel objections, the ordination shall be made.

(3) "The necessity of ordaining elders may originate with the officers of the church or the elders of the district."

2. *Women.* a. "These licenses (of sisters) may be renewed from year to year. When in the judgment of the church and the district ministerial board, their work and interest justify it, they may receive permanent licenses to preach" (Annual Meeting minutes, 1922).

III. Relinquishing the Ministry

If ministers, who were ordained prior to the adoption of this polity and who have ceased to function, desire to relinquish their ministry, they may present their resignation to the local church and district officials.

Revision of Brotherhood Organization

In accordance with the action of the 1950 Annual Conference, on page 12 of the Minutes, the committee submits to the 1951 Annual Conference

Triumph in the Wilderness

Continued from page 9

ty. The throng wanted to make him king after he had fed the multitudes, but he escaped. The mob cried: "If thou be the Christ, come down from the cross," but he suffered his way to victory. Finally, then, the destiny of the world was sealed that evening in the garden when his magnificent spirit conquered the cry of the flesh by affirming, "Not my will, but thine be done."

The world is waiting for Christians to come to it as fully consecrated as Jesus to his Father. The time is exceedingly late; let us arise and be going.

*A questionnaire and rating sheet prepared by the office of Ministry and Home Missions should be used in reviewing the qualifications for the ministry.

the following recommended revision of the 1946 and 1947 Annual Conference actions as contained in the pamphlet Brotherhood Organization: Church of the Brethren:

GENERAL BROTHERHOOD BOARD

(Page 7 of the Pamphlet)

V. Tenure of Office

The normal term of office shall be for five years with each board member eligible for re-election for a second term. For the first five years, however, five members at large shall be elected for one year, and five for two years. Of the regional representatives, five board members shall serve three years, five for four years, and five for five years. A former board member is eligible for re-election one year after his retirement from the board.

Revision:

V. Tenure of Office

Each board member shall be eligible for re-election for a second term. The normal term of office shall be for five years. A former board member is eligible for re-election one year after his retirement from the board. Any portion of a normal term shall be considered as a term.

(This is an editorial revision and eliminates the sentences having to do with the inaugural steps of the new organization.)

(Page 7 of the Pamphlet)

VI. How the General Brotherhood Board Will Function

Revision:

VII. How the General Brotherhood Board Will Function

(This change of number is to allow for the insertion of the following addition as VI:)

VI. Method of Election

The Standing Committee shall nominate two persons for each vacancy. Elections shall be by majority vote of the delegate body in regular session.

(The above is in addition to clarify procedure in harmony with former action of Annual Conference. See Annual Conference Minutes, 1945, p. 9.)

ANNUAL CONFERENCE

(Page 9 of the Pamphlet)

F. Functions of Standing Committee

...

4. To serve as the Nominating Committee for Annual Conference officers, General Brotherhood Board members, and Annual Conference committees, it being understood that further nominations

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

What is your judgment about buying on the installment plan? In our marriage my wife and I find that we grew up differently, one accustomed to cash buying, the other to monthly settlement of credit account. Which do you think is better?

Dear Friend,

Many people are grappling with the problem you raise about installment buying. The questions are now insistent because of the uncertain economic times in which we live.

It is obvious that there are many things apparently required by modern living standards that cannot be taken out of this week's pay check! The average family usually does some installment buying in its lifetime—a farm, a home, a car and perhaps the more expensive electrical appliances. Thus, the problem of installment buying concerns not only how you were brought up, but the ways economic procedures and values have changed since you were a child.

Having recognized the necessity for installment buying in the larger investments of family life, it should be understood that installment buy-

ing as a family financial pattern for most of the needs of life is a hazardous procedure. It permits the purchasing of things which are actually postponing the means of the family. It postpones the day of final settlement. It adds constantly to the total cost through interest charges. It is inclined to saddle the family with more obligations than it is aware of assuming. The government recognizes the peril involved in installment buying and quickly invokes credit terms when inflation threatens.

It would seem to me that the rule of prudence would require a minimum of installment buying. It is doubtful, in the present economy, if the average family can invoke the time-honored Dunker rule of never buying anything it cannot pay for when it is bought, lest your family never have a home or a car! Yet I think you would be wise to recognize the narcotic and deceptive influence of "spaced payments" and put your family on a "pay as you go" basis. This procedure will, I believe, give you more financial stability and family contentment.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

can be made from the floor by the delegate body.

Revision:

F. Functions of Standing Committee

...

4. To serve as the nominating committee for Annual Conference officers, General Brotherhood Board members, and Annual Conference committees. The Standing Committee may use its own procedures in preparing the ballot. Further nominations may be made from the floor by the delegate body.

(An editorial revision to clarify a point raised about Standing Committee's procedure.)

(Page 11-12 of the Pamphlet)

III. Moderator

A. Qualifications

...

10. The moderator must be an ordained elder or an ordained minister.

B. Functions

Revision:

(This item 10 is to be omitted here

and included in the following section as added)

III. Moderator

A. Qualifications

...

B. Eligibility and Tenure

1. The moderator must be an ordained elder or an ordained minister.

2. Any elder or minister in the Church of the Brethren is eligible to be moderator.

3. The moderator may serve not more than one term in five years.

C. Method of Election

The Standing Committee shall present at least two nominees. Further nominations may be made by the delegate body. A majority vote is necessary for election.

D. Functions

...

(The above is a rearrangement and an addition on tenure and method of election in harmony with Annual Conference Minutes, 1944, p. 6.)

(Page 12 of the Pamphlet)

IV. Functions of the Assistant Moderator

A. To act as moderator in case the elected moderator cannot serve.

B. To assist the moderator at his request in the following ways:

1. Presiding over Standing Committee and Annual Conference.

2. Contacting regional and district conferences.

3. Representing the Brotherhood at strategic interchurch conferences.

Revision:

IV. Alternate Moderator

The alternate moderator shall act as moderator in case the elected moderator cannot serve. He shall assist the moderator at his request in presiding over Standing Committee and Annual Conference, contacting regional and district conferences, and representing the Brotherhood at strategic interchurch conferences. The method of nomination, election and tenure shall be the same as for the moderator.

(This revision is in harmony with the original idea of the alternate moderator as per Annual Conference Minutes, 1944, p. 6.)

(Page 12 of the Pamphlet)

V. Functions of the Writing Clerk

A. To record the minutes of Standing Committee and Annual Conference.

B. To prepare the minutes of Annual Conference for publication.

C. To interpret the minutes of Annual Conference on the church problems as they arise in Conference business sessions.

D. To conserve, in co-operation with the Historical Commission, the records of Standing Committee meetings and Annual Conference actions.

E. To approve payment of Annual Conference bills.

F. To serve as an ex-officio member of the Annual Conference Program Committee.

G. To serve as a member of the Annual Conference Locating Committee.

Revision:

V. The Writing Clerk or Secretary

A. Qualifications and tenure

1. He shall be an ordained elder or minister.

2. He shall be elected for a three-year term.

B. Functions

He shall record the minutes of Standing Committee and of Annual Conference and shall publish the Annual Conference Minutes. He shall interpret the

actions of the Annual Conference on problems of the church. He shall serve as a member of the Annual Conference Program Committee and of the Annual Conference Locating Committee. He shall approve the payment of all withdrawals from the Annual Conference treasury.

(The above revisions are in harmony with the listing of qualifications and functions of the other Annual Conference officers. The statement on tenure is a clarification of present procedure. See Annual Conference Minutes, 1924, p. 2.)

(Page 12 of the Pamphlet)

VI. Function of the Reader

The reader shall read distinctly all papers as often as requested.

The Standing Committee shall elect a reader as an officer of the Standing Committee who may also be chosen as the Conference reader.

Revision:

VI. The Reader

The Standing Committee shall elect a reader from among their number who shall become the reader of Annual Conference. He shall not serve more than one year in five. The reader shall read distinctly all papers as often as requested.

(This revision is a slight editing for consistent form and to clarify procedure in choosing Conference reader.)

(Page 13 of the Pamphlet)

VII. Constitution and Function of Program Committee

A. Personnel

The program committee shall consist of the moderator of Annual Conference, a staff member selected by the General Brotherhood Board, who may be selected to serve for two years, and three members nominated by Standing Committee and elected by Annual Conference for three years with one member's term expiring each year. The writing clerk shall be an ex-officio member of this committee.

B. Duties

The Program Committee shall prepare and publish the program of the Annual Conference; and shall provide the necessary supervision for the most effective presentation of the program.

Revision:

VII. The Program Committee

The program committee shall consist of the moderator of Annual Conference, a staff member selected by the General Brotherhood Board, who may be selected to serve for two

years and cannot succeed himself, three members nominated by Standing Committee and elected by Annual Conference for three years with one member's term expiring each year. No member may succeed himself who served a three-year term. The writing clerk shall be an ex-officio member of this committee.

The program committee shall prepare and publish the program of the Annual Conference; and shall provide the necessary supervision for the most effective presentation of the program.

(This is a slight editorial revision and adds the terms of tenure.)

THE DISTRICT

(Page 16 of the Pamphlet)

II. The Elders' Body

A. Composition of Elders' Body

The elders' body shall be composed of ordained elders. The elders' body shall extend the privilege of the meeting to visiting elders, ministers, and members of the laity who are executive heads of their congregations, except in the executive sessions of the body, which shall be open only to elders of the district.

B. Functions of the Elders' Body

1. It shall serve as an advisory board in handling the problems of the district.

2. It shall receive reports of the conditions of the churches and shall make recommendations to district meeting in behalf of the spiritual welfare of the churches.

3. It shall pass upon the ordination of ministers and elders.

4. It shall act as the appeal board for local congregations and individual members.

5. It shall discipline ministers, laymen or elders when necessary.

6. Executive sessions of ordained elders may be held to consider items of ordination and matters of discipline.

Revision:

II. The District Elders' Body

1. The District Elders' Body shall be composed of ordained elders and moderators of local congregations. The elders' body may extend the privileges of the meeting to visiting elders and moderators of local congregations outside of the district.

2. It shall receive reports of the conditions of the churches and shall make recommendations to

district meetings in behalf of the spiritual welfare of the churches.

3. It shall be responsible for the ordination of ministers and elders.

4. It shall act as the board of appeal for individual members and for local congregations.

5. It is responsible for the counseling and discipline of ministers and elders.

6. When the authority of the elder or moderator is disputed the elder, moderator, minister, congregation or board of administration may refer the dispute to the elders' body for decision.

7. The district elders' body shall initiate action in any situation in which it feels it necessary.

8. The authority of the elders' body over a lay moderator of local churches shall be the same as over an ordained elder.

(This revision represents an editorial rearrangement of the material. It changes the term "executive head" to "moderator." Item 7 is added in harmony with Annual Conference Minutes, 1942, p. 4. Item 8 is added to clarify an ambiguity about the status of lay moderators.)

THE LOCAL CHURCH

III. The Church Board Plan II

(Page 22 of the Pamphlet)

A. Composition of the Board Elder or executive head

Revision:

9. Composition of the Board Elder or moderator.

(Page 23 of the Pamphlet)

V. The Officials of the Church

B. Elder-in-charge or Executive Head of the Local Church

The elder-in-charge of a local church should seek to be helpful to the pastor and to the church in every way he can. It is his responsibility to preside at all general business sessions or council meetings unless he has designated someone to serve in his stead. He is the executive head of the local church and should work co-operatively and carefully with the local church board in administering the church program. Consecrated and able laymen may be called by the church to become executive heads of local churches, in which case they would perform the functions outlined above.

Revision:

V. The Officials of the Church

B. Elder-in-charge or Moderator of the Local Church

The elder-in-charge of a local church should seek to be helpful to the pastor and to the church in every way he can. It is his responsibility to preside at all general business sessions or council meetings unless he has designated someone to serve in his stead. He is the moderator of the local church and should work co-operatively and carefully with the local church board in administering the church program. Consecrated and able laymen may be called by the church to become moderators of local churches, in which case they would perform the functions outlined above.

(The above revisions represent a change of nomenclature using *moderator* instead of *executive head*.)

COUNSELING AND DISCIPLINE

VI. Procedure in Counseling and Discipline

(Page 30, 31 of the Pamphlet)

B. Offenses of Ordained Ministers and Elders

7. Any minister has the right of appeal to the Standing Committee of the Annual Conference if not satisfied with the decision of the district elders' body.

Revision:

B. Offenses of Ordained Ministers and Elders and Moderators of Local Churches

7. Any minister has the right of appeal to the Standing Committee of the Annual Conference if not satisfied with the decision of the district elders' body. Until such time as the Standing Committee reverses the decision of the district elders' body that decision is the action of the Standing Committee.

(This adds the term *moderators* of local churches and also clarifies the status of decisions of the district elders' body.)

Committee:

Calvert N. Ellis, Chairman
William M. Beahm, Secretary
Galen B. Ogden

Ministerial Placement and Policy

The General Brotherhood Board recommends to Annual Conference the adoption of the following statement on ministerial placement and policy:

The Ministry and Home Mission Commission of the General Brotherhood Board, with the assistance of many persons of the Brotherhood, has given careful study to the re-

vision of the Ministerial Placement Policy adopted by the Hershey Annual Conference of 1936. This has been done to bring it into accord with present developments in placement procedures which have been found helpful out of experience and to include such changes as were introduced by the adoption of the Report of the Commission of Fifteen in the Wenatchee Annual Conference of 1946 and the Orlando Annual Conference of 1947.

The following recommendations are submitted and when adopted by Conference shall supersede former decisions in these matters.

I. General Recommendations

1. *Ministerial Tenure.* We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

2. *Ministerial Placement, Supervision and Transfer.* The official agencies of the church for placement, supervision and transfer are: (a) the local Ministerial Board; (b) the district ministerial board or ministerial secretary; (c) the regional secretary or ministerial secretary; (d) the secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, who serves in the area of co-ordination and counsel as he is needed.

3. *The Pastoral Term.* We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation generally be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. It would seem wise to seek to make desired pastoral changes immediately following Easter to become effective Aug. 1. We would discourage, as much as possible, pastoral changes during the pastoral year.

4. *The Elder or Moderator-Pastor Relationship.* The elder or moderator (executive head) of the congregation shall be considered the official head of the congregation and shall preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the spiritual leader

of the church, the active leader in its program and activities, the "shepherd of the flock." Where conditions warrant, the church may elect the pastor as elder or moderator. In such situations a member of the district ministerial board (or board of administration) should preside in all council meetings when the pastoral relationship is under consideration.

5. *The Pastoral Year.* The pastoral year begins Aug. 1. No change in pastorates should be contemplated at any other time, except where conditions arise which may cause injury to the work of the kingdom or jeopardize in a personal way the welfare of the minister. Such situations should be adjusted by mutual consent of the church and minister.

6. *Adjustment of Pastoral Difficulties.* The district ministerial board may make investigations of congregations or pastors, when, in their judgment, conditions warrant them. A congregation, or a minority of the congregation, or the pastor may call upon the district ministerial board for such service. This should be done when the first difficulties arise and while unity may be restored, thus averting serious discord or division. In all such cases, if the work of the district ministerial board, in counsel with the regional executive, is not satisfactory to the parties concerned (minister, church, or minority of the church) they may appeal the case to the district elders' body. If a satisfactory solution is not reached, appeal may be made to the Standing Committee of Annual Conference.

For further guidance see Counseling and Discipline, Brotherhood Organization or Minutes of 1947 Annual Conference.

II. Procedures in Vacancies and Appointments

1. *Extending a Pastoral Call.* The Pastoral Board or Committee shall be the official medium through which the congregation shall investigate and negotiate with ministers nominated or recommended for pastoral services in the church.

This board or committee shall seek nominations as suggested in item 2. Having investigated the qualifications of ministers recommended, they shall agree upon one person only whom they shall recommend to the church to employ as pastor. They may consider various persons whose names are presented to them, but only one name shall be given and recommended to the church in council for pastoral employment. When a recommendation is not approved by the church, the local

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

So We Believe, So We Pray. George A. Buttrick. Abingdon-Cokesbury, 1951. \$2.75.

Dr. Buttrick explores the basic Christian beliefs, both as to their historical development in Christianity and as to their meaning in our thoughts and actions. Then he proceeds to show the Lord's Prayer to be the supreme example of Christian belief, developing the implications of each phrase in our man-to-God and man-to-man relationship. Here is a reaffirmation of our basic beliefs.—Charles E. Zunkel.

Informal Adult Education. Malcolm S. Knowles. Association Press, 1950. 272 pages. \$4.00.

The author, out of successful experience as the director of education at Central Y.M.C.A. in Chicago, has produced a systematic statement of the principles and processes of informal adult education. The book gives clear directions for the planning, organization, promotion and actual operation of informal adult education classes and schools, and is filled with concrete suggestions and examples. Many people will be especially interested in the

chapters on the psychology of adulthood, how to teach adults, and group dynamics and the art of leadership. School superintendents and principals who are responsible for community programs of adult education will find this an especially helpful manual. Club leaders, labor union officers, ministers, and others who must plan for forums, conferences and various adult education activities will also get much help from the book. Pastors thinking of organizing some folk school work in their parishes will find it invaluable.—C. Ernest Davis.

The Whole World Singing. Edith Lovell Thomas. Friendship Press, 1950. 122 pages. \$2.75.

At last an international songbook has been produced. It takes us into many lands and may help to develop friendship and understandings which are at the core of our peace and mission programs. Notations under many of the songs concerning the composer or country help to make them live. It should be the supplementary songbook for the children's and intermediate departments.—Dessie R. Miller.

pastoral board shall further study the possible nominees and agree upon another whom they shall recommend to the church in another properly announced council. In no case should a church negotiate with two or more ministers at the same time; neither should it vote on one or the other of two candidates.

Church councils for the consideration of pastoral employment should be publicly announced at least ten days in advance. If the ten-day advance announcement is impossible, advance announcement may be made by mail to each family giving the nature and time of the meeting. This variation should have the approval of the elder, local ministerial board, and district ministerial board or secretary. They should be called to accept or reject the recommendation of the pastoral board. Such recommendations should be unanimous on the part of the board. Voting in all such councils should be by ballot and should require at least a three-fourths majority to extend the call. The pastoral board may extend a call to a minister to become pastor of the church, upon the terms agreed upon by the ministerial board and the prospective pastor, with the approval of the

church. It is well if the call can be made unanimous.

2. *Pastoral Nominations.* Churches desiring a pastor or change of pastors, and ministers desiring to enter pastoral service, to transfer to a different field, or to consider a call received from a church, should notify the placement agencies, that is, the district ministerial board or ministerial secretary and the regional secretary or ministerial secretary.

It is desirable that, in so far as possible, placement nominations for position come through the district board, in consultation with the regional secretary. The Brotherhood secretary will serve as needed in coordination between the regions. When men are desired for call across regional lines, clearance should be made between the secretaries of the regions involved before the prospect has been contacted.

Care should be taken in appealing to pastors who have not indicated any desire to change locations, lest their pastoral service be interrupted prematurely with loss to the work

Continued on page 25

KINGDOM GLEANINGS

Last Call for Work Campers Abroad

The time will soon be here when all applications for international work camps must be in. If you have put off contacting the Brethren Service Commission, write today. One change has been made. The work camp in Greece, originally planned for men only, will now take girls also. Campers for Greece will be selected with great care. This is a real opportunity to help a needy country and our new work there.

Dr. Laura Cottrell is in the Florida hospital and sanitarium at Orlando, Fla. The previous announcement concerning her illness gave the wrong institution.

Shady Grove church, W. Va., will dedicate its new church on Sunday, May 27. Bro. Guy West will give the dedicatory sermon. Anyone interested is invited to attend the service.

Simon D. Glick and **Guy K. Stump** will represent Second Virginia on the 1951 Standing Committee of the San Jose Conference. The alternates are **Frank L. Garber** and **J. C. Dell**.

New Fairview church, Pa., will dedicate its newly decorated and remodeled church on Sunday, May 13. New Sunday-school rooms and a modern kitchen have been made in the basement and a new heating system has been installed.

La Motte Prairie church, Southern Illinois, will dedicate its new parsonage on Sunday, May 27. Bro. **Dolar Ritchey** of Hollansburg, Ohio, will give the dedicatory message. A basket dinner will be served at noon. **Durward Hays** is the pastor.

Francis C. Rosenberger of 353 Senate Office Bldg., Washington, D. C., is interested in obtaining copies of two books, *Told at Twilight* and *The Scarlet Line*, by **Elizabeth D. Rosenberger**. Will anyone interested in disposing of copies of these books kindly correspond with him at the above address?

A reunion of those who served in CPS will be held at the Springfield church, Ohio, on Sunday, May 27. The schedule for the day will be as follows: church service at 9:15 followed by Sunday school at 10:30; after lunch a program and fellowship. All who are interested are cordially invited.—**Harland Gortner**.

Friends of Bro. **William Beery** will be interested in knowing that although he suffered from bronchial pneumonia, his condition is not regarded as critical. Early in April, on the occasion of his ninety-ninth birthday, he sang on the radio. A week later he participated in the seventy-fifth anniversary of Juniata College. In New York, on April 24, he appeared on the television program, *Life Begins at 80*, which may be seen later on local ABC stations. Just after this appearance he was taken ill. He may be addressed at the home of his granddaughter, Mrs. **Stephen C. Blickenstaff**, 26 Vandam Street, New York 13, N. Y.

National Family Week will be featured in a radio network program on Saturday, May 12, 2:15 to 2:30 p.m. (Central Daylight Time). A panel will discuss *The Plus in Family Living*; participants will be **Dr. Harry H. Kalas**, director of educational evangelism, National Council of Churches; **Dr. Frank Nickless**, professor at McCormick Theological Seminary; **Mrs. Ralph Marcus**, homemaker; and **Mrs. Dennis Savage**, homemaker.

Dr. Garry Cleveland Myers will give a series of lectures on family living, May 11-13, in Elizabethtown, Pa. Dr. Myers will speak in the college chapel, meet with classes on the campus, address the mother-daughter fellowship on Friday evening, May 11, meet with the district young adults on Saturday evening, May 12, and speak at the two worship services in the Washington Street church on Sunday, May 13. Neighboring congregations are invited to share in this program which has been arranged by the family life committee of the Elizabethtown church.

Bridgewater College

The **Clericus Chorus** composed of twelve men students made a tour into Southern Virginia, North Carolina, and Tennessee during the Easter recess, presenting programs in nine different churches, where they were highly received. **Earl W. Fike, Jr.**, is director of the chorus.

The college enjoyed the rich spiritual experience offered by the local congregation during the week of March 18 when **M. Guy West**, of Uniontown, Pa., brought the pre-Easter messages. Mr. West spoke twice in chapel during the week and many students attended the church services each evening.

During **Holy Week**, the Eta Upsilon cast of Alpha Psi Omega presented *Everyman*, the world's greatest morality play, in Cole Hall on two evenings with capacity audiences on each occasion. On Saturday night of the same week, the college had the honor of presenting the Vienna Choir Boys in one of their excellent programs. This unique choir was sponsored by the glee club, and it brought to the campus people from many sections of the state.

Founders Day was observed on Monday, April 2. **Dr. Paul H. Bowman**, president emeritus of the college, was the guest speaker. He used as his theme the inscription on the bronze tablet which contains the names of the first board of trustees and hangs in Memorial Hall, "They Buildd Better Than They Knew."

The memorial service for alumni who have died during the past year, which is held usually in connection with Founders Day, was observed in Cole Hall on April 4. This was a service of meditation directed by soft organ music and printed poems, hymns and prayer. The necrology was placed in Memorial Chapel for the remainder of the week.

At the Virginia state Tau Kappa Alpha debate tournament held at Emory and Henry College on March 13 and 14, Bridgewater debaters were declared the state champions for 1951-52. **Dr. G. H. Enss**, Bridgewater debate coach, was elected regional governor of Tau Kappa Alpha at the business meeting of the forensic fraternity on the above date for a term of three years.

W. E. Wine, of Parker, Va., an alumnus of the college, was elected to the board of trustees at the March meeting of the board.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Annual Conference, June 19-24

ANOTHER REMINDER ABOUT LODGING

If you are planning to attend Annual Conference at San Jose, Calif., you should be making arrangements about lodging. Private homes, motels with and without kitchen facilities and hotels are available. See the Gospel Messenger for April 21 for a list of motels and the issue for April 28 for a list of hotels. For your convenience we are printing again the three reservation blanks.

Reservation for Private Home

Mr. Cecil W. Smith
143 Modesto Ave.
Modesto, Calif.

Please reserve accommodations in a private home as indicated below.

Date of arrival Date of departure

Number in family for whom accommodations are desired

Number of beds needed

Double beds

Single beds

Number of rooms needed

List below names and ages of those desiring accommodations

.....
.....
.....
.....
.....

Signed

Address

Reservation for Motel

(Send directly to motel of your choice)

Convention

Name

Address

Date of arrival A.M. P.M.

Date of departure A.M. P.M.

Rooms to be occupied

Accommodations desired: Double bed Twin beds

Motel preference:

1st choice

2nd choice

3rd choice

Please send a deposit for the first night

Reservation for Hotel

(Send directly to hotel of your choice)

Convention

Name

Address

Date of arrival A.M. P.M.

Date of departure A.M. P.M.

Rooms to be occupied

Accommodations desired: Double bed Twin beds

With bath Without baths

Hotel preference:

1st choice

2nd choice

3rd choice

Please send a deposit for the first night

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?
Bro. Francis P. Litton of Hagerstown, Md., in the Brake church, W. Va., May 14-27.

Gains for the Kingdom

Six added to the Hiwassee church, Va.
One baptized in the Olivet church, Ohio.
Five baptized in the Burnham church, Pa.
Nine baptized in the Champaign church, Ill.
Four baptized in the Milledgeville church, Ill.
Five baptized in the Union Grove church, Ind.
Fourteen baptized in the Harrisburg church, Pa.
One baptized in the Pleasant Valley church, Ind.
Three baptized in the Stony Creek church, Ohio.
Three baptized in the Terra Alta church, W. Va.
Two baptized in the Bethel Center church, Ind.
One received by letter in the Topeka church, Kansas.
Four baptized and two received by letter in the Ephrata church, Pa.
Two baptized and two received by letter in the Boones Mill church, Va.
Thirteen baptized and four received by letter in the Lititz church, Pa.
Two baptized and four received by letter in the Sacramento church, Calif.
Two baptized and seven received by letter in the Covina church, Calif.
Fourteen baptized and seven received by letter in the Myers-town church, Pa.
Eleven baptized and six received by letter in the Happy Corner church, Ohio.
Two baptized and five received on former baptism in the Waterford church, Calif.
One baptized, one reclaimed and three received by letter in the Hanover church, Pa.
Twenty-seven baptized and nine received by letter in the Waynesboro church, Pa.
Seven baptized and two received by letter and two by former baptism and reconsecration in the Pleasant Valley church, Ohio.

Calendar for Sunday, May 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Northern Kingdom (Temperance).
—1 Kings 12:16-33; 16:21—17:24; 2 Kings 17:1-18; Amos 6:1-7.
Memory Selection: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

CBYF Topic for May, Before You Say I Do.

Announcements

LOVE FEASTS

Illinois	May 13, 7 pm, Claysburg.
May 27, 8 pm, Martin Creek.	May 16, 17, 1:30 pm, White Oak, Graybill.
Indiana	
May 12, 7:30 pm, Buck Creek.	May 19, 10 am, Upton.
May 12, 7:30 pm, Windfall.	May 19, 2 pm, Bareville.
May 19, 7:30 pm, Rossville.	May 19, 20, 2:30 pm, Rouzer-ville.
May 19, 7:30 pm, Upper Fall Creek.	May 19, 20, 10 am, Big Swatara, Hanoverdale.
May 26, 7 pm, New Salem.	May 19, 20, 10 am, Schuylkill, Big Dam.
May 27, Pleasant Hill.	May 19, 20, 1:30 pm, Heidelberg.
June 1, 8 pm (DST), Pleasant Valley.	May 19, 20, 1:30 pm, Meyer.
Maryland	May 19, 20, 1:30 pm, Spring-ville, Mohlers.
May 12, 2:30 pm, Broadfording.	May 20, Mountville.
May 12, 6:30 pm (DST), Brownsville.	May 20, New Fairview.
May 13, Locust Grove.	May 20, Salunga.
May 13, 7 pm, Edgewood.	May 20, York, Madison Avenue.
May 19, 7 pm, Grossnickles.	May 20, 10:30 am and 6:30 pm, Newville.
May 20, Easton.	May 20, 2 and 6 pm, Maiden Creek.
May 20, 6 pm, Beaver Creek.	May 20, 6:30 pm, Maple Spring.
May 26, 27, 10:30 am, Black Rock.	May 20, 6:30 pm, Mechanics-burg.
May 27, 6:30 pm, Piney Creek.	May 20, 7:30 pm, Jennersville.
Ohio	May 23, 24, 10 am, Middle Creek.
May 12, Oakland.	May 26, 1:30 pm, Welsh Run.
May 19, 20, 7:30 pm, Middle District.	May 26, 2 pm, Akron.
Pennsylvania	May 27, 10:15 am and 6 pm, Co-dorus.
May 12, 2 and 6 pm, Indian Creek.	June 3, 7 pm, Mechanic Grove.
May 12, 2 and 6:30 pm, Midway.	Tennessee
May 12, 7 pm, Pine Glen.	May 19, 7:30 pm, Beaver Creek.
May 13, Cherry Grove.	
May 13, 7:30 pm, Ridge, Fogel-sanger.	



At the Hopewell church, Va., where Bro. Houff is pastor, a women's sewing circle is quilting for relief. Their goal for this year is six quilts. As Bro. Houff points out in this article, such work continues to be very important and necessary

HAVE WE FORGOTTEN BRETHREN SERVICE?

OUR Brethren Service Commission is still very much interested in extending the work of Christ and our church through its many good relief units.

Our relief workers are consecrated leaders who in many cases are giving their time as a testimony to Christ. This testimony is contributing to the salvation of many both spiritually and physically.

Faith is being reborn in many destitute and starved souls because of our Brethren Service. It is clear that salvation comes only through Christ. It is also clear that the church is the body of Christ today. This church body must serve the Master, who is the head. So the church has the opportunity to carry on Christ's work.

Jesus saved those who called upon him spiritually; he cast out demons. Jesus saved those who called upon him physically; he healed their sick bodies; he fed the hungry. Through Jesus' ministry many believed and were saved. Through the church's ministry many believe and find sal-

James L. Houff
Pastor, Hopewell, Virginia

vation in Christ and a church home.

All this we know and say is true. Now let us look at our own local church. What is your local church doing to add its testimony to that of others?

Oh, yes, Brotherhood Fund offerings are taken, and they are sorely needed. But how many of us as individuals and churches allow this dollar we may contribute to be our sole testimony for a year?

Have we forgotten Brethren Service? There are many phases of Brethren Service. Three needs to point out are money, material goods and volunteer workers.

Our Brethren Service Commission must move forward in these phases at the same time. What good is the money if we have no relief materials to distribute, and what good are the materials or the money if there is no one to take them to those in need? We need to remember and promote all of the program of Brethren Service.

Men, we need to take on more

"Lord's acre" projects, and let us have many "Lord's one hundred acres" projects.

Women, we need to make more quilts and garments. Dedicate them to the glory of God, and to our neighbors who may be clothed.

Young people, we need to "give of our best to the Master."

We all need to allow God to melt our selfish desires and mold us to his way. We need to allow ourselves to be used of the Lord. "All of God's children" ain't "got shoes"; neither has the gospel been preached to all the world. Our business is to be about our Father's business.

The Brethren Service Commission is an agency of our church for which I am glad. It means Brethren in the service of God. Are you? Have you forgotten Brethren Service?

The appeal for sixteen tons of food for our summer work campers and BVS workers in Europe is getting a good response. More food, staples or canned goods, easy to ship, can be used. Such gifts, being materials goods, do not receive Brotherhood Fund credit.

BEHAVING LIKE NEIGHBORS

George L. Detweiler
Waynesboro, Pennsylvania

IT WAS at a community Sunday evening vesper service that the pastor of the Methodist church of Waynesboro spoke of the visitation pastoral program in Europe in which we had been asked to participate.

Said this pastor: "We would like to feel that these folks are going out from our community to engage in this mission as ambassadors of goodwill, not only for the Church of the Brethren, but for all the church people of this community."

He then proposed that the people of our community have an opportunity to make some contributions to be administered by us in needy areas. Thus began an interest which continued to grow through the added leadership of others in the community until the people of Waynesboro had contributed \$700.

Upon our return home after three months, we had the happy privilege of reporting to our neighbors and friends where their money went. We told them how their contributions had purchased an artificial leg for Michael Fodor, who lives with his wife, five children and his mother in one room in a refugee camp near Linz, Austria.

They learned that little Barbara Nemeth, a polio victim, can now walk and go to school with other

children in the refugee camp because she has been fitted with a brace which her parents could not afford to buy for her.

The family of Mr. Otto Deutsch at Camp Stadl-Paura has been given much needed financial aid, since the husband and father was suffering from tuberculosis.

Then there were the sixty refugees found living in cavelike shacks, made mostly out of dirt and straw with very low ceilings. Moisture seeped through the roof and walls so that the interior was constantly damp. The rooms were dark and the ventilation was nil. These gifts of love from our neighbors helped to transfer these people from these deplorable conditions into newly built barracks.

When we arrived in Kassel, Germany, we discovered that the pastor in whose home we lived had no means of transportation excepting a bicycle. The contributions of our neighbors at home helped this pastor to purchase a motorcycle, thus making it possible for him to minister more effectively to the 4,000 people in his parish.

Then there were some very needy folks in this parish who received small gifts of money.

At one of the many orphanages near Kassel, where Brethren Service gives material aid, they had the misfortune of having their hogs die, thus losing their winter supply of meat. So our good neighbors back home bought some pigs for this orphanage to replenish their winter meat supply. And in still another orphanage, the children received Christmas boxes packed by Brethren Service.

"Who is my neighbor?" one asked Jesus. Jesus told of the priest and of the Levite, both of whom passed by on the other side. Then he told of the Samaritan who was moved with compassion, and bound up the wounds. Then Jesus asked the question, "Which then of these three seems to you to have behaved like a neighbor?" (Montgomery translation).

The answer is simple. "The one who showed mercy."

Jesus said, "Go, then, and do likewise."

It is most encouraging to see Christians behaving like neighbors.

RELIEF TO ANTIGUA

SEVERAL weeks ago an article on these pages entitled Church Life at Castañer told how our workers in Puerto Rico had been instrumental in sending relief to the neighboring island of Antigua, which had suffered damage.

Our Puerto Rico workers lifted an offering to help pay for transportation of relief clothing from New Windsor to Antigua.

Dr. Homer L. Burke has now received a letter of appreciation from Mr. A. W. Williams, who made the original appeal for aid. The letter states that fifty-two bales of clothing were received and promptly distributed among the needy.

The distribution was conducted by Mrs. Williams. At the time of her first report over 500 persons had been helped.

Mr. Williams cordially invited a member of our Puerto Rico staff to come to Antigua to participate in the distribution and interpret the spirit in which Brethren Service gave this help.

There is no word as to whether such a visit proved possible, but it is heartening to note how one relief project is willing to direct attention and aid to another area of need.

LA VERNE SEMINAR

LA VERNE COLLEGE and the Brethren Service Commission will jointly sponsor an international relations seminar on the college campus, July 9 to 20. Gladdys E. Muir, director of peace studies at Manchester College, and Herbert Hogan of La Verne's history faculty will direct the seminar. They conducted a similar one in 1950 which was much appreciated.

The seminar will be part of the college's summer session. It is open for one or two semester hours of credit to regular students who can include it in their load and to other qualified people. Credit students will pay regular tuition, \$14.00 per semester hour.

Persons who do not desire credit are also warmly welcome. They will pay only a registration fee of \$3.00. It is hoped that many West Coast people and some Annual Conference visitors will avail themselves of this opportunity.

To arrange to enroll, write to La Verne College, La Verne, Calif. The college will also help to arrange for living quarters. Meals can be secured in city restaurants.



Pastor George L. Detweiler, author of the above article, who visited Germany last summer as an exchange pastor



Photo by William Nyce, Jr.

THE CHURCH LIBRARY

Helen K. Ziegler
Hatfield, Pennsylvania

THOMAS CARLYLE said, "The founding of a library is one of the greatest things we can do." Let me add that the founding of a church library can be an important aid to the program of Christian training and nurture in your local church. Every congregation has some members who are interested in good reading, and there is an abundance of helpful reading material available. The church should be able and ready to prescribe and make available the best in books for its membership and others.

What Goes Into the Library?

The church library differs from the school library or the community

library in that it contains books and reading matter of particular interest to the church members. It should contain many books of inspirational value and books on practical religious living. There should be reference books for all who carry special responsibility for sections of the local work, including Sunday-school teachers and leaders of the various groups and programs within the church.

The church library should carry all the outstanding writings of its own denomination, including church history and doctrine. There should be a good selection of books on boy-and-girl relationships, marriage, home life, and child guidance; race relations, peace and world order;

The author of the article on these pages is one of several Church of the Brethren librarians who have attended the School for Church Librarians sponsored annually by the Southern Baptists at Ridgecrest, N. C. That denominational group maintains a vigorous church library training and promotion program, employing in addition to their national director of the movement a staff of eighteen state promoters. Since 1943, they have been averaging one new church library every day among their numerous churches. They have much to teach us.

A living, active library can and should be a vital part of the church program. More and more churches are becoming aware of the possibilities in the service of the library.

and on other topics related to life.

A library would not be complete without plenty of good biography, religious and secular. The missionary personalities and activities of the church should be introduced and stressed through the church library. There should be an abundance of good fiction because this is probably the most popular choice of the beginners in reading. There should be a variety of all types of good reading to suit the tastes and interests of all—children, youth, and adults. The church library should fill the needs of the church people first. It can also be of real service to the community if it is opened to the public.

In building a church library we must keep in mind that we are not only trying to meet the desires of the readers but we are aiming to develop tastes and appreciation for the best in literature. Our readers must also be convinced that there is time for reading in these busy days. Many odd moments of the day can be used to advantage in reading. And perhaps some of the less important activities must be laid aside for this more important phase of our personal development.

Housing the Library

Many smaller churches would probably say they have no room for a library. There was such a church that started their library by using a discarded refrigerator in their vestibule for books. There is always a way. The ideal plan is to have a

separate room to be used only as a library, located in such a spot that it would be easily accessible to people entering and leaving the church. However, shelves built in one of the Sunday-school rooms can be quite practical until something more suitable can be had. Open shelves, painted attractively and arranged neatly, are most appealing. Low slanting shelves on which children's books can be displayed are easily and inexpensively installed. And the children love to come in and browse around, handle the books and make their selections to take home.

Whose Job Is This?

There must be some systematic organization to keep the library operating. There must be a librarian in charge who loves books himself and who is willing to give of his time to make it a success. He should work with one or more assistants.

In a large church there might be a librarian with three or four assistants, functioning in co-operation with a library committee made up of several members representing the various departments of the church. This committee should aid in the review and selection of books, the financing of the project and other mechanical procedures. However, in a small church, one committee consisting of the librarian and his assistants can operate the library to very good advantage. Suggestions and advice from the pastor, Sunday-school workers and other leaders can be sought and used for the growth of the library.

Choosing the Books

Choice of books that will be acceptable to and read by the greatest majority is one of the biggest problems of the librarians. The selection of clean fiction is very important. Books recommended especially to our young people should be irreproachable. One can buy only on the recommendations of those who have the highest ideals of the best in reading. Book reviews by reliable church periodicals are most helpful, such as those given on page 15 of the Gospel Messenger each week.

Then it is always advisable to have some reliable person (not necessarily on the library staff) to read the book and give his approval or criticism before the book is prepared to be placed on the shelf. The same person might also review the book in public assembly or in the church bulletin as a publicity feature. With practice, the librarians learn to know the favorite authors of the readers, and can buy accordingly. Their job is to coordinate the interest of the

readers with the best in reading.

Financing the Library

Generally speaking, books are expensive. And yet the library should be continually replenished to keep up interest. What are some ways in which this project can be financed?

The organization that sponsors the library, whether the church or the Sunday school, should set aside a certain amount of its budget each year for this purpose. There can be special drives for funds. Various organizations or individuals can be solicited for help. Benefit programs can be given and special offerings taken. Each local library must handle this according to its own situation.

The persons buying books can do so more economically by taking advantage of purchase discounts. Many

Extensive reading can give one a wealth of knowledge and pleasure of untold value. The reader is taken into worlds of adventure, is shown the marvels of science and the glories of nature; is challenged by the sages and saints of all time; experiences the feelings and friendship of the great souls of the past; profits by the experiences of men and women who have served humanity through the centuries. This rich heritage is available to all of us who would read. Let us not neglect reading for the things we see and the things we hear, whether in radio, television, picture magazines or moving pictures and the stage. May we cultivate the art of learning by reading and meditation.

book stores give from 10% to 30% discount on church accounts. Some department stores have hurt book sales at least once a year when good books, slightly soiled or shopworn, can be bought at half price or less. The Brethren Publishing House gives a 20% discount. Money for books need not be spent grudgingly. It is a splendid investment that will pay satisfying dividends.

Attracting Reader Attention

Interest in reading and the church library may be lacking in your congregation. There are many ways to stimulate interest. First of all, you want to have your shelves stocked with alive and worth-while books—something to talk about. You do not need to have many books with which to start. One of the librarians can give a pep talk in the Sunday-school assembly or in other public

church gatherings. This might consist of a short book review, an incident from a book, a few lines read from a book in hand or a short sketch from the life of the author. Let the people see the book; an attractive cover or picture may capture interest. For children, particularly, give an episode from the book, without the ending, and they will not be able to wait to read it to find how it turned out!

Sunday-school teachers and pastors can arouse interest in a book by making some reference to it in their ministry. Posters made from book jackets or otherwise can be displayed in prominent places to catch the eye. Meetings of readers can be very rewarding, or parties for children with quizzes and games featuring characters or incidents taken from their library books. Dramatics can be used here, too, playing some of the scenes from the books. A library program for the whole church might use home talent in various ways or bring in a speaker who is enthusiastic about books and their value.

A reading course might be an excellent way to create interest. The time should be limited to eight weeks or less, preferably during the winter months. This plan is working very well in one church. Each person taking part chooses among groups of four designated books, with one or more books of the Bible. Unusual interest is being stimulated. In the informal discussion meeting held at the conclusion of each reading course, there is opportunity to give criticisms pro and con. This is especially helpful to the library force. As the members of the group share the inspiration gathered during these weeks, the best books are publicized and further interest is aroused. The fellowship of readers is a great boost to the cause of the church library. There is no end of attractive and appealing publicity features that can be developed, with imagination and initiative.

The library ministry is a great ministry. Its possibilities need to be explored. The program of evangelism can be greatly strengthened by the library. Broken homes have been reunited and made happy again through its ministry. The reading of a book can change the course of a life.

The book ministry of the church is definitely a spiritual service. May we become aware of the great possibilities in this task and administer it "for Christ and the church."



Market day at Otavalo. Here the Indians bring their handmade wares for sale: cloth, hats, clay pots and straw mats

Claude Wolfe
Bellavista, Ecuador

A Two-day Adventure

THE question asked most at school for several weeks was, "When are we going on a trip?" Trips are a part of the educational system here. No trips had been taken yet this year and it was January already. So it was not long until rumors were being passed around among the children and then it was told that in March we would take a trip. But where would we go? That question was asked constantly. Then when it was learned that we would be going on a two-day trip to Picalquí, the United Andean Indian mission, and to Otavalo for the famous Saturday market, excitement really ran high. Many of the students had never been away from home over night.

Paul Streich, one of the mission-

aries at Picalquí, came to take us all in their old army surplus half-ton truck. Special seats were fixed to accommodate twenty-seven people. This included twenty-four students, the teacher, the cook and me. The children were to take along a blanket to cover themselves and a little food to eat on the trip if they wished.

When Friday morning, March 9, came, rain was pouring down. But not one of the pupils was late. They were drenched but they were awaiting the truck at 8:00 a.m. Although we had a canvas over the top, water seeped through and dropped down on many of the children. But even that did not dampen their spirits.

As we passed the village of Calderon the sun began to shine and we looked down into a vast, deep valley. There we saw the little

stream of water which became a large river as we continued to round curve after curve, all the time losing altitude. "Ohs" and "ahs" were heard over and over again, for this was the first time that many of them had ever seen the river although it is only about fifteen miles from their homes. They saw the trees which bear the fruit that they eat and they saw large grazing lands filled with cattle, far more than they could imagine even existed.

At Picalquí we were greeted by Betty Streich, three schoolteachers, and fifty school children. Our little pupils were quite backward at first but soon they were mixing with the others and making new friends. Here was a dream come true. They were actually seeing the school about which they had heard so much. We were served a good lunch in their school kitchen and then all participated in games outside.

From 3:00 until 5:00 p.m. we were in the schoolroom entertaining and being entertained, as is the custom when one school visits another. Our group presented a program made up of hymns, popular and patriotic songs, and recitations. After supper was served, the children made up their beds on the floor in one large room. Some had no covers; others

had one or two. We borrowed a few, everyone shared with his neighbor, and off to slumberland they went—far away from their homes and parents, way up north at Picalquí. But children are the same the world over. None of them went to sleep without first throwing a few things at a neighbor and yanking covers unexpectedly just to hear someone else squeal.

At 4:45 a.m., when it is still cold in the high Andes mountains, the children were awakened. They had milk and bread for breakfast, and went out into the chilly morning to start the trip on to Otavalo, another two hours' drive.

As we passed the lake called San Pablo some of the children refused to believe that it was water! Those who did believe it could only say, "What a lot of water!"

The markets in Otavalo open early. Indians come from miles around to buy and sell. They bring their handmade articles to the clothing market and for them it is a day to visit, to be happy and to forget the burdens of life. We saw handwoven woolen materials, felt hats, clay pots and straw mats among many other things to be found here and there. We visited also the food market and the animal market which are held in other squares of the town.

We reached home safely on Saturday afternoon with a group of tired, sleepy but good-natured boys and girls who carried with them memories for a lifetime. Even their teacher, who is over sixty years of age, had never been that far north before!

To the Brethren in America, Greetings

YOU have already learned about our safe arrival in Bombay on 17th March, 1951. It was a wonderful voyage. We are so grateful for the care of our heavenly Father. We thank all the friends who were continuously praying for us.

It was a happy occasion to travel with Sister Mabel Claypool. We were able to learn from each other. We spent some time on Gujarati. I think Sister Mabel will learn good Gujarati if sufficient time and opportunity be given to her. I have tried to pronounce each Gujarati letter correctly for her. You will be surprised to know that she was able to give a short message in Gujarati at the district meeting at Jalalpor. I prepared it for her and this is what she said:

“ભાઈઓ બેનો,
મારી પ્રેમ સલામ.
કું અમેરિકાની ભાઈઓની
મંડળીની પ્રેમ સલામ
લાલુ કું. કું વિંદો મંડળી
રોવો કરેલ આવી કું.
લમ બધાં મને આ
કામમાં. મદદ કરો આવી
મારી આરોગ્ય છે. પ્રભુ
લમને આરોગ્ય વાંદ આપે.”

The translation: “Brothers and sisters, my loving salaams. I bring loving salaams to you from the Church of the Brethren in America. I have come to serve the church in India. It is my hope that all of you will help me in this work. The Lord give you his blessing.” All the people were surprised to hear her.

I would like to thank all the members of the mission staff for all the help given to me during my stay in U.S.A. I shall never forget those days. Pray that my experience will prove a great blessing to the church in India.

I have received all the pictures as well as two slides, for which I am grateful. I was very happy to get them before the district meeting. It was a wonderful experience to be present at the district meeting and to give the report of my visit to U.S.A. People were very happy to hear me. I had to make three speeches and give two slide lectures. I think all the people who were present were very glad to know about the church—the mother church—in U.S.A. It was a blessing to all of them.

Now I shall be much obliged if you will kindly write me whenever you get time and opportunity. I think you are busy getting ready for the Annual Conference in June. I pray that it will be a great Conference and will prove a great blessing to the church in America as well as to the church in India.

I am very sorry to let you know that this year is also a famine year. I am now visiting the village churches and some of the village Christians. One is not able to explain their poverty and starvation. It is hard for them to live. I do not see how the poor people will live, if some help will not come from somewhere. May our Father graciously provide them food and clothing.

When I came home my wife was not so well. But I thank God that she is getting better and better day by day. All my children are happy and well, for which I am very happy. I think you know that I am to go to Bulsar as Joint Council secretary. I am not sure when we are to move, because there is no house for us yet, but perhaps about the middle of May we will be able to move. Please pray for me that I may be able to carry the work very efficiently and successfully.

Premchand G. Bhagat



Looking across the valley near Calderon, Ecuador, South America

TOGETHER WE BUILD A NEW CHURCH

A SIX-ROOM addition to the Parker Ford church, Pa., was dedicated on Dec. 10 at the Sunday morning services in the church, at which time the pastor, Bro. Alvin S. Alderfer, spoke.

In the afternoon, at 2:30 o'clock, Brethren churches of Pottstown, Harmonyville, Coventry, Green Tree, Royersford, Mingo and Norristown were the guests of the Parker Ford church, along with members from the congregations of Bethel Methodist, Brownbacks Reformed, Parker Ford Baptist, and Linfield Reformed churches.

The day was given to a homecoming spirit, with former pastors, members and friends taking part. The occasion has been and probably will be the largest in the history of the church.

Early in May, the old vestibule was torn away from the existing building and the earth was dug away from the front of the church. Three tractors sometimes worked simultaneously, and it was not unusual to see workers, both men and women of the church, toiling until ten-thirty

Margaret Lee Hurt

at night. All the concrete blocks were borne by hand, and 300 of them were carried by men and women to the top floor of the building in one evening for the construction of the bell tower. Fourteen workers moved the 300 blocks in 45 minutes. Volunteer labor saved much on the expense of the addition, which fully equipped cost approximately \$15,300.

One of the six rooms in the addition is a nursery from which mothers can see and hear the pastor and the choir without the noises of the children being heard in the auditorium. Another room can be opened into the auditorium, adding a seating capacity of forty persons. In addition to the six additional rooms we have two modern lavatories and a tower for the bell. An amplifying system has been installed to send services, organ music, and recorded selections to the outside from the tower.

No contractor was employed for the work on the structure, but the entire program was under the direc-

tion of Russell Prizer, the building committee chairman; J. Earl Penny-packer, president of the trustees; Alvin S. Alderfer; Augustus Malenke, Jr., secretary, and others.

Alvin S. Alderfer came to Parker Ford in September 1944, and this was the realization of his dream for enlarging the church ever since he first assumed the pastorate more than six years ago.

The afternoon and evening offerings of that day was given to the Amwell Church of the Brethren at Sergeantsville, N.J., which had recently been destroyed by fire.

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Pakistan. In answer to a long-felt need for Christian literature in Pakistan, the new Masihi Isha'at Khana (Christian Publishing House) began production in Lahore in 1950. Since all Urdu literature in Persian script must be handwritten, an offset press has been secured. The director of the press is Dennis E. Clark, who has done missionary work in northern India and in Pakistan.

Left: The front of the new church at Parker Ford, Pa.

Right: The line passes along the cement blocks



Thinking About the News

Heroes and Hero Worship

TEN days after the rather abrupt dismissal of General MacArthur by President Truman, the American people were indulging in a series of celebrations that surpassed the tribute usually paid to conquering heroes. For some it was a means of applauding the policies which the general had advocated; for others it was the appropriate honor to give a five-star general no matter what his ideas; for many more it was an opportunity for blowing whistles, ringing bells, tearing up phone books and getting a day off from work. And the celebrations attracted more than usual attention because in thousands of homes the parade could be observed from the vantage point of a soft chair before the television screen.

For the third time the television industry provided an opportunity for Americans who seldom leave home to have reserved seats at the ringside where important issues are being considered. Just as when United Nations debates were witnessed and crime investigations were opened to TV audiences, the average citizen was grateful for a chance to be "among those present," to see for himself.

But these added factors, favorable as they are to the better functioning of a democracy, also raise questions that will need to be answered. It was obvious, all through the Truman-MacArthur discussions, that people are more interested in reacting to personalities than in weighing issues. It was hard to turn the conversation to the issues involved—of launching a full-scale war in China, of civilian control of foreign policy—without committing yourself as to how you felt about the men who were so vividly before the public eye.

Yet if the American people are to think clearly—and seldom has a "great debate" involved so much—then we must face issues squarely, apart from partisan feelings and apart from personal prejudices. But even more serious for the Christian is the need to think not only clearly but with the mind of Christ, and that means having a different set of heroes and a different kind of hero-worship.

Although Jesus had his triumphal entry into the city when children put palm branches before him and cried "hosanna," he had also his "via dolorosa," the way of sorrow and suffering that he walked, bearing his cross, through the streets of Jerusalem. To only a few was he a hero then, and perhaps to only a few is the way of the cross a heroic way now. At least one hears nothing of redemptive love in the acclaim that greets a veteran soldier, home from the wars. "Lest we forget," the words of Kipling are as timely as ever:

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart."

—K.M.

Conference Business

Continued from page 15

of the kingdom. The district, regional or Brotherhood secretary should be aware of the situation and be prepared to give guidance in such approaches.

It shall be understood that the pastoral board of the local church has the right, after clearance with the district ministerial board and other placement persons, to submit as a nomination the name of any particular minister of the Church of the Brethren in whom the congregation is especially interested and to whom the committee can give unanimous support. It is contrary to the practice and policy of the Church of the Brethren to call as a pastor one who is not an ordained minister of the Church of the Brethren, or one

who is under discipline by the Church of the Brethren.

3. Terminating a Pastorate

A. AT THE MINISTER'S INITIATIVE. The minister may for sufficient reasons and of his own initiative terminate his pastorate by resignation. The resignation should be presented to the pastoral board or corresponding board after careful counseling with them and/or the district and regional placement persons. Such counseling may help give him objectivity and wise guidance in the problems he faces. The pastoral board should receive and discuss the resignation before giving it to the church. Such discussion may reveal ways of adjusting conditions which caused the resignation to be made. If the resignation seems timely, they will help the church to receive it

kindly, so the pastoral change can be made without disturbing the unity and welfare of the church. The pastoral board should present the pastor's resignation to the congregation.

b. AT THE PASTORAL BOARD'S INITIATIVE. The pastoral board of the congregation, or corresponding board, may, for sufficient cause, suggest to the pastor the advisability of pastoral change. Care should be taken to be sure of the evidence; it should be more than rumor or hearsay. It would be wise if this were first discussed with the district, regional or national placement persons. In cases where such suggestion is made to the pastor, he should have reasonable opportunity for consultation and should have opportunity to resign. Here, again, wise counseling with the pastor and/or the church may prevent disharmony in the church.

c. BY VOTE OF THE CHURCH. If the pastor does not see fit to resign, the pastoral board, or corresponding board, should have authority, if they feel the best interests of the church demand it, to call for a vote on the question of retaining the pastor. Councils for considering this question should be called in the same manner as those for extending a pastoral call. The vote should be taken by ballot and require a three-fourths majority to retain the pastor. After official notice of a negative vote, the pastor will have from three to four months to be placed elsewhere. Churches should be considerate in not working a hardship upon the pastor and his family. Councils for considering pastoral change should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the recommendation of the pastoral board.

III. Duties of Ministerial Boards and Secretaries

1. *The Local Pastoral Board.* We recommend that the local church create a board or committee charged with ministerial responsibility, according to one of the plans suggested by the 1947 Annual Conference; that is, a board of administration, or a pastoral or ministerial board. (See Annual Meeting Minutes, 1947, report on General Brotherhood Organization.)

DUTIES OF THE PASTORAL BOARD

a. It shall represent the local

church in pastoral relationships. It shall receive nominations for pastor, investigate candidates, carry on negotiations with nominees and assist in pastoral changes as outlined in Section II, items 7, 8 and 9. It shall work closely with and under the advice and counsel of the district board and other placement persons.

b. It shall arrange for a proper farewell for the outgoing pastor and a reception and service of installation for the new pastor, inviting a district ministerial board member to be present if possible. Everything possible should be done to develop an enthusiasm and loyalty in the church for the new pastor.

c. It shall serve as an advisory board to the pastor. Regular periodic meetings should be held once each quarter or more often in which the interests, welfare and future of the work and of the church-pastor relationship can be discussed. Frank and sympathetic sharing in these meetings may do much to promote the continued good relationships of the church to its pastor.

d. It shall seek to educate the congregation in the ethics of church-pastoral relationships and to maintain the ideas set forth in our code of ethics for congregations and ministers.

e. It shall in co-operation with the district ministerial board or ministerial secretary seek to discover worthy talent in the local congregation and lend encouragement in their selection of the ministry as a lifework and in pursuing training for it.

f. It shall counsel with the pastor and arrange for the supply of the pulpit when the pastor must be away or is incapacitated for service. It shall counsel with him and arrange for special speakers, evangelists, etc.

g. It shall carefully consider with the pastor the terms of his employment and interpret these to the congregation. The use of the Record of Agreement for pastors is strongly recommended. These can be secured from the regional secretary or the Brotherhood office.

2. The District Ministerial Board

a. It shall co-operate with the local pastoral boards, the regional secretary and the secretary of the Ministry and Home Mission Commission of the General Brotherhood Board in the placement, supervision and transfer of pastors.

b. It shall seek to discover worthy ministerial talent among young people of the district and lend encouragement in their selection of the

ministry as a lifework and in pursuing training for it.

c. It shall supervise the licensing of candidates for the ministry with the approval of the local congregation, after careful counseling procedure to be assured of the fitness of the candidate for the office.

d. It shall supervise the ordination of licentiates to the full ministry, upon the approval of the local congregation and the district elders' body when the licentiate has shown evidence of worthiness in carrying greater responsibility in the work of the church, has completed training and/or is ready for full-time service in the work of the church.

e. It shall make provision for the ordination to the eldership of these ministers approved by district elders' body.

f. It shall co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

g. It shall investigate and pass upon applications for ministerial relief from the district.

h. It shall co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

i. It shall co-operate with the Ministry and Home Mission Commission of the General Brotherhood Board in the survey of local churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

j. It shall provide district assistance to pastors and churches without pastors in reporting annually and correctly the data called for on the annual report.

k. It shall provide district assistance to local churches or pastors in evaluating and reporting the "inactive" and "nonresident" members, as well as those "dropped" from membership, in an effort to secure the most helpful results and the most meaningful reports.

l. It shall set up training conferences, district or sectional, to train local pastoral boards for their work.

m. It shall arrange on-the-job training conferences for pastors of the district.

n. Where a district ministerial secretary carries the ministerial function or responsibility for the district, he shall act in the capacities outlined above for the district ministerial board.

3. Regional Secretary or Ministerial Secretary

a. He shall work with the district ministerial boards or secretaries in matters of placement, supervision and transfer.

b. Working in co-operation with the district ministerial board or secretary or the local pastoral board, he shall furnish nominations to them for pastor for a local church of the said district.

c. He shall work with district ministerial boards or secretaries in the promotion of desirable church-pastor relationships and the general well-being of the churches.

d. He shall seek to stimulate a wholesome spirit and program of evangelism in co-operation with all concerned.

e. He shall assist district boards or secretaries in on-the-job training conferences for ministers and conferences for pastoral boards.

f. He shall attend meetings of district boards to give counsel and suggestions for enriching and more effectively administering the work.

g. He shall work closely with the Seminary, the college(s) of the region, and the Brotherhood ministerial secretary in placement and supervision of summer pastors.

4. The Secretary of Ministry and Home Missions

a. He shall co-operate with the regional secretaries and district and local ministerial boards or secretaries in all matters pertaining to pastoral enlistment, placement, supervision and transfer. He shall seek to help co-ordinate the pastoral supply and demand from one region to another.

b. He shall make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the Brotherhood.

c. He shall seek to enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

d. He shall visit the regions and districts in order to present the program of the Brotherhood and especially to inspire and encourage the regional boards and district ministerial and other boards in their work.

e. He shall co-operate with the Christian Education Commission, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

f. He shall supervise and adminis-

ter the Brotherhood program of Home Missions for the Ministry and Home Mission Commission of the General Brotherhood Board, in co-operation with regional and district boards.

Amendments to the Pension Plan (Publication legally necessary)

I. In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the pension plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1951 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided. All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

Any member of the Pension Plan shall be permitted, during the period of his or her participation under the Social Security Act (H.R.6000) as amended from time to time, to pay contributions into the Pension Plan equal to the members' regular contributions, less the amount paid in employee taxes under the Social Security Act by or for such member, provided the employing organization pays the organization's regular contributions, less the amount paid in employer taxes under the Social Security Act on such employee. The pension and other benefits payable under this category shall be in proportion to the total contributions actually paid into the Pension Plan as compared to the total contributions normally paid by and on behalf of members of the Pension Plan who are not participating under the Social Security Act. Minimum benefits shall be similarly proportioned.

II. Growing out of increased interest throughout the country in adequate pensions for all workers, both by private plans and government provisions, and numerous suggestions that steps be taken to amend our pension plan to provide benefits that would more nearly equal the purchasing power of the dollar when the plan was launched in 1943, the Pension Board recommends to Annual Conference that the Pension Plan be further amended, effective September 1, 1951, as follows:

Article IV. Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to six per cent of the salary of such member. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one-twelfth thereof toward the expense of administering the pension plan, and a further deduction of not to exceed one-twelfth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as herein before provided, then one-half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

Anniversaries and Weddings

Golden Wedding

Joe Sutter and Effie Murrey were married Dec. 12, 1900, at the bride's home on College Hill, McPherson, Kansas, by Pres-



ident C. E. Arnold. They celebrated their golden wedding anniversary at their home in Wichita, Kansas, on Dec. 12, 1950, where friends and relatives called in the afternoon and evening to bring gifts and good wishes.

Their sons, William of Wichita and Harvey Mack of Washington, D. C., and six grandchildren were present to help them celebrate. Their daughter, Martha C. McMurray of Toronto, Canada, could not join the family group.

The Sutters came from Brethren homes, both joined the church early in life and have enjoyed the blessings of the church through the years.—Mrs. Milton Royer, Newton, Kansas.

Golden Wedding

Mr. and Mrs. J. D. Lehman of Guthrie, Okla., celebrated their golden wedding anniversary on Dec. 25, 1950. They were married on Christmas Day, 1900, by Elder John M. Mohler of Leeton, Mo. They have lived in or near Guthrie since 1904. The Guthrie church was organized in 1900 and they have been faithful members since shortly after its organization.

The fathers of both Brother and Sister Lehman were elders in the Church of the Brethren and both of their sons are elders in the church.

The children and grandchildren were all home for the celebration with the exception of one granddaughter and her husband and son, who is the only great-grandchild. Those present were the families of Wilmer H. of Hartford City, Ind., Lawrence E. of Clovis, N. Mex., Mrs. Inez Lehman of McCook, Nebr., and E. J. Keller of Blackwell, Okla. Two sons and three daughters are deceased.

On Christmas night Brother and Sister Lehman met with their family and friends and relatives at the Guthrie church for hymn singing and worship. Solos, quartets and special music were presented by the family. Bro. A. L. Williams of Thomas, Okla., who is elder of the Guthrie church, spoke on The Influence of a Christian Home and led a prayer of consecration in closing.—Mrs. L. E. Lehman, Clovis, N. Mex.

Backus-Butterbaugh.—Ronald Backus of Dayton, Ohio, and Doris Butterbaugh of Oak Park, Ill., in the First church, Chicago, March 24, 1951, by the undersigned.—Harper S. Will, Chicago, Ill.

Burridge-Ebersole.—Richard S. Burridge and Dorothy J. Ebersole, both of Hummelstown, Pa., March 31, 1951, in the Spring Creek church, Hershey, Pa., by the undersigned.—J. Herbert Miller, Hershey, Pa.

Clark-Wray.—Lloyd Clark of Balzac, Alberta, Canada, and Greta Wray of Audrie, Alberta, Canada, Feb. 6, 1951, in the First church, Irricana, Alberta, Canada, by the undersigned.—I. M. McCune, Irricana, Alberta, Canada.

Fullmer-Eikenberry.—Lloyd Fullmer and Helen Eikenberry, March 17, 1951, in the Modesto church, Calif., by the undersigned.—Paul S. Hersch, Modesto, Calif.

Heiny-Messamer.—Duane Heiny and Donna Messamer, March 31, 1951, in the Modesto church, Calif., by the undersigned.—Paul S. Hersch, Modesto, Calif.

Helsel-Wisor.—Carl G. Helsel of Dun-cansville, Pa., and Maxine Wisor of Altoona, Pa., Sept. 28, 1950, by the undersigned, at his home.—J. Floyd Wine, Winchester, Va.

Hoover-Kauffman.—Sherman Hoover and Donna Kauffman, Feb. 10, 1951, in the Modesto church, Calif., by the undersigned.—Paul S. Hersch, Modesto, Calif.

Kinzebach-Beach.—Delmer L. Kinzebach of Barnes City, Iowa, and Edna Maud Beach of Leonard, Mo., in the Shelby County church, April 5, 1951, by the undersigned.—J. A. Strohm, Leonard, Mo.

Lehman-Hendrickson.—Neal Lehman and Hazel Hendrickson, March 3, 1951, in the Modesto church, Calif., by the undersigned.—Paul S. Hersch, Modesto, Calif.

Neff-Smucker.—Donald Neff and Georgiann Smucker, both of Peoria, Ill., in the Glen Oak Christian church, March 18, 1951, by the undersigned.—Medford D. Neher, Peoria, Ill.

Plank-Fitch.—Wynn Plank and Dortha Fitch, March 10, 1951, in the Modesto church, Calif., by the undersigned.—Paul S. Hersch, Modesto, Calif.

Platter-Snyder.—Claud E. Platter and Margaret H. Snyder, both of Grantsville, Md., March 31, 1951, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Stevens-Helsel.—Leroy R. Stevens and Della L. Helsel, both of Bridgeton, N. J., Feb. 20, 1951, by the undersigned, at his home.—J. Floyd Wine, Winchester, Va.

Summy-Gingrich.—Ray S. Summy and Dorothy Gingrich, both of Mannheim, Pa., March 31, 1951, in the East Fairview church, by the undersigned.—Robert O. Hess, Mannheim, Pa.

Tong-Eng.—Harvey Tong and Victoria Eng, both of Chicago, Ill., in the First church, Chicago, March 17, 1951, by the undersigned.—Harper S. Will, Chicago, Ill.

Obituaries

Joel H. Peters

Joel H. Peters died at his home near Wirtz, Va., Feb. 11, 1951, at the age of fifty-five years. He was a well-known minister and elder in the Old Order Brethren Church. He was a friend indeed to all whom he came in contact with.

He is survived by his wife, Maggie Booth Peters, six daughters, three sons, three sisters, five brothers and seventeen grandchildren.

Funeral services were conducted in the Oak Hill church, where he had been a life-long member, by the home ministers. Interment was in the church cemetery.—Mrs. L. T. Angle, Wirtz, Va.

H. H. Keim

H. H., son of Silas C. and Annie Arnold Keim, was born Aug. 1, 1860, in Somerset County, Pa., and died in Nampa, Idaho, Jan. 27, 1951.



At the early age of thirteen Bro. Keim became interested in the livestock business which he pursued for over seventy-five years.

Bro. Keim resided in Pennsylvania all of his boyhood and young manhood and engaged in engineering studies at Lafayette College, Easton, Pa., and Juniata College, Huntingdon, Pa. In

order to pay his way through school, Bro. Keim engaged in schoolteaching and surveying.

In 1888 he was united in marriage to Emma Harshbarger of Ladoga, Ind., and to this union were born ten children. The couple resided at the old home in Salisbury until 1890.

Removal was then made to a farm at Ladoga, Ind., where Mr. Keim was engaged in farming and breeding registered cattle and sheep. He wrote many articles for the Farm Journal, the Breeder's Gazette and Hoard's Dairyman.

During the stay of twenty years in Indiana Mr. Keim cleared about 100 acres of new ground, removed the stumps and entirely drained this land, making it one of the show places of its time.

In 1910 the Keim family moved to Newburg, Oregon. In 1912 they located to Bachelor's Island and operated a 1,000-acre dairy farm for four years. The Keims then located at Nampa, where they have resided since 1916. Mr. Keim purchased the cold storage meat market. This was later expanded and became a wholesale meat packing concern.

For many years Bro. Keim was active in the Retail Merchants Association, the Nampa Harvest Festival Association and the Chamber of Commerce. He also served on the school board for ten years and was mayor of the city during the period of 1919 to 1920.

Bro. Keim has been a lifelong member of the Church of the Brethren, having served in the free ministry for a period exceeding fifty years. He founded and administered several congregations in Oregon, served as an elder in Idaho and served on Standing Committee many times and was a college trustee.

In 1948 he was given a diamond service award by the American Meat Institute for having served over seventy-five years in the industry.

Surviving are his wife, Emma H.; and the following children: Captain Silas A. Keim, U.S.N., Virginia Beach, Va., Richard V. and Stanley B., both of Nampa, H. H. Keim, Jr., pastor of the English River church, South English, Iowa, Mrs. C. Ray Keim of North Manchester, Ind., and Mrs.

D. Stanley Houser of North Liberty, Ind. Also surviving are twenty-eight grandchildren and sixteen great-grandchildren, and one brother, W. H. Keim of Elkins, W. Va. Two sons, William H. and Wallace B., preceded him in death.

Funeral services were held by the undersigned. Burial was in the Kholer Lawn cemetery.—Oscar R. Slifer, Nampa, Idaho.

William N. Glotfelty

William N., son of James and Margaret Cunningham Glotfelty, was born July 13, 1869, near Libertyville, Iowa, and died at the Jefferson County hospital, Iowa, Feb. 11, 1951. In 1891 he was united in marriage to Carrie Bell Stebleton, who preceded him in death in 1916. To this union were born five children.

He became a member of the Church of the Brethren while attending Mt. Morris College, Ill. In 1893 he was called to the ministry and was ordained to the eldership in 1904. He served as elder of the Libertyville church for thirty years, and also served as pastor of the church much of the time. Since this was during the free ministry, he taught school in earlier years and farmed in later years until his retirement some years ago. He was living with his youngest son at the time of his death.

His church work was a great source of happiness to him throughout his life and his quiet simple way was an encouragement to others, both in the home and in the church. He enjoyed Annual Conference and district meetings very much and served in various church and district offices and on the Standing Committee. He was active in promoting and teaching in the Sunday school, and was willing to serve in any way, even acting as janitor for a time.

He is survived by five children, Floyd, Vernon, Everett and Mrs. Nellie Ogden, all

of Batavia, Iowa, and Mrs. Horace Hedcock, Mt. Morris, Ill.; thirteen grandchildren; three great-grandsons; and one brother, Roy.

Funeral services were conducted by Bro. Harley Yates at the Libertyville church. Interment was in the Brethren cemetery.—Mrs. F. A. Oliver, Selma, Iowa.

A. M. Laughrun

A. M., son of Elder and Mrs. Samuel M. Laughrun, was born May 13, 1873, in Mitchell County, N. C., and died Feb. 6, 1951, in a hospital in Johnson City, Tenn.



In 1907 he moved with his parents to near Jonesboro, Tenn. He was living near Jonesboro at the time of his death.

He was ordained to the ministry at the age of twenty-one years. He served pastorates at Brummetts Creek, Bethlehem, Bailey, Melvin Hill and Mill Creek, all in

North Carolina; Brooklyn, S. C.; Kingsley, Iowa; Phoenix, Ariz.; New Hope, Pleasant Valley, Liberty, Hawthorne, Piney Flats, Limestone, Midway, Cedar Grove and Jonesboro, all in Tennessee.

During his years of service he converted over 4,000, baptized over 3,000, officiated at over 2,000 funerals, and conducted 160 revivals. Bro. Laughrun gave fifty-six years in the service of the church. He is referred to as a self-made man. His educa-

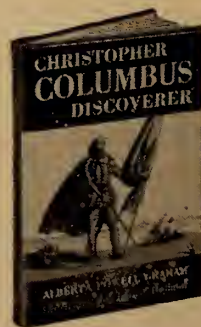
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tion did not exceed that of the elementary grades. To many he was known as "Preacher" Laughrun.

Bro. Laughrun was a link with the pioneer days in the Appalachian region. In those days a minister received little if any monetary remuneration from his preaching and, like the old-time preachers he knew as a youth, he depended mainly on his farm for a living.

He was twice married and the father of sixteen children, thirteen of whom are living. His first marriage was to Jude Banner and the second marriage was to Blanche Barker, who survives.

Nine of the surviving children are by his first wife. They are: Mrs. Dora Barkley of Erwin, Tenn., Floyd L., Paul, Odell, Mrs. Edith Bacon, Chester L., Mrs. Geneva Shaw and Mrs. Thelma Neff, all of Phoenix, Ariz., and Mrs. Jessie Billheimer of Elizabethton. Four children survive by the second marriage. They are: Mrs. Sarah Smith, Miss Dorothy Laughrun, Mrs. Betty Armentrout and Billy Joe, all of near Jonesboro, Tenn. He is also survived by six sisters, Mrs. Homer Taylor, Mrs. Lucy Barton and Mrs. Charles Johnson, all of Johnson City, Tenn., Mrs. Will Emery of Bristol, Tenn., Mrs. Minnie Ray of Washington, D. C., and Mrs. Henry Gaby of Greenville, and eleven grandchildren.

Funeral services were held in the Fairview church by Bro. Glennon Brown. Burial was in the Fairview cemetery.—Mrs. A. M. Laughrun, Jonesboro, Tenn.

Branson, Laura V., daughter of Philip Abe, was born Oct. 26, 1880, and died March 23, 1951. She is survived by four sons and three daughters. Funeral services were held by Elder Jesse W. Whitacre in the Old Furnace church. Interment was in the Abe cemetery.—Mrs. Ruth Whitacre, Spencer, Ohio.

Sell, Clara, daughter of Samuel S. and Mary Jane Garver, was born at Aughwick Mills, Pa., May 6, 1871, and died at her home in Roaring Spring, Pa., Feb. 12, 1951. She was married to Bro. Matthew Sell, eldest son of Bro. James A. Sell, on July 15, 1928. She was a member of the Trinity Methodist church. She was a Sunday-school teacher for fifty years and was superintendent of the primary department after her retirement from teaching. She is survived by her husband, one

brother, two sisters and one stepdaughter. Funeral services were held at her home by Rev. J. M. Williams and Rev. Harry Stenger, Jr., of the Methodist church and Bro. H. Q. Rhodes, pastor of the Roaring Spring church. Interment was in the Greenlawn cemetery in Roaring Spring.—Sara E. Hoover, Roaring Spring, Pa.

Shaffer, Harry C., son of Samuel and Katie Clark Shaffer, died at his home on March 25, 1951, at the age of seventy-two years. He was a member of the Elizabethtown church. He is survived by his wife, Fannie Shaffer, three sons and two grandchildren. Funeral services were held in the Miller funeral home by Bro. John R. Hershman and the undersigned. Burial was in the Mennonite cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Snader, Irvin R., son of Raymond and Mary Redcay Snader, was born Nov. 5, 1912, in Pennsylvania and died Feb. 26, 1951, at his home in Cocalico, Pa. He is survived by his wife, Elizabeth Bollinger Snader, two daughters, his parents, one brother and one sister. He was a member of the Church of the Brethren in the Springville congregation. Funeral services were held at the Middle Creek church by Brethren John L. Myer and Ralph Heisey. Interment was in the cemetery adjoining.—Mrs. D. Mark Royer, Denver, Pa.

Snider, Charles, son of Jess and Harriet Snider, was born near Waterford, Jan. 19, 1869, and died March 7, 1951, at his home near New Paris, Ind. On March 31, 1904, he was married to Susie Neff. He was a member of the Maple Grove church. He is survived by his wife, two sons, two daughters, twelve grandchildren and one sister. Funeral services were held at the Maple Grove church by the undersigned and Bro. Robert Martin. Burial was in the Whitehead cemetery.—Eldon Evans, New Paris, Ind.

Sturgeon, Mrs. Lawrence, died at the age of fifty-one years. She was a member of the church for several years. She is survived by her husband, several children, her father, several sisters and one brother. Funeral services were held by Bro. John B. Wieand. Burial was in the Oak Shade cemetery at Marion.—Violet M. Snyder, Cedar Rapids, Iowa.

Church News

California

Covina.—During the first part of the year the pastor delivered a series of sermons on the Life of Christ at the morning worship hour. On Jan. 14 Mr. Norcross, who represents the world heifer project for relief, gave a short talk. We decided to have a vesper service with a program at the evening hour every Sunday. Our pastor, Bro. Stutsman, gave an impressive talk on prayer at the January Homebuilders meeting. On Jan. 22 our organist presented an organ concert with an appropriate talk by the pastor. On Feb. 4 the male quartet from La Verne College presented a musical program with Mr. Leonard, assistant to the president, giving a talk. The World Day of Prayer was observed in our town by almost all of the churches. At our church business meeting we voted unanimously to ask our pastor to stay with us for another year, beginning Sept. 1, 1951. On Feb. 11 Bro. M. J. Brock of Los Angeles showed European pictures taken on his trip last summer. At the evening service on Feb. 18 Herman Donnell, the German high school student who is spending the year with our church, gave an interesting talk about his country and his impression of our country and people. At the February Homebuilders meeting Mrs. B. F. Heckman, district missionary director who was a missionary in China, gave a very interesting talk. On Feb. 25 the pastor gave a talk on the Great Commission, after which a moving picture, Shepherd of India, was shown. On March 4 our guest speaker was Rev. Bill Long, the evangelist who was holding a two weeks' revival sponsored by the ministerial union and the men's brotherhood. On March 18 our choir, in co-operation with the Santa Ana choir, presented a program, The Seven Last Words of Christ, in the Santa Ana church and on Easter evening they presented the same program in our church. Our communion was held on Thursday of Holy Week. On April 1 Mr. George Ashenbrennen gave an interesting talk of his trip to Japan with a cargo of goats. Since our last report, two persons have been received by baptism and seven by letter and one was lost by death.—Mrs. Temple S. Funk, Covina, Calif.

The
Brethren
Hymnal

THE BRETHREN HYMNAL

Authorized by Annual Conference, compiled and edited by a special committee under the direction of the Christian Education Commission of the General Brotherhood Board.

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Sacramento.—We have welcomed six new members into our church since January, two by baptism and four by letter. Our pastor, Bro. John Price, and his wife attended the regional conference at Medford, Oregon, the middle of February. Eler J. J. Ernst supplied the pulpit during our pastor's absence. Our CBYF sponsored their annual birthday dinner on Feb. 14. The money received by a freewill offering will go toward the purchase of new hymnals. The CBYF colored the eggs for the Easter egg hunt, which was held for the children. Their group climaxed Easter with an evening worship service. The children and intermediates have raised enough money by special offerings for twenty-four songbooks to be used in their department. They also presented an Easter program before the worship service on Sunday. The young adults sent ten dollars to La Verne College for advertising space in the 1951 Alumni Yearbook. Brother and Sister J. J. Ernst of Rio Linda held open house in the church basement on April 11 to celebrate their golden wedding anniversary. Pre-Easter services were held each evening during Holy Week by our pastor. Bro. I. M. McCune was a guest speaker on March 20. Our love feast was held on the evening of March 22. Our Negro friends fellowshiped with us around the Lord's table and favored us with special music. We participated in the unified Good Friday services and Easter sunrise service. We have recently welcomed a displaced persons family into our worship services.—Mrs. Margaret Eshleman, Sacramento, Calif.

Florida

Miami.—We have enjoyed the many visitors to our church this winter. Guest speakers have been Sister E. M. Brallier of Guthrie, Minn.; Bishop C. F. Derstine of Kitchner, Canada, Feb. 17-21; Bro. F. Mervin Martin of Roanoke, Va., and Bro. I. G. Blocher of Greenville, Ohio. Brother and Sister H. Spenser Minnich showed slide pictures of India and gave some important points about teaching. On Feb. 15 we held a reception at the parsonage for our new pastor, E. J. Gascho, and his family. New interest has been shown in our community since their arrival. We collected clothing and canned goods for American relief for Korea. Our council meeting was held March 21. One letter of membership was granted and one was received. Bro. C. E. Bower held our revival March 22-25. At the close of the revival the choir presented an Easter program. Installation services for our new pastor and his wife were held by Bro. C. E. Bower. Six persons were received into the church by baptism and one by letter. The ladies' aid has had the project of paying for the material to build the baptistry in our church. Work was donated by Bro. Wine and Vernon and Wayne Dean. The Builders class donated paint for the parsonage and Bro. L. B. Kilmer donated the labor. Their project is improving the inside of the church.—Mrs. J. E. Jones, Miami, Fla.

Indiana

Camp Creek.—Our council meeting was held on March 19. Two letters were granted and officers for the coming year were elected. We decided to have our communion on June 16. We have a 100% Messenger club. We are expecting Bro. A. R. Eikenberry of North Manchester as our speaker for Manchester day, April 8. We were happy to have John and Lorna Miller, who have lately returned from Puerto Rico, show pictures and tell us of the great need of workers in Puerto Rico. Owen Price of Bourbon showed travel pictures. On Easter evening the children presented an Easter program to a large audience.—Mrs. N. H. Miller, Bourbon, Ind.

South Bend, Second.—For our temperance day program Mrs. Harvey Fredericks was our speaker. We had our missionary day on Feb. 11 and Velma Ober, mission-

ary to China, brought us two interesting messages. She also exhibited some Chinese clothing. Two of our young people, Lou Ella McClure and Howard Worthen have gone into B.V.S. At our last council we chose Bro. Eshelman as our delegate to Annual Conference and Raymond Kesler as alternate. Our pastor is holding revival meetings for two weeks in Quakertown, Pa. Our pulpit was filled on April 1 by R. H. Miller of North Manchester and on April 8 by Bro. Earl Kaylor. Our Easter program included sunrise services, followed by breakfast, and a play and musical program in the evening. The women's work has been busy mending clothing for Korea and is looking forward to having a rummage sale and a food sale, from which some of the proceeds will be used to send the clothing to Korea. Our family night, which will be held April 20, is in charge of the men.—Mrs. Nina Walters, South Bend, Ind.

Kansas

Wichita.—We had a special service to celebrate our first anniversary in the new church. Our January school of missions, sponsored by the missionary society and held each Sunday evening, emphasized Prayer Week, Poland, Japan and Africa. Harold Royer, returned missionary to Africa, addressed the Wichita congregation twice on Feb. 4. The observance of Lent is having a growing place in our total church program, especially in the field of evangelism and self-denial. Feb. 11 was roll call Sunday, Feb. 16 was church family night sponsored by the women's council, Feb. 18 was family day at both services and Feb. 25 was self-denial Sunday. Each family was asked to place a cup on the table and label it "my hungry friend." As we ate our meals, we dropped a coin in the cup for him. A special offering for One Great Time of Sharing and

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relief clothing were called for. Sunday dinners were reduced to relief menus. March 4 was decision Sunday. Twenty-four people came forward, fifteen for baptism and nine by letter. Fifteen of the twenty-four were adults. On March 10 and 11 a home clinic was held with Bro. Bittinger and Jack Kough as the leaders. The women's council has sponsored a fellowship of prayer during Lent in the chapel each morning. Attendance and interest in Sunday school and church have shown a marked increase.—Mrs. Ruth Garnett, Wichita, Kansas.

Maryland

Westminster.—The high light of the program of our church during the fall was a week of special services, at which time Bro. DeWitt Miller, pastor of the Washington church, D. C., was the guest preacher. These services were well attended and the church was richly benefited. The Hour of Light and Power is the name of our new type of Sunday evening service. Led by our pastor, Bro. Harold Z. Bomberger, this series of Bible study and prayer services has as its theme Direction and Strength for Dangerous Days. Our church co-operated in the community leadership training school, of which our pastor was the dean. Bro. Bomberger is the president of the Westminster ministerium. A slide projector was recently purchased to supplement the sound slide projector which was acquired a year ago. We are looking forward to our Holy Week services, at which time the guest preacher will be Bro. Chalmer E. Faw of Chicago.—Mrs. Charles M. Sackett, Westminster, Md.

Ohio

Canton, Maple Avenue.—On the evening of Jan. 7 the film, Today, Tomorrow and Forever, was shown; on Jan. 28, Prejudice, and on March 4, The Difference. The Homemakers class is sponsoring a project of sending boxes of school supplies to the Indian children in Utah. The women's work has been sewing for Bethany Hospital since last fall. Our pastor just completed a series of seven sermons on the Twenty-third Psalm and is now starting a series on the Holy Spirit. We are using the Book of John for Bible study night and for devotions, What a Young Christian Ought to Know. Our pastor's wife led the devotions at the Trinity Reformed church on Feb. 16 at the children's workers' division of the city of Canton. Our semi-annual love feast will be held on the evening of March 25. Bro. G. William Sayers of Manchester College will be our guest speaker for Manchester Day, April 8.—Plezzie Maust Meyers, Canton, Ohio.

Cincinnati.—Our new pastor, Bro. Richard C. Wenger, was installed by Bro. Lester Fike of Springfield. Our church has volunteered to act as headquarters for re-

lief clothing here in Cincinnati. Over 100 Protestant churches are to contribute. The work of sorting and preparing for shipment will be done by the members. The church as a whole is helping in a community-wide religious census to be taken in April. The purpose of this census is to find each family's religious preference and interest. This is limited to the community of Northside, covering about 38,000 families. Our pastor has instigated a monthly fellowship night, when a potluck supper is served and a film pertinent to the occasion is shown. The men's work has built a nursery classroom in the basement to care for the one-to-three-year age group. A boys' club has been in progress every Friday evening. Play facilities have been provided in the basement for them. For our pre-Easter meeting we have engaged Bro. Charles Whitacre of Bethany Biblical Seminary as our speaker. We are looking forward to seeing the film, Pilgrimage Play, to be presented on Palm Sunday evening.—Mrs. Dean E. Denlinger, Cincinnati, Ohio.

East Nimishillen.—On Jan. 24 family night was observed with Marlene Ropers, a German exchange student, as the guest speaker. A series of illustrated hymn interpretations was included in a Sunday evening service. A series of pre-Easter services were held. Both junior and senior aids are active in various ways. A review of the book, The Robe, was given by Mrs. Norman Weisel at a Sunday evening service. On Feb. 22 the district joint board met in our church. A painting project for the interior of the church is being planned. A panel discussion, What Easter Means to Me, was part of a Sunday evening service. Open house was held in the church basement in honor of Bro. S. S. Shoemaker. The young people held a party at the home of Brother and Sister Hess.—Mrs. A. J. Brumbaugh, Hartville, Ohio.

Oakland.—The youth of our church presented an inspirational service on the morning of Feb. 4. Several of our members attended the district missionary rally at the Pittsburgh church. Our church was host to the community World Day of Prayer service. Some of our members heard Prentiss Monk, a Negro farmer from Arkansas, speak at Pleasant Hill on Feb. 11. We met in quarterly business meeting on Feb. 19 with our elder and pastor, Bro. Landis, presiding. We decided to have a 100% Messenger club for another year. We are co-operating with three of our neighboring churches for our pre-Easter services. We are planning to have the Manchester choir on Palm Sunday morning. The community Easter sunrise services will be held at our church this year. We are planning to have our spring communion on the evening of May 12. We are looking forward to being host to the Southern Ohio conference April 26-28. Our

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No. 533. Wanted: An invalid or convalescent lady to care for in my home, also elderly people to room and board. One block from Church of the Brethren. Write: Mrs. Myrtie Brumbaugh, Saxton, Pa.

No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.

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delegates to district conference are Sister Unger, Glenn Brewer and Harvey Martin. Our pastor will represent us at Annual Conference. We are encouraging our Sunday-school pupils to go to Camp Sugar Grove this summer by again paying half of their enrollment fees. We are also planning to have a vacation Bible school.—Mrs. Mary Esther Harpest, Greenville, Ohio.

Swan Creek.—We are happy to report that there has been an increase in both attendance and interest at our Sunday-school and church services. Bro. Mervin Cripe and his family moved into our newly redecorated parsonage and became our full-time pastors. We enjoy the singing of our choir. Our Bible study and prayer services are held in the homes. Our two weeks' evangelistic services were held by our pastor with the result that three were baptized and one was received by letter. Our young people presented the play, Barabbas, recently. They are working on a play for Easter entitled The Way of Life. Our ladies' aid meets once a month. Their work has been tying comforters and making garments for relief. Our Sunday-school classes and aid have been caring for a family of five in Austria.—Mrs. Clarence Haller, Delta, Ohio.

Pennsylvania

Johnstown, Walnut Grove.—Our annual preaching mission was held Feb. 11-18 under the leadership of Bro. T. Wayne Rie-man of North Manchester, Ind. As a direct result, twenty-two persons were added to the church. Our pastor, Bro. J. A. Robinson, reports that since October twenty-four persons have been added to the church by baptism, thirteen by letter, two have transferred their membership and five have been called by death. We took part in the Johnstown Christian teaching mission. Bro. Galen Blough of Somerset was our guest director. The Juniata College choir presented its annual concert on Feb. 4. We participated in the union Week of Prayer and the World Day of Prayer services and will join in the pre-Easter and Good Friday three-hour services. The church choirs will present an Easter cantata, The Song of Triumph, by Edward W. Norman on Easter evening, under the direction of Ray Berkebile. Mary Schaeffer, a returned missionary to China, has been secured as an assistant to our pastor. We expect her about April 15. In the absence of the pastor, who held a week's meeting in Gettysburg, Ohio, Jan. 7-14, Bro. Gehman and Bro. Millard Weaver served as guest pastors. On the evening of Jan. 25 Mrs. George Detweiler of Waynesboro, who, with her husband, re-

cently returned from a tour in Europe, gave a most challenging message to our women's work organization. She presented in a most vivid way the real condition of many of the people of Austria and Germany. We have secured the co-operation of the city and established a church traffic safety patrol at the time of our Sunday morning services. The Boy Scouts hold back traffic and so assist adults and children across the street. This is something new in the Johnstown community and is attracting much attention.—Emelia Gran Strayer, Johnstown, Pa.

Koontz.—The Willing Workers' missionary society gave a large box of toys and candy to the children of the Cambria County children's home. Our group is studying the Book of Genesis. The Loyal Workers' Sunday-school class is purchasing an outside bulletin board. Four teachers of the beginner and primary departments of our church plan to attend the district training school, which will be held at the Brethren church in Everett March 2 and 3. Bro. Emmert Frederick will hold evangelistic meetings April 9-22. Our love feast will be held at the close of the services on April 22.—Mrs. George Heck, New Enterprise, Pa.

Lebanon.—Our pastor is holding our annual pre-Easter church membership classes for the intermediates and juniors. The CBYF meets every Sunday evening, when several members of the group are responsible for the evening program. A young men's quartet from Elizabethtown College entertained us on the evening of Jan. 7 with the singing of hymns and readings. The women's work group and the women's missionary society sponsored

the program for Jan. 21, at which time the sound film, Mary Reed, was shown. The missionary society placed the ninth seal on the missionary support certificate. They help support one boy at the Vyara boys' school in India. On Jan. 28 Rev. Alden Biely, pastor of the Hebron E.U.B. church, and Bro. Carl Zeigler, our pastor, exchanged pulpits. The pre-Lenten services in the various city churches were held Jan. 29—Feb. 2. Our pastor was the first speaker in the Moravian church on Jan. 29. A new bulletin board for pasting names and addresses of our boys in the service was made and donated to the church by John Snyder, one of our deacons. We have eleven boys in the service now. Historical books, that were given to the church by the late Ammon Brubaker, were given to the Elizabethtown College library for use by the church historians. The young people's group had full charge of both morning and evening services on Feb. 4. The speaker for the morning was Bro. David K. Hanawalt, associate regional secretary and regional youth cabinet adviser. The sound film, I Am With You, was shown at the evening service. The annual father and son banquet was held on the evening of Feb. 6. On the evening of Feb. 8 the women's work held its annual mite box offering service. The World Day of Prayer service was held in the Salem E.U.B. church. On Feb. 11 the film, Forest Cathedrals, was shown. On Feb. 16 Lucille Reinhold and Leo Hood were united in marriage. The morning service on Feb. 18 was transcribed for rebroadcasting on the Church of the Brethren Hour over station WLBR. On Feb. 25 the men sang at two worship services at the veteran's hospital. Our pastor will deliver teen-age talks to the Hi-Y and the Tri-Hi groups of the South Lebanon high school and at the Harding junior high school.—Ruth B. Reinhold, Lebanon, Pa.

Virginia

Woodstock.—We met in our regular quarterly council in the Antioch church on Feb. 24, with Elder L. M. Helsley presiding. All four of our preaching points were represented. Several committees gave favorable reports. The love feast at Antioch will be held on the Saturday before Easter. Bro. M. M. Myers, pastor of Valley Pike, will conduct a week's evangelistic services, leading up to our love feast.—Luther B. Kohne, Maurertown, Va.

West Virginia

Crummett Run.—On Feb. 10 our church met in council with our elder, Bro. J. M. Foster, presiding. Our delegates to district conference are Brethren Laban Strite and Ralph Waggy. Several letters were granted since our last report. Bro. Foster has resigned as elder and Bro. Simon Glick has been elected to take his place. We are retaining our pastor, Bro. Strite, for another year. A committee was appointed to see to remodeling the parsonage. Bro. Strite will move in in the very near future.—Mrs. Kennie Bodkin, Sugar Grove, W. Va.

In next week's Messenger will appear an

announcement of a new novel by

Ruth B. Statler

author of *Whither Thou Goest*

Have We Deepened and Shared the Spiritual Life?

WE ARE just about to conclude a year in which we set before ourselves as a Brotherhood purpose the deepening and sharing of the spiritual life. We know, individually and as local church fellowships, how far short of accomplishing that purpose we have fallen. Even the little bit "deeper" we have gone into the meaning of spirituality has shown us how earthly we are in our goals as well as in our methods. But there has been an encouraging emphasis on personal devotion and Bible study, on developing power in prayer and in witnessing to the new life we find in Jesus Christ. And we know that one cannot seek the deep things of the Spirit for himself alone; he must use every means at his command to share it with others.

So we have talked more about evangelism and many have done more about evangelism—with noticeable results. But it is not enough to pray and talk. We must show by increased giving to mission and service needs, by a readiness to volunteer time and effort and by a steady loyalty to Christ and his church that we can walk, worthy of the faith to which we are called.



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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 19, 1951

Volume 100

Number 20

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Mode of Baptism

The several queries to the San Jose Conference on baptism, associate membership and participation in the love feast are aspects of the same problem, i.e., the importance of the mode of baptism to the Christian life. I should like to offer three suggestions on the matter.

1. There is an honest difference of interpretation of the Scriptures on this subject. The Baptists are as firm and as honest in their practice of single immersion as we have been for the threefold action. As strong a case can be made for backward action as for forward action. Scripturally, our position is based on a single text and that text is not primarily a directive as to mode. If Christ had considered the mode important enough to divide his church he could in a single sentence of a dozen words have given a directive that could not be debated. Or Peter in his counsel to Cornelius and his household could have used the formula of Matt. 28 instead of saying, "In the name of the Lord" (Acts 10:48).

2. The Jerusalem conference accepted Gentile converts without circumcision on the basis of evidence that God had accepted them. Is there doubt in the minds of any of our Brethren that God has accepted and is using men who have not been baptized by trine immersion?

3. On the basis of this evidence the Jerusalem conference, which we accept as authority and a model for our General Conference, made a remarkably liberal decision. Circumcision was nearly as old as Christianity itself is today. Scripturally it was not debatable. But if God had accepted people without circumcision, who were they to withstand God? Jesus broke with the traditions of the Jews. He taught a religion of love and service as opposed to one of form. It is easy for the church to make the mistake of emphasizing ritual above righteousness as the Jews did. When I study Gethsemane and Calvary I can hardly believe that Jesus would have gone through them in order to substitute one ritual for another as an essential of salvation.

Now, having said this, let me add that I am opposed to any change being made in our practice by a Conference so far from the center of our church population. Defer the matter until we can have the fullest

possible representation from our churches.—Ira H. Frantz, North Manchester, Ind.

Biblical Basis for Baptism

Anyone wishing to change the church's historical requirement of baptism by trine immersion must prove at least one of two things: that some other form answers the requirements of the Scriptures or, failing in that, that the church is not bound by the New Testament Scriptures.

We hope that no one would even consider the latter proposition. To do so would be to destroy the foundation on which all Protestant churches are built. We shall, therefore, confine our discussion to the first question, Does the New Testament require that baptism be performed by trine immersion? For nearly two and one-half centuries the Brethren have insisted that it does. Let us examine their arguments.

First we shall consider the meaning of the word *baptizo*. Standard lexicons define this word "to dip, plunge or submerge." It is a repetitive form of *bapto*, to dip.

It is always used with the preposition *in*. John says (Matt. 3:11), "I indeed baptize you *in* water (*en hydati*),—he shall baptize you *in* the Holy Ghost."

Apologists for other modes of baptism say that the word *baptizo* means to wash in any way, and that it is sometimes used where immersion cannot be meant. We feel that this objection deserves an examination. We find that the words *wash*, *washed*, and *washing*, occur thirty-four times in the New Testament, as follows: *nipto*, to wash, occurs seventeen times; *louo*, to bathe, eleven times; *brecho*, better translated "to wet," as in the Revised version, occurs twice in Luke 7:38, 44; *baptizo*, twice, in Mark 7:4 and Luke 11:38; and *baptismos*, twice, in Mark 7:4 and Hebrews 9:10.

In examining the passages in which *baptizo* and *baptismos* occur, we find only one instance in which the washing would not be expected to be done by immersion. This is the washing of tables in Mark 7:4. Tables are not usually immersed when washed. However, in this passage, the word used (*kline*) means not a table, but rather a couch on which the guests reclined. It is probable that the cover of cloth was the only part washed, and probably by

Continued on page 26

*In learning that Jack
was alcoholic Jane failed
to realize pertinent facts*



Ira H. Frantz

North Manchester, Indiana

Photo by Carew-Caldwell from
Monkmeyer

Jane Burket, Nonalcoholic

JACK BURKET is an alcoholic. His wife, Jane, is not.

I have had to supply the family name and the wife's first name for I have my information entirely from Jane's story published anonymously in a popular magazine. She calls her husband Jack, which probably means that Jack is not his name. The magazine editors vouch for the accuracy of her story, which she entitles, "I married an alcoholic—and left him—and do not regret doing either." If there is anything about Jane's story to distinguish it from a thousand other case histories of alcoholics it is Jane's ability to make a highly readable magazine article

of it. While she does not regret either her marriage or divorce, she does deeply regret the circumstances that made the divorce necessary, the fact that Jack cannot drink moderately as she does and quit. For Jack is, or was, really, an excellent person.

Jane says in her story that she learned some things from the experience. She does not itemize them. There are several very pertinent facts she seems not to have learned, which she and other people need to know.

The first of these is that alcoholism is a disease. Some preachers still insist on calling it sin, and Jane herself seems to take

some such attitude, for she censured Jack severely for breaking his promises to her. You do not cajole a sick man into promising you he will not run a temperature this afternoon and then scold him for it when he does. The preachers can make a case for sin, not only against the alcoholic but against the smallpox patient. The sin consists, however, not in being sick but in having failed to take the well-known precautionary measures against disease.

The second fact Jane seems not to have learned is that the cause of alcoholism is alcohol.

Scarlet fever is caused by bacteria. Jane is probably immune to scarlet fever just as she seems to be immune to alcoholism. She would, of course, not think of taking Jack, Jr., or his sisters to a place where they would be exposed to scarlet fever bacteria; yet she seems to hold herself entirely guiltless in having poured herself a drink at the very time she was trying to hold Jack to his promise to let it alone.

Fact number three is that the one sure cure for alcoholism is also the one sure preventive. That is total abstinence. It is surely not necessary to document the assertion that no total abstainer ever became an alcoholic. Whether Jane considers that total abstinence would have been too high a price to pay for Jack's health, the success of their marriage and a father for their three children is not evident from her story.

But because there are those who do consider it too high a price to pay for immunity to alcoholism another fact seems to be pertinent here: total abstinence does not impoverish life in any way. Alcohol is not a necessity for a gay party. People who abstain from alcohol in every form have as much fun, enjoy as good health, have as good mental and emotional adjustment to the world around them, and can be quite as gracious in their hospitality as the moderate drinkers.

Jane offers as a possible explanation of Jack's unsuccessful experience with Alcoholics Anonymous the fact that Jack was not a religious man and could not swallow the A. A. credo that he must depend on a Power higher than himself. Jack needed God and it was unfortunate that he could not get hold of him in his distress. Jane, as far as we can discern, has gotten on very well without God. The experience seems not to have

taught Jane that God is more than a fire-extinguisher to be kept handy in case of emergency, or that if she and Jack sought the enlivenment and enrichment of their lives through a sincere, intelligent religious faith instead of through drink the results would have been more rewarding than any which alcohol could have given them even if Jack had been strong, as Jane is. This needs to be said, not in censure, but in sorrow for both Jack and Jane as the products of a society unanchored to any absolutes.

Jane's story as she tells it indicates a few things she did learn from her experience. She learned how an alcoholic be-

haves, how helpless a wife is to get him to let drink alone, how his family can be humiliated by his behavior. As she stood at the window that evening and watched Jack take his final leave, reluctant, driven out by her relentless insistence, pausing a moment at the gate, then picking up his suitcase and walking out into the night, sick, homeless, hopeless, in the grip of a demon, deprived of his last refuge of emotional security, his wife's love, Jane learned how painful it is to have to dissolve a marriage that had been so satisfactory until the incurable nature of her husband's illness became evident. All this knowledge

Continued on page 11

Seeking enrichment through religion and the church will bring more rewarding results than indulgence in alcoholic beverages

Photo by Harold Lambert



EDITORIAL

Victory Is No Substitute for Peace

ONE of the memorable statements by General MacArthur in his defense before Congress was his conviction that "in war there is no substitute for victory." These words came rather close upon a surprising admission of the essential futility of war, as the general quoted from his now famous speech on the occasion of Japanese surrender.

The second World War was fought to a conclusion that spelled victory but it failed to bring peace. Indeed in recent months there have been calmly considered statements by observers to the effect that nothing was gained by World War II and its victories.

We believe the general is looking in the wrong direction when he sees the only goal as victory. For a victory does not prove who is right, but who is strongest. And by the time the victor has proved his point, he has already begun to make himself weak and his wartime allies may quickly become his newest enemies.

When will we wake up, as a nation, to the fact that in the process of warmaking itself, with its increasing burden upon our resources and our consciences, we sow the seeds of eventual catastrophe? It is still true, as it was when Jesus spoke the words, "they that take the sword shall perish by the sword." It is well to remember that Jesus' words were addressed to one who wanted to resist aggression.—K. M.

Safety Island or Traffic Light?

CHRISTIANS have differences of opinions, held quite sincerely, about the extent to which the church should concern itself with social and political questions. Many of our readers express appreciation for what little guidance the Gospel Messenger is able to give in pointing toward Christian goals in public affairs. Others are quick to sound a note of caution, lest we lose sight of our primary purpose of telling the good news of Christ. One pastor wrote in a letter, "We go to church to forget all questions of a social nature and only to see the face of Jesus."

We know how this brother must feel, for we often tire of the pressing issues which confront us day after day and yearn for the peace and quiet of a church sanctuary on a Sunday morning. We go there to hear a voice which does not often sound in the market place and we are indeed disappointed if we get no more

There is no love of God without patience, and no patience without lowliness and sweetness of spirit. Humility and patience are the surest proofs of the increase of love. Humility alone unites patience with love, without which it is impossible to draw profit from suffering; or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer. True humility is a kind of self-annihilation; and this is the center of all virtue.
—John Wesley.

than a half-baked discussion on current affairs. We need to be brought face to face with Jesus.

But when you do see the face of Jesus, can you remain satisfied simply to gaze in adoration? His voice says not only, "Come and rest," but also "Go and teach." He who came to preach good news to the poor and to set at liberty the oppressed has something to say to society as well as to the tired hearts of individuals. He who drove the money-changers out of the temple was as much concerned with the way men did business as with the intensity of their worship.

No, our churches are not intended to be only islands of safety, like the well-marked spots where you can stand in the midst of a street's heavy traffic. The church must also give its message to the world, and like the signal lights that direct the flow of traffic, it must flash its words of warning and direction to the world in which it lives. The Christian church must sharpen the conscience of society and create a climate in which men are encouraged to find the ways of righteousness and peace.

Can you imagine Moses or Samuel or Amos or Isaiah saying, "Let us have nothing to do with current affairs?" Indeed the Scriptures are rich with meaning for our time because men of old directly confronted their world with the eternal truths of God. They did not withdraw from the struggle but brought God into it.

To be workers together with God is the high calling of Christians. Weak and timid as we may be, we are still his witnesses. We are called to let our lights shine into the dark paths where men stumble as they try to find their way.—K. M.

POINT IV AND CHRISTIAN MISSIONS

Intelligent action on the part of the churches can make Point IV a rallying point for men of goodwill and an important means for the advancement and happiness of all people



William W. Clemes and Thomas Keehn

Photos by Department of Visual Education, B.M.C.E.

IN HIS inaugural address of 1949 President Truman proposed a "bold new program" of technical assistance to underdeveloped areas—the program that has come to be headlined as "Point IV." Labeled as an American alternative to Communism's glittering promises to the down-trodden, it is a program eminently practical from a political standpoint.

"Give a starving man his choice between the four freedoms and four sandwiches," says Senator Paul Douglas, "and the chances are he'll take the four sandwiches." Point IV is an attempt to help him achieve both.

But Point IV is not just a political and technical program—it is a policy and an attitude, a hope of building a world where people are freed from an endless, centuries long, grinding struggle against hunger, sickness, exploitation and misery.

This is a program in which the Christian churches have both a vital stake and a rich fund of experience on which the Point IV agencies can draw. For over 150 years Christian missionaries have been carrying on technical assistance in education, medicine, better agricultural techniques as a part of their mission to the underdeveloped areas of the world.

Churches Have an Interest

One and a half billion—or two thirds of the people of the world—live in the underdeveloped countries of Asia, Africa, the Middle East and Latin America. Our standard of living is from twenty-five to one hundred times higher than it is for these people. Unless the United States and the United Nations find effective methods to control poverty, disease, ignorance, landlordism and political corruption in these underdeveloped countries, the bleak alternative is one of chaos and totalitarianism.

For this reason churches have a tremendous

Top to bottom:

**A researcher conducts an experiment in nutrition
A UN nurse weighs a four-pound baby in India
Indian students get instruction in blacksmithing**

interest in the success of Point IV. For wherever United States or United Nations technicians will go, chances are the missionaries have been there before them.

The Christian concept of brotherhood should be demonstrated throughout the Point IV program. Imperialism, with its glassy surfaces of white superiority, has left a heritage of bitterness in Asia and Africa. Missions can help show incoming technicians how to erase that bitterness.

In China, in 1936, Chinese officials and foreign bankers for the first time broke the social line by sitting together at a public dinner. It was later than that when the chaste foreign park in Shanghai finally took down its sign, "No Chinese or dogs allowed."

In India, the signs, "For Europeans Only," did not come down until the Union Jack was lowered. But long before the British left, Indian Christian churches had Indian bishops; Indian Christian institutions were being guided more and more by Indians. The missionary movement itself was directed largely to the untouchables long before the Indian government passed a decree outlawing untouchability.

In the African city of Kampala, the English railroad station has three sets of rest rooms—for Europeans, for Asians and for Africans—but in the English mission hospital English and African nurses sit down together at tea. Across the continent in Liberia, the only white man for which a public building has been named is an American missionary doctor, George Harley.

The Fight Against Disease

The suffering and waste of human resources caused by disease in some of these areas is hard to picture—the millions of people who are racked by malaria, blinded by trachoma, exhausted by intestinal disease, rotted by syphilis and leprosy. They are ready to die at an age when the average American is just thinking of getting married.

Ida Scudder, in India, decided to become a missionary the night three Indian women died in childbirth rather than accept the help of a male missionary doctor. "If I had been a doctor," she thought, "those women might have lived."

Ida Scudder not only returned to India as an American missionary doctor, but founded the great Vellore Christian Medical College to train Indian women as doctors and nurses. The college and its hospital have made a lasting contribution to India's people.

That contribution, however, was built over a period of fifty years. This kind of staying power



Top to bottom:

The first sawmill built by a missionary in Liberia
George Harley gives instruction on making tile

is another thing missions can teach to technical assistance projects. It will take more than a few months or a few years to wipe out illiteracy, to teach suspicious farmers a better way of planting or plowing, to convince tradition-bound women that DDT sprayed in their house is more effective against malaria than an amulet tied around their child's neck.

It takes time and persistence and patience. It also takes money. Congress has appropriated only \$34,500,000 for Point IV. The UN's technical assistance program amounts to only about \$20,000,000 in 1951. It has the support of fifty nations and such agencies as the Food and Agriculture Organizations, World Health Organization, UNESCO and the Technical Assistance Administration.

Forty million dollars for Point IV is not much—only a tiny fraction of the U.S. national budget—but it can go a long way. As a matter of fact, this amount is roughly equivalent to what Protestantism spends abroad each year in the "mission" countries.

A classic missionary example of how far a little money can go is the Ganta mission in Liberia of Dr. George Harley, who, on a small scale, is a Point IV program in himself. In addition to his own mission hospital, he planned and built a hospital for the government—a building that bears his name. He surveyed the first inland road, ran a one-man campaign against smallpox, worked out a system of "health insurance" whereby more than 50,000 Africans pay a shilling a year to cover treatment at his clinic.

Starting from nothing, he built a sawmill, a blacksmith shop and a brick and tile factory to produce the materials for his mission buildings and trained local men to run them. He has

native products to manufacture everything from blackboards for the mission school to a substitute for chaulmoogra oil, used in the treatment of leprosy. From local witch doctors, he learned native remedies, and wrote the first authentic book of African native medicines. His whole program cost about \$13,000 a year.

Teaching the World to Read

Another sample of stretching the dollar to achieve the maximum results is illustrated by the work missionaries have done in the field of mass literacy.

Dr. Frank C. Laubach, whose "lightening literacy" methods have set an estimated 60,000,000 people on the road to learning, has trained a corps of missionary literacy experts in practically every country in the world.

Miss Halana Mikhail, one of the missionaries trained in his methods, is now on loan to the United Nations, teaching Arab refugees in Syria and Lebanon

to read their own language. By carefully using her textbooks over and over again, she is able to teach an illiterate to read for only six cents.

Miss Norma Bloomquist, another literacy worker, heads up a nation-wide literacy campaign in Liberia, where government experts teamed up with missionaries are quickly expanding the work Dr. Laubach started in that country.

For the training of specialists, missionaries have started institutions of higher learning in the Near East, China, India and Japan.

Then what can Point IV technicians do with \$34,500,000? In a Greek village of 1,500 people, everyone was in bad health until a sanitation expert came along to suggest they clean the spring, chlorinate the water and drain the surrounding swamp. The whole project cost only \$80. Today healthy men work in the fields and children who would



Religious News Service

Under the watchful supervision of two American Bible Society secretaries President Truman writes the last of 33,466 signatures to the huge two-volume Goodwill Book which went to Japan

have died before laugh in the streets.

In Egypt, a \$27 gasoline pump of the kind used here to drain street excavations, would irrigate fields that are now painfully watered by fellahin dipping and carrying water in leather buckets.

Technicians for Latin America developed a \$3,600 "package" machine shop—a lathe, drill press, pliers, hammers, saws, calipers, punches, chisels—from which local people using local materials could make repairs of farm tools, fishing boats, carts—and learn the skills of an industrial age.

A small UN mission to a primitive tribe of Indians in the jungles of Central America devised an ingenious tape measure which could be woven into the Indians' belts. This insured them of full measure when they went to purchase their clothing in town.

Two-way Street

But it would be a mistake to think of Point IV as a one-way channel through which the developed countries funnel their goods, services and skills into the underdeveloped regions of the world.

Actually Point IV is a two-way street, where improvements made in backward areas can rebound to the benefit of all. A good sample of this is the recent shipment of four high quality Red Scindi calves by the Allahabad Agricultural Institute to the United States Department of Agriculture in exchange for four Jersey calves. The Red Scindis from India will be used to give greater heat resistance to Jersey cattle in our Southern states, while the Jerseys will be cross-bred with the Indian cattle to boost milk production.

The experience of the churches in dealing with problems of human misery gives them a natural interest in the objectives of Point IV. At the same time, the churches insist that modern inventions, improved sanitation,

and increased food production are only part of the answer to the needs of the human spirit.

The churches are chiefly concerned in the moral and ethical values which can find expression in Point IV. This does not mean the churches seek to use Point IV as a medium of "propaganda" to promote their interests, but rather to make certain it measures up to the highest principles of justice, economic opportunity, international fair play, nondiscrimination and unselfish humanitarianism.

With this aim in mind, the churches through the Division of Foreign Missions of the National Council of Churches have set up a committee of technical co-operation. This committee, which is composed of representatives from thirteen major denominations, has been active in getting church and government officials together for an exchange of views, in channeling up-to-date information and facts to the denominations and in studying the relation of government and church projects.

The committee collaborated with the Department of International Justice and Good Will of the National Council of Churches of Christ in the U.S.A. in sponsoring a conference last month on the general subject: The Church's Strategy in Relation to Peoples of Underdeveloped Areas.

The committee believes that in order to insure public confidence Point IV should follow these general principles as basic guideposts for planning:

1. A steady, long-range growth in the scope of technical assistance as the logical way to deal with the deep-seated needs and the tremendous opportunities in underdeveloped areas.

2. First priority to the United Nations as the agency through which technical assistance should be channeled, primarily to assure other countries of U.S. intentions to make Point IV an

international affair, not a unilateral instrument of American foreign policy.

3. A balanced program which combines the resources of government, business and private agencies in an integrated pattern of self-help and self-improvement; with definite safeguards against exploitation by any special groups or interests.

The committee on technical co-operation says these issues will be key points for congressional debate when legislative proposals are debated this spring and summer. Churches can help shape the future aims of Point IV by carefully observing these proceedings and by letting congressmen know precisely where they stand on this matter.

It may well be that the future of missions as well as the fate of the entire world is wrapped up in the success or failure of Point IV. This program of high promise must not be allowed to become a weapon of power politics, a stepping stone for selfish interests or a veiled form of imperialism. Courageous and intelligent action by the churches can make Point IV a road to peace and prosperity, a rallying point for men of goodwill, and an important instrument for the advancement of happiness of all people.

Look for These Next Week—

Do you wonder sometimes if there is much today except graft, crime and war? **There Is Still a Remnant**, says Floyd Bantz, who hold firm to their convictions of truth. Among them the Brethren have an important role.

Hunger and want have caused millions of people to forsake their old loyalties. Ernest Lefever in **New Gods for Old** tells how communism offers them a new faith.

Getting the Best of Marriage, by Clarence Macartney, points out that one reason marriages fail is that they lack a spiritual foundation.

A complete **Agenda of Conference Business** and a listing of Standing Committee delegates.

Is Moses Nobody to Brethren?

The task of the church and home is twofold: to teach a proper appreciation of Biblical facts and to help children translate those facts into daily Christian behavior



Dessie R. Miller
Director of Children's Work,
Church of the Brethren

**The well-trained teacher
makes the Bible come alive**

Myslis

**The child learns to apply
Christian truths to the daily
tasks that are his at home**

Henry Boller



A VERY interesting caller came recently to my office. My discussion with him started me thinking. He represented a rapidly growing religious sect in America and his general theological point of view is somewhat different from that of Brethren. He came to ask questions concerning materials. I, in turn, felt that he might have some helpful ideas to share with me. So I asked questions, too.

I learned that even though his denomination started less than sixty years ago it now numbers fifty thousand more in membership than the Church of the Brethren in America. I was astonished, however, when he said that their membership of 240,000 raised an all-purpose total of \$33,000,000 last year for the support of their church and its program. That made me sit up and take notice. Is there any correla-

tion between giving and growth? Does the fact that ninety-eight to ninety-nine per cent of their members tithe relate definitely to the world outreach which has added more than 700,000 people in other lands to their membership?

I asked him about their Christian education program for children, too. In fact, that is the first thing that I thought of because, after all, stewardship education must start with children. His answer did not satisfy me completely. It left me wondering. "Our curriculum needs revision," he said, "I feel sure of that. We start with Genesis and take them through the Bible. Our main emphasis is upon mastery of Bible facts." To my way of thinking, if the teachers achieve their purpose here is a group placing emphasis on Bible knowledge so that Moses and all his contemporaries take their places as characters of importance in the eyes of children. I thought of this

especially because of the "Moses Is Nobody" article that appeared in the Christian Century in January. It was written by a mother with European background who is unhappy because her children feel that Moses is NOBODY. The mother who wrote that article was very critical of our modern lack in Protestantism of appreciation for Bible facts. She is convinced that the emphasis upon present-day living and its problems is making our program weaker because we are not giving enough time to Bible study.

Now where is all this leading us? I am sure that I do not have all the answers. I know that the

Church of the Brethren came through a period when learning Bible facts was stressed while, at the same time, there was not too much emphasis upon application of Christian truth to life. But learning Bible characters and facts did not make us good givers. We tithed less and gave much less to the church during that period than we are giving now. I also know that our present emphasis upon the application of religion to life, behavior, and daily living is in line with the example set by Jesus in the New Testament, which is our accepted creed and guide. Even so, I cannot rise to a complete defense of our Bible teaching of children today. It is weak in many cases because the teacher is weak in knowledge, purpose and appreciation. Our teachers need more training in the use of the Bible with children. I feel sure that Moses is nobody to some Brethren children and youth. There is a strong unit on the history of the Hebrew people in our Brethren Closely Graded series, but units do not live unless teachers make them live. Then, too, parents are falling down in assuming their responsibility for Bible instruction in the home.

I cannot agree to a curriculum starting with Genesis and taking children through the Bible because children are not ready to understand the historical setting out of which the Old Testament came. Neither can I feel satisfied with the limited and superficial emphases which parents and teachers are giving in instruction today. It seems to me that Brethren are in a position to develop a proper appreciation for Moses and his contemporaries and at the same time hold fast to our emphasis on application of Christian ideas and con-

cepts to everyday living. If we do this and do it well, our budget problems and difficulties growing out of living with others will be on the way to a satisfactory solution. Sharing, consideration of others, solving world problems of hunger, war, intemperance, injustice, illiteracy and misunderstanding are our concerns. Are we really serious about witnessing as Christians?

Funds are needed to carry on this program. Money is not the most important thing in life, but it does control very important programs. If we are to maintain and strengthen our witness, we must strengthen our teaching program. Brethren children should learn that Moses is *somebody* and, at the same time, be able to translate Biblical teaching into Christian behavior and daily work.



Photos by Eva Luoma

Christian ideas and concepts are applied in play and in group relationships

Jane Burket, Nonalcoholic

Continued from page 4

could have been gained at less cost. A thousand women could have given her the information. Or she could have found it in books and magazine articles in any library. Gained from these sources the knowledge would have been less dramatic but possibly just as useful. Jane has now added her experience to the total fund of available records of human experience with alcohol. While it adds nothing new it does add to the volume.

One thing more Jane learned—she learned that Jack is an alcoholic: that is, that he cannot be a moderate drinker. They might have gone through life happy in their marriage, successful in his business, without either of them knowing whether he could or could not carry his liquor. Such ignorance would not necessarily have been deplorable. Thousands of happily married women do not know whether their husbands could be moderate drinkers or not. They are content not to know.

There is still another very important thing Jane has not yet learned and no one now living can give her the information. Is Jack, Jr., immune to alcoholism? His father and grandfather were both alcoholics. Shall he show the world that he is made of sterner stuff and can take his liquor or leave it alone? Or would Jane prefer that she, Jack, Jr., and all their friends forever remain in ignorance on this point. At this stage of the game Jane can still have quite a bit to say in the matter.

• • •

"Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for any to make others fall by what he eats; it is right not to eat meat or drink wine or do anything that makes your brother stumble."

WHEN BRETHREN GO TO LAW

William Kinsey
Greencastle, Pennsylvania

NONLITIGATION is a time-honored phrase in the Church of the Brethren and, as specifically intended, may it ever be so.

Situations, however, have arisen in our denomination today which necessitate a more comprehensive view of litigation and the relation of church and state than heretofore. The time has arrived when we should more fully know what the New Testament says about religious and civil adjustments; what it says about civil citizenship privileges and responsibilities and duties.

Certain leaders in the church, having departed from their ordination faith and vows and having adopted the faith or doctrines of other cults, instead of departing in peace and in a Christian manner to be with the cult whose faith they now hold in common, choose, together with their following, to remain in the denomination, to propagate their teachings contrary to the Church of the Brethren. They want to reorganize under new charters, to separate the church properties from the denomination and to be independent. In doing all this they resort to the officers of the law, the courts, and all manner of publicity. The loyal members of the denomination are then continually charged with not being true to the discipline and practice of the church. Over this matter some are confused; therefore, some clarification is needed.

First, Brethren do not go to law, according to 1 Cor. 6:6, when it is simply a matter of troubles in the home or among members in the church or with

citizens in the community, when no statute of the commonwealth is violated, and adjustments can be made satisfactorily apart from the courts. Brethren do not go to law to punish another, to fine him, to jail him. Brethren do not go to law before pagan and heathen courts. The Brethren aim to be governed by the ethics and statutes of Christ and his church. They aim to follow the teachings of Paul, here, in not going to law and engaging in lawsuits. Family discord, social discord, unjust dealings, drunkenness, dishonesty, abuses and the like, our ecclesiastical courts handle (1 Cor. 6:1-6). But there are some matters which the church cannot handle. For example, if a man, or a woman, is entitled to a divorce on both Scriptural and civil grounds, the church cannot grant the divorce. That belongs to the courts of the commonwealth. As law-abiding citizens, we must go to law when it comes to interpreting and executing the statutes of the commonwealth of which we are citizens.

We have dual citizenships: a citizenship which is in heaven (celestial) and a citizenship which is on earth (terrestrial). Some matters the church court can handle, and about these the civil court is not concerned and vice versa. But there are other matters about which the civil court is concerned; for these we must go to law because we are citizens. As citizens of the state we incorporate our congregations, receive tax exemptions, compensation regulations, receive deeds, building permits, civil rights protection of members, trustee regulations, public meeting protection, marriage licenses, licensing and bonding of

ministers for special functions (as the right to perform marriage ceremonies), insurance regulations. Yes, our citizenship is more terrestrial than some folks are aware.

The New Testament is our creed, but 1 Cor. 6:6 is not all-inclusive on litigation. Compare again the five preceding verses. Both Paul and Christ show that we are citizens of the state, as well as of the kingdom of heaven. Christ said, "Render to Caesar the things that are Caesar's." Paul also, because of civil citizenship, said: "Pay tribute." And further, Paul, the author of 1 Cor. 6:6, as a Roman citizen exercised his citizenship when he appealed to Caesar for equity. He geared in through the proper channel because he was forced to do so and because it was his privilege. He becomes for the church a precedent and an example. "Having been born in a Gentile Roman province, Paul received certain civic privileges and immunities, among which were (1) trial by Roman law, (2) freedom from dishonorable penalties, such as scourging and crucifixion, and (3) in legal trial the privilege of supreme appeal from provincial court to the emperor. Of all these Paul later took full advantage in the hour of need" (Haven McClure). In Paul's time civil duties carried with them civil privileges. So it is today.

If a citizen's car is stolen he turns to the officers of the law and the courts to help him retrieve his car. He does not take the law into his own hands. He "goes to law," as a law-abiding citizen, not to punish the thief and not before a court of unbelievers, but only to receive back his car. So it is with church properties. If a seceding faction of the church departs from the discipline and polity of the denomination and by occupancy, changing locks, incorporation and force, take over church properties, it becomes the duty,

and the privilege of the church group representing the denomination to appeal to the court of equity and appellate courts for guidance and steerage through the whole matter. Since, the commonwealth has incorporated them, granting them ecclesiastical rights and privileges, they cannot do otherwise. In such a situation the church court and the civil court come together. If the loyalists lose their properties, it will be only because there have been irregularities in church discipline and church government. And that is their misfortune. The seceders win unjustly of course and by an unfaithfulness to the discipline and polity of the denomination.

In such case, it should be a

warning to all congregations that church housekeeping be done according to denominational polity, and also according to charter and bylaws. If a congregation is not incorporated, it is a piece of neglect and carelessness and becomes an embarrassment when some matter is contested in court by a troublemaker. If congregations have been regular in denominational, district and congregational procedures, they have little to fear in courts of equity, and appellate courts, should they be drawn in or appealed to.

Some good civil relationships are brought out in the following texts: 1 Peter 2:13-18; Rom. 12:19; 13:1-7; 1 Tim. 2:1-2.

Conference Program

Conference Theme: Teaching Them to Observe All Things

Conference Hymn: Thou Art the Way

TUESDAY EVENING, JUNE 19

7:30 **General Session.** Main Floor, Civic Auditorium.

Chairman: Floyd A. Yearout.
Welcome: Hon. Clark L. Bradley, Mayor, San Jose, Calif.

Message: The Christian Witness, I. V. Funderburgh.

WEDNESDAY MORNING, JUNE 20

7:00 **Breakfast Conferences.**

1. Camp Leaders. Voight's Restaurant, 165 S. First St.
2. Committee on Higher Education. O'Brien's Restaurant, 223 S. First St.
3. Men's Work Council. Town House Restaurant, 30 S. First St.
4. Youth and Intermediates. Methodist Church, 205 E. Santa Clara St.

8:30 **Hour of Scripture.** Main Floor, Civic Auditorium

Chairman: Dean L. Frantz.
Speaker: S. Loren Bowman.
Topic: From the Sermon on the Mount—Blessed Are They, Matt. 5:1-12.

9:30 **Sectional Conferences.**

1. Brethren Service. Montgomery Theatre, Civic Auditorium.
2. Children's Workers. St. Paul's Methodist Church, Second and San Carlos Sts.

3. Christian Education. Trinity Episcopal Church, Second and St. John Sts.

4. Church Building Counsel. Rooms 205-207, Sainte Claire Hotel.

5. Evangelism. Empire Room, Sainte Claire Hotel.

6. Foreign Missions. Mission Covenant Church, 136 W. San Carlos St.

7. Intermediates. Room F, Civic Auditorium.

8. Men's Work. Empire Room, St. Claire Hotel.

9. Pension Plan. Empire Room, St. Claire Hotel.

10. Rural Life. Rooms 209-211, Sainte Claire Hotel.

11. Temperance. Chalet Cafe, 37 W. San Carlos St.

12. Women's Work. First Congregational Church, Third and San Antonio Sts.

13. Youth. First Methodist Church, 205 E. Santa Clara St.

11:45 **Luncheon Conference.**

Brethren Rural Fellowship.
O'Brien's Restaurant, 223 S. First St.

WEDNESDAY AFTERNOON

1:30 **Hour of Meditation.** Main Floor, Civic Auditorium.

Chairman: D. I. Pepple.
Speaker: Kurtis Friend Naylor.

Topic: High Points in the Experience of Jesus—The Spirit of the Lord Is Upon Me, Luke 4:16-21.

2:30 Sectional Conferences.

1. Adult Work. (Men's and Women's Work). Sainte Claire Hotel, Empire Room.
2. Wills-Annuities-Estate Giving. Rooms 209-211, Sainte Claire Hotel.
3. Brethren Service. Montgomery Theatre, Civic Auditorium.
4. Church Building Counsel. Rooms 205-207, Sainte Claire Hotel.
5. Evangelism. Immanuel Lutheran Church, Market and Auzerais.
6. Family Life Leaders and Children's Workers. St. Paul's Methodist Church, Second and San Carlos Sts.
7. Foreign Missions. Mission Covenant Church, 136 W. San Carlos St.
8. Local Church Stewardship and Finance. East Chorus Room (upstairs rear), Civic Auditorium.
9. Pastors' Association. First Congregational Church, Third and San Antonio Sts.
10. Temperance. Chalet Cafe, 37 W. San Carlos St.
11. Youth. First Methodist Church, 205 E. Santa Clara St.

4:30 Filmstrip Training Sessions

Southeastern Region, Immanuel Lutheran Church, Market and Auzerais Sts.
Eastern Region, Mission Covenant Church, 136 W. San Carlos St.
Central Region, St. Paul's Methodist Church, Second and San Carlos Sts.
Western Region, Montgomery Theatre, Civic Auditorium
Pacific Coast Region, Rooms 209-211, Sainte Claire Hotel
Overflow, Empire Room, Sainte Claire Hotel

5:00 **BVS Picnic.** Alum Rock State Park.

WEDNESDAY EVENING

7:30 **General Session.** First Presbyterian Church, 60 N. Third St.
Chairman: D. W. Bittinger, Moderator.

The General Brotherhood Board Serves the Church, Raymond R. Peters.

Through Christian Education, C. Ernest Davis.

Through Ministry and Home Missions, Charles E. Zunkel.

Through Brethren Service, W. Harold Row.

Through Foreign Missions,
Leland S. Brubaker.
Premier Showing: My Peace
I Give to You.

THURSDAY MORNING, JUNE 21

7:00 Breakfast Conferences

1. Intermediate Leaders. Town House, 30 S. First St.
2. Youth and Intermediates. First Methodist Church, 205 E. Santa Clara St.

7:15 Postbreakfast Conferences

1. Brethren Service. Rooms 209-211, Sainte Claire Hotel.
2. Children's Workers. St. Paul's Methodist Church, Second and San Carlos Sts.
3. Foreign Missions. Montgomery Theatre, Civic Auditorium.
4. Women's Work Officers. Rooms 205-207, Sainte Claire Hotel.

8:30 **Hour of Scripture.** Main Floor, Civic Auditorium.
Chairman: Ray E. Petersime.
Speaker: Mark Y. Schrock.
Topic: From the Sermon on the Mount—But I Say Unto You, Matt. 5: 17-48.

9:30 **Business Session.** Main Floor, Civic Auditorium.

11:45 Luncheon Conferences.

1. Brotherhood Fund Representatives. St. Paul's Methodist Church, Second and San Carlos Sts.
2. Gospel Messenger Contributing Editors. Town House, 30 S. First St.

THURSDAY AFTERNOON

1:30 **Hour of Meditation.** Main Floor, Civic Auditorium.
Chairman: J. Clyde Forney.
Address: Your Religion—History, Theology, or Experience? Dr. Louis H. Evans.

2:30 **Business Session.** Main Floor, Civic Auditorium.

5:00 **Pastors' Dinner.** First Congregational Church, Third and San Antonio Sts.
Chairman: Nevin H. Zuck.
Address, Give Us a Voice, Dr. Louis H. Evans, Minister, First Presbyterian Church, Hollywood, Calif.

THURSDAY EVENING

7:30 **General Session.** Main Floor, Civic Auditorium.
Chairman: Russell V. Bolinger.
Address: Thine Is the Kingdom, D. W. Bittinger, Moderator.

FRIDAY MORNING, JUNE 22

7:00 Breakfast Conferences.

1. Youth Adult Advisers. Chalet Cafe, 37 W. San Carlos St.
2. Youth and Intermediates. First Methodist Church, 205 E. Santa Clara St.

7:15 Postbreakfast Conferences.

1. Brethren Service. Rooms 209-211, Sainte Claire Hotel.
2. Children's Workers. St. Paul's Methodist Church, Second and San Carlos Sts.
3. Family Life Personnel. Immanuel Lutheran Church, Market and Auzerais Sts.
4. Foreign Missions. Montgomery Theatre, Civic Auditorium.
5. Men's Work. Empire Room, Sainte Claire Hotel.
6. Women's Work Officers. Rooms 205-207, Sainte Claire Hotel.
7. Young Adult Workers. Mission Covenant Church, 136 W. San Carlos St.

8:30 **Hour of Scripture.** Main Floor, Civic Auditorium.
Chairman: S. L. Barnhart.
Speaker: Vernon F. Miller.
Topic: From the Sermon on the Mount—After This Manner Therefore Pray Ye, Matt. 6: 5-15.

9:30 **Business Session.** Main Floor, Civic Auditorium.

11:45 Luncheon Conference.

Foreign Mission Luncheon. First Congregational Church, Third and San Antonio Sts.

FRIDAY AFTERNOON

1:30 **Hour of Meditation.** Main Floor, Civic Auditorium.
Chairman: Willard Powers.
Speaker: Gladdys E. Muir.
Topic: High Points in the Experience of Jesus—And He Was Transfigured Before Them, Matt. 17: 1-8.

2:30 **Business Session.** Main Floor, Civic Auditorium.

4:30 **Youth Picnic, Recreation and Worship.** Alum Rock State Park.

5:00 **Educational Dinner.** First Congregation Church, Third and San Antonio Sts.
Chairman: Harold D. Fasnacht.

Address: The Spiritual Basis for the Educational Adventure, Dr. Howard Thurman, Minister, Fellowship Church, San Francisco, Calif.

FRIDAY EVENING

7:30 **General Session.** Main Floor, Civic Auditorium.

Chairman: Rufus D. Bowman.
Address: In Quest of Life's Meaning, Dr. Howard Thurman.

SATURDAY MORNING, JUNE 23

7:00 Breakfast Conferences.

1. Adult Recreational Leaders. Voight's Restaurant, 165 S. First St.
2. Bethany Seminary Board of Directors. O'Brien's Restaurant, 223 S. First St.
3. Youth and Intermediates. First Methodist Church, 205 E. Santa Clara St.

7:15 Postbreakfast Conferences.

1. Brethren Service. Rooms 209-211, Sainte Claire Hotel.
2. Children's Workers. St. Paul's Methodist Church, Second and San Carlos Sts.
3. Family Life Personnel. Immanuel Lutheran Church, Market and Auzerais Sts.
4. Foreign Missions. Montgomery Theatre, Civic Auditorium.
5. Women's Work Officers. Rooms 205-207, Sainte Claire Hotel.

8:30 **Hour of Scripture.** Main Floor, Civic Auditorium.
Chairman: Lucile Long Strayer.

Speaker: Leland A. Nelson.
Topic: From the Sermon on the Mount—Be not Anxious, Matt. 6: 24-34.

9:30 **Business Session.** Main Floor, Civic Auditorium.

11:45 Luncheon Conferences.

1. Fellowship Luncheon for Men's and Women's Work. First Congregational Church, Third and San Antonio Sts.
2. Regional Executive Committees and Staffs. St. Paul's Methodist Church, Second and San Carlos Sts.

SATURDAY AFTERNOON

1:30 **Hour of Meditation.** Main Floor, Civic Auditorium.
Chairman: W. Glenn McFadden.

Speaker: Russell G. West.
Topic: High Points in the Experience of Jesus—Not My Will But Thine Be Done, Luke 22: 39-46.

2:30 **Business Session.** Main Floor, Civic Auditorium.

5:00 **Brethren Service Dinner.** First Congregational Church, Third and San Antonio Sts.
Chairman: Harry K. Zeller, Jr.

Address: The Peace Witness of the Church in This Hour

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

SATURDAY EVENING

- 7:30 **General Session.** Main Floor, Civic Auditorium.
Chairman: Ora De Lauter.
Historical Review: Fulfilling Our Heritage.

SUNDAY MORNING, JUNE 24

- 7:30 **Breakfast Conferences.**
1. Children's Workers. Voight's Restaurant, 165 S. First St.
2. Men's Work Council. Town House, 30 S. First St.
- 9:00 **Church School.**
1. Nursery and Kindergarten. Room G, Civic Auditorium.
2. Primaries and Juniors. Room E, Civic Auditorium.
3. Intermediates. Room F, Civic Auditorium.
4. Youth. Montgomery Theatre, Civic Auditorium.
5. Adults. Main Floor, Civic Auditorium.
- 10:30 **Morning Worship.** Main Floor, Civic Auditorium.
Chairman: F. S. Carper.
Dedication of New Brethren Hymnal.
Sermon: Pilgrims of the Way, Galen B. Ogden.

SUNDAY AFTERNOON

- 2:30 **General Session.** Main Floor, Civic Auditorium.
Chairman: Ruth M. Shriver.
Drama: A Family Portrait, La Verne College Players, Dorothy Dupler, Director.

SUNDAY EVENING

- 7:00 **Church Convocation.** Main Floor, Civic Auditorium.
Chairman: D. W. Bittinger, Moderator.
Address: Our Message to the World, V. F. Schwalm.
Consecration Service.
Installation of Moderator for 1951-52.
Adjournment of 1951 Conference.

Each day after the evening session, except Wednesday and Sunday, there will be a film review in the Montgomery Theater of the Civic Auditorium. At the same time, Wednesday through Saturday, the youth will meet for recreation in the Y.M.C.A.

Conference Business

Statement on Economic Problems

The General Brotherhood Board recommends to Annual Conference the adoption of the following:

Your Child and Other People. Rhoda W. Bacmeister. Little, Brown and Company, 1950. 299 pages. \$3.00.

A very good discussion of child adjustment to the world in which he lives, with particular emphasis on his social relationships. Guidance to parents is especially emphasized. Specific points are given from the standpoint of the author's training and experience as a child psychologist. The Christian point of view concerning character development is well supported although it was written primarily for secular groups.—*Dessie R. Miller.*

We of Nagasaki. Takashi Nagai. Duell, Sloan and Pearce, 1951. 189 pages. \$2.75.

Eight survivors of the Nagasaki atom bomb explosion tell the story of the explosion and its aftereffects. The result makes a deeper impression than Hersey's *Hiroshima*. These are eyewitnesses, several of them children. They tell their stories in their own way, the simple everyday details of what they were doing when the bomb went off, what they did afterward, the horrors they saw, and how it all seems in retrospect.

Statement of the Church of the Brethren on Economic Problems

The Church of the Brethren believes that the economic perplexities of our time require the church to give spiritual and practical guidance. The gospel of Jesus Christ must be more fully and successfully applied in this as in all areas of human life. It is doubtful whether any other area affects the individual more tangibly and immediately. Of his economic concerns he is most quickly conscious, and by them he is most quickly moved. Yet the church, which has often sought to guide or regulate more trivial aspects of the individual's conduct, has been slow and even fearful to speak on these larger issues.

I. THE RELEVANCE OF THE GOSPEL

The gospel of Jesus is relevant to every human motive and act. It has light to throw on every human problem. It brings judgment on every human error. Economic practices and beliefs can under no circumstances be exempt from the gospel's searching light. In the simpler economic relationships, the Bible made this clear long ago. "Thou shalt not steal," and "Thou shalt not

There was the little boy who was swimming down in the creek and ran home to find out what had happened. There were the frantic families trying to care for their injured. There were the agonizing deaths and sometimes mass cremations. The book is not pleasant reading, but it ought to be required reading for those who talk glibly of using the bomb in the future.—*Lorell Weiss.*

Fifty Devotional Services. Paul N. Elbin. Revell, 1950. 255 pages. \$2.50.

An excellent volume of fifty services of worship, each with a call to worship or an invocation, suggested hymns, a Scripture reading, another reading from literature, and a suitable prayer. A volume especially useful for youth meetings, with an exceptionally wide range of themes for all kinds of occasions: patriotic, memorial, school and college, Holy Week, Advent and Christmas, Thanksgiving, etc. These are preceded by a helpful discussion of worship and its component parts. A volume of materials gathered over a period of fifteen years.—*Charles E. Zunkel.*

covet," are commandments from Sinai (Ex. 20:15, 17). The more elaborate codes of the Old Testament have much to say about property rights and obligations.

The New Testament emphasizes the supremacy of the spiritual. But it does not support the idea that material concerns have no bearing on the spiritual. The cases of the young man with great possessions (Matt. 19:16-22), of Ananias (Acts 5:1-11), and of the pious Pharisees who devoured widows' houses (Matt. 23:14) show how certain economic motives and practices can be fatal obstacles to spiritual achievement.

In our own time it is evident that the claims and urgencies of "making a living" affect for good or ill the spiritual welfare of man. A man's economic sins have both spiritual and physical consequences for himself and others. Our urban and rural slums, with their attendant evils of ill-health, juvenile delinquency and crime, immorality and despair show how economic conditions can bring even our children to moral ruin. The preoccupation of

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KINGDOM GLEANINGS

Two licensed to the ministry recently have been Lee Spitzer in the Falfurrias church, Texas, and Joel Thompson in the West Milton church, Ohio.

Camp Mack work and cleanup day will be observed Saturday, May 19. Helpers are wanted. The camp will serve the lunch at noon. Rakes, dust cloths, power mowers, brooms will be needed.

First reports from newly organized churches of the Brethren should receive special recognition and we are happy to call attention to the work at Tiffin, Ohio. Sister Sara M. Berlekamp is the church correspondent and her first report will soon appear in the Church News section.

The June issue of the Bible Study Monthly contains an interesting photo feature, picturing the work of the uniform lesson committee. The pictures were taken by Bro. E. G. Hoff, who has served on the committee for a number of years. The pictures and an accompanying article will be of interest to all users of the familiar uniform lessons.

Bethany Biblical Seminary will have room to accommodate a number of guests who will be wanting a comfortable place to stay in Chicago this summer from June 11 through Aug. 31. Write to the seminary business office for reservations. The seminary also invites travelers to Annual Conference to visit the campus en route.

First church, Ashland, Ohio, will dedicate its new organ on Sunday afternoon, May 20. Bro. A. F. Brightbill of Bethany Biblical Seminary will speak in the morning at 10:30 and at the dedicatory service in the afternoon at 2:30. A basket dinner will be served at the church during the noon hour. The organ will be dedicated to the memory of G. A. Cassel and his widow, Clara Cassel.

In reporting on actions of the recent General Brotherhood Board meeting, we failed to mention that the following missionaries were appointed by the Board for service abroad: Joseph J. and Virginia Bollinger Schechter have been assigned to the India field and Florence S. Miller to Africa. More complete information concerning new personnel for the mission fields will appear in later issues of the Messenger.

Many of our readers read of the tragedy which came to a home in Morningside, Md., near Washington, D. C., on April 8, when an airplane dropped on a home and completely destroyed the house. Bro. Irvin Guyer, who lived at Cranford, N. J., and the two small daughters of the Samuel Snyders, whose home was destroyed, were killed in the accident. Both Bro. Guyer and Samuel Snyder are members of the Woodbury congregation in Pennsylvania.

Camp Mack mass meeting on Sunday, June 3, will be held in the afternoon and evening. The speakers will be Mr. Larry Brandon and Miss Gladdys Muir in the afternoon. There will be special music from the Pleasant View and Peru men's quartets. In the evening a mass choir will sing. Allen and Nina Weldy of Elkhart, Ind., will tell of their call to the Kentucky mission field. Lunch in the evening will be served by the camp. A freewill offering will be taken.

Bro. Henry Bailey has been licensed to the ministry in the Phoenix church, Ariz.

The love feast of the Amwell church, N. J., which is announced in another column, will be held in the First Brethren church in Sergeantsville. Last fall the Amwell church building was destroyed by fire.

Roy Allen, a nonresident member of the Grants Pass church, Oregon, has been licensed to the ministry. He and his father's family are the backbone of a small community church about twenty-five miles from Grants Pass.

These new addresses should be noted for the following missionaries: Verna Blickenstaff, Cerro Gordo, Ill.; the Ernest Shulls, % Mrs. W. H. Shull, North Manchester, Ind.; Mary Schaeffer, 1136 Bedford St., Johnstown, Pa.

Mrs. Willis C. Kreider of 212 E. Monfort St., Eaton, Ohio, is seriously ill, and requests the prayers of the Brotherhood. She and her husband were former superintendent and matron of the Greenville, Ohio, and Mt. Morris, Ill., Brethren homes.

Brother and Sister J. F. Graybill are now making their home at the Brethren home at Neffsville, Pa. Their address, therefore, is changed accordingly from Tampa, Fla., to Brethren Home. They tell us that Sister Graybill is much improved but is still kept to her bed. They are grateful for all who, by prayer and by written messages, have given them encouragement.

Juniata College

Observance of the seventy-fifth anniversary of Juniata College, April 15-17, marked one of the foremost occasions on the college calendar in three quarters of a century.

Anniversary Sunday, April 15, included guest speakers Raymond R. Peters, general secretary of the General Brotherhood Board, and Dr. John Thompson Peters, promotional secretary of the General Council of the Presbyterian Church of U.S.A. The a cappella choir under the direction of Prof. Charles L. Rowland presented the Sunday afternoon concert in Oller Hall.

President Calvert N. Ellis spoke at the anniversary chapel service in Oller Hall on April 16 and that evening heads of the school systems of county, city and town in Central Pennsylvania were guests at an educational dinner and forum. Highlighting the forum on The Program of the Liberal Arts College for Our Time were addresses by Prof. Mark Van Doren, professor of English at Columbia University, and Prof. Alonzo F. Myers, chairman of the department of higher education of New York University.

Dr. Raymond Walters, president of the University of Cincinnati, delivered the principal address at the anniversary convocation on Founders Day, April 17. Juniata College conferred honorary degrees on four of its outstanding alumni: John R. Beery, dean of the school of education at University of Miami, Fla., doctor of laws; John B. Montgomery, clinical professor of obstetrics and gynecology at Jefferson Medical College, Philadelphia, Pa., doctor of science; Kenneth I. Morse, editor of the Gospel Messenger, doctor of letters; and the Rev. Harold T. Smith, minister of Christian education, Bryn Mawr, Pa., Presbyterian Church, doctor of divinity. President Ellis was host at an anniversary luncheon following the convocation, which concluded Juniata's seventy-fifth anniversary observance.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Conference, June 19-24

In addition to many Brethren leaders who will speak on the Annual Conference program, three outstanding preachers on the West Coast, who are nationally recognized, will also be heard.

Dr. Louis Hadley Evans is the pastor of the First Presbyterian church of Hollywood, Calif., a church of nearly six thousand members—now the largest Presbyterian church in the world. The church now has the largest Sunday-school enrollment of any Presbyterian church in the country—over four thousand. Life magazine gave twelve full pages of the work of this church, and Christian Century seven pages. Time and other publications also have written about this church. One of the magazine reporters, after visiting Dr. Evans' church, attributes its success to "solid preaching of the conservative type" and an effective teaching ministry. Dr. Evans will be the speaker for the Thursday afternoon Hour of Meditation and for the pastor's dinner that evening.

Kirby Page is already known to many Brethren congregations because of his widespread travels as a "circuit rider of peace." In one year he visited more than 150 communities, preaching the gospel of peace. He is the author of twenty-six books and twenty-two pamphlets, many of which are widely used as resources in personal and group worship. He lives at La Habra, Calif. Kirby Page will be the speaker for the Brethren Service dinner on Saturday evening.

Howard Thurman has been minister of the Church for the Fellowship of All Peoples in San Francisco for the past seven years. He was formerly professor of religion at Howard University. He is widely known as preacher and lecturer and is the author of several books, including the Negro Spiritual Speaks of Life and Death, Jesus and the Disinherited, and Deep Is the Hunger. Dr. Thurman will speak at the educational dinner on Friday evening and at the evening session following the dinner.

Have you made your reservations for the Circle Tour? See Gospel Messenger for May 5, pages 16 and 25. Do you have a place to stay at San Jose? Last week's issue carried reservation blanks for lodging in private homes, motels and hotels. The Hotel California in San Jose reports that all available rooms for the Conference period have been reserved.

As there are many hotels and motels in San Jose, Brethren can be assured of finding accommodations but may not always be able to secure their first or second choices of location.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*
Bro. John E. Rowland of Greencastle, Pa., in the Smithfield church, Pa., May 28—June 10.

Gains for the Kingdom

Two baptized in the Canton church, Ohio.
Five baptized in the Washita church, Okla.
Six baptized in the Fairview church, Iowa.
Ten baptized in the Live Oak church, Calif.
Four baptized in the Keyser church, W. Va.
Three baptized in the Fredonia church, Kansas.
Five baptized in the Meadow Branch church, Md.
Four baptized and six rededicated in the Pleasant View church, Ind.
Three baptized and one received by letter in the Sterling church, Ill.
Eight baptized and twelve received by letter in the Phoenix church, Ariz.
Twenty baptized and eleven received by letter in the Huntingdon church, Pa.

Two baptized in the Guthrie church, Okla.
Ten baptized in the Ivester church, Iowa.
Six added to the Spring Creek church, Pa.
Six baptized in the White Cottage church, Ohio.
Nineteen baptized in the Eversole church, Ohio.
Five baptized in the Poplar Grove church, Ohio.
Three baptized in the Dunnings Creek church, Pa.
Three baptized in the Myrtle Point church, Oregon.
Two received by letter in the Four Mile church, Ind.
Five received by letter in the Shelby County church, Mo.
Three received by letter in the East Chippewa church, Ohio.
Two baptized and one received by letter in the Peters Creek church, Va.
Six baptized and two received by letter in the Middle River church, Va.
Five baptized and four received by letter in the Kansas City church, Mo.
Five baptized and three received by letter in the Nappanee church, Ind.
Seven baptized and nine received by letter in the Waterloo church, Iowa.
Five baptized and two received by letter in the Old Furnace church, W. Va.
Three baptized and one received by letter in the Buckeye church, Kansas.
Six baptized and nine received by letter in the McPherson church, Kansas.
Eleven baptized and one received by letter in the New Carlisle church, Ohio.
Five baptized and three received by letter in the West Milton church, Ohio.
Twelve baptized and three received by letter in the Shippensburg church, Pa.
Seventeen baptized and three received by letter in the Uniontown church, Pa.
Three baptized and two received on former baptism in the La Place church, Ill.
Twenty baptized and three received on former baptism in the Falfurrias church, Texas.
Four baptized and one received on reaffirmation of faith in the Maple Grove church, Ohio.
Five baptized, two awaiting the rite and three received by letter in the Albany church, Oregon.
Ten baptized, three awaiting the rite and four received by letter in the Reisterstown church, Md.

Calendar for Sunday, May 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Southern Kingdom.—2 Kings 18—20; 2 Chron. 29—30; Isa. 31. Memory Selection: Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Psalms 46:10.

CBYF Topic for May, Before You Say I Do.

Announcements LOVE FEASTS

Illinois	May 19, 7 pm, Rouzerville.
May 25, 7:30 pm, Romine.	May 19, 20, 10 am, Big Swatara,
May 27, 8 pm, Martin Creek.	Hanoverdale.
Indiana	May 19, 20, 10 am, Schuylkill,
May 19, 7:30 pm, Rossville.	Big Dam.
May 19, 7:30 pm, Upper Fall	May 19, 20, 1:30 pm, Heidelberg.
Creek.	May 19, 20, 1:30 pm, Meyer.
May 26, 7 pm, New Salem.	May 19, 20, 1:30 pm, Spring-
May 27, Pleasant Hill.	ville, Mohlers.
June 1, 8 pm (DST), Pleasant	May 20, Mountville.
Valley.	May 20, New Fairview.
June 16, 8 pm, Camp Creek.	May 20, Salunga.
Maryland	May 20, York, Madison Avenue.
May 19, 7 pm, Grossnickles.	May 20, 10:30 am and 6:30 pm,
May 20, Easton.	Newville.
May 20, 10:30 am and 6:30 pm,	May 20, 2 and 6 pm, Maiden
Springfield.	Creek.
May 20, 6 pm, Beaver Creek.	May 20, 6:30 pm, Maple
May 26, 27, 10:30 am, Upper	Spring.
Codorus, Black Rock.	May 20, 6:30 pm, Mechanics-
May 27, 6:30 pm, Piney Creek.	burg.
New Jersey	May 20, 7 pm, Carson Valley.
May 27, 7 pm (DST), Amwell.	May 20, 7:30 pm, Jennersville.
Ohio	May 23, 24, 10 am, West Con-
May 19, 20, 7:30 pm, Middle	estoga, Middle Creek.
District.	May 26, 1:30 pm, Welsh Run.
Oklahoma	May 26, 2 pm, Akron.
June 11, Washita.	May 27, 10:15 am and 6 pm,
Pennsylvania	Codorus.
May 19, 10 am, Upton.	June 3, 7 pm, Mechanic Grove.
May 19, 11:30 pm, Upper Cone-	June 3, 7 pm, Middle Creek.
wago, Mummerts	Tennessee
May 19, 2 pm, Bareville.	May 19, 7:30 pm, Beaver Creek.



Doors of Service Are Waiting

THE meaning behind Volunteer Service roots deep into our Christian teachings and traditions. The Golden Rule, the Good Samaritan story, the life of Christ, the teachings of James and others give us rich and bountiful examples from our Scriptures for making the Annual Conference decision at Colorado Springs in 1948.

This unanimous commitment on the part of its delegates has given birth to a plan of experiences touching hundreds of lives of volunteers and their families as well as thousands of persons within their reach.

Some comments recently made by a committee studying the Volunteer Service program were:

1. In a success-conscious system we find that the service pattern, (working without pay) comes to the heart of the Christian gospel which finds

Ed Crill

Director, BVS Training
New Windsor, Md.

its ultimate expression in the cross.

2. Volunteer Service teaches that your life is essentially a thing to be committed and given rather than a chance to get as much as you can.

3. The work performed by the volunteers cannot be measured and is the most important value of the program.

4. It provides a discipline which aids Brethren people to withstand the pressures of wartime.

5. BVS is the church's most effective counteragent to the tide toward materialism—giving is more important than receiving in one's life in terms of our competitive system.

6. A dedicated volunteer often leads his whole church to a sense of

rededication, and the members of the congregation share in the program by this new stimulus.

From its beginning, BVS has searched for projects that normally would not be performed unless personnel of a voluntary nature was supplied. This service motive has become the catalytic action that has caused volunteers to serve on thirty or more different projects.

There are volunteers serving in Germany, Austria, Greece, Africa, Puerto Rico, Canada and our own country. They are engaged as relief workers, community service personnel, home mission teachers, migrant service helpers, slum clearance workers, teachers in Southern schools, and other assignments.

The tasks of a volunteer are varied. Some teach school, others may direct and work in nurseries, lead and teach in church schools and worship services, direct recreation of different age groups, serve as stimulators in youth groups, work on farm, and the like.

Assuming a wage value of \$150 a month, it could be said that each volunteer contributes \$100 a month, over and above living expenses, to various projects being served. At present, there are 120 volunteers who have finished their terms of service, and another 100 who are serving. This is representative of an approximate gift of \$200,000 for Christian purposes.

But the true values of the program cannot be measured in dollars and cents. If lives have been changed, for the volunteers as well as for the persons whom they have served, then important work has been accomplished.

One is inclined to rest on the laurels of past achievement. Actually, the church has stimulated only 200 of our Brethren youth (twenty-eight young people came from other denominations). This is less than one per cent of our total young people.

The Mormon church, in comparison, has 3,000 of its young people beginning a two-year term of service annually.



The volunteers have assisted in many ways in the relief program at Kassel, Germany. Here we see Don Durnbaugh, volunteer, bringing supplies to a children's home located at Kassel

Surely, our church has just as important a message. Three thousand young people testifying annually for a Christian way of life can become a moving force in our country and throughout the world. This is not an impossibility or a dream; if we really mean business with the 30,000 young people in the church—this is a necessity!

When we consider the many who hunger, need clothing, friendship and to know the message of Christ, Volunteer Service is more than a dream! Racial, economic, religious and national barriers fall wherever volunteers work.

The love of God penetrates the life of a migrant in Florida or California, a prisoner in Alderson, W. Va., Negroes in the slum areas of Baltimore, homeless refugees of Europe, Latin-Americans in Falfurrias, Texas, as well as the people in Puerto Rico, Kentucky, Chicago and other places where volunteers are serving.

The call for Christian service is timely. We have found in our Volunteer program an alternative to participation in war by working to eliminate the causes of war.

First, it builds a spirit of Christ that penetrates and changes the life of the individual toward being more peaceful in nature. Secondly, it actively tears down the walls of injustice of man to man by endeavoring to build goodwill, understanding and friendship, crossing all lines of race, national groups or creeds.

Most volunteers find a great challenge in their work. Their days often get long, and they find themselves inadequate to meet their tasks. During these times, they have occasion to re-examine their commitment, and their prayer life becomes more meaningful. Personal Christian growth is a quality of Volunteer Service that many find stimulated during their term of service.

Through BVS, the church has found a new evangelism. Truly, the life of our church is enriched and will become more meaningful, as the life of the Good Samaritan had meaning when he stopped along the Jericho road to help the man who had been cast aside by the robbers.

We need not apologize for our lack of interest in waging war if we are actively engaged in making peace, but we should be humbled by the fact that our efforts have been rather small.

Doors of service are waiting to be opened, building greater strength in a stronger laity.



Top: Soap carving, New Windsor, taught by Rachel Garner for recreational leadership class. Center: Church at Mt. Airy, N. C., where BVS'ers are giving valuable assistance. Bottom: Bob Stinnette, volunteer, at Hastings, Minn., guinea pig unit



A CHURCH FARM FOR PLEASANT VALLEY

IT WAS a happy day for the friends and members of the Pleasant Valley church in Southern Ohio. The theme of this October Sunday morning message brought by the pastor was the declaration of the people to Nehemiah of old: "Let us rise up and build."

The pastor's message lifted up the great need for a united effort and

a willingness to work so that the cause of Christ might prosper. Following this, Bro. Glen Stocksdale gave a paper on the history of the buying of the church farm, and then the climactic for the mortgage burning came. After the responsive reading of the ceremony, the chairman of the trustee board burned the mortgage. It was an important oc-

Based on a report by
E. S. Hollinger
Union City, Indiana

casion because it symbolized the successful completion of one phase of a project that has involved many years of planning and hard work.

Needed—A Pastor

For a number of years this little rural Southern Ohio church had had no resident pastor, and for two reasons the possibility of securing one was small. In the first place, funds were lacking and, in the second place, they had no parsonage. Since it was a small congregation, the problem that presented itself was a very real and difficult one.

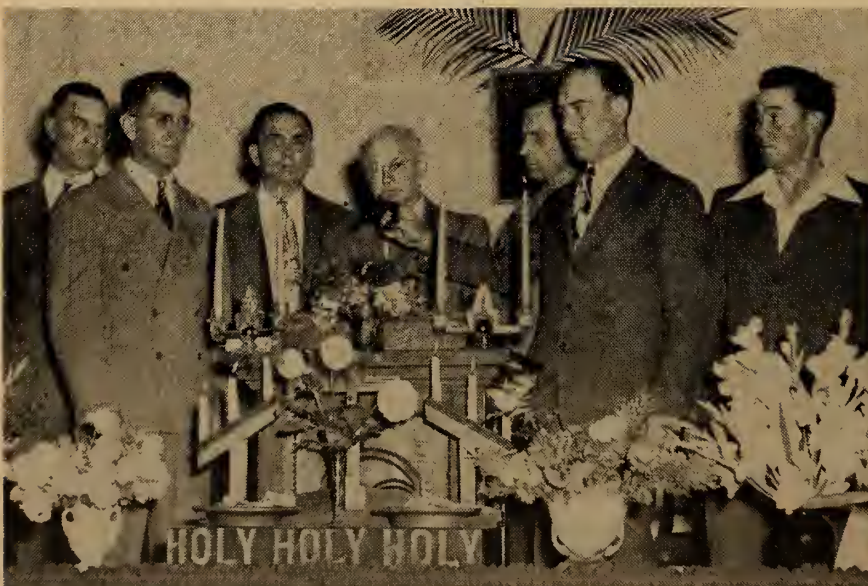
And then the seed of an idea was planted. Dr. R. H. Miller, of North Manchester, Ind., while holding a meeting at Pleasant Valley, suggested to some of the men of the church the possibility of buying a small church farm that would become the home of the pastor and his family and also yield some income for the church. The seed took root and grew, and after much prayer and planning the church appointed a committee to investigate the possibilities and solicit funds to purchase the farm.

A Milestone Is Reached

Finally, the church was able to purchase a forty-one acre farm a half mile from the church at a price of \$8,500, with a down payment of \$3,500. The soil was very fertile and all under cultivation, but at the time

Pictured at the top left is the Pleasant Valley parsonage farmhouse, and below it the members of the trustee board with the pastor in the mortgage burning ceremony.

Left to right: Lonnie Coblentz, Simon Rhoades, Glen Stocksdale, Pastor E. S. Hollinger, Roy Caupp, Chairman Harold Rhoades, and Carl Carrey.



of purchase the buildings on the property were in need of much repair.

And then the men and friends of the church rolled up their sleeves and got busy.

Fellowship in Work

They decided to farm the ground on a two-year rotation, using corn, oats and clover. The clover was plowed under each year for the corn crop. The fellowship of working together is proving a blessing to these men in many ways.

The sale of produce from the farm has made possible extensive improvements in the buildings and grounds. The house has been modernized and reroofed, a new well put down, a garage and breezeway built, cement walks laid, and shrubbery planted. Besides this work on the house, the interior of the church has been remodeled and a new furnace installed. Contributions to the Brotherhood Fund were made and other local expenses met, in spite of the financial burden of the remodeling and improvement program.

Pleasant Valley is not yet ready to sit back and fold its arms. There is still much work to be done on the out buildings, and the congregation is looking forward to a much-needed addition to the church building.

Attendance Grows

But the Pleasant Valley brethren feel that the parsonage farm has been a decided asset to the church and community. Many members are showing their interest by helping with the farm work. In the last two years, the records of church attendance show a forty per cent increase. During this same period twenty-two new members have been added to the fellowship by baptism. This is a wholesome sign.

Bro. E. S. Hollinger has been the full-time pastor since September 1948, following the retirement of Bro. S. S. Blough, the first occupant of the new parsonage, who served the church well on a part-time basis for three years.

The people of Pleasant Valley feel that God has been very good and has wonderfully blessed them. They enthusiastically recommend this kind of program to other rural churches who have similar needs.

• • •

Churchmen make better farmers than nonchurchmen, according to a recent survey conducted among 412 farm families by Drew Seminary. Soil practices and general standard of living were factors considered.



The city of Saginaw, Mich., has launched a unique interfaith visitation program through its Ministerial Association. Under the plan, believed to be the first of its kind in the country, newcomers to Saginaw are visited by the clergyman into whose zone they have moved and he helps put them in touch with a church of their own choice.

After the initial visit by the zone minister a follow-up call is made by the minister of the church indicated by the newcomers, who helps them become acquainted with the church, its members and activities. Churches of more than twenty denominations and two local synagogues are participating in the program.

Pictured above is the minister of the Community Christian Reformed church, the Rev. Howard B. Spaan (right), visiting with the Milton M. Schneiderman family.

Religious New Service Photo

THREE BOOKLETS for the rural church

The Church Farm, by Ralph A. Felton, 10c, would be profitably studied both by the church considering the purchase of a parsonage farm and the church already in possession of a farm. The booklet describes how a church farm may be obtained, methods of cultivation and administration, and suggestions for the use of proceeds. It points out not only the financial advantages but the spiritual and social values both to the pastor and to the people. Two questions commonly raised by the skeptical are discussed; namely the effect of the church farm on the regular church budgetary giving, and the effect on harmony within the membership. Also included is a report on church farms among the younger missionary churches.

Rural Life Objectives in the Church of the Brethren, by I. W. Moomaw, 10c, is based on findings of institutes and conversations with

pastors and farm people across the Brotherhood. The following areas are explored:

1. Building the Christian Community
2. Foresight in the Settlement of Estates
3. Preserving the Family-type Farm
4. Improved Methods of Renting
5. Father and Son Partnerships
6. Wise Use of Co-operative Organization
7. Directed Mutual Aid
8. Education for Rural Life
9. The Church and the "Farm Problem"

Men Working—A Study of Voluntary Labor Gifts, by Ralph A. Felton, 30c, gives a picture of voluntary contributions of labor to the church and attempts to measure the values of these labor gifts to the church and to the worker. Pastors of 341 rural churches, from forty-four states and twenty-three different denominations, furnished the information on which the study is based.



Elders of the Church of the Brethren in India. Premchand Bhagat is in the second row

Clyde Carter
Jalalpor, India

THE GOLDEN JUBILEE DISTRICT MEETING

THE Jalalpor church, which played host to the first district meeting of Gujarat in 1901, again had the honor of entertaining the meeting, March 27-30, 1951. This time it was the golden jubilee. At the time of the first district meeting in 1901, there were only three organized churches; today there are twenty-one organized churches in India.

On the first day of the jubilee meeting nearly one thousand people were present to hear firsthand reports by Bro. P. G. Bhagat, who had

just returned from America, to which he had gone as the first delegate from the Indian Church of the Brethren to Annual Conference. In his first speech he talked about the Church of the Brethren in America still being "Brethren." He liked the way each one addressed others as "brother" or "sister." He was glad to find the church in America still missionary minded. Again and again he found that they believed it "more blessed to give than to receive." He was happy to find the church in America a believer

in "peace." But he was disturbed that they might be losing the simple way of living. He felt that materialism is making its inroads into the Church of the Brethren in America.

In order to accommodate the large crowds, the Christians of Jalalpor had to open their homes for friends and relatives. Besides this, twenty-five or more temporary family quarters were constructed. Members of the Hindu community gave over the use of quarters in three other bungalows to care for the elders, girl

A view of the audience inside the large booth erected for the fiftieth district meeting



Cotton bedspreads stretched around poles make temporary booths for housing families attending the meeting



boarding school representatives, and women delegates. The missionaries stayed in tents and in the Jalalpor bungalow with the Carters. A large outside *mandvo* (auditorium) was constructed for the meetings. It was 60 x 60 feet and was provided with electricity by Amsey Bollinger's generator plant. The entrance was especially inviting because of the life-size pictures of Christ, painted by a local Christian artist family, below the theme: Deepening and Sharing the Spiritual Life.

During the meetings, in addition to Bro. Bhagat's messages, an outside speaker, Dr. G. Wilson of the Irish Presbyterian Church, brought inspiring spiritual messages. Dr. Wilson is a veteran missionary of fifty years service in India. One morning four members gave a history of the fifty district meetings. This report is to be printed soon. The newly elected officers of district meeting are Bro. P. G. Bhagat, chairman and Bro. N. V. Solanki, vice chairman; Bro. Peter Thakor

and Bro. Shivalal Thakor continue as secretary and treasurer. One item of business granted the elders the right to meet more often because of their increasing work. Other items of business included the decision to organize another church and the selection of next year's meeting place.

One of the features of this year's meeting was an exhibit room wherein was found sewing work from the village churches. Posters on adult literacy and the evils of alcohol also attracted much interest. Still another display came from the Vocational Training College, Anklesvar, which had some handicraft articles for sale. All of those sold rapidly. Paintings covered another wall—all done by local artists of Jalalpor. In addition to these, the jubilee committee had gathered for display photographs of the elders, pastors, and evangelists with their families. Pictures of the first delegates to the first district meeting of 1901 also caused much interest.

On the first afternoon the group marched in a parade through Jalalpor and the near-by city of Navsari singing Christian songs, shouting, "Victory to Christ," and waving their church banners. This was an impressive witness and a thrilling and uplifting experience for many of the Christians.

During some of the evenings, Bro. Bhagat showed slides of his trip abroad. These pictures helped us more than ever to feel grateful to all, both in India and in America, who had contributed to make his trip possible. What a great blessing he has received from it. He is sure to share this blessing in the days to come here in India.

The Jalalpor Christians felt well rewarded for taking leave from the cloth mills and from the schools, in order to make all necessary arrangements. This church is made up of independent workers who are fairly young in age. The membership has grown from thirty in 1901 to three hundred.

The Church at Home

Edited by Alberta Yoder

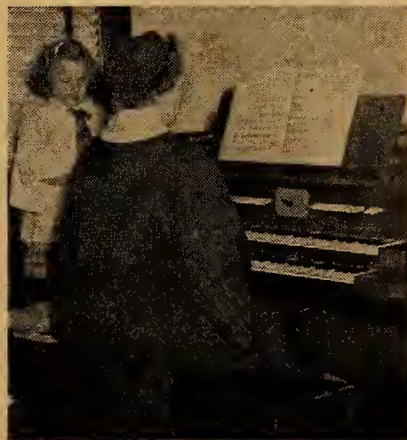
Hopewell Dedicates Memorial Organ

James L. Houff

Pastor, Hopewell Church

On Dec. 3, 1950, the Hopewell church in First Virginia dedicated the Patsy Powers Memorial organ, a two-manual Connsonata electric organ, installed in the summer of 1950.

The organ has been an inspiration to church music and worship. Immediately before the dedication of the organ the choir, which had been organized only eight months, made their own maroon robes. Mrs. James L. Houff is the choir director and Mrs. Elaine McLauchlin Lowder is the organist. A two-month old cherub choir finds its place in the music and worship of the church with Mrs. Ruth Johnson as the director and Rennie Thompson the organist.



Top right: Sara Virginia Powers and Ruth Weybright (at the organ)
Bottom left: The adult choir
Bottom right: The cherub choir at the dedication of the organ



Thinking About the News

We Get What We Pay For

OUT of a total national income in 1950 of 236 billion dollars, at least \$29 billion was spent for military and defense purposes. For the present year Congress has made available \$52 billion for similar purposes. This means that last year over 12% and this year likely more than 22% of our national income will be expended for war purposes.

But contrast these figures with the sum of \$3.8 billion which, according to the Russell Sage Foundation, was the highest estimate of the amount given in private philanthropy, a figure that includes all that we gave for church and charity. Only 1.6% of our national income was used for these purposes. The amount would need to be increased six times to reach a tithe of our national income.

The small amount we give to constructive causes pays such dividends, not only in life and hope for the world but also economically, that it is tragic to allow this situation to continue. Yet the task of increasing voluntary contributions is more difficult than ever. Unless, as a nation, we learn how to give sacrificially, we may expect to be required to pay more in taxes, in loss of life and in the increased danger which a defense economy presents to our free institutions and our belief that the voluntary way is the right way.

Even today Jesus sits over against the treasury and watches how we give. We are still able to change the statistics if we will.—K.M.

Conference Business

Continued from page 15

millions of our citizens with the effort to "get rich quick" results in such degrading practices as widespread gambling, false advertising, the sale of foolish or even pernicious commodities, and the corruption of government officials.

The individual's concern for livelihood and possessions colors his motives and acts. His economic behavior affects his relationship to his neighbor and his eternal destiny. Thus, the two great commandments—to love God and to love one's neighbor—obligate the church to give guidance to men in their economic affairs.

II. THE PRESENT ECONOMIC SITUATION

Our current situation has certain special characteristics which should increase the church's concern. We are in the midst of a great conflict between two widely different economic philosophies. Each has millions of adherents, many of whom believe firmly that their system alone is right.

To one of these our traditions and the extraordinary good fortune of this country encourage us to be intensely loyal. The other is so alien to our traditions that we regard it with horror. But it also has a multitude of loyal adherents, and millions see in its promises a spark of hope for a better life.

Church leaders increasingly realize that it is not wise to bless one

system without reservation while totally condemning the other. To do so makes the church a partisan in a struggle which threatens the world with untold tragedy. Moreover, the church thus endorses evils in our system which cannot be condoned. It is the church's business, instead, to measure all things by the gospel of Jesus and so to proclaim the will of God.

There is another alarming aspect in the present situation. The temptation to go to war stems not alone from the threat of external attack. It stems also from the threat of depression and unemployment, evils which persistently reoccur in our present system. It is tragic indeed that our economic ingenuity has as yet devised no other means than war to assure full employment and economic security. Yet, today there are people who look toward another war with some degree of welcome because they think it will mean prosperity.

This strange perversion of values is the outgrowth of still another distressing characteristic of our time—materialism. An age of great inventions and discoveries when marvelously intricate machines are devised for production, when the hidden secrets of the universe are probed, when the very barriers of space itself are crumbling, is, nevertheless, an age when men are but little concerned about their Creator or his eternal values. Millions of men, neither moved nor inspired by our great discoveries, lose themselves in the pursuit of personal pleasure and gain.

A final characteristic of our present world is the continued existence of misery and want. In spite of the ingenuities of mass production, even now a substantial part of our population is ill-housed, ill-clothed, and ill-fed. Other portions of the world are in far worse circumstances. The gospel teaches Christians to share with those less fortunate than themselves. We must recall the irony of James concerning those who piously say, "Be ye warmed and filled" without taking any practical steps to give aid (James 2:16). The church must encourage constructive criticism of any system, however excellent, which continues to be trailed by want, ignorance and despair.

If our economic beliefs and practices produce these sad results, how can the church valiantly and uncritically defend them? Is it not rather the church's place to seek for their causes and for means of correcting them?

III. CHRISTIAN ECONOMIC PRINCIPLES

The church recognizes the complexity of current economic issues. When experts disagree, it is understandable that church leaders who are not themselves experts hesitate to speak. Yes, basic Christian principles are within the understanding of the average Christian just as the effects of our present economic situation are within his powers of observation.

The Sermon on the Mount, the Golden Rule, the twelfth chapter of Romans, the letter of James and, in fact, the entire New Testament give us not only specific precepts but also a general atmosphere and spirit which is the spirit of Christ. The church can bless only those economic beliefs and practices which harmonize with this spirit.

The Church of the Brethren presents the following applications of basic Christian principles to our economic life:

1. It is not the church's place to ally itself with any particular system. The name of a system is not important; what it does is very important. The virtues and faults of any system must be examined in the light of Christian teaching.

2. Every person physically and mentally able to work should contribute a fair share of labor to the good of society in the steady effort to fulfill his Christian vocation.

3. Every person able to work should have the opportunity to do so. It should be possible for a willing person to find work suited to his capacities and to earn a decent

living for himself and his dependents.

4. Work should be done under conditions which are as healthful, safe, interesting and gratifying as the nature of the work permits. Man's inventiveness should be employed to improve these conditions as quickly and as fully as possible.

5. Educational facilities should be available for every youth to develop his abilities to the point where he can be of the greatest use to society and to God.

6. Efficient and ample production of wholesome commodities is desirable. The benefits of such production should be enjoyed by society as a whole, not merely by a small minority. If production no longer requires long hours of labor from the average worker, earnings should be sufficient for his needs and the wholesome, constructive use of his leisure.

7. The desire for security, economic advancement, and prestige must be controlled to avoid injury to others or to society as a whole. "Thou shalt love thy neighbor as thyself" (Matt. 22:39). For the sake of his neighbor the Christian will limit his personal wants.

8. The church cannot approve national economic policies which injure other nations. Trade barriers or monopolies which prevent equitable distribution of needful goods at fair prices are wrong. The sharing of technical knowledge with the more backward areas of the world is Christian.

9. The idea that the profit motive is and must be the mainspring of human endeavor is contrary to Christian teaching.

10. The possession of wealth out of all proportion to a person's needs or to his contribution to society cannot be easily reconciled with the

spirit of Christ. Neither can unusual degrees of economic power or control. The legitimate possession of wealth or economic influence must take the form of a stewardship which is sensitive to God's will and the needs of mankind.

11. The production of unwholesome commodities and services and the waste it involves should be abolished. So also should the selfish exploitation of natural resources or of any persons or groups.

12. Since production for war purposes leads either to the destruction of goods and resources (not to speak now of human lives) or to the stagnant waste of these goods, neither war nor preparation for war can be defended on Christian principles.

13. Economic groups having common interests such as labor, employers or consumers have the right to organize to protect and promote their legitimate needs and purposes. The church cannot, however, approve the pursuit of selfish advantage or any practices which injure society or any segment of it.

IV. RECOMMENDATIONS FOR ACTION

Recognizing again that these are complex issues, but also that the Christian gospel is adequate, the church makes the following recommendations for action. They are a beginning, subject to the tests of time and experience. They are to be improved, enlarged and enriched.

1. Church leaders and the general membership should study the facts of economic life. Appropriate boards, committees or individuals should be appointed to research on our economic practices, the tensions and conflicts to which they give rise, and possible solutions. This will involve more than the reading of books. Firsthand acquaintance should be made with labor, management, the professions, and consumer groups to understand their various viewpoints.

In the training of ministers and other leaders the impact of economic needs and desires on human behavior must be duly recognized. Our seminary and colleges, as well as the less formal programs of our conferences and camps, should regularly include the economic aspects of the church's task in their curricula.

Likewise, the local church should deal with these issues in pulpit, classroom and discussion groups.

2. The goal of such study should include the development of informed Christian attitudes on the questions

From the Nation's Capitol

House Passes UMTS

On Friday, April 13, the House of Representatives passed the long-awaited combination Selective Service extension and UMT bill. All have read, by now, about the general features of this bill in the daily papers. As far as UMT plans are concerned, they are preliminary in nature. Some one has described the action as "approving UMT in principle." But the whole matter will come up in Congress again before UMT can be put into operation.

Provides CO Deferment

A feature not mentioned in most papers, and in which one presumes many readers are much interested, is the provision for conscientious objectors. The language of Section 6(j) of the 1948 draft bill remains exactly the same, inasmuch as no reference to it was made in the current House floor discussion or in the text of the bill. This means that, if the House language is retained, conscientious objectors will be deferred if found sincere by the local or appeal boards. However, the Senate version provides for "work of national importance under civilian direction," just as did the 1940 Act. If this version prevails in the final law, a program of alternative service will have to be put into operation. Because the House and Senate versions differ greatly, the two versions will now be sent to a joint conference committee of the Senate and House.

What Might Happen in the Joint Conference Committee?

Predictions were that the House measure will be formally sent to the

Senate. The Senate will then appoint conferees. No one knows who they will be, but likely may include Senators Lyndon Johnson, Saltonstall, Byrd, Russell and Bridges. Because of a different method of choosing conferees, it is virtually certain that Chairman Carl Vinson, Paul Kilday, Overton Brooks, Leslie Arends, and Dewey Short will be the House conferees. The three former favor strongly UMT, while the two latter oppose it. A long and intense period of negotiation is expected because of the many points of great divergence in the two versions. The fight on UMT and UMS is not over by any means, even in terms of the present bills.

Regarding conscientious-objector provisions, one of three things can happen. First, the Senate version may prevail, requiring "work of national importance under civilian direction." Second, the House version may prevail and deferment continue. Third a "compromise" version may be produced by the conference committee. This could be in several forms. One most thought of by several House leaders is a comprehensive plan for treatment of CO's similar to the British system of the last war. It would set up a conscientious-objector commission to handle the entire program. It would also allow a broad range of treatment of objectors in terms of their particular beliefs. Some would be deferred to continue their regular work, some would do civilian work, some would do noncombatant work in the armed services.—A. Stauffer Curry

and conflicting claims which arise. Among such attitudes are these: That every individual, regardless of race, creed, sex or economic status is a being of infinite potential worth in the sight of God. That Christian love constrains us to be concerned for the entire welfare of all persons and groups. That the Christian must testify for the principles of the gospel in whatever groups he is a member. That every worthy vocation is a form of Christian service. That men are stewards of the knowledge, skills and wealth which God has given to them.

3. The church should encourage experimentation with new types of economic organization which show promise of exemplifying the Christian ideal more fully. For example, co-operatives, credit unions and profit-sharing plans deserve more attention.

4. The church must keep its own economic house in order. Since the church itself acts as employer, purchaser and owner of property, its own practices with respect to wages, hours, pensions and rentals should be in harmony with Christian principles. A sharing of burdens between those parishes which enjoy few advantages and those which have many should be increasingly practiced in the distribution of leadership, financial aid and quotas for giving.

5. Regardless of risks or penalties, the church must speak prophetically concerning economic conflict and injustice. It must be ready to mediate between opposing economic groups. It must join hands with other Christian bodies and with worthy secular organizations to work for the increasing realization of a Christian economic order.

Amendments to the Pension Plan (Publication legally necessary)

I. In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the pension plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1951 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided. All such contributions

shall be credited to the individual account of the member and be increased by the interest credits thereon.

Any member of the Pension Plan shall be permitted, during the period of his or her participation under the Social Security Act (H.R.6000) as amended from time to time, to pay contributions into the Pension Plan equal to the members' regular contributions, less the amount paid in employee taxes under the Social Security Act by or for such member, provided the employing organization pays the organization's regular contributions, less the amount paid in employer taxes under the Social Security Act on such employee. The pension and other benefits payable under this category shall be in proportion to the total contributions actually paid into the Pension Plan as compared to the total contributions normally paid by and on behalf of members of the Pension Plan who are not participating under the Social Security Act. Minimum benefits shall be similarly proportioned.

II. Growing out of increased interest throughout the country in adequate pensions for all workers, both by private plans and government provisions, and numerous suggestions that steps be taken to amend our pension plan to provide benefits that would more nearly equal the purchasing power of the dollar when the plan was launched in 1943, the Pension Board recommends to Annual Conference that the Pension Plan be further amended, effective September 1, 1951, as follows:

Article IV. Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to six per cent of the salary of such member. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one-twelfth thereof toward the expense of administering the pension plan, and a further deduction of not to exceed one-twelfth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as herein before pro-

vided, then one-half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

Brotherhood Fund Goal

The General Brotherhood Board recommends to Annual Conference the adoption of a Brotherhood Fund goal of \$1,250,000 for the year 1951-52.

Readers Write

Continued from page 2

immersion. But even if it can be shown that the word *baptizo* may be used when washing without immersion is intended, this acquired usage does not change the primary meaning of the word.

We shall not enter into the historical arguments in favor of the greater antiquity of trine immersion and its use in apostolic times. The Brethren literature of the past century abounds in works which present this argument. Nor is it now in question. The question is not, Which is the scriptural and apostolic mode of baptism? but Will some substitute do?

In the Old Testament God was very particular as to method. Men say, "Method doesn't matter, only results count." By this test Moses was successful when he smote the rock instead of speaking to it as he had been commanded (Num. 20). The water was provided. But God was not pleased with him. For this use of the wrong method he was forbidden to enter the promised land. We do not know just why God wanted the rock spoken to instead of smitten. But we venture a guess. The whole Old Testament was arranged to typify the plan of redemption. Water represents life. Christ was the Rock. He was to be smitten but once to give life to the world, and Moses had smitten the rock already on a previous occasion.

We may observe that baptism typifies a number of things. (1) The death and burial of the old nature (Rom. 6:3, 4). A burial requires a quantity of water greater than the person to be buried. (2) A new birth (John 3:5). One can only be born out of a larger body. (3) A washing (Heb. 10:22). A thorough washing requires a considerable quantity of water. (4) Union with the body of Christ (1 Cor. 12:13). A member must be joined to a larger body.

It will be readily seen that only immersion could fulfill these types. We believe God is as careful of the type as in Old Testament times.

But so many people do not understand it so. Millions have been baptized by other methods. Will a merciful God insist on a strict adherence to his rule? Before we glibly answer this question in the negative, let us look at some of God's other rules. Take the laws of health. Doctors will tell you that to have healthy bodies we must eat vegetables. But most people have substituted cigarettes. They are much more acceptable to the people. But will nature accept them as material for strong, healthy bodies? In the scientific world men do not belittle the importance of method. A chemist or an engineer will tell you that you cannot expect results if you deviate from the prescribed method the tiniest bit. Why not be as practical in spiritual things?

Some will insist that we are selfish and narrow in refusing to admit members by trine immersion. But let us get this straight. We are not the rulers of the universe. We are only God's ambassadors bearing heaven's message of pardon to men. If God's Word requires trine immersion, we have no choice but to demand it. We have no quarrel with those who believe otherwise. We simply cannot promise salvation except on God's terms. Great men are wondering today why Protestantism has so largely failed to fulfill its mission in the world. Could it be because God's commands have been too lightly regarded? During the first two centuries of its history the Church of the Brethren doubled its membership approximately every twenty years. Now we are scarcely growing at all. Can it be because we are depending less on the Word of God? Let us consider well before we set aside any rite or ordinance which he has commanded. — Amos Lehigh, Hanover, Pa.

Anniversaries and Weddings

Fiftieth Anniversary

Mr. and Mrs. S. D. Lovegrove of Ozark, Mich., celebrated their fiftieth wedding anniversary on Jan. 2, 1951. Many friends and relatives gathered at the community hall in Ozark to help them celebrate their day. The couple were married Jan. 2, 1901, in the bride's home, near Jonesboro, Tenn.

All of their five children were present for the occasion. They are: Rollin of Sault Sainte Marie, Mich., Roy of Raber, Mich., Paul and Mrs. Walter Hilbert, both of Ozark, and Mrs. Evar Holmberg of Brevoort, Mich. One son, Ora, died in 1920. They also have thirteen grandchildren.

Many lovely gifts were received and a poem was written for them by Mr. and Mrs. Ira G. Blocker of Greenville, Ohio. — Mrs. Howard Lovegrove, Ozark, Mich.

Golden Wedding

Mr. and Mrs. Lester Fisher of Lawrenceville, Ill., celebrated their golden wedding anniversary on April 1, 1951, at their home where open house was held. Mr. and Mrs. Fisher were assisted in receiving guests by their daughter, Mrs. Cleo Ray, and their three sons, Ernest, James and Oscar.

In the afternoon, in the presence of the immediate family, Bro. Elmer Johnson, pastor of the Lawrenceville church, officiated in the ceremony of the renewing of their marriage vows.

Mr. and Mrs. Fisher have served faithfully and well for many years in the church. They were happy to receive cards, flowers and gifts and to greet over 200 relatives and friends during the afternoon. — Elmer F. Johnson, Lawrenceville, Ill.

Bame-Mane.—Samuel Bame of Bluffton, Ohio, and Minnie Mane of Rawson, Ohio, March 24, 1951, in the home of Mr. Bame's daughter, Mrs. Charles D. Myers of Mansfield, Ohio, by the undersigned. — I. E. Oberholtzer, Mansfield, Ohio.

Barshinger-Fitz.—Glenn E. Barshinger and June Louise Fitz, in the bride's home, April 2, 1951, by the undersigned. — J. L. Miller, York, Pa.

Brendle-Stahl.—Robert Brendle and Betty Stahl, both of Somerset, Pa., in the Sipesville church, March 24, 1951, by the undersigned. — Eli S. Keeny, Sipesville, Pa.

Domer-Hochstetler.—Donald Domer and Lela Hochstetler, both of Dalton, Ohio, March 25, 1951, by the undersigned, at his home. — D. R. McFadden, Smithville, Ohio.

Hamburger-Blumenschein. — Donald Hamburger of Huntsville, Ohio, and Eleanor Blumenschein of Bellefontaine, Ohio, April 14, 1951, by the undersigned. — Lyle M. Klotz, Bellefontaine, Ohio.

Hess-Krape.—Arthur R. Hess and Eliza A. Krape, Dec. 9, 1950, at the bride's home, York, Pa., by the undersigned. — J. L. Miller, York, Pa.

Hostettler-Berg.—Irvin Hostettler of Orrville, Ohio, and Edna Berg of Marshallville, Ohio, Dec. 15, 1950, by the undersigned, at his home. — D. R. McFadden, Smithville, Ohio.

Huffaker-Studebaker.—Keith Lee Huffaker and Mary Ann Studebaker, both of West Milton, Ohio, April 15, 1951, in the West Milton church, by the undersigned. — Perry Huffaker, West Milton, Ohio.

Ingram-Boothe.—Oliver R. Ingram and Eunice M. Boothe, both of Bassett, Va., March 24, 1951, by the undersigned, at his home. — P. L. Nolen, Bassett, Va.

Jones-Eberly.—Glenn Jones of Wooster, Ohio, and Mabel Eberly of Orrville, Ohio, March 4, 1951, in the bride's home, by the undersigned. — D. R. McFadden, Smithville, Ohio.

Kelbly-Forrer.—Kenneth Kelbly of Marshallville, Ohio, and Fanny Forrer of Rittman, Ohio, Dec. 26, 1950, by the undersigned, at his home. — D. R. McFadden, Smithville, Ohio.

Kipps-Holsopple.—Ward H. Kipps of Mankato, Kansas, and Elizabeth Holsopple of South English, Iowa, in the English River church, April 15, 1951, by the undersigned. — William H. Brower, Albia, Iowa.

McDowell-Cupitt.—Walter McDowell and Evelyn Cupitt, both of Germantown, Pa., April 14, 1951, in the Germantown church, by the undersigned. — B. F. Waltz, Philadelphia, Pa.

Phillips-Koontz.—William P. Phillips of Gapland, Md., and Shirley V. Koontz of Sharpsburg, Md., Jan. 2, 1951, in the Westminster church, Md., by the undersigned. — Harold Z. Bomberger, Westminster, Md.

Viljicak-Witkowski.—Joseph Viljicak and Joan Witkowski both of Chicago, Ill., in the First church, Chicago, Jan. 27, 1951, by the undersigned. — Harper S. Will, Chicago, Ill.

Young-Seibert.—Donavin Young and Melba June Seibert, March 31, 1951, in the Kent church, Ohio, by Bro. Elmer Brumbaugh. — Sallie Saxe, Kent, Ohio.

Obituaries

Jacob D. Beery

Jacob D. Beery was born near Levels, W. Va., June 22, 1850, and died March 9, 1951, at his home in Augusta, W. Va. Bro. Beery celebrated his 100th birthday with a dinner at the New Century Hotel, Romney, W. Va., last June with all of his children and many grandchildren and great-grandchildren present.

Bro. Beery was a prominent retired orchardist, farmer and general store operator for many years. He was also a director of the Romney bank for a number of years.

Bro. Beery was a devoted member of the Church of the Brethren and served as minister, Sunday-school superintendent and teacher. He was always interested in the mission program of the church and made frequent donations to the General Brotherhood Board. Until the time of his death he maintained an active interest in his local church and the Brotherhood program.

He is survived by ten children, Mrs. Bertie Rogers, Mrs. Sue Rogers and Mrs. Lillian Hudson, all of Sebring, Fla., Mrs. Ruth Schuller of Romney, W. Va., William and Virgil, both of Augusta, John of Cumberland, Md., W. O., Grayson and Dr. J. Carl Beery, all of Monessen, Pa.

Funeral services were held in the Christian church, Augusta, by the undersigned, assisted by Bro. Earl Dietz and Rev. Frank Ritz. Interment was in the Augusta cemetery. — O. F. Bowman, Frostburg, Md.

Joseph J. Filburn

Joseph J. Filburn was born in Dayton, Ohio, Feb. 6, 1862, and died in the Los Angeles County hospital, Calif., March 27, 1951.

In 1885 Bro. Filburn was ordained to the ministry. He was also an elder in the church. In 1882 he was married to Elizabeth Brubaker, who preceded him in death in 1940.

He is survived by three daughters, Mrs. Sam Schecter of Moses Lake, Wash., Mrs. Olive Schecter of Chicago, Ill., and Mrs. Grace Rich of La Verne, Calif., nine grandchildren, eleven great-grandchildren, and one great-great grandchild.

Funeral services were held in the La Verne church by Bro. Galen K. Walker, assisted by the undersigned. Interment was in the Evergreen cemetery. — Galen B. Ogden, La Verne, Calif.

Walter R. Zunkel

Walter Richard, son of John W. and Magdalena Zunkel, was born Aug. 8, 1875, in Boone County, Iowa, and died March 19, 1951, in Boulder, Colo.

In 1896 he was united in marriage to Matilda Walters, and to this union were born two sons, John and Charles.

Early in his married life he joined the Evangelical church at Cooper, Iowa. After moving to Colorado the family transferred their membership to the Church of the Brethren at Sterling, Colo.

In 1903 the family moved to Logan County, Colo. Over forty years were spent at Atwood, Colo., where he was a blacksmith for more than thirty years. During much of the residence at Atwood the family attended the Methodist church. He will always be remembered for his stout refusal to work on Sunday, his regular attendance at church and his exemplary life before his sons.

He was preceded in death by his par-



ents, two brothers, Ezra and William, and one sister, Julia. He is survived by his wife, two sons, John W. of Denver, Colo., and Charles E. of Elgin, Ill., who is executive secretary of the Ministry and Home Mission Commission, three brothers, John W. of Denver, Jacob Reinhold of Denver, and Anthony Reinbold of Olivet, S. Dak., one sister, Mrs. Carolina Wagner of Portland, Oregon, and five grandchildren.

Funeral services were held in the Stevens mortuary, Denver, by the undersigned. Burial was in the cemetery, Sterling, Colo.—Kurtis Friend Naylor, Denver, Colo.

Etta Maria Jones

Etta Maria Jones, daughter of Henry P. and Maria P. Strickler, was born April 17, 1870, in Eldora, Iowa, and died March 11, 1951.

Her father was the first elder of the Ivester congregation. At the age of fourteen years she was baptized into the Church of the Brethren.

In 1894 she was united in marriage to Jessie E. Jones at Grundy Center, Iowa. They made their home at Grundy Center until 1908. In addition to his business her husband was a minister in the Grundy Center congregation. Later he became the pastor of the church at Larned, Kansas. In all of these home mission parishes, Mrs. Jones was active in assisting in the work, especially as chorister. A little later they assumed pastoral responsibilities of the West Wichita church, Kansas, until the death of Bro. Jones in 1916. Since that time Mrs. Jones has been living with her children. Fresno, Calif., has been her home for many years.

She is survived by four children, J. Estel, Salome Larson and Oliver, all of Fresno, and Galen of Washington, D. C., nine grandchildren, six great-grandchildren, and one sister, Mrs. Edith Brouse of Pasadena, Calif.

Memorial services were held in the Tinkler mission chapel by the undersigned.—Vernon F. Miller, Fresno, Calif.

M. Alva Long

M. Alva Long was born Sept. 22, 1876, in Bryan, Ohio, and died at his home in La Verne, Calif., March 23, 1951.

For a number of years Bro. Long was active in the ministry, having served as pastor at Weiser, Idaho, Seattle, Wash., McFarland, Calif., and Raisin City, Calif. In 1928 he moved to La Verne, where he retired from active pastoral work. He continued to be active in the work of the local church as a Sunday-school teacher and a loyal member.

Besides his wife, Mrs. Cora R. Long, he is survived by two daughters, Mrs. Orville Brooks of Corona, Calif., and Mrs. Roy Taylor of McFarland, Calif.; two stepsons, Dr. Harold C. Urey of Chicago, and Clarence M. Urey of Eugene, Oregon; one stepdaughter, Mrs. Ray Cullen of La Verne; two brothers, Ira Long of Milford, Ind., and Fred Long of Bryan, Ohio; one sister, Mrs. Ethel Rutledge of West Unity, Ohio; sixteen grandchildren; and two great-grandchildren.

Funeral services were held in the La Verne church by the undersigned and Bro. Cleo C. Beery. Interment was in the Evergreen cemetery, La Verne.—Galen B. Ogden, La Verne, Calif.

Arnold, Paul, son of Jesse and Ida Metzger Arnold, was born at Sidney, Ind., Dec. 7, 1904, and died March 22, 1951. On Nov. 8, 1947, he was baptized into the Church of the Brethren. On June 22, 1944, he was married to Mrs. Doris Lewallen Bates. He is survived by his wife, his parents, one sister and one brother. Funeral services were held by his pastor, the undersigned, assisted by Bro. Noble Neff. Burial was in the Milford cemetery.—C. C. Cripe, Milford, Ind.

Booze, Ozella Ruth, daughter of Jonathan and Helen Hook Myers, was born Jan. 1, 1895, at Salina, Kansas, and died Feb.

26, 1951, at Robins, Iowa. She was married to Everett H. Booze on Dec. 16, 1920. She became a member of the Church of the Brethren when thirteen years of age. The anointing service was administered to her, during which she expressed her faith and perfect trust in God. She is survived by her husband, one son, one daughter, three grandchildren and two brothers. Funeral services were held in the Robins church by the undersigned. Interment was in the local cemetery.—B. F. Buckingham, Prairie City, Iowa.

Everly, Mary Manervia, daughter of John I. and Jane Knotts Bucklew, died March 30, 1951, at the age of ninety years. She was a member of the Church of the Brethren from childhood. She was united in marriage to Thomas Everly, and to this union were born eight children. She is survived by her husband, four children, thirty-six grandchildren, sixty great-grandchildren, nine great-great-grandchildren, one brother and one sister. Funeral services were held at the Fike-Watson funeral parlor by the undersigned. Interment was in the Terra Alta cemetery.—Emra T. Fike, Terra Alta, W. Va.

Fyock, John W., son of Jacob and Susanah Berkebile Fyock, was born Nov. 30, 1872, and died March 17, 1951. He was preceded in death by his wife, Emma Cleve Fyock. He is survived by four sons, one daughter, two brothers, two sisters, eight grandchildren and five great-grandchildren. He was a member of the Walnut Grove church and of the men's Bible class. Funeral services were held at the church by Bro. J. A. Robinson. Burial was in the Headricks cemetery.—Emelia Gran Strayer, Johnstown, Pa.

Gates, John, was born in Cass County, Ind., Nov. 23, 1866, and died March 30, 1951. He is survived by one son and one daughter. Funeral services were held at the Rexer funeral home by the undersigned. Interment was in the Greenwood cemetery in Degraff, Ohio.—C. Walter Warstler, Degraff, Ohio.

Hillyard, Elmer E., son of James D. and Virginia Nisewander Hillyard, was born Jan. 18, 1873, and died April 3, 1951. On Oct. 22, 1902, he was married to Catherine Ziegler, who survives. He is also survived by one son, one daughter and two grandsons. He had served as superintendent of the Linville Creek Sunday school for several years and also served as president of the men's work. Funeral services were held at the Linville Creek church, of which he was a member for over forty years, by the undersigned, assisted by Bro. C. E. Nair. Interment was in the Linville Creek church cemetery.—Ernest E. Muntzing, Broadway, Va.

Lutz, Ella, daughter of Elias and Catherine Kurtz, was born in Summit County, Ohio, March 11, 1872, and died March 15, 1951, at her home in Mogadore, Ohio. On Dec. 15, 1892, she was united in marriage to Charles Lutz, and to this union were born two daughters and one son. She was a member of the Springfield church and was active in the ladies' aid society. She is survived by her husband, two daughters, one son, ten grandchildren, seven great-grandchildren, one sister and one brother. Funeral services were held in the church by Bro. L. R. Holsinger, the pastor. Interment was in the Maple Hill cemetery.—Mrs. Mary Cordier, Mogadore, Ohio.

Noll, Perry H., was born in Pleasant Hill, Ohio, Dec. 10, 1880, and died in the Stouder Memorial hospital, April 4, 1951. He was an active member of the Church of the Brethren for many years. He was married to Roxie Musselman, and to them were born five daughters. Several years after Sister Noll's death, Bro. Noll married Mrs. Julia Seeker in Troy, Ohio, and lived there until the time of his death. He is survived by his wife, five daughters, two stepchildren, fifteen grandchildren and three great-grandchildren. Funeral services were held in the Pleasant Hill church by his elder, Ray Shank, and his pastor, the undersigned.—Murray L. Wagner, Troy, Ohio.

Royer, Mary, daughter of Jonas and Fannie Bucher Royer, was born near Royers-town, Pa., June 4, 1876, and died at her home in Myerstown, Pa., Feb. 24, 1951. She was united with the Tulpehocken congregation of the Church of the Brethren on Feb. 12, 1893. She served as a teacher in the Sunday school for many years. She is survived by one sister and one brother. Funeral services were held in the Myerstown church by her pastor, Berkey Knavel, assisted by Elder Frank Layser. Interment was in Royer's cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Stout, Christine Anice, daughter of Samuel and Mary Parcel, was born in Washington County, Iowa, April 9, 1876, and died at the home of her daughter in Irricana, Alberta, Canada, March 10, 1951. She was married to James Stout on Oct. 21, 1894. She became a member of the Church of the Brethren after coming to Canada and was always a faithful member. She is survived by her husband, one son, two daughters, eleven grandchildren and seven great-grandchildren. Funeral services were held by the undersigned at the McInnis funeral home in Calgary. Interment was in the Queen's Park cemetery in Calgary.—Leonard Vaughn, Irricana, Alberta, Canada.

Leaders of youth, this book is for you!

Leadership of Teen-age Groups

by Dorothy M. Roberts

—In the main, but not in every detail, acceptable to Brethren youth leaders, this very enlightening and helpful book deserves careful study by all who attempt to give leadership to teen-age groups.

—It does these, along with other things: interprets the mind and world of the teen-ager; outlines ways to help youth organize themselves; analyzes the make-up of a good leader of teen-age youth.

The price is \$3.00

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Church News

California

San Diego.—On March 18 we held our love feast. Three new members were added to the church, one coming to us from another denomination and two by baptism. Our annual birthday dinner was held in the church fellowship room on March 16. We gave special honor to our senior deacon, Bro. A. C. Allen, who was celebrating his eighty-third birthday. On a Sunday morning in January the La Verne College choir was with us and presented an excellent concert. Plans for the erection of our new Christian education unit are going forward. We hope to begin the building before summer. Our Easter offering will be applied to this project. The work of the church here is growing under the leadership of our pastor, Bro. Truman Northup, and his wife. We extend a welcome to visitors to meet with us for worship. — Mrs. Lewis Hyde, San Diego, Calif.

Florida

Tampa.—Bro. Clyde Weaver of Pennsylvania held a two weeks' meeting the latter part of January. As a result, two persons were baptized and one is awaiting the rite. We have had a number of tourist visitors with us this winter. Brethren King, Baker, Ludwig, Finnell, Keller and Blocker were our guest speakers. Our love feast was held on Easter evening. We are having a teachers' training course every Friday evening for three months, conducted by Miss Williamson of Tampa. Bro. Bower of Winter Park and Merlin Martin of Virginia were with us one evening in the interest of world peace.—Mrs. Grace Kilhefner, Tampa, Fla.

Illinois

Springfield.—New hymnals have been ordered. Our members have recently given \$550 to the building fund of the Peoria church. The men's group is active and is planning an extensive repair program. After five and a half years with us, Brother and Sister Leland Emrick and their son will leave us in May. Bro. Emrick has accepted a call to the Pleasant

Hill church, Ohio. Our church has grown in many ways during their pastorate with us and we regret to lose them. At a recent council meeting Bro. Robert Hoover of Girard was elected as our elder. The council also decided to start an improvement fund with a goal of \$2,500 to be completed in two years.—Mrs. Harold E. Hollis, Springfield, Ill.

Indiana

Indianapolis.—At our last council Bro. Russell L. Showalter was re-elected elder for the coming year. Bro. Daniel Long is our pastor. The men's work recently installed new lights in the church dining room and are meeting once a month for recreation in the church gym. The Loyal Circle is celebrating twenty-five years of active service to the church and community at our mother and daughter tea on May 13. The Cheer Guild organization meets at night for the benefit of our working girls and the mothers of young children. Various types of Sunday evening services have been planned. We are having family fellowship night once a month. The parsonage is now completely paid for. Four members have been received by letter and we have lost two, Mrs. Blanche Shields and Mr. Adrian Hollinger, by death. Mr. and Mrs. Charles Gerhart celebrated their fifty-first wedding anniversary and Mr. and Mrs. George Smith celebrated their golden wedding anniversary. Three of our boys are in the armed service. One of the city's World Day of Prayer services was held in our church this year. On March 11 Manchester College will present the play, *The Terrible Meek*, for us. Our love feast will be held on March 23. The children and the church choir will take part in our Easter program. Bro. T. Wayne Rieman will be with us in April for a series of meetings.—Mrs. Oba A. Farmer, Indianapolis, Ind.

Manchester.—On Easter three members were received by letter and eight by baptism. Nine other letters were received before and several were granted. A called district meeting met on March 10 to consider the present war situation. The speakers were Dan West, E. Paul Weaver and C. Ray Keim. Important action was taken. Robert Neher, one of our young licensed ministers, has left to do B.V.S. work in Europe. Harold Row of Elgin spoke to us on Feb. 4. Lois and Ernest Shull of India will soon be with us on their furlough. The Walnut Street church met with the Brethren church for Holy Week services and heard fine messages by Pastor H. F. Richards, R. V. Bollinger and the Brethren pastor, Richard Wolfe. At our council on March 15 H. F. Richards and Elder Edward Kintner were chosen as our delegates to Annual Conference. The Middle Indiana women's rally was held at the Pleasant Dale church on March 29 with Mrs. Rolland Flory as the speaker. Our new church building is progressing nicely.—Edna Mae Younker, North Manchester, Ind.

Muncie.—On Jan. 28 a deputation from Manchester College visited our church and had charge of the morning service and the afternoon fellowship hour with the young people. This was the beginning of Youth Week. To close this week our own young people conducted the morning service. Jeanette Bowers and Conrad Miller had recently returned from the Brethren Service work at Falfurrias, Texas, and they told of their experiences there. They challenged others to serve in this way. We are having a series of workers' conferences, using the new audio-visual leadership education materials. Mr. and Mrs. L. A. Moomaw celebrated their sixtieth wedding anniversary recently. Because of their many years of service in the deacon's office, the church honored them with a dinner and program. Since their daughter and her family were leaving soon to make their home in California, the dinner was also a farewell to them. For several months we have been co-operating with the Union Grove and Antioch churches

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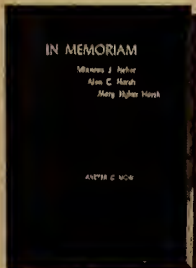
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and the First Brethren church of Muncie in evening services once a month, featuring outstanding religious films. We have appreciated the fellowship with these churches.—Mrs. L. S. Shively, Muncie, Ind.

North Winona.—Bro. Kenneth Long of Union City held a week's meeting. Several members from our group spent a day helping at the relief center in Nappanee recently. Several of our young men are in army training camps. Three marriages in our young people's group have been performed recently. Two of the adult classes of our Sunday school are sponsoring a devotional program each Thursday evening at 6:45 over WRSW, Warsaw. Our church held a watch-night service on New Year's Eve. Each Sunday evening in January and one Sunday evening in February were spent in mission study of the Near East. One of our young men has been confined to a hospital since early fall. One of our aged brothers is critically ill at this writing. The men of our church deserve to be commended for having rented a farm for the benefit of the church.—Mrs. Alma Hanawalt, Pierceton, Ind.

Pleasant Hill.—We recently celebrated the seventy-fifth anniversary of the building of our church. Our elder, Bro. Jesse A. Gump, was the oldest member present. We purchased a heifer for relief. Bro. Samuel Longenecker of Nappanee held a two weeks' revival meeting for us. The young married people's class bought new songbooks for the church. The men built a new driveway and painted part of the church. The ladies' aid has been knotting comforters for relief and are preparing sewing kits to be sent to Korea. On March 11 Bro. Howard Bosler gave a very interesting talk in the morning and in the evening he and Sister Bosler showed pictures of the leper colony in Africa. Our

communion will be held on May 27.—Alice Longenecker, Churubusco, Ind.

Roann Brethren.—Our Sunday-school and church services have kept up in attendance very well despite the severe cold weather and much sickness among the membership. About twenty-five of our young people and their leaders attended the Indiana youth rally at Winona Lake on Jan. 20 and reported a very interesting program. The Sisterhood of Mary and Martha, a girls' organization, met recently and rolled bandages for the Garkida leper colony in Africa. They are also collecting clothing for relief. At the February meeting our women's missionary society enjoyed the book review, Near East Panorama, given by Mrs. E. J. Beekley of the Warsaw Brethren church. The laymen held their January meeting at the church and Bro. Eberly of the Church of the Brethren brought a very inspiring message. The World Day of Prayer was observed by the four churches in Roann, the Methodist, the Christian, the Church of the Brethren and the Brethren. Mrs. L. W. Shultz of North Manchester was the guest speaker. Our prayer and Bible study is conducted by Bro. Baldwin each Wednesday evening. A race relations program was presented on a recent Sunday evening by four students from Manchester College. They were Ted Sommers (German), Bill Chen (Chinese), Heidi Hamman (German) and Ohla Kwysouchko (Ukrainian).—Mrs. Birdie Leslie, Roann, Ind.

Sampson Hill.—Rev. James Hunter of Muncie is our regular pastor, coming from Muncie the first and third Saturdays of each month. We have Bible study each Saturday evening, which is well attended and much good has been, and still is being, done. Many souls have been won here in our community through Bro. Hunter's earnest teaching. Some who have never been inside a church have come out to hear him. We are having an evangelistic service the third Sunday in April with a

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 533. Wanted: An invalid or convalescent lady to care for in my home, also elderly people to room and board. One block from Church of the Brethren. Write: Mrs. Myrtie Brumbaugh, Saxton, Pa.

No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.

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No. 537. Teacher, age 34, married, 10 years of teaching experience in high school, Masters degree, desires position in Brethren community as principal or teacher of social studies, biology. Wife trained in Manchester College, good with children. Write: Donald W. Deaton, Bryant, Ind.

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No. 546. Wanted: A ride from Annual Conference to the East Coast. Am attending work camp in Kassel, Germany, and depart from New York. Write: Carole Steele, Riffe, Wash.

No. 547. German theological student would ride from Pennsylvania to California in mid-June. Any Brethren driving to Annual Conference from eastern Pennsylvania and with room for one more person should write: Dr. Wilhelm Neuser, Yale Divinity School, New Haven 11, Conn.

group from the Bradford Park church in Muncie participating. We are also looking forward to our revival, which will start soon. We expect to double our vacation Bible school enrollment this summer. Our Easter program was well attended. Bro. John W. Root of Rossville, Ind., was our guest speaker and also preached for us on Saturday evening. The members of our church and the community at large certainly thank Brother and Sister Hunter and the members of the Bradford Park church for what they are doing for our church and the community here.—Bernice Sorrells, Shoals, Ind.

South Whitley. — Our church met in quarterly council on March 1 with the elder, A. F. Morris, presiding. Tessie, the Guernsey heifer purchased by our church, is being cared for on a farm at Nappanee until such time as she can be sent overseas. Our aid society continues its mission of relief. Several of the women are planning to attend the district conference held at Pleasant Dale on March 29. Our church and Sunday-school attendance has increased considerably since the first of the year, reaching an all-time high in February. Pre-Easter services were held with Bro. Richard Knarr, pastor of the Sugar Creek church, as the guest minister. Our district fieldman, Bro. H. L. Hartsough, officiated at our love feast on Good Friday evening. On Easter afternoon our pastor, Bro. Vernon Stinebaugh, conducted a community chorus of forty-five voices in an Easter cantata held in the E.U.B. church.—Rachel Auker, South Whitley, Ind.

Kansas

Gravel Hill.—J. Robert Boyer of Hagerstown, Md., and students of McPherson College made many friends and personal contacts in the interest of our church during his ten-day Easter revival. Four young ladies were baptized and forty folks took part in the communion service. Don Richards, of Dayton, Ohio, youth stimulator, visited us three days before and three days during the meeting.—Clara Kaufman, Gridley, Kansas.

Larned. — Bro. Burton Holmes and his wife were ordained to the eldership by Bro. D. W. Bittinger and Elder Earl Frantz. Bro. Bittinger delivered the morning and afternoon messages. On Jan. 4 Rev. and Mrs. John Cline were with us and showed pictures and told of their work with the Navajo Indians. In January also Bro. Royer was with us and showed pictures and told of his work in Africa. Our mission study for January was on the Near East. Last year records were kept, showing the number of men and women attending Sunday school. The women entertained the men with a valentine social. On

Feb. 16 Eden Valley met with us to discuss Sunday-school problems. Bro. Patrick of Garden City presided at this meeting. On Easter we presented the Easter cantata, *Hail the Easter King*. On April 8 we are to have an evening program by the McPherson College chapel choir.—Mrs. Weldon Howell, Larned, Kansas.

Maple Grove. — A basket dinner was enjoyed on Feb. 25. The morning sermon was delivered by our elder, Bro. Floyd Crist. We held our spring council meeting in the afternoon. Our love feast will be held April 29. We plan to have a vacation Bible school again this summer. We voted to send a delegate to Annual Conference and Bro. Leslie Rogers was chosen. Bro. George Merkey delivered the sermon on March 4 in the absence of our pastor, Bro. Leslie Rogers, who, with several young people, was attending conference at McPherson. Bro. Harry K. Rogers brought the morning message on Feb. 11.—Mrs. Cleeta Wertenberger, Norcatur, Kansas.

Scott Valley. — Our church has been growing in interest and membership during the time that Bro. R. E. Loshbaugh has been serving as our pastor. We have a splendid vacation Bible school each year. The janitor work has been satisfactorily taken care of during the past year by families taking turns doing it a month at a time. The ladies of the church organized a women's work group. They have raised a sum which has been set aside as a church improvement fund. A comfortor was made for a family whose home was destroyed by fire and at the next meeting sewing will be done for homeless children. Bro. Groff, the church architect, met with the church to discuss building plans whereby it may be possible to heat the church more effectively during the winter months as well as provide classrooms for our growing number of Sunday-school pupils. The men of the church have launched a Lord's acre project and hope that before long it may be possible to carry on the work of the church without financial aid from the mission board. We were happy to welcome the Cleo Wood family into the membership of the church earlier in the year. Following our district meeting, two weeks of revival meetings were held with Bro. Ed Duncan of North Dakota in charge. One person is awaiting baptism.—Mrs. Grace Scharff, Westphalia, Kansas.

Maryland

Dundalk.—On Jan. 7 we held a special council meeting and were thrilled to learn that we were ready for the ground-breaking for our new church. This was held the following Sunday, Jan. 14. After a brief

message by our elder, Bro. McKinley Coffman, the actual ground-breaking took place. Our pastor, Bro. Raymon Eller, turned the first spade of earth, followed by our Sunday-school superintendent, Bro. Harry Maloy. The president of the men's work, Bro. Oscar Shanholtz; the president of the women's work, Sister Mary Shaffer, and the president of the CBYF, Sister Janet Shaffer, each turned a spade of earth. Mr. Alfred Williams, the contractor, turned the final spade of earth. Bro. Lee Weaver, pastor of the University Park church, pronounced the benediction. The new church building is progressing very nicely. Our spring council meeting was held on Feb. 25, at which time we elected a new deacon, Bro. Charles Earnest. Our church had charge of a broadcast over a local station, WBAL, on March 18. Bro. Eller was assisted by the church choir on this program. The churches of the community held an Easter sunrise service at the North Point drive-in theater.—Dorothy M. Maloy, Aberdeen, Md.

Flower Hill. — The film, *Salt of the Earth*, was shown in our church Jan. 28. On Feb. 18 we were happy to have the Sandy Spring Melodiers male chorus bring us special music. At a special afternoon service on March 4 Bro. Wendell Flory spoke to us on China missions. We had our spring council meeting on March 6 with our elder, Bro. Samuel Harley, presiding. Our pastor, Bro. Emmert Bittinger, presented his resignation to become effective July 1. We are sorry to have him and his family leave us. Pre-Easter services were held Tuesday through Friday of Holy Week. Our spring love feast will be held April 1. We have given \$23.47 for our Christian education offering and \$27.14 to the One Great Hour of Sharing offering. The young people sponsored the project of placing tile on the floor of the room in the parsonage basement. Three persons have been received by letter since our last writing. We are planning a homecoming day on May 13 with the main service in the morning, when we will receive a white gift offering for the parsonage fund. An old-fashioned hymn sing will be held in the afternoon.—Mrs. Wallace Embrey, Derwood, Md.

Sams Creek. — The Sams Creek church held joint Easter services with the Edgewood and Beaver Dam congregations. Bro. Paul Fike is pastor of all three churches. The services were held on Wednesday, Thursday and Friday evenings of this week. Our spring council meeting will be held on the evening of April 8. Our love feast will be held on the evening of April 29. The young married people's class had a bake sale to raise some money. Our aid society met twice a month during the winter at the home of Sister Black to quilt.—Ruth Duvall, New Windsor, Md.

New Mexico

Miami.—Visiting ministers and brethren who have filled the pulpit at different times were Frank Nies, Everett Fasnacht and B. F. Stauffer. Bro. Nies also presided at our love feast. While the Coppicks were away for several Sundays, a committee of three planned and arranged for programs to be given by the local people. A ladies' aid program, a men's program, a children's program, etc., proved very interesting and helpful and gave everyone a chance to help in some way. During the past year our ladies' aid has as its major project putting ceiling on and painting our church basement and painting the kitchen. They also bought a range for the kitchen. They are preparing and sending used clothing to the mission at Taos.—Mrs. C. C. Lapp, Miami, N. Mex.

Ohio

Lick Creek.—The work of the church has been progressing under the leadership of our pastor, Bro. A. P. Musselman. Since our last report, four persons have been received by baptism and one by letter. National Youth Week was observed by

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our CBYF, who had charge of the Sunday evening services and presented the radio play, Ideas Unlimited. Our women's work is making comforters and layettes, rolling bandages, and collecting and mending used clothing for relief. Our women participated in the World Day of Prayer services held at the Methodist church on Feb. 9. The men's work is planning to have a fish fry on March 27, with Rev. Victor Roebuck of the United Brethren church as the speaker. Several of our group heard Prentis Monk, the Negro farmer of Arkansas, on Feb. 20 in the Walnut Grove church. On Race Relations Sunday we had with us Larry Wong, a Chinese student from Manchester College. On March 13 Sister Mary Schaeffer, missionary to China, gave us firsthand information on the conditions in China. Our church was well represented at the district spring assembly held in the Sugar Creek church March 16 and 17. Most of our young people attended the district young people's conference at the County Line church March 17 and 18. We recently decided to purchase the new Brethren Hymnal for our church as soon as it is published. At our spring council meeting on March 14 the board of Christian education was authorized to make plans for our daily vacation Bible school and to arrange for a junior church. Our pastor, Bro. A. P. Musselman, was elected as our delegate to Annual Conference. We decided to hold our communion services on the evening of May 6. Our pastor has given a special series of sermons during Lent and Holy Week. We also participated in the Good Friday services held in our city. On Good Friday evening the young people presented the play, Mine Eyes Have Seen Him. On Sunday evening, as a climax to our Easter services, the choir presented the cantata, Memories of Easter Morn.—Mrs. Leo Stombaugh, Bryan, Ohio.

Pittsburg.—Since our last report, one of our members, Mrs. Elizabeth Troutwine, was called by death. Our church met in council on March 1 with our elder, Bro. Dolar Ritchey, in charge. Our delegates to district meeting were chosen and our pastor was delegated to represent us at the San Jose Annual Conference. On Feb. 4 our church entertained the north section of Southern Ohio missionary rally for afternoon and evening sessions. Beginning March 4 Bro. Moyne Landis was with us for a week of evangelistic meetings. He and our pastor visited many homes of the community. Recently six persons were received into the church by baptism and seven by letter. Our ladies' aid has been quilting and sewing for relief and we also rolled and sent bandages and baby lay-

ettes to our Africa and India mission hospitals. On Jan. 14 our young people presented the play, We Call It Freedom, in our church and later in several of the surrounding churches. Our chorus presented the cantata, He Is Risen, on Easter evening. Our church co-operated with the other churches of the community in Good Friday services.—Mrs. Inez Bright, Arcanum, Ohio.

Pennsylvania

Leamersville.—On Jan. 7 Bro. J. M. Blough delivered two messages about his work in India. This marked the beginning of a school of missions under the direction of our pastor, Bro. Earhart. On Jan. 16 Bro. P. G. Bhagat spoke and showed slides of the work of the India people. We received an offering of \$101.83 at this service. On Jan. 17 we met as a congregation to honor the organist of our church, who has served for fourteen years. On Jan. 21 we had a missionary pageant, The Women of the World. Our school of missions closed with the film, Shepherd of India. The Juniata College a cappella choir presented a concert on Feb. 25. Our local men's work group recently had a fellowship supper, after which there was a short program and a message by Bro. H. Q. Rhodes. Our pastor conducted a meeting in the Westmont church March 5-11 and in

his absence the pulpit was filled by Bro. Showalter and Bro. Emmert Frederick. A Bible institute was conducted by Bro. Galen Kilhefner of Elizabethtown College. He also gave a very helpful talk to the junior league. A program was presented by the children on Easter morning. Since our last report, six letters of membership were received. Our prayer meeting continues with interest. We are now studying the Book of Acts. We have had a lot of sickness in our community which has affected our attendance, but the work is moving along well.—Mrs. Rachel Claar, East Freedom, Pa.

Somerset.—Since our last report, thirteen new members were received by baptism and six by letter. The Week of Prayer services were concluded in our church with Dr. George L. Roth of the Reformed church bringing the message. Dr. Ruth Seabury, world lecturer, was with us on Jan. 18. A community leadership training school was conducted by Bro. H. B. Speicher. The Juniata College choir brought us a sacred concert on Jan. 27. We sent \$175 to the Brethren Service Commission for relief and \$500 to the Foreign Mission Commission for the support of Brother and Sister Kinzie, missionaries in India. Bro. H. B. Speicher has been bringing us a short picture sermon in connection with many of our Sunday evening services. On March 4 the evening service was sponsored by the temperance department of the women's work. The pictures, Alcohol and the Human Body and It's the Brain That Counts, were shown. The young people planned a candlelight service for March 11. On Palm Sunday Bro. Charles E. Zunkel of Elgin began a week's evangelistic service, closing with our love feast on Easter evening. Our pastor, Bro. Galen R. Blough, and Bro. Zunkel participated in the Good Friday three-hour service, which was held in the United Brethren church.—Mrs. Samuel J. Cupp, Somerset, Pa.

The Brethren Ministers' Book of the Month Club selection for June

LADDER OF LIGHT

by Harold B. Walker

The theme of this book is that the Beatitudes constitute a ladder of light and power to cope with the world as it is, and that they lead to the "brave new world" of which we dream.

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ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

MAY 26, 1951



Courtesy San Jose Chamber of Commerce

FROM a home, a church or a barn to great civic auditoriums as places of meeting, from a handful of delegates to hundreds of members representing their churches and districts, from business which dealt largely with local and personal matters to that which concerns a world-wide program—thus has Annual Meeting grown. The Big Council has become the Annual Conference and has grown beyond the ability of a church or district to provide lodging and meals. But the fellowship, the inspiration and the deepening of our faith remain the same.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

MAY 26, 1951

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"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Silent or Vocal?

One Sunday morning in Florida there came over the radio this announcement concerning the policy of the ones broadcasting the message about to be heard: "We speak where the Bible speaks and remain silent where the Bible is silent." That last claim rang a bell — a warning bell—in my mind. What if Paul had remained silent about conditions in the regions where he worked and about what the position of the new churches should be in regard to them? There is no recorded word of Jesus on each thing Paul taught. In the same way many of today's problems were not even thought of by the Bible writers. Many examples could be given but one will show my point. The drug marijuana is turning potentially decent young people into fiends. Must ministers keep silent about that because there is no chapter and verse to which they can point as they do to "look not upon the wine when it is red"?

It is comparatively easy for anyone who reads his Bible to see the "thou shalt" and the "thou shalt not" and at least be clear in his mind as to what is required. A more difficult task confronts all who try to walk in his steps—to take the spirit of Jesus and apply it to every problem that arises in this complicated modern world. Every person has to come to decisions on such matters daily. If the shepherd remains silent, how is the flock led in the right direction? — Beulah Woods Miller, Tavares, Fla.

The Price for Peace

Day by day as I ponder on the future that is before us, I have a growing conviction that the church must step forward with the answer to our world problems, or we shall continue to sink into the mire of hatred. I say "step forward" because at present we are not giving the world its answer. The church has the way of peace in outline—the only peace that can ever win the world—but we have not made it practical.

To make peace practical the church must take a positive stand against the three greatest evils of American home life—war, alcohol and tobacco. The three are so closely linked together that they must be treated as one. There can be no progress against one or two alone.

God has created the earth and the

things of the earth for the benefit of man. If man at any time uses the earth or its products for the destruction of human welfare, it is contrary to God's will. Therefore, any church or group of people which condones the use or production of war, alcohol or tobacco is not making the teachings of Jesus practical. War kills both body and soul. So do alcohol and tobacco. All three are produced for profit by people who are more concerned about their pocketbooks than about the souls of men who are destroyed by their products.

"Peace on earth" can come only when Christian people love their neighbors as themselves. Until we are concerned about those who reap the result of our production of daily labor, how can we be concerned about our Chinese or Russian or Korean or Japanese or German neighbor?

Is it not time for the church to rise out of stupor and stand firm against the three greatest American evils—war, alcohol and tobacco?

To do so will bring the greatest persecution the church has ever known in our time, but it will also open the way to the greatest soul-winning campaign that we have ever known.

Are we willing to pay the price for peace?—Ronald Gordley, Manheim, Pa.

From a German Reader

What I wrote years ago I might only repeat today: The reading of the Gospel Messenger gives many inspiration and edification. Therefore, we welcomed each issue with joy and read it with interest. There was seldom a difference between your opinions and ours if we do live on the other half of the globe. We agree with you in all basic convictions of Christianity. That may be because we are united by a common Protestant faith and, perhaps, because your church started in Germany. Especially we have been impressed by the wave of love, friendliness, goodwill and helpfulness towards all mankind which springs from the most of your articles and which has been very encouraging to us who were driven out of our homes and deprived of all we possessed by the hatred of human beings. Still today our life is an incessant struggle for the most indispensable things of livelihood.—Hans Purschwitz, Germany.

THERE IS STILL A REMNANT

The remnant that is faithful to the Christian ideal and convictions is the hope of the world

THE "remnant" is spoken of so often in the Bible that we need to spend more of our time thinking about it. You remember the story of Elijah and how he was forced to flee to the desert to escape the wrath of the wicked queen. Things had gone from bad to worse and Elijah fell on his knees and cried, "Lord, they have killed

thy prophets, they have demolished thy altars, and I alone am left, and they seek my life."

But God replied with assurance, "I have kept for myself seven thousand men who have not bowed the knee to Baal." This is the "remnant" of God's chosen people. It will never end, and in this troubled world, it is the thing which gives hope.

Religious News Service

Floyd E. Bantz

Pastor, Kansas City Church, Missouri

God has always kept for himself a few faithful people who filled in the breach when the going got rough. Whenever it seemed as if the world had "hit the skids" beyond the stopping point, God came through with some of his chosen people. When the religion of the people looked as if it was completely godless, Samuel was called out by God to promote a religious reform. When it looked as if the Israelitish nation would dissolve because of internal strife, David was sent from God to unify it. When it looked as if all the ethics and morals of society had left the social structure, God sent Amos to preach the "good life." The foremost example is Jesus, the Son of God. When it looked as if the world had decayed completely, God sent his most dearly loved companion, his Son, to lift the spirits and morals of men that they once again might see God.

This message of hope has meaning for everyone, and especially for the Church of the Brethren, today. Sometimes we feel as if the chaos of the centuries has occurred all at once, that the world is all bad, and that the forces of evil have at last been victorious. But, there is, even at the present time, a remnant chosen by grace, who

Following the ethical ideal of Christianity means feeding the hungry wherever they are



will preserve God's plan even as the remnant did in days gone by. But who is this remnant?

This remnant is, first of all, those people who will live by the ethical ideal of Christianity, regardless of what the events of time may bring. In reading the story of the judgment which is presented in Matt. 25, I recently discovered what was for me a new truth. The criteria for acceptance by Jesus that is presented there is whether the person has offered a drink to the thirsty, food to the hungry, clothing to the naked, comfort to the suffering and encouragement to the imprisoned. In other words, the measure of the judgment, according to this passage of Scripture, is how well the ethics of Christianity are put into practice. Ethics may not save the individual. Only God can do that through Christ, but the remnant that will carry on God's plan for his world will be those people who by their ethics maintain the ideal.

This remnant is, secondly, those people who are able to think clearly amid the confusion of the "Tower of Babel" that surrounds them. The reformers of old that were sent by God did not succumb to the mass hysteria of the age. They kept their minds clear and were able to reason out the direction God wanted them to go. Moses is a Biblical hero because he was able to keep his head above the waters of confusion when everyone else was swamped.

The story is told of two men who raced down the road, riding double on a motorcycle. Finally the men stopped and the first took off his coat and put it on backwards so the coattail would not flap in the other rider's eyes. At the next curve they went straight ahead rather than curving. The crowd gathered swiftly, as it does at the scene of tragedy. They found one man dead. They

went to the other and discovered that he was still alive. But by the time they had twisted his neck, arms and feet to face the same direction as the buttons on his coat, he, too, was dead. The world is just that confused. It is trying to cloak good with evil so that good might be protected, but by the time it gets the good twisted around to be compatible with evil, the good is dead.

We are bombarded with propaganda from every source. We are surrounded by cries of what other peoples and nations have done against freedom. We are being hypnotized into militarism and statism, by a mass hysteria that causes confused thinking. But there is even at the present time a remnant, chosen by grace, who will think clearly, who will see the correct answers, who will get so close to God that their thinking will be clear. They will discern sense from nonsense, clarity from confusion, truth from falsehood, and good from evil.

This remnant is, lastly, those people who will maintain their convictions. The old Brethren had a saying, "Count the cost." They tried to do this and once

they had developed a conviction, they held it, paying the cost when necessary. The remnant will be that kind of people. Persecution will not swing the remnant from its path of following Jesus. Hatred will not cause it to compromise with society. Prison will not cause it to change conviction. Rejection will not cause it to retract.

I believe that the remnant is the hope of the world and that there are many people from many denominations who will be part of God's chosen remnant. But in addition to these other Christians, Brethren people, as a church, have an opportunity to take a unique role in the remnant. We can do it if we will never forego our ethical Christianity. The Brethren, as a church, hold ethical Christianity as high as any other group. If we always hold high the ethics of Jesus and his ideals as our pattern of life, we can play our particular role. But if our church discards the ideal in favor of conceptions the public more readily accepts, we will find ourselves outside the remnant. If we say our own peculiar prac-

Continued on page 13

ON WAR

Horace Mohler
Dayton, Ohio

The noise of battle long has dinned, and spoke
Its thunderous story, framed in flame and smoke;
Yea, seldom since this globe began its whirl
Has Peace her flag unfurled or concord spoke.

O War! What tears have rained, what horrors hung
Upon thy tarnished name! thy lying tongue
Has given rise to guile and brazen fraud,
Thy murderous weapons drip the blood of young.

From whence came thou? and what thy mission here?
A happier race we'd be upon this sphere
If thou could only banished be for aye,
Who trample underneath our precepts dear!

The men of state arise in querulous vein,
And hurl their epithets across the plain—
But safe beneath their vaulted minarets
They bid their fellows fight each mad campaign.

What madness this, to march and run and drill—
To glorify the epaulet and frill—
To stand up straight in ordered rank and file—
And then go out to shoot and bomb and kill!

EDITORIAL

No Stumbling Blocks

FOR several weeks the Gospel Messenger has carried on page seventeen of each issue a column of information about Annual Conference. Knowing that Brethren wish to travel economically and need a place to sleep at San Jose, we have tried to give the information our readers would want in planning such an extended trip.

Now the program has appeared and the lengthy agenda of business is listed in this issue. We can look forward to great moments of inspiration, when we feel ourselves caught up into the presence of God; but we know also that there are problems facing us as a church that need to be solved. In our discussion of them it is possible that we may lose our sense of proportion and magnify a small issue into a serious controversy. We shall need to keep clearly in mind the essential purposes of our faith and practice.

Traditionally we open our business sessions with the reading of Acts 15, the New Testament record of a great council meeting in which the Holy Spirit worked through consecrated leaders to guide the church forward. In the light of some of the questions which are due to come before the San Jose Conference, we make bold to suggest that delegates and others, after studying the business on the agenda, read another great chapter, Romans 14. We do not have the space here to comment upon it, except to say that it should help us to respect the convictions of those with whom we may differ—and even to discover that there may be more than one right way to serve the Lord. We want to be true to our convictions without putting stumbling blocks in the way of our brothers.—K. M.

The Transformed Job

CONVERSION is not complete if it does not affect a man's daily occupation as well as his profession of faith. The first invitation that Jesus issued to prospective disciples proposed that their daily job be converted—from plain fishing to fishing for men.

That transformation from ordinary fishing to a new kind of fishing is characteristic of what Jesus does to a man's life. He takes us as we are and helps us to become what we can be. The essential conversion is within, and it affects not only the eternal destiny of the soul but it changes also the attitudes we take toward the familiar aspects of everyday living. Our calling may be a common or an unusual one, but it is not con-

My Church

Deep in my heart I know that the church is of God; that in spite of human frailties she has brought blessings untold to all generations, including my own; that she has made my community and my country a better place in which to live, to work, to establish a home and to rear my children; that I would not want to live or die in a land where no church spires point its people heavenward.

I know that the church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer and devoted service.

Anonymous

verted until we see the old job in a new perspective. When that happens, fishing has a larger reference and offers new prospects; farming is no longer drudgery but an adventure with the Creator; the craftsman applies his skill to new purposes; the builder raises all his structures as temples of the living God.

Sometimes when a man's vocation is converted, it must be completely overhauled, as when Zacchaeus, having entertained Jesus, felt constrained to give half of his goods to the poor and to make abundant restitution to those he had defrauded. But more often the natural talents we possess need only to be redirected. The teacher becomes a better guide to the young for having given first loyalty to the Master Teacher. A doctor brings health and healing with greater skill and understanding if he himself has been healed by the Great Physician. The businessman finds the meaning of stewardship in handling every piece of property with an eye not to its dollar-and-cents value but to the useful ways it can serve God's purposes.

We err greatly when we designate only a few specific vocations as a Christian calling or as full-time Christian service. We should instead look upon our total discipleship as our Christian calling, recognizing that our day-by-day tasks are varied ways of answering the call of Christ. The transformed job is an outcome of a transformed life. Let us do what our hands find to do, not selfishly or proudly or pretentiously, but humbly and devotedly—as unto the Lord.—K. M.



The Chinese have lost faith in their old gods. Will Christianity or communism win them?

Ernest Lefever
Photo by Stockwell

NEW GODS FOR OLD

*The old loyalties are failing to win people;
new loyalties are capturing their allegiance*

IN THE story of *Aladdin and His Wonderful Lamp* there is an odd incident in which the Moorish magician walks through the streets shouting, "New lamps for old! Give me your old lamps and I will give you new!" The Moor's strange offer sounds like the fairy tale it is. Yet today in real life there is a Great Magician, far more powerful than Aladdin's pretended uncle, who is offering not

to some small village but to the entire world new gods for old. "Give me your worn-out, useless gods and I will give you new ones, gods who march where men are marching and who speak the language of the modern world." Millions have already forsaken their old gods and are faithfully doing the bidding of the new.

Marshal Stalin is the new Great Magician and the shibboleths of world communism are the new gods he proffers. Near-

ly 800,000,000 people have voluntarily or by force turned to communism for salvation. To those who have done this for idealistic reasons, communism has become their new religion. Like any other religion it demands of them complete loyalty.

One cannot fully understand Soviet communism without recognizing it as a living religion in active competition with other faiths for the loyalties of men. It is, in fact, an inverted form of Christianity, a secularized

faith with a counterpart to every element in the Judæo-Christian tradition. Communism has established a full-blooded church complete with a theology, a mythology, a symbolism and an obedient membership. Responding to its Great Commission, the Communist Manifesto of 1848, it has sent missionaries throughout the world. Moscow's envoys equal the thorough training and discipline usually associated with the Jesuits. The Soviet faith proclaims the Communist state as its god and Josef Stalin as its messiah and first high priest.

The prophetic writings of Marx and Lenin have become the sacred scriptures, the infallible rule of faith and practice. Deviation from the orthodox dogma of dialectical materialism is authoritatively defined by the high priests of the Politburo. Just as current orthodoxy in Roman Catholicism often bears little resemblance to the teachings of Jesus Christ, so contemporary Communist dogma frequently is the antithesis of original Marxism. Heresy, however defined, is dealt with speedily and without mercy. The forced confessions, torture and execution of heretics behind the Iron Curtain are reminiscent of the Spanish Inquisition.

Communist theology has transformed the kingdom of God into the future classless society where all men will live as brothers and war will be no more. Even though the kingdom has not yet come, the Soviet Union is already the promised land to which the faithful everywhere must give uncompromising loyalty. By their very confession of faith American Communists are strangers in their own land. The kingdom will be ushered in by the messianic wars, culminating in the final struggle between communism and decadent capitalism. The devil is variously portrayed by the Kremlin as Trotsky, Churchill, Tito, Chiang

Kai-shek, Truman and "the Wall Street imperialists and warmongers," the last named being the favorite incarnation now.

The dogma of Stalinism is buttressed by a colorful symbolism and a growing mythology. The cross of Christianity has become the hammer and sickle in the Communist revolution. The star of Bethlehem has become the red star of Moscow. The blood red of the class struggle flows through the drama, pageantry and ritual of party functions and public demonstrations. The dove of peace has become Picasso's dove of psychological warfare and military aggression. Stalin has already been immortalized and deified.* Very rarely appearing in public, Stalin is kept before his subject millions from Berlin to Shanghai by the ubiquitous big-brother portraits of his smiling countenance. Showing him as he looked two decades ago, this official picture gives credence to the myth of his immortality. Musing benevolently beneath his noncommittal mustache, Big Brother looks down upon every man, woman and child from billboards, public buildings, schoolrooms, offices, factories and homes from Moscow to the remotest hamlets of Manchuria. Despite communism's pretension of building the classless society, the gulf between Big Brother and his several hundred million little brothers is vastly greater than that between President and worker in the United States. In terms of political control, however, the Führer of world communism is closer to his subjects than Truman's picture on a television screen is to us.

Communists offer salvation to all who accept their dogma

*As messiah, Marshal Stalin must be accorded continual adoration. On page 1 of a recent issue of *Pravda*, for example, his name appeared 101 times. In addition to Josef V. Stalin and Comrade Stalin sixty-eight times, "dear and beloved Stalin" appears seven times and "great Stalin" six times. Other variations were "great leader of entire mankind," "Stalin the genius," "protagonist of our victories," and "faithful fighter for the cause of peace."

and promise to be faithful to their holy catholic church, the Communist Party. Rigorous catechetical instruction and a probationary period precede full party membership. Demanding duties, plus excommunication for backsliding and lukewarm members, keep the ranks of the faithful small but well disciplined. Even in a Communist state many are called, but few are chosen. Stalin's first commandment is: "Thou shalt have no other gods before me." The second is like unto it: "Love thy Party above thyself." This total dedication to something beyond one's self is the essence of religious faith. In this respect firm Communists are more religious than Christians whose allegiance to God is dissipated by secular loyalties.

What then has happened to Christianity behind the Iron and Bamboo Curtains where the state has become god and the Communist Party the only true church? The answer is obvious. The church like any other social

The millions of people living on the verge of starvation are heeding the call of those who offer a more abundant life for them

Weber from Monkmeyer



force must be made subservient to the state, neutralized (stripped of all political and social influence), or liquidated. To an alarming extent the Orthodox Church has been "converted" and is now being used as an instrument of Soviet propaganda and control. The Bulgarian Orthodox Clergymen's Union denounced the World Council of Churches as a tool of "warmongers and imperialistic capitalism." Rumanian Orthodox priests were used to force the annexation of the Roman Uniate Church to Orthodoxy. The political, social and educational influence of the Roman Catholic and Protestant churches has been effectively emasculated through a series of "church laws." When churchmen were considered actual or potential foes of the regime they have been sent to concentration camps or liquidated.

While freedom of religious worship is constitutionally guaranteed in the U.S.S.R. and its satellites, genuine religious liberty exists only to the extent that it is not exercised. No individual or group is permitted to express the implications of the Christian faith for the political order unless such expression conforms to the established policy of the regime. In these severely limited circumstances of the deified state Christians have taken five different courses of action which can be described as five kinds of churches:

(1) *The political church* clings to certain outward symbols of Christianity while actually embracing the state as its god and preaching dialectical materialism as its gospel. Communism has become its religion.

(2) *The state church* solves the problem of living in a totalitarian state by making the regime sovereign over secular life and the church over the spiritual. It does not deify the

ruling elite. It is difficult for the state church to maintain its spiritual independence because it is under constant pressure from the Party to become a full-fledged political church.

(3) *The otherworldly church* includes those who accommodate themselves to communism by insisting that religion is exclusively an otherworldly matter. While the Party favors politically innocuous faith of this sort to a hostile religion, it prefers unqualified support.

(4) *The underground church* consists of those who feel they must make an absolute witness against an absolute state. Its members, like pre-Constantine Christians, live in the catacombs and co-operate with resistance forces seeking to overthrow the evil regime.

(5) *The silent church* refuses to bless the regime or to consign religion to the next world. Its members do not join the underground resistance movements. Recognizing their tragic limitations, they chart a middle course, living for the day when a more complete expression of their faith will be possible. By prayer, worship, charity and holy living they make a silent witness against totalitarianism.

None of these five courses which are now being taken by Christians in Communist lands permit them to express fully their faith. The struggle goes on. In the noncommunist world, especially in southeast Asia and Africa, the struggle between Christianity and communism for men's loyalty is deepening. The old gods have failed. The tired, confused and hungry people are reaching out for new ones. Some of them will hear the Christian message. Many more of them will be exposed to the incessant cry of the Great Magician, "New gods for old! Give me your old gods, and I will give you new!" Millions have heeded this cry, some haltingly, some with enthusiasm. Little do most of

them realize that soon the pied piper of the Kremlin will change his tune to that of Dostoevskii's Grand Inquisitor, "Put away your gods and come worship ours, or we will kill you."

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You and Your "Inspiration"

Merril S. Heinz
Windber, Pennsylvania

WHEN it comes to putting down truth in "black and white," we who make much of inspiration often commit one blunder. We think because a man is inspired and puts his inspiration in words contained in a book, that his truth will automatically pass on to all those who read his words. By such thinking we lose our perspective concerning inspiration.

Mark this down in your memory! A man inspired who writes inspired words creating an inspired book requires inspired readers.

Is it so hard then to understand why some folk can read Holy Writ and to them it means no more than a plate of beans, while others can read the Scriptures and catch the truth and do much in the world of men? Inspired Scriptures need inspired readers before there are any loud hosannas for the grace of God towards us.

Is it stretching a point to say that inspiring sermons are inspiring because the listeners are inspired? Perhaps that flat feeling after the service might be due to your "flat worship."

One of the most unkind things we can say or do to any person who teaches a Sunday-school lesson or preaches eternal truths is to speak or act these words, "How boring! How dull!" Reading or hearing truth and not being "moved to the heights" might mean that the truth is dull and uninspiring because we are dull and uninspired.

Let us look to our own inspiration, brethren!

Who Goes to Conference?

James H. Erbaugh

Dayton, Ohio

Photos by Henry Long

DID you ever stop to analyze the types of people who attend our Annual Conferences? It seems to me there are about four classes.

First there are those who consider Conference a reunion, providing an opportunity to renew old acquaintances and to make many new ones. This group attends Conference year after year wherever it is held. A fraternity has grown up among them.

Other individuals who are more serious-minded look upon the Conference as an unequalled opportunity to hear about the latest developments in teaching, preaching, worship services, musical programs and administration of the local church, the district, and the entire Brotherhood, and to get renewed inspirational drives from the best leadership our denomination has. A terrific stimulation comes

from listening to Harper Will, Rufus Bowman, Calvert Ellis, M. R. Zigler, A. F. Brightbill, William Beahm, and a host of others. The Gospel Messenger becomes much more interesting when the reader is familiar with the writers of the articles.

No Conference would be complete without the politicians. Now don't misunderstand the term *politician*. He is merely one who finds out ahead of time what the free and unguided will of the people is going to be. The politicians have given much time and serious thought on how to direct an organization as large as ours. They realize that in all democratic methods there must be two points of view. They are willing to give both sides a fair chance, but they are also willing to sacrifice and work for principles in which they believe.

The fourth group of people are those who go just for the fun of the trip and for sightseeing. Conference gives them an opportunity to study the city and state in a better way than they would have merely as tourists. They have a chance to meet and make friends with the local people and participate in the colorful events of the meetings. We shall be better able to do our work upon our return for having had the experience.

Probably other types of individuals attend Conferences, but these are the principal ones—the glad-hander, the scholar, the politician and the traveler. Conferences are just what all the people who attend make them. A member has a duty and a privilege to participate in the meeting.

Some go to Conference for fellowship; others go for the opportunity to learn about the program and work of the church



Getting the Best of Marriage

The man and woman who have God as a partner in their marriage keep their vow to love and cherish each other "until death do us part"

Clarence E. Macartney

THE ascertainable facts show that marriage gets the best of about one out of every three couples who enter its territory. This is only the legal record, as reported for the year 1945 by the Miami Herald, and no doubt the number of those over whom marriage gets the best is much higher. The population of the United States has increased 72% since 1901—but the divorce rate has gone up 333%. A New York state supreme court justice said recently, "Divorce has given to America the broken home, and the broken home is America's challenge today. . . . Our civil law . . . has produced a marital situation in this country even lower than that of pagan Japan. . . . Divorce has helped us to win and keep among the civilized nations the first place for lawlessness."

There are those, indeed, who look upon such statistics as these with great satisfaction. To them it is a sign of progress, and of the emancipation of men and women, especially women, from the superstitions and rigid customs of the past. But the logic and mathematics of history are all on the other side of the argument. Whether we go to little Judea, or to ancient Rome, the breakdown of marriage and the thawing out of family morality have been symptoms and the forerunners of national decline, deterioration and death.

What is the chief cause for marriage getting the best of so many married people, so that



Photo by E. G. Hoff

Marriage involves co-operation in little details as well as mutual sharing in the problems that confront families

here in supposedly Christian America the number of marriages per one thousand which end in shipwreck has increased from 62 in 1890 to 310 in 1945? Undoubtedly, the chief cause is the general abandonment of the Christian view of marriage.

Protestants do not hold it to be one of the sacraments as do the Roman Catholics, but we believe that it is highly sacred, instituted of God and regulated

by his commandments. When the first marriage took place and the first husband called the first wife "woman," the record is, "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." Christ makes his own great addendum, echoed at so many marriage services, "What therefore God hath joined together, let no man put asunder."

This is the Christian idea of marriage, very beautiful and very high. The departure from it on the part of so many thousands, and on the part of our own nation, is due not only to the natural inclinations of our fallen human nature—what Christ refers to as the “hardness of our hearts”—but to a now long-time systematic teaching of what we might call the brute theory of man’s origin and the development of his social life and custom. This, in reality, although often glossed and varnished, leaves no place for God or his commandments and ban-

ishes completely the beautiful Christian conception of marriage. It is, then, the nonrecognition of the law of God with regard to marriage which is the fundamental cause for the fact that marriage, devised and instituted of God for the welfare and happiness of mankind, in so many cases, instead of bringing men happiness and establishing their welfare, gets the best of mankind and brings people unhappiness and disrupts their lives.

But, it will be pointed out, there are many thousands who have not formally abandoned

the Scriptural and Christian ideal of marriage. They have Christian background and training, to a degree, and they enter into marriage with the beautiful ceremony of the Christian church. And yet marriage gets the best of great numbers of these also. How shall we account for this?

One reason is what we might call the lack of the “mind set.” A Pittsburgh judge, some time ago, after commenting on the wholesale perjury which prevailed in the testimony given in the majority of cases of broken homes which came into his court, made the observation that the old idea that when a man and woman were married it was “till death do us part” seems to have been generally abandoned. We hear that solemn, and yet very beautiful, phrase at the marriage ceremony, *till death do us part*, but in view of what has taken place in the world we cannot but ask ourselves, when that phrase echoes in our mind, how far short of death will this relationship be dissolved? Young people know that thousands upon thousands have in one way or another cast off the bonds of marriage and in the back of their minds, no doubt, is the idea that they can do likewise, should occasion or desire arise.

Another reason for marriage getting the best of so many people is that so many who enter into it regard it just as an expedition of pleasure or convenience. The phrase, *in the bonds of holy marriage*, is very significant. The “bonds” may be silken and scented with rosewater; nevertheless, they are real bonds, and the failure to recognize that fact explains the shipwreck of many a marriage. When marriage is entered into lightly and carelessly, instead of “soberly, advisedly and in the fear of God,” little thought is given to the “bonds” of mar-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

We have been having some difficulties beyond our understanding with our seven-year-old child. We took her to our family doctor and he has advised us to seek the help of a psychiatrist in dealing with her. We know almost nothing about psychiatrists, where they may be found, how we should go about making an appointment, how much such service will cost us. What would you advise us and what information can you give us?

Mother and Father

Dear Friends:

You have not indicated the nature of the difficulty of your child which has caused your doctor to suggest psychiatric help. Evidently it is either of emotional nature or he suspects some involvement of the nervous system itself. It seems to me that I can detect in your letter some concern about the fact that he has recommended psychiatric attention for your child.

Please do not permit any feeling of this kind that you have to keep you from following his counsel. So many people are hesitant or ashamed to admit any emotional or mental difficulty in their family when they would have no hesitation at all about people knowing about some organic difficulty. There is nothing to be ashamed of in going to a psychiatrist.

Perhaps you are wondering what a psychiatrist really is. The psychiatrist is a medical doctor who beyond his medical training has

specialized in emotional or nervous disorders. He will have had anywhere from three to seven years of training beyond medical school. He will probably give a thorough examination to the child which will include tests of various reflexes, examination of eyes, tests of memory, and other tests. In some cases he may request that certain tests be made by a psychologist.

Your family doctor can probably recommend a psychiatrist to you. If he can't, it might be best to write to the mental hygiene society of your state, tell them your need and ask for a recommendation. If there is a welfare department in your county or city or a council of social agencies, a telephone call to them would probably provide you with the information you desire.

You will need to make an appointment with the psychiatrist to whom you decide to go. This can best be done by writing him and asking him for an appointment. If it is an emergency, then a family should telephone and ask for an appointment.

You can expect that the services of a competent psychiatrist will cost probably not less than \$15 to \$25 for the examination. For succeeding visits the charge will probably vary from \$10 to \$25.

On the whole the psychiatrist is well trained and well qualified to be of help to your child. Have confidence in him and follow the suggestions which he makes to you.

Jesse H. Ziegler

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

MAY 26, 1951

11

Food and Peace

Homer L. Burke
Castañer, Puerto Rico

BRETHREN, let us make peace,
Let cruel wars cease
Their fighting, destroying and killing.
But, Brethren, are we willing
To do what needs to be done
That the cause of peace be won?
Food is a necessity of life
And man with hoe and hatchet and knife
Wrests from animals and plants to feed
On the food he and his family need.
We, Brethren, have always had
Food enough and to spare, but sad
To state, since we have had it abundantly
We often have used it voluptuously.
As the body is the Spirit's abode,
Is it Christian, my Brethren, to load,
Ourselves with more food than we need
When there are multitudes to feed?

O Brethren, let us see
That food is surely the key
To much of the unrest in our world today.
The "have-nots" are struggling to say,
"We want food and a way to be
Safe to rear our families in security."
So, Brethren, when we look into the Master's face,
Shall we not remember our human race?
How dare we eat more than our bodies need
When there are so many to feed?
How dare we eat cake and plenty of meat
When brethren across the sea have nothing to eat?
How can we preach to one a gospel of grace
Without giving food to that hungry face?
How can we kneel down and pray to our God,
If we take not the path that the Master trod?
Brethren, let us make peace.
Yes, let cruel wars cease,
Let us think deeply on the root of the woe
That curses the world and so
Work to the end of bringing again
"Peace on earth and good will toward men."

riage; and when not only plenty but want comes, not only joy but sorrow, not only health but sickness, then the temptation is to break these bonds asunder, for not duty but pleasure is the chief consideration.

Lack of sufficient acquaintance before marriage is another reason for the victory that marriage gets over so many persons. There is something in the saying, "Love at first sight and divorce at the first fight." The lack of a solid economic basis, too, leads to great distress in the marriage relationship, and frequently to its dissolution.

A bad temper, an unpleasant disposition, can destroy the joy and happiness of marriage and dissolve marriage itself. A sudden flash and flame of anger can wither the flowers in the fairest paradise of any earthly home.

There is a tradition that Jonathan Edwards, third president of Princeton and America's greatest thinker, had a daughter with an ungovernable temper. But, as is so often the case, this infirmity was not known to the outside world. A worthy young man fell in love with this daugh-

ter and sought her hand in marriage. "You can't have her," was the abrupt answer of Jonathan Edwards. "But I love her," the young man replied. "You can't have her," said Edwards. "But she loves me," replied the young man. Again Edwards said, "You can't have her." "Why?" said the young man. "Because she is not worthy of you." "But," he asked, "she is a Christian, is she not?" "Yes, she is a Christian, but the grace of God can live with some people with whom no one else could ever live."

Still another chief cause for the failure of so many people to get the best of marriage is a lack of Christian kindness and gentleness and tenderness. Not in this false and hypocritical sense of the divorce courts, but *real* cruelty, *real* lack of Christian kindness and Christian tenderness spell the doom of many a marriage. Sometimes people take exception to the injunction of St. Paul to wives, that they "submit themselves unto their husbands," and to Peter's "Wives be in subjection to your own husbands." But those who do so seem to have forgotten what kind of husbands they are about whom the apostles speak, and

for whom they ask this recognition and honor. What kind of husbands are they? It is the husband who "loves his wife," even as Christ also loved the church and gave himself for it: beautiful, unchanging, sacrificial love.

Underlying all these reasons which I have just given for defeat in the marriage relationship is the fundamental cause, and that is the lack of God in the lives of men and women, and hence the lack of reverence, the lack of patience, the lack of tenderness and kindness and the lack of faith. Homes that are consecrated to God, with a family altar, rarely suffer shipwreck. I have never yet come across one that did.

Having spoken of broken marriages and the reasons why they are broken, let me speak of the unbroken, abiding, "until death do us part" marriages. And how many of these, thank God, there still are! They do not get into the newspapers. They are not featured in the society columns; yet these are the marriages and these are the homes which are the fountain source whence flow the streams of blessing and inspiration for our national life. Leigh Hunt speaks in beautiful

music of the two homes which are possible for man, the happy Christian home in this world and the home "beyond the stars":

"For there are two heavens sweet

Both made of love—one inconceivable

Even by the other, so divine it is,

The other far on this side of the stars,

By men called home."

There are indeed those two heavens which are made of love. One lies beyond the stars. We cannot behold it, although we hope one day to enter into it. The other lies "far on this side of the stars." It is the Christian home.

This article is available in tract form from the American Tract Society, 21 West 46th St., New York 19, N. Y.

Ministering to Families When War Threatens

Statement by the Board of Managers of the Joint Department of Family Life, National Council of the Churches of Christ in the United States of America

SELDOME, if ever before, have families found it necessary to face the testing they must meet now. Whatever happens to the world happens also to families; every member is affected, children most deeply, absorbing the fears and tensions of the adults. However, it is in the family that strength is ultimately found to meet a nation's crises.

What are some of the crises many families must be prepared to withstand? Military service separates families and changes plans for normal marriage. Heavy taxes seriously affect household budgets. Defense production recalls to factory and mill tens of thousands whose peacetime pursuits are homemaking and child rearing. Young people approaching military age are discarding their plans for higher education and lifework, and are being overwhelmed by feelings of futility.

The effects of mobilization are so far-reaching and rigorous that Christian families may be called upon for yet greater sacrifices and challenges. Whole communities may be evicted from sites of atom bomb plants or munitions proving grounds. Families are being transplanted arbitrarily for war work. They must, therefore, deal not only with fears engendered by insecurity but also the challenge to their faith by a new orientation around different ideals of military force.

It is not possible to shield families from the stringencies of these days, but rather it is necessary to help families to conserve all that they can of spiritual value and, even through tragedy, to increase their faith in God. What is our Christian responsibility in view of the adjustment which under these conditions has to be made?

To bereaved homes, separated families, households with special or severe problems there is need for an extra measure of warmth and compassion. We hear on all sides the cry that the church must supply these needs. The time has come to ask: Who is the church?

The answer quite simply is that the church's membership is composed of ourselves. We are our brother's keeper. Our prayers and our Christian fellowship and our material help must be extended to meet such urgent calls. Let us not rest until we have reached all who are without a church home. Let families remember that the church cares. In the Christian fellowship there is strength and understanding. It is more important than ever that families come into closer relationship with God.

Let parents again realize that only as they live their Christian faith in the eyes of their children can the Bible and prayer and discipline become a reality.

Let all be reminded that the home has no equal in the teaching of religion.

With the increase of tensions it will take great patience to withstand nagging and strife. It will take effort and ingenuity to arrange for family fellowship and recreation. The young now require even greater love and care. With fathers absent in service, many others employed and routine upset, the importance of maintaining family activities, love and unity is all the greater.

The strength of a nation is in her families. Those parents do perform a vital patriotic duty who continue steadfastly to keep their faith alive, filling their home life with the mind of Christ. Some European families in the past decade have felt that tribulation enabled them to achieve a new unity; and they found spiritual resources surpassing anything they had previously known, which they were able to share with others. They corrected earlier mistakes and found a new strength.

We believe that at this time the faith of the church of Christ has both a message and a present help. The Christian conscience recognizes the current hostilities as tragedy. Acknowledging the iniquities of our time, in penitence and humility, the church seeks to minister to families who so frequently bear the brunt of society's sin, remembering that "God hath not given us a spirit of fear, but of power and of love and of a sound mind."

There Is Still a Remnant

Continued from page 4

tices and policies—nonviolence, feet washing, the fellowship meal, trine immersion, simple living, nonconformity—do not count, but only that you are "Christian," we will find our-

selves with a shell for religion. We will have lost the ethical ideal of the imitation of Jesus which these practices symbolize, the ideal which the remnant must have.

If we in the Church of the Brethren keep ourselves from becoming part of the hysterical mob that is sweeping the world we can play our particular role in the remnant. But if we succumb to the political, economic and militaristic propaganda and its resultant confusion, we will have failed to fulfill our role in the remnant. If we think clearly we will always remember the way of Jesus as the right way and join the remnant of God's chosen people who are not swayed by every wind of false doctrine.

The Church of the Brethren can play its particular role in the remnant if it keeps its conviction, if it counts the cost. But if it feels inferior because it is a minority it will not become part of the remnant, for it is the fact that it is peculiar and that it is a minority that makes it important. If it, however, drops feet washing and the fellowship meal, the prayer covering, trine immersion, and adopts Gothic chapels, pipe organs, altars, divided chancels and vestments, merely because it wants to be like others (and there is a significant trend in this direction), it will not be able to play its role in the remnant.

The hope of the world is in the remnant of God's people, chosen by grace. What I want to know is this: Are the Brethren going to continue to make their contribution to this remnant? Or are they, after 243 years, going to agree to the things to which Alexander Mack so strongly objected? Will it sell its birthright for a mess of pottage? Only the people of the Church of the Brethren can answer that question.

Agenda for San Jose Annual Conference

- I. Appointments
- II. Unfinished Business Items
 - A. Location of Church Headquarters, March 17
 - B. Study of Over-all Program, May 5
 - C. Study of Membership Transfer, May 5
 - D. Study of Membership Basis
 - E. The Role of Women in the Life of the Church, May 5
 - F. Homes for Older People, March 10
 - G. Study of Redistribution of Districts
 - H. Revision of Brotherhood Organization, May 12
 - I. Goodwill Toward Other Nationals, May 5
 - J. Future of Brethren Volunteer Service, May 12
 - K. Participation in Love Feast, March 17
 - L. Ministerial Placement Policy

and Procedure in Calling a Pastor, March 31

- M. Study of Pastoral Apprenticeship, March 24
- N. Equalization of Pastors' Salaries, May 5
- O. Pastoral Care of Rural Churches
- P. Study of Bible Training Problem, April 28
- Q. Financial Support of Bethany Seminary, May 5
- R. Handbook for New Church Members, May 5

III. Reports

- A. National Council of Churches
- B. World Council of Churches
- C. Fraternal Relations Committee
- D. Bethany Biblical Seminary
- E. General Brotherhood Board
- F. Pension Board
- G. Treasurer's Report
- H. Auditor's Report

IV. New Business

- A. Study of Symbolism in Worship, Feb. 3

Standing Committee, 1951

-Africa	Mrs. Gladys Royer
California, Northern	S. L. Barnhart, Floyd A. Yearout
California, Southern, and Arizona	Joseph R. Jennings, Truman Northup
Canada, Western	Angus McCune
China	John W. Detrick
Colorado	E. Frank Weaver
Florida and Georgia	A. D. Crist
Idaho and Western Montana	Arthur M. Baldwin
Illinois, Northern, and Wisconsin	Walter Bowman, Carl Smucker
Illinois, Southern	Wilbur Bantz, M. A. Whisler
India, First	Lillian Grisso
India, Second	Ernest M. Shull
Indiana, Middle	E. Paul Weaver, Walter C. Stinebaugh, Charles Oberlin
Indiana, Northern	Eldon Evans, Ralph Petry, Mark Schrock
Indiana, Southern	Albert Harshbarger, Elden M. Petry
Iowa, Middle	Dale Brown
Iowa, Northern, Minnesota and South Dakota	Walter J. Heisey
Iowa, Southern	W. H. Brower
Kansas, Northeastern	L. M. Baldwin
Kansas, Northwestern	W. W. McDanel
Kansas, Southeastern	Francis L. Shenefelt
Kansas, Southwestern	Charles Dumond, Jr.
Mardela	William A. McDaniel
Maryland, Eastern	Jacob F. Replogle, McKinley Coffman
Maryland, Middle	Wilmer R. Kensinger
Maryland, Western	Ross Speicher
Michigan	H. V. Townsend, Glenn Fruth
Missouri, Middle	Floyd E. Bantz
Missouri, Northern	Kenneth F. Wampler
Missouri, Southern, and Arkansas	A. W. Adkins
Nebraska	Wilbur Hoover
North Dakota and Eastern Montana	Byard Snyder
North and South Carolina	Calvin C. Kurtz
Ohio, Northeastern	Wilmer A. Petry, Kenneth Hollinger, L. B. Oaks
Ohio, Northwestern	H. H. Hendricks, Lyle M. Klotz
Ohio, Southern	Lester E. Fike, Perry L. Huffaker, Philip H. Lauver
Oklahoma, Panhandle of Texas and New Mexico	Clark Garst
Oregon	Glenn M. Harmon
Pennsylvania, Eastern	R. W. Schlosser, P. J. Fomey, Carl W. Zeigler
Pennsylvania, Middle	C. N. Ellis, E. M. Detwiler, S. B. Kauffman
Pennsylvania, Southeastern	B. F. Waltz, A. S. Alderfer
Pennsylvania, Southern	N. S. Sellers, J. M. Baugher, J. M. Danner
Pennsylvania, Western	John D. Ellis, H. Lawrence Rice, M. Guy West
Tennessee	E. J. Rowe
Texas and Louisiana	Glen Harris
Virginia, Eastern	L. L. Mason
Virginia, First	J. S. Crumpacker, C. M. Key
Virginia, Northern	Ernest E. Muntzing, Paul H. Bowman
Virginia, Second	Simon D. Glick, Guy K. Stump
Virginia, Southern	O. R. Fike, S. H. Flora
Washington	Clement Bontrager
West Virginia, First	Ralph D. Bowman, Robert L. Strickler
West Virginia, Second	

- B. Study of Literature for Youth, Feb. 3
- C. Receiving Members by Trine Immersion, Feb. 10
- D. Receiving Members by Trine Immersion, Feb. 10
- E. Receiving Members by Trine Immersion, Feb. 10
- F. Receiving Members by Trine Immersion, Feb. 10
- G. Complete Agenda of Conference Business, Feb. 17
- H. Earlier Publication of Conference Booklet, Feb. 17
- I. Brotherhood Fund Goal, 1951-52, May 19
- J. Perpetual Minister's License for Missionaries, Feb. 3
- K. Allowance for Retired Missionaries, May 5
- L. Reading Course for Licensed Ministers, May 5
- M. Peace Education and Promotion, May 5
- N. Advancement and Standards in the Ministry, May 12
- O. Ministerial Placement and Policy, May 12
- P. Amendments to the Pension Plan, May 12
- Q. Statement on Economic Problems, May 19

Conference Business

Amendments to the Pension Plan (Publication legally necessary)

I. In the judgment of the Pension Board it is desirable and necessary that the Ministerial and Missionary Pension Plan of the Church of the Brethren be further amended. As provided in the pension plan, therefore, the Pension Board has adopted the following amendment, ad interim, and presents the amendment to Annual Conference of 1951 for ratification:

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided. All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

Any member of the Pension Plan shall be permitted, during the period of his or her participation under the Social Security Act (H.R.6000) as amended from time to time, to pay contributions into the Pension Plan equal to the members' regular contributions, less the amount paid in employee taxes under the Social Security Act by or for such member, provided the employing organization pays the organization's regular contributions,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

I Will Build My Church. Amy Morris Lillie. Westminster, 1950. 192 pages. \$2.50.

Here is the story of the Christian church—a story of courage, adventure and faith — told by a skillful storyteller. The beautiful illustrations will appeal to the juniors who will read this book. Because of their reading they will love the church more.—*Hazel Kennedy.*

Preaching and the Dramatic Arts. E. Winston Jones. Macmillan, 1950. 123 pages. \$2.00.

A very stimulating book on preaching. It applies the modern knowledge of psychology, making full use of the dramatic arts. It is basically sound in its approach, seeking to make preaching the most effective possible. If it is used with a purpose it will be of great benefit to those interested in more effective preaching and speaking.—*Charles E. Zunkel.*

The Imitation of Christ. Gerard Zerbolt of Zutphen. Translated by Albert Hyma. Eerdmans, 1950. 116 pages. \$1.00.

Dr. Hyma, a University of Michigan professor, believes that the Imitation of Christ, usually attrib-

uted to Thomas á Kempis, was originally written by Gerard Zerbolt. Dr. Hyma has newly translated the Zerbolt manuscript. His translation preserves the devotional values of this great classic of Christian mysticism. This small pocket-size edition is well suited to private devotional use.—*Kenneth Morse.*

How Love Grows in Marriage. Leland Foster Wood. Macmillan, 1950. 183 pages. \$2.50.

My wife and I are agreed that *How Love Grows in Marriage* is one of the best books in the field which we have ever read. Dr. Wood, out of a long and rich background of training and experience, deals with such problems as natural differences, faults, dulled appreciation, tensions and immaturity, and then suggests creative solutions. In his approach you find a wholesome mingling of idealism, common sense and Christian principles. The style is readable, and so many case illustrations are used that the interest factor is unusually high. This is the book for you whether you want to get out of trouble, keep out of trouble or just survey the marriage field.—*C. Ernest Davis.*

less the amount paid in employer taxes under the Social Security Act on such employee. The pension and other benefits payable under this category shall be in proportion to the total contributions actually paid into the Pension Plan as compared to the total contributions normally paid by and on behalf of members of the Pension Plan who are not participating under the Social Security Act. Minimum benefits shall be similarly proportioned.

II. Growing out of increased interest throughout the country in adequate pensions for all workers, both by private plans and government provisions, and numerous suggestions that steps be taken to amend our pension plan to provide benefits that would more nearly equal the purchasing power of the dollar when the plan was launched in 1943, the Pension Board recommends to Annual Conference that the Pension Plan be further amended, effective September 1, 1951, as follows:

Article IV. Congregation Contributions

Each congregation served by a

member shall contribute an amount equivalent to six per cent of the salary of such member. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one-twelfth thereof toward the expense of administering the pension plan, and a further deduction of not to exceed one-twelfth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as herein before provided, then one-half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

KINGDOM GLEANINGS

Lillian Grisso, who has been serving at Vyara, India, arrived in the States on April 19. Her address is 45 Woodland, Elgin, Ill.

Pine Creek church, Ind., which has been completely remodeled, will have its dedication services on Sunday, July 8, at 2:00 p.m., with Bro. Jesse Ziegler as speaker.

On page 14 of this issue is presented the complete agenda of business for Annual Conference. Those items which have been published in the Gospel Messenger are indicated with the date of the issue in which they appeared.

Lodging accommodations for First Virginia district conference, which will be held July 24-26 in the Poages Mill church, near Roanoke, Va., may be had by writing Mrs. John Grubbs, R. 7, Box 675, Roanoke, or telephone Roanoke, 28926.

The **Southeastern Christian Ashram** will be held at Bridgewater College, July 16-26. Leaders will be E. Stanley Jones; Ernest Trice Thompson of Union Theological Seminary, Richmond, Va.; Evangeline Thillayampalam, principal of Lady Doak College, Madura, South India; and Irwin Elligan of Knoxville, Tenn.

The following people were assigned to the Castañer, Puerto Rico, project for one-year terms from the BVS unit: Olive B. Replogle of the Roaring Spring church, Pa., who is a nurse; Kenneth Imhoff of the Mohican congregation, Ohio. Barbara Hershberger, who has served for two years as a nurse at the Castañer project, has returned to her home in Woodland, Mich.

The **Moxham church** in Johnstown, Pa., in a special service commemorated the twentieth anniversary of the ministry of Bro. John Dwight Ellis in that church. An attractive booklet was published for the occasion, reviewing the developments in the church during the past twenty years and containing a series of three sermons on the theme, Laborers in the Vineyard, by Bro. Ellis.

The **Central Region** youth conference will be held in the Canton church, Ill., July 20-22. Following the theme, Home of My Youth and Home of My Dreams, the conference aims to help young people to become more fully Christian in all of their relationships connected with the home. Several leaders who are scheduled to be there are: Arlo Gump, Glenn McFadden, Ruth Shriver, Rachel Waybright, Bruce and Joan Young, and Jesse and Harriet Ziegler.

Recent visitors through the General Board and Publishing House offices have been: Mrs. Arthur L. Reeves of Cleo Springs, Okla.; Harold E. McKimmy of Elyria, Ohio; Irene Shelly of Vernfield, Pa.; Hilda Stauffer of Chicago, Ill.; Mr. and Mrs. Clarence McConley; Fred and Edward Teach, both of New Carlisle, Ohio; Mrs. Philip Hines of Peru, Ind.; Mrs. Marvin Dailey of Peru, Ind.; Dorothy Nelson of Barnum, Minn.; Mrs. Mildred Ritchey of Milledgeville, Ill.; Ben McCollough of Plymouth, Ind.; Mr. and Mrs. David Webster and son, Mrs. Alvin Stump, Galen Strycker, Margery Morrison and Pat Replogle, all of Chicago, Ill.; and Major S. Hutchings, a Salvation Army worker, of Kansas City, Mo.

Bro. Leland B. Emrick moved the middle of May from Springfield, Ill., to the pastorate of the Pleasant Hill church of Southern Ohio. His address is Pleasant Hill, Ohio.

The **L. A. Blickenstaffs** are no longer located in Chosen, Fla. Their address has been changed to % David Blickenstaff, 275 Lakeville Road, Great Neck, Long Island, N. Y.

Bro. Kenneth H. Yingst in changing his pastoral responsibilities from Rockford, Ill., to the Lincoln, Nebr., church changes his address accordingly. He may be reached at 3701 Sumner St., Lincoln 2, Nebr.

Bro. Gordon W. Bucher will become pastor of the Springfield church of Southern Illinois upon his graduation from Bethany Biblical Seminary at the May Convocation. Bro. Bucher's address will be 2158 S. Eleventh St., Springfield, Ill.

For an entire hour on June 3 the Morrellville congregation, Johnstown, Pa., under the leadership of Pastor Roy S. Forney will find a new understanding of the world implications of their Conference giving as they support the entire work of the Brotherhood for that hour.

The **Washington County Historical Society** in Maryland recently announced that it is purchasing the Dunkard church site on the Antietam Battlefield near Sharpsburg, Md. The National Park Service has agreed to restore the building which served as a hospital for soldiers of both the North and the South during the battle of Antietam. The original structure, built in 1852, was destroyed in a wind storm in 1924.

A **leader-of-leaders'** conference for children's workers will be held in the Empire church, Calif., June 25-27, immediately following Annual Conference. The purpose will be for the training of children's workers who have responsibility for leadership of adults who work with children. District and regional children's directors from throughout the Brotherhood have been invited, as well as local directors of children's work in churches of the Pacific Coast.

The **regional presidents** of women's work and the National Council of Women's Work met recently in Elgin for conference on matters of mutual concern. Present were Mrs. E. R. Fisher, national president of women's work; Mrs. A. Ray Showalter, national aid-service director; Mrs. D. W. Bittinger, national missions director; Mrs. Nevin Zuck, national home builder director; Miss Effie Metzger, Mrs. James Elrod, Mrs. J. H. Mathis, Mrs. George Detweiler, and Mrs. S. Earl Mitchell, presidents of the Pacific Coast, Western, Central, Eastern, and Southeastern women's work organizations, respectively.

Ft. Wayne church, Ind., located at 2200 Smith St., is celebrating the fiftieth anniversary of the dedication of their house of worship with a home-coming festival on Sunday, July 22. Bro. Wilbur Bantz, pastor of the Decatur church, Ill., will be the guest speaker for the morning service at 10:30 (C.D.S.T.). A historical pageant, depicting some of the significant events in the life of the church, will be presented during the afternoon at 2:30. A cordial invitation is extended to all friends and former members of the church to be with the church for worship and fellowship. A basket dinner will be served at noon.

Theme: Deepening and Sharing the Christian Life

Looking Forward to Conference, June 19-24

Children's Activities

Sessions for children will be held in St. Paul's Methodist church, Second and San Carlos Streets, throughout the morning, Wednesday through Saturday, 8:45 to 12:00, for primary and junior children. Parents are asked to give one-half day in helping with the program. In the same church a child care program is planned for nursery children two and a half years to four years of age and kindergarten four and five years old. This program continues throughout the day, Wednesday through Saturday, 8:45 to 12:00 in the morning, 2:15 to 4:30 in the afternoon. Cost is fifty cents per day per child. No charge on days when parents help. There will be trained workers in charge.

Conference Choir

Membership in the Annual Conference choir is open to all singers who wish to contribute their talents to the Conference and receive valued experience from the rehearsal periods. Prof. Elias Brightbill of La Verne College will be the director of the choir. Interested singers should register at the music display of the Brethren Publishing House exhibit in Dunne Hall, Civic Auditorium, where the choir music can be purchased and where information will be given concerning rehearsal hours.

Pictures

To overcome misgivings about taking pictures during the consecration and other worship services, arrangements are being made for this to be done during rehearsal or following sessions. The Conference director will announce further plans for satisfactory picture taking.

Recordings

Official recordings are being made of the business sessions of the Conference and other parts of the program. Some of these will be made available to the churches through the Visual Education Department in Elgin. Anyone wishing to make recordings on his own instruments is requested to clear, in advance, with the Conference director.

Showing of Religious Films

The best religious films from the Elgin library will be shown continuously throughout the day at the Montgomery Theatre except during general sessions of the Conference. Previews of selected new films will be shown each evening at 9:15.

Another Bus to Conference

Owing to the heavy demand for bus transportation, a second bus will go to Annual Conference, leaving Harrisonburg, Va., on June 11. If you are interested, please write immediately to Rev. Cecil O. Showalter, Port Republic, Va., for reservations. The entire proceeds from the trip will go to foreign missions.—Myers Bus Service, Harrisonburg, Va.

Clergy Fares

Round-trip clergy tickets to San Jose, Calif., may be purchased between the dates of June 13 and 20, inclusive, upon presentation of Southern or Eastern Clergy certificates only. Tickets thus purchased will carry final return limit of thirty days in addition to date of sale. Fares are computed on the basis of one one-way first-class fare in effect on date of sale. When purchasing tickets on these dates, inform your ticket agent that you are traveling to the Annual Conference of the Church of the Brethren. Clergy tickets pur-

chased prior to the dates given above will require Western Clergy certificates.

Round-trip Fares

Both coach and first-class fares west of Chicago will be increased by ten per cent on June 1. This will not affect clergy fares since one-way ticket prices will remain the same.

Several persons have been interested in obtaining window stickers to use in their cars on their way to San Jose. Since several states have highway codes which prohibit or restrict them, they have not been provided.

Brethren who arrive in California a few days early for Conference may want to accept the invitation of the Oakland church, corner of San Juan St. and 40th Ave., to visit and worship there. Other near-by Brethren churches were mentioned in a recent issue and may be found listed in the Yearbook.

Some persons traveling by car to and from San Jose may have room to take other travelers who are eager to share expenses. Several notices of this nature can be found on page thirty of this issue. Here is an opportunity to put our brotherhood into practice.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. J. E. Rowland of Greencastle, Pa., in the Smithfield church, Pa., May 28—June 10.

Gains for the Kingdom

Eight added to the Akron church, Pa.
Four baptized in the Tyrone church, Pa.
One baptized in the Windfall church, Ind.
Six baptized in the Quakertown church, Pa.
Six baptized in the First church, Akron, Ohio.
Six baptized in the Pleasant Valley church, Ind.
Six baptized in the Central church, Roanoke, Va.
Three received by letter in the Colorado Springs church, Colo.
Two baptized and four received by letter in the Nampa church, Idaho.
Six baptized and nine received by letter in the Green Tree church, Pa.
Three baptized and three received by letter in the Guthrie church, Okla.
Eight baptized and two received by letter in the Hartville church, Ohio.
Five baptized and four received by letter in the Ft. McKinley church, Dayton, Ohio.
Eight baptized and five received by letter in the Imperial Heights church, Los Angeles, Calif.
Ten baptized, five received by letter and four on former baptism in the First church, York, Pa.

Calendar for Sunday, May 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Babylonian Captivity.—2 Chron. 36:11-21; Psalms 137; Jer. 29:1-14; Ezek. 1:1-3; 11:14-21; Dan 1. Memory Selection: Ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. 29:13.

CBYF Topic for May, Before You Say I Do.

Announcements

LOVE FEASTS

Illinois	New Jersey
May 25, 7:30 pm, Romine.	May 27, 7 pm (DST), Amwell.
May 27, 8 pm, Martin Creek.	Oklahoma
Indiana	June 11, Washita.
May 26, 7 pm, New Salem.	Pennsylvania
May 27, Pleasant Hill.	May 26, 1:30 pm, Welsh Run.
June 1, 8 pm (DST), Pleasant Valley.	May 26, 2 pm, Akron.
June 16, 8 pm, Camp Creek.	May 26, 27, 10:30 am, Antietam.
Maryland	Prices.
May 26, 27, 10:30 am, Upper Codorus, Black Rock.	May 27, 10:15 am and 6 pm, Codorus.
May 27, 6:30 pm, Piney Creek.	June 3, 7 pm, Mechanic Grove.
Michigan	June 3, 7 pm, Middle Creek.
June 17, 8 pm, New Haven.	



Oklahoma Workshop for Peace Leaders

MOST of the members of the workshop arrived in time for supper on Monday evening. They discussed plans for organization while eating. There were sixteen around the table. A steering committee was appointed to set up a schedule for meetings and another for duties in the kitchen.

That evening Dan West made a short talk to the men's work organization of the Thomas church, and the "workshoppers" listened in.

Before bedtime the group listed the problems they would like to discuss during the week, as follows:

1. Brethren homes which are military minded.
2. How to convince others of the importance of following Christ.
3. Implications of munitions work, war bonds, etc.
4. What the New Testament says about peace.
5. Rethinking the basis of our peace beliefs.
6. Is peace practical now?
7. The value of mass prayer.
8. Are we sufficiently convinced of our peace beliefs to convince others?
9. The difference between military force and police force.
10. How to keep hate out of our lives.

Beds had been prepared for all "workshoppers" in the basement by the ladies of the church. After devotions the group retired comfortably. Next morning they began to discuss problem No. 4 on what the New Testament says about peace. The discussion continued through the day.

On Wednesday the group considered how the job is to be done. They agreed that:

1. Most people lack genuine self-confidence.

2. All have more to contribute than they realize.

3. We want to be useful when we know how.

4. We want to be liked and to like others.

On Thursday morning the group tackled problem No. 1, military mindedness in Brethren homes. A situation drama was presented in which Dad and Mother Sooner receive a call from their pastor, Brother Green, and talk about the stand their son should take as he faces the draft.

Father Sooner is a church member in good standing, but irregular in attendance and fearful of his position in the community. Mother Sooner is more peace minded than the father but very sensitive to her son and the community. Pastor Green is a sincere shepherd of his flock and would like to have Annual Meeting decisions carried out, but he gives little actual help to the family.

After the situation was played out in impromptu fashion, the group tackled the problems which it raised. They listed important factors in the situation as: the church's attitude, the community's attitude, the pastor's desire to be a shepherd to his *whole* flock, the mother's uncertainty, the father's belief that America must "get tough" with Russia.

The group concluded this section of the meeting by listing some answers to the problem: forming of firm convictions, willingness to suffer for Christ, trained local counselors, better Sunday-school materials on peace, an effort to build more unity in the church locally and over the Brotherhood, and a healthy self-respect plus con-

During the past three years several dozen workshops for peace leaders have been held under the direction of Dan West. A workshop consists of a carefully selected group of twenty people who meet, usually for five days or so, in some secluded place. Where possible, the group plans to meet again some months later for a second round, then a third, and so on.

This article is based on a mimeographed report of the first such workshop in the Oklahoma district, held at Thomas last January.

fidence and courage in each person.

Thursday afternoon and evening and Friday morning the group considered what they should do as they go back to their local churches and try to apply what they have learned.

A committee brought in a recommendation that the long-range objective of this workshop should be to lead each congregation into full commitment to the program of Christ as revealed in the New Testament. To carry this out, the group agreed on the following steps:

1. That each local church select a nucleus of interested people and form a local workshop.

2. That this fellowship group, by eating, working, worshiping, studying, discussing and playing together, form itself into a unified, trained working body.

3. That the group enlarge its fellowship to include all the Sunday-school officers and teachers.

4. That smaller units then be formed for the purpose of training the entire congregation.

5. That this work be started immediately.

Later on Friday the group tried to discuss as many of the other problems originally listed as possible. It dealt with civil defense, the problem of when the use of force is justifiable, universal military training, and techniques of peace counseling.

On Saturday morning, Dan West was prevailed on to evaluate this workshop in comparison with the others which he has conducted. He did so and made suggestions for the future training of the group.

Throughout the week the workshop was conducted in harmony with the principles of "group



RETURNED GERMAN STUDENTS. Edith Bloch (left) is shown with her little sister and brother. She comes from a refugee family and now lives and goes to school near Bremen, Germany. She spent her American year with the Clyde Roby family, Degraff, Ohio. Hinrich Lehmann (right) is tickled to drive an American car again, even if only to turn it around for the Brethren Service visitors. Hinrich has just passed his examinations to enter higher study. He hopes to be a doctor. In America he lived with Glenn M. Snavely, Forest, Ohio

dynamics," which are now being experimented with in a number of universities as better methods of group discussion, study, and making decisions. Some of the characteristic procedures, which may seem odd to some people, were the following:

The program is not rigidly prepared in advance as most of our meetings are. Instead of following a printed program set up before the meeting begins, the group sits down in its first sessions and decides what problems seem most urgent and interesting, and in what order they are to be considered. Obviously a person who drops in only for an hour or two will not get much out of such a meeting. Therefore, all members of the group are urged to be present throughout all sessions.

Because there probably are many persons who could be good leaders but have never had courage enough to try it, "workshoppers" are encouraged to volunteer to serve as chairman some time during the meeting.

Another volunteer job is that of the observer. He remains silent while on duty but notes carefully how the discussion is going, how many people are taking part, whether the time is well used, whether there are distractions, etc. At the close of his period of duty, the observer presents his evaluation of the meeting.

"Buzz sessions," when the workshop divides into small groups all discussing the same problem, are used occasionally. This gives each individual more chance to express himself. The best ideas in each buzz group are reported to the whole workshop.

It is also deemed important that "workshoppers" live and eat together and do their own housekeeping. Sharing of the homely tasks of dishwashing and meal preparation has seemed to a number of members one of the most revealing and valuable experiences of all.

In the Oklahoma meeting, as in most other workshops, the members felt that it was a unique and very inspiring experience to take part in a meeting of this kind.



Johannes Haese, of Spleka-Neufeld, is shown here with his own family. He is a refugee, attends high school in the Bremen area, is active in community affairs, and wants further training in farm mechanics. While in America he lived with the Orlin Lett family, Broadbent, Oregon

BACK IN GERMANY

WHAT is happening to the German students who have returned to Germany? Recent letters show that they are still enthusiastically telling about their year in America.

Here are some quotations from the students' letters:

"It is the most fun to work with German youth groups. They aren't too bitter and they believe what I tell them. They are very eager to hear about my past year. The people I meet every day, those I work with, listen too and are quite interested. But there already I feel a little distance. My folks and friends, of course, are very eager to hear about the great year 1950. They just have to listen at home. It is the only spot I can talk about my experiences as often as I want to. Any other place I am very careful so that nobody will ever get the feeling, 'Ah, she is just showing off!'"

"It is not simple to explain our new impressions and experiences to our community. I live in a village of 250 inhabitants, and many farmers are *against* anything new and very, very hard to convince that anything is more modern, cheaper or simpler. Mostly they say: 'That's the way our grandfathers did it and that's the way we are going to do it.'"

"I felt the American people would be interested in me, the same as they were in the States. But I found out that most of them don't care very much about a German. The people I met in the States and those I meet here are entirely different."



Fifty Years of Working Together

A. F. Bollinger
Anklesvar, India

Life-size paintings of the Christ by a Christian artist at each side of entrance to booth built for district meeting. Over the entrance is the theme: Deepening and Sharing the Spiritual Life

FIFTY years: not a long period in the roll of the centuries, but what changes they have brought to the Church of the Brethren in India! Fifty years ago the infant church held its first district meeting at Jalalpor; this year, we met there again. An old picture shows that the delegate body of that first district meeting consisted of five missionaries and four Indian brethren representing three churches—Bulsar, Jalalpor, and Anklesvar; to the fiftieth meeting came 52 delegates from 20 churches, representing a membership of about 8,500. The total attendance at the meeting was about 1,250; we do not know what it was fifty years ago, but it must have been very small. There were other striking differences also: fifty years ago the men among the missionaries hid their faces behind luxuriant beards; today, even the elders show their faces openly. We have no record as to how the first meeting was lighted; the fiftieth revelled in electric lights and voices blared forth over a public address system.

The Brethren spirit, however, has not changed: the interest in the meeting evinced by both clergy and laity; the joy of visiting with friends seldom met during the year; and the sincere hospitality of the hostess church.

The Jalalpor church had erected a huge tabernacle, framed with poles and bamboos and covered with thin cloth, in which the meetings were held. A public address system was a necessity, as the unaided voice was quickly absorbed by the cloth

walls and ceiling. The missionaries were housed in the Carter home and in tents erected front and back; and conversation flowed freely as they gathered around the long plank table. The Indian visitors had dormitories in the school building and in a near-by apartment house; and many lived in booths made of bamboo mats. There was a common dining booth operated by the local church men, but many of the visitors brought their own pots and pans and cooked over open fires.

The chief speaker of the occasion was Rev. George Wilson, D.D., of the neighboring Irish Presbyterian Mission. He claimed as one qualification the fact that he is this year celebrating the fiftieth anniversary of his appointment to India as a missionary. Think of it! Forty-nine years spent in the Master's service in India! His messages, full of sympathy and understanding and faith, were well received.

The second speaker of note was our own Bro. Premchand Bhagat, who had just returned from his ministry in America. His reports of his experiences in the home church were eagerly received. The church in America gained in stature through his sympathetic portrayal. He challenged the church in India to continue to go forward in the future as it has in the first fifty years.

The first day of the meeting, which was the anniversary day, ended with a great parade through the streets of the neighboring city of Navsari. There was a jeep carrying a loud-speaker, over which was announced from time to time the cause of celebration; there were banners, some of which proclaimed

the gospel message and others represented the various churches; and the crowd sang Christian songs and shouted slogans such as "Victory to Christ," as it marched along. There were also two life-sized paintings of Christ which had been done by a local Christian artist. Such a parade is one form of Christian witness in India, in which all can take part and show with whom and for whom they stand. The crowds in the city streets looked on in surprise, and every door and window along the route was filled with interested spectators. It is safe to say that very few of them had ever seen so many followers of Christ at one time; many of them probably did not know that there were that many in the whole of Gujarat.

And so the Church of the Brethren in India has passed another milestone in its career. It is a self-governing, ongoing church, growing in strength from year to year. In spite of mounting costs of living the church is growing in the grace of giving. The oldest congregation, Bulsar, celebrated the year by becoming fully self-supporting, paying the pastor's salary and other expenses, and bearing the costs of keeping up the church property. The next step is for it and the church as a whole to become a truly missionary church, not only sharing the Good News with its immediate neighbors, but reaching out to share the gospel with people in unevangelized areas. Pray that she may be true to her missionary heritage, and that the next fifty years may witness a great advance toward the building of the kingdom of God.



Five Years at Wandali

Herman and Hazel Landis
Wandali, Nigeria, West Africa



If the Christian faith is to grow in Africa, women must be taught and trained, for the Christian home there, as everywhere, is the church's support

A construction project in Africa includes making mud bricks, collecting palm, erecting buildings and making a wall to enclose them

WE ARE at Jos for a month, 400 miles from home. Probably the nicest part of being in Jos is the abundance of fruit and vegetables. It is our dry season at Wandali and vegetables are scarce. But here we get all of the common vegetables in plenty and they are not too expensive. A bunch of carrots costs about seven cents, nice tomatoes a cent each. There are also all of the oranges we can eat at one and one half cents each, bananas and pineapples. We are enjoying meeting people, as we are isolated at Wandali. We had no white guests from May till December.

We have just spent a little over three months at Wandali with masons and carpenters, building a

dispensary and school. The dispensary is finished all but the outside plastering, and we began using it just before we came to Jos. It is five years now since we first started work at Wandali. For all of this time the medical work has been done in a small round hut. Now we have a building 22 x 18 feet, with a large veranda. We think the medical work has been one of our best evangelistic agents. Save the life of a person or that of his child puts the person in a receptive mood to learn why we came and what Christ has for him.

Putting up a building is quite a job. First we made the mud bricks. Women carried the water about one-fourth mile. The sixteen-foot

pieces of palm were carried fifteen to twenty miles by men. Cement and aluminum roofing for the dispensary were hauled from Gardakida. We bought 800 bundles of grass for the school roof, which made quite a sizable haystack. Sand for the foundation and floor was carried in by the women. When the big, heavy, palm rafters for the 72-foot building were made, we tried to get men enough to get them on to the walls. An important man had just died and only a few men could be found. But when we were ready to put them up, fifteen men with palm to sell had come from a village ten miles away. They were

willing to help and in an hour and a quarter all the rafters were laid on the wall, ready to be put into place by the carpenters. The carpenters said that it was God that helped us put them up.

Next year we must build a new church, for the present one will hold only 85 if we are packed as tightly as possible. Often we have over a hundred present, and fifteen or more must sit outside. The church now has forty pounds or \$112 saved toward their new building. This will be about enough to buy the palm and employ a few masons, but most of the work will have to be done by the members and friends.

Our school is not large. The upper class has but eight pupils, but they are all fine young men and have all expressed their intention to follow the way of Christ. Two have already received baptism. The total attendance in the school is about forty-five. This does not include adult classes. We have a women's class and a men's class. The women, besides learning to read and having

health and religious instruction, have had an interesting time sewing, making pots and decorating gourds with burning irons. In this Mohammedan section, when a man or woman joins a class, it is an announcement that he is leaving the old way and desires to learn the way of Christ.

We had our first four baptisms at Wandali in 1950. It surely was a scene of joy and thanksgiving when the entire congregation walked a mile to the river for baptizing. We now have a total of thirteen baptized members, including the teachers, who have come from some other stations. Three others are ready for baptism now, and fifteen others have asked for baptism and are in prebaptismal classes. So the church is growing in numbers as well as in spirit.

Hazel helped deliver twelve babies in 1950. They have all done well and are fat and strong. The young mothers have tried hard to take good care of their babies. They have had to break some of their very strong customs. They are

learning to give the baby the mother's milk immediately. Their mothers and grandmothers believed that the first milk was poison and the baby must not drink the milk for from five to seven days. They are also learning to boil the water and give it to the baby with a spoon or a nipple. This is another decided break with their old custom. All this has been a most interesting and satisfying work.

And so our days have been full of teaching, running the schools, building, seeing babies and sick people, gardening and running the home. We have given advice on many matters: farming, the planting of trees, mosquito protection and the digging of wells. And there has been continual counseling concerning family troubles, the difficulty of having the marriage celebration without serving beer, or with a schoolboy who has been asked to leave his present home and seek another.

We do love the people and are glad for the opportunity to help them.

The Church at Home

Edited by Alberta Yoder



The Church Expands

The church at Klamath Falls, Oregon

Edward H. Lander, Jr., pastor, Klamath Falls, Oregon, says, "It is an old story, but we need more space, more facilities. We now have fifty-five enrolled in the church school. Our chief problem is where to put them. We are using the chapel, which is our home, for three classes, the kitchen for the kindergarten, and the garage for the junior high group. We are concerned about more adult support but we think it will come with more adequate facilities.

Your Brotherhood dollars given through the Conference Offering for the Brotherhood Fund help build and extend the work of the kingdom through the Church of

the Brethren at Klamath Falls and other such places. Dare we let the opportunity pass to extend the church?

Glenn S. Garner, pastor, Pulaski, Va., writes, "Many of our people who worship with us are not members; there is a good possibility of getting some of them to join."

Christ hath no hands but ours to do his work.

Kenneth I. Hartman, pastor, Lafayette, Ind., says, "The local group here has pledged \$5,000 toward our proposed building. The enthusiasm is high. The time is ripe to begin working our new community. With only vacant lots there, however, any efforts in that community are hampered."

This congregation was or-

ganized in October, 1947, with a charter membership of twenty-four. Today the resident membership is fifty-seven. For the past four months the average attendance at church school has been sixty-four. Your Brotherhood dollars should help the Lafayette church to achieve its growth!

R. Dale Ferris, pastor, Weston, Oregon, says, "We have eleven prospective young adults for church membership. They are attending socials and church services; as yet they have not taken the step of church membership. Their children attend Sunday school regularly."

A warm fellowship through the church will help extend the influence of the church.

Thinking About the News

Church Affiliation of Congressmen

WITHIN recent months an unofficial survey of the church affiliations of U.S. senators and representatives was made in Washington, D. C. Although the information is not complete, it indicates that a high percentage in both houses claim some denominational affiliation and that Roman Catholics probably have fewer representatives in proportion to their membership than do Protestants. Otherwise, the line-up reads very much like a cross section of citizens in almost any community where affiliation, if not always devoted church membership, can be expected.

In spite of the attitude that some Christians take toward all persons in public service, it is safe to say that the members of Congress are just as conscientious, just as sincerely trying to do what is best for their country, just as strong—or as weak—as the people they represent. Therefore, if their voting record seems far from Christian or quite different from what their denominations profess, we ought not only to remind them of their Christian responsibility, but even more to direct our efforts toward changing the attitudes of their constituents.

We are sadly in need of great Christian statesmen, but we are even more sorely in need of a Christian public. We cannot fulfill our duty, consequently, by writing a letter to Washington or by criticizing the President. We must work at the far more difficult job of converting the voters who live next door. They, like some members of Congress, may have church affiliations that have only statistical meaning. They may never have been brought face to face with Jesus Christ. Will you take charge of the introductions?—K.M.

Around the World

Growth in Church Membership

The rate of increase in American church membership since 1926 has been more than twenty per cent greater than population growth, a survey made by the National Council of Churches revealed. The survey covered the period between 1926, the date of the last adequate federal census of religious groups, and 1949. It showed church membership increased 51.5 per cent while population grew by an estimated 30 per cent.

Described as the first of its kind in a number of years, the survey tabulated the membership of 54 religious bodies, all with membership over 50,000. Combined, these groups account for about 97 per cent of church membership, it is reported.

Of the three major faiths, Protestantism showed the largest percentage gain adding 16,954,322 new members for a 56 per cent growth. During the same period the number of Roman Catholics increased by 9,005,305 for a 48.4 per cent increase, and the Jewish congregations 918,758 for a 22.5 per cent rise.

Total membership of the religious bodies, which included a number of Eastern Orthodox churches, rose in 1926 from 53,230,413 to 80,682,575 in 1949, the survey reported.

Among the Protestant denominations, the Southern Baptists made the largest increase with 3,236,887, the Methodist second with 2,031,927,

the National Baptist Convention U.S.A. Inc., third, with 1,188,583, and the United Lutheran Church in America fourth with 738,229.

The Church of the Brethren increased from 128,392 in 1926 to 185,088 in 1949. This was a 44.2 per cent increase in that period.

Relationship of Automobile Insurance to Total Abstinence

A Midwest automobile insurance company reports, "Based on our own experience, we believe that alcohol is responsible for at least thirty per cent of all losses paid by casualty insurance companies in the United States." The only insurance company (Preferred Risk Mutual Insurance Co., Des Moines, Iowa) in this country writing insurance for non-drinking drivers exclusively, it probably has more statistical knowledge of the drinking driver than any other insurance company.

Evidence compiled from experience by a Swedish automobile insurance company which limits insurance to total abstainers only is to the same general effect as the Des Moines company's conclusion.

Accuracy of the conclusion is borne out by studies of drinking driving accidents in several parts of the United States. For example, the Minnesota department of highways reported that in one recent year 14 per cent of all accidents involved drinking drivers but that twenty-nine per cent of the fatal accidents

involved drinking drivers. Recent extensive driving and laboratory tests in a Swedish study indicate a twenty-seven per cent impairment of driving ability among expert drivers who had blood alcohol concentrations ranging from .04 per cent to .06 per cent.

If alcohol were eliminated from our society America would be paying considerably less for its automobile insurance and at least 8,000 lives would be saved each year and at least 200,000 personal injury accidents avoided.

As proof of cheaper insurance, even though less than twenty million registered drivers may be total abstainers, at present the Des Moines company is able to issue standard automobile insurance at premiums twenty-eight per cent below (on the average) that of premium charges of the largest companies in the business, that have no abstinence provision.

Reducing Tensions

In a world where building more and better bomb shelters seems to be the trend a number of quiet efforts are being made to bring men closer together through scientific studies.

Sixty children, ten to twelve years of age, from ten countries are being selected to attend the first children's international summer village at Cincinnati, Ohio. Each national group will be accompanied by two adults. Since these children are at an age when they are still flexible in their social attitudes scientists hope by observing them to learn how to overcome some of the obstacles to international harmony.

The Cincinnati experiment, it is hoped, will throw light on such questions as these: What areas of agreement do people of all nations have? What are the hurdles to common understanding among these peoples? How do typical human beings of different nationalities who have not had their prejudices trained and fixed react to and surmount these obstacles?

UNESCO is also making studies of social tensions that lead to aggression. India was the first country to seek aid from UNESCO in studying its social tensions, and Prof. Gardner Murphy of New York City College is in India helping the universities to organize the research.

In Brazil a project is under way, seeking to find out how three large ethnical groups mingle without serious conflict. In Germany another

Grouped around the busy conference table are key participants in the Southern California and Arizona district conference: Standing: I. V. Funderburgh, Pacific Coast regional secretary; W. Harold Row, executive secretary of the Brethren Service Commission; J. W. Lear, elder church statesman and associate regional secretary. Seated: Walter Coffman, conference director and host pastor; Grace Hileman Miller, district children's director; and Joe Jennings, moderator



team is seeking to find out the reaction of German youth to authority. Studies are also being made on the questions of how leaders in different countries have risen to important positions, how those later diagnosed as pathological get to be leaders and how individuals are organized into groups with international connections without their being aware of it.

Hand in hand with the studies of what makes tensions are going attempts to change attitudes that create tension. Exchange of students is a means of doing this. Creating objective, factual, non-nationalistic textbooks, especially in history, is another effort in this direction of changing attitudes.

The results of these efforts probably will not be apparent for many years. But, at least, attempts are being made to substitute knowledge for guesswork in the field of human relationships.

Pax Romana Asks Freedom Guarantees

A resolution demanding that international law guarantee a minimum of political freedom and prohibit the forced expulsions of peoples from their homes was adopted at an international congress of Pax Romana held at Limburg-ander-Lahn, in the American Zone. Pax Romana is a world federation of Roman Catholic university graduates and undergraduates.

The resolution also urged that international law safeguard the right to property, and the right of parents to control their children's education. Another demand was that in-

ternational law uphold the right of every citizen "to participate in the appointment and control of State organs."

It was announced that copies of the resolution would be sent to the United Nations and the Council of Europe as a basis for "an international pact to preserve human rights."

News Briefs

The Golden Rule Foundation reports that 1951 budgets of American religious organizations total \$2,914,068,259.

The Indonesian Bible Society in Formation will be set up shortly charged with the responsibility for the distribution of Scriptures within and through the Christian churches of Indonesia. For the present, translation, publication and distribution in non-Christian areas will remain under the control of the Netherlands Bible Society. (EPS)

Student delegates from 251 colleges gathered at Earlham College, Ind., March 29-31, to consider what can be done to end racial and religious discrimination in higher education. The delegates came from colleges in forty-four states, the Canal Zone and Puerto Rico. The meeting was sponsored by the American Council on Education.

A noteworthy example of religious devotion comes from the Bavarian village of Mömlingen. Before the war there were only three Lutheran families in this Catholic community. When eighty-three Lutherans came to live in Mömlingen after being expelled from their homes in Silesia, East Prussia, Pomerania, Brandenburg and Czechoslovakia, they de-

cided to build a church. Roman Catholic neighbors pitched in and helped transport wood and stones. Lutherans made small and large donations. A near-by firm of contractors gave its help without charge. Without outside aid, but backed by the goodwill of their neighbors, the Lutherans finished the church in just five months. (WP)

A daily religious program, first of its kind produced for television, is scheduled for a Washington, D.C., station. The program will be produced by representatives of the three major faiths. The Protestants will feature interviews with leaders of various denominations and a description of Protestant work in the community. The Catholic programs will highlight discussion panels and information on religious topics.

In memory of the author, Elin Wägner, well known for her work in behalf of peace as well as for her writings, Swedish women's organizations are collecting funds for a fellowship to study scientifically the history of women's role in society. (WP)

No fewer than 30,000 students from other countries are now studying in American universities and colleges, according to the Institute of International Education. This is an unprecedented number. One new trend is the increasing attendance from Africa, Asia and the Near East. In 1930, for example, there was only one student from Afghanistan; today there are sixty-six. (WP)

Primary schools have been built so rapidly in Mexico during the past year that by order of the education minister no teacher will have more than fifty pupils. The reduction of

over-large classes has long been an aim of Mexico's educators, and the new move is hailed as a major step toward an eventual goal of small numbers in each room, with more help for each individual student. (WP)

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. Noble E. Carley of Wiley, Colo., celebrated their fiftieth wedding anniversary on Sunday, April 1, 1951. Over 150 friends greeted them in the social hall of the Wiley Church of the Brethren, where open house was held. Mrs. John Cook and Mrs. Albert Cook, both of Monrovia, Calif., daughters of the couple, helped in the receiving of guests.

Many lovely flowers, gifts and cards were received.—Mrs. D. E. McSpadden, Wiley, Colo.

Beach-McFarland.—David B. Beach of Woodbury, Pa., and Mae Louise McFarland of Everett, Pa., April 22, 1951, in the Methodist church, Everett, Pa., by the undersigned, assisted by Bro. Harper Snively.—Stewart B. Kauffman, Everett, Pa.

Besecker-Myers.—Donavan E. Besecker of Arcanum, Ohio, and Eula Jean Myers of Laura, Ohio, in the Potsdam church, Feb. 3, 1951, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Bussard-Cessna.—Jackson E. Bussard and Dorothy F. Cessna, both of Everett, Pa., April 21, 1951, in the Methodist church, Everett, Pa., by the undersigned.—Stewart B. Kauffman, Everett, Pa.

Cagle-Kisling.—Charles Cagle of Benecia, Calif., and Betty Kisling of Waterford, Calif., Dec. 31, 1950, in the Church of the Brethren, by the undersigned.—Leo H. Miller, Waterford, Calif.

Cameron-Brown.—Donald E. Cameron and Beverly Brown, both of Strathmore, Calif., Feb. 3, 1951, in the Porterville Congregational church, by the undersigned.—Paul S. Longenecker, Tulare, Calif.

Efrid-Everidge.—Rhoid L. Efrid and Alice M. Everidge, both of Winston-Salem, N. C., in the bride's home, April 7, 1951, by the undersigned.—S. H. Flora, Winston-Salem, N. C.

Herman-Mosely.—Donald Herman and Donna Mosely, both of Glendora, Calif., March 24, 1951, in the Christian church, Glendora, by the undersigned.—Galen K. Walker, Glendora, Calif.

Holman-Ford.—Gerald Holman and Eloise Ford, both of La Verne College, Calif., in the Glendora church, April 22, 1951, by Bro. Bob Richards and the undersigned.—Galen K. Walker, Glendora, Calif.

Howell-Walker.—LeRoy Howell and Virginia Lee Walker, both of Pomona, Calif., in the Glendora church, March 31, 1951, by the undersigned.—Galen K. Walker, Glendora, Calif.

Jenkins-Klingaman.—Ellis Jenkins and Alice Grace Klingaman, both of Pomona, Calif., in the Pomona church, March 18, 1951, by the undersigned.—W. Earl Breon, Pomona, Calif.

Kreider-Tucker.—Keith Kreider and Mary Ann Tucker, both of Sidney, Ind., March 25, 1951, in the Eel River church, Ind., by the undersigned.—J. Earl Hostetter, Claypool, Ind.

Kuiper-Tomlinson.—Kenneth D. Kuiper of Kalamazoo, Mich., and Martha E. Tomlinson of Bristol, Ind., in the Pleasant Valley church, Middlebury, Ind., April 8, 1951, by the undersigned, brother of the bride.—John Tomlinson, North Manchester, Ind.

McQueen-Fair.—Edgar L. McQueen and Doris Jean Fair, both of Baltic, Ohio, April

15, 1951, in the Baltic church, by the undersigned.—F. E. McCune, Baltic, Ohio.

Messick-Showalter.—Ivan M. Messick of Timberville, Va., and Ruby C. Showalter of Broadway, Va., in the Linville Creek church parsonage, April 7, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Miller-Kisling.—Thomas C. Miller and Donna T. Kisling, both of Waterford, Calif., in the Church of the Brethren, by the undersigned.—Leo H. Miller, Waterford, Calif.

Miller-Rogers.—Orin Miller of Crawfordsville, Ind., and Mary Alice Rogers of Ladoga, Ind., April 7, 1951, in the Ladoga church, by the undersigned.—Albert E. Harshbarger, Buck Creek, Ind.

Miller-Whitlock.—Eugene Miller of Albia, Iowa, and Jean Whitlock of Avery, Iowa, in the bride's home, Feb. 22, 1951, by the undersigned.—William H. Brower, Albia, Iowa.

Nelson-Pilcher.—Bobby Lashmit Nelson and Ferald Gray Pilcher, both of Winston-Salem, N. C., in the bride's home, March 24, 1951, by the undersigned.—S. H. Flora, Winston-Salem, N. C.

Ott-Willhite.—Donald Wesley Ott of Live Oak, Calif., and Alta Marie Willhite of Waterford, Calif., Feb. 10, 1951, in the Church of the Brethren, by the undersigned.—Leo H. Miller, Waterford, Calif.

Prillman-Boitnott.—J. Randolph Prillman of Boones Mill, Va., and Matty Sue Boitnott of Martinsville, Va., Feb. 3, 1951, in the bride's home, by the undersigned.—I. D. Hoy, Boones Mill, Va.

Schumacher-Brown.—Franklin Schumacher and Geraldine Brown, both of Lansing, Mich., Feb. 24, 1951, by the undersigned, at his home.—Wayne E. Wheeler, Lansing, Mich.

Walker-Beckner.—Roy Walker of Lincoln, Nebr., and Betty Beckner of Holmesville, Nebr., March 22, 1951, in the South Beatrice church, by the undersigned.—Lewis Naylor, Carleton, Nebr., and Homer Kimmel of Holmesville, Nebr.

Weaver-Lobus.—Claude F. Weaver of Coopersburg, Pa., and Pauline A. Lobus of Northampton, Pa., in the Springfield church, Pa., March 11, 1951, by the undersigned.—Earl K. Ziegler, Coopersburg, Pa.

White-Calcote.—John B. White of Nashville, Tenn., and Elsie M. Calcote of Lucien, Miss., in the Hillsboro Presbyterian church, Nashville, March 24, 1951, by the undersigned, assisted by W. Wood Duff.—John B. White, Nashville, Tenn.

Wilburn-Hoover.—Denzil H. Wilburn and Ann E. Hoover, both of Grantsville, Md., April 16, 1951, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Wiggins-Grove.—James C. Wiggins and Phyllis Grove, both of South English, Iowa, in the bride's home, March 24, 1951, by the undersigned.—Howard H. Keim, Jr., South English, Iowa.

Williams-Williams.—George E. Williams of Tonasket, Wash., and Margaret E. Williams of Wenatchee, Wash., in the Sunnyslope church, March 24, 1951, by the undersigned.—Noble E. Deardorff, Wenatchee, Wash.

Obituaries

Altha Bertha Cloppert

Altha Bertha Cloppert, daughter of Lewis and Caroline Brown Palmer, was born July 29, 1877, near Frederick, Md., and died March 2, 1951, in the Salem City hospital, Ohio. In 1896 she was united in marriage to Jonas George, who died in 1930, and to this union two sons were born. In 1934 she was married to Elder Hugh Cloppert.

She had been a faithful member of the Church of the Brethren from her youth.

She is survived by her husband, one son, four grandchildren, four stepdaughters, four sisters and one brother.

Services were conducted at the Zion Hill church, where Bro. Cloppert is serving as pastor, by Elder G. S. Strausbaugh, assisted by Elder Clyde Mulligan. Services were also held at the East Dayton church by Elder C. H. Petry. Interment was in the Lower Miami cemetery, near Dayton, Ohio.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Israel Weibly

Israel, son of Mr. and Mrs. Samuel Weibly, was born March 6, 1856, in Blain, Pa., and died March 6, 1951. He was united in marriage to Elizabeth Grouse, and to this union were born four daughters and five sons.

He served the church as a minister in Blain, Pa. In 1916 he moved to the Lake Ridge congregation and continued to serve the church there. In later years his health failed and he lived with his daughter in Pittsburgh, Pa., until going to the Metzger nursing home in West Grotton, N. Y. He remained there until his death.

Nine children, twenty-six grandchildren, thirty-five great-grandchildren and two great-great-grandchildren survive.

A prayer service for relatives and friends was held in Ithaca, N. Y., by the undersigned. Funeral services were held in Blain, Pa. Burial was in Blain.—Guy R. Buch, King Ferry, N. Y.

Daniel B. Miller

Daniel B. Miller was born in Ohio, Jan. 13, 1862, and passed away in Whittier, Calif., March 13, 1951. In 1884 he was united in marriage to Elizabeth Warner and to this union were born four sons.

Bro. Miller spent a number of years in Colorado. He moved to California many years ago, serving the Lord in the First church, Los Angeles, Calif. He also served for several years as elder of the Los Angeles church.

He is survived by his wife; four sons, Lawrence, Ira, Perry and Jacob; twelve grandchildren; and twenty-four great-grandchildren.

Funeral services were conducted in the Siewert-Barber chapel in Whittier, Calif., by the undersigned, assisted by Bro. J. E. Steinhour. Burial was in Rose Hills Memorial park near Whittier.—Fred A. Flora, Los Angeles, Calif.

Alva Warren Oren

Alva Warren, son of Ira and Mary A. Hawkins Oren, was born in Warren County, Ohio, Dec. 29, 1866, and died at his home near Englewood, Ohio, April 11, 1951.

At the age of six the family moved to Jay County, Ind., where he attended the public schools and completed three terms at Portland Normal School, Portland, Ind.

In 1887 the family moved to Carroll County, Tenn., where he taught school for three years and worked with his father in the sawmill and shingle business.

In 1892 he united with the Church of the Brethren in the New Hope church, Tenn. In 1897 the New Hope church called him to the ministry and he continued in this work until his eyesight failed.

In 1899 he was married to Alma May Mummert. The first few years of their life was spent in Tennessee and Oklahoma, where they assisted in organizing churches near Thomas and Guthrie, Okla. In 1903 they came to Ohio and moved to Happy Corner in 1906. From 1906 to 1941 he was active in the ministry of the Happy Corner church.

He is survived by five sons, John D. of Clayton, Ohio, Ira A. of Dayton, Ohio, Harold A. of West Milton, Ohio, Samuel Byron of Brookville, Ohio, and Jesse M. of Dayton, Ohio; fourteen grandchildren; and two great-grandchildren.

Funeral services were held in the Happy Corner church by the undersigned. Interment was in the Fairview cemetery.—Lon Karns, Dayton, Ohio.

Brumbaugh, Homer Edward, son of Daniel and Emma Brumbaugh, was born in Shelby County, Ohio, Feb. 26, 1895, and died April 4, 1951. On Feb. 21, 1915, he was united in marriage to Nora Kaiser, and to this union were born one son and one daughter. Early in his married life he united with the Oakland church. He is survived by his wife, two children, four grandchildren, two brothers and two sisters. Funeral services were held at the Oakland church by the undersigned. Burial was in the Harris Creek cemetery.—Moyne Landis, Gettysburg, Ohio.

Burket, Laura, daughter of Joseph D. and Rebecca Yoder Kauffman, was born Oct. 17, 1879, in Elkhart County, Ind., and died March 16, 1951, at the age of seventy-one years. She was married to Jesse A. Burket in 1902. He died in 1934. Early in life she became a member of the Church of the Brethren and was a faithful member. She is survived by two daughters, one son, six grandchildren and one brother. Funeral services were held by the undersigned. Burial was in the Lancaster cemetery.—E. R. Fisher, Huntington, Ind.

Craig, Della Evelyn, daughter of Thomas J. and Martha Keller Ferguson, was born in Carroll County, Ind., July 13, 1873, and died April 9, 1951, at the St. Joseph Memorial hospital in Kokomo, Ind. Because of her mother's early death, she was reared from infancy in the home of the Jeremiah Garrisons. She was united in marriage in 1891 to Eli Craig, who preceded her in death on May 2, 1946. To this union were born three sons. She became a member of the Church of the Brethren about the turn of the century and her membership had been with the Pyrmont congregation since 1910. She is survived by three sons, one half brother, one foster brother, seven grandchildren and eight great-grandchildren. Funeral services were held in the Flora church by her pastor, G. L. Wine.—Mrs. Claude Cripe, Rossville, Ind.

Fake, Anna Mary, daughter of William and Jane Nipple Berryhill, was born in Lewistown, Pa., Feb. 16, 1857, and died at the home of her daughter near Williamsburg, Pa., Feb. 25, 1951. She was twice married. Her first marriage was to John Leaper and her second marriage to Robert Fake. Both are deceased. She is survived by two children, one stepdaughter, thirty-three grandchildren and thirty-six great-grandchildren. Six children preceded her in death. She was a member of the Church of the Brethren at Williamsburg. Funeral services were held in the Williamsburg church by Bro. C. O. Beery. Interment was in the Royer cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Fitz, Violet Esther, daughter of Mr. and Mrs. Andrew Charles, was born in Hastings, Ohio, Aug. 11, 1864, and died in the Waynesboro hospital, Pa., April 12, 1951. She was married to William H. Fitz, who preceded her in death thirteen years ago. In early life she united with the Church of the Brethren. She was a guest of the Huntsdale home for five years. After the home was burned two and a half months ago, she came to Waynesboro to live with her daughter. She is survived by one son, one daughter, one half sister and two half brothers. Funeral services were held in the Grove funeral home by Bro. George L. Detweiler. Interment was in the cemetery at the Price church near Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

Flory, Minnie M., was born May 26, 1878, and died April 4, 1951, at the home of her daughter in Manheim, Pa. She was a member of the East Fairview church. She is survived by one daughter, two grandchildren and two great-grandchildren. Funeral services were held at the church by Elder J. N. Weaver and the undersigned. Interment was in the family plot at the Milton Grove cemetery.—H. A. Merkey, Manheim, Pa.

Graham, David Morrow, was born in Huntington County, Ind., March 15, 1857, and died Jan. 30, 1951, in the Carrington

hospital, N. Dak. He was married to Mary Spitzer on July 8, 1879, and to this union were born three sons and one daughter. His wife died in 1911 and after her death he married Dora Wilcox of Virginia. Early in life he was baptized in the Salamonie church in Indiana. He was a teacher in the Sunday school for over fifty years. He helped to organize the James River church. He is survived by his wife, four children, thirteen grandchildren and thirty great-grandchildren. Funeral services were held at the Carrington church by the undersigned, assisted by Bro. Royer Myers of Cando, N. Dak.—Sylvan Stemen, Carrington, N. Dak.

Garrett, Daisy May, was born Feb. 22, 1890, near Federalsburg, Md., and died March 20, 1951, at the University hospital in Baltimore. She was anointed while in the hospital. She was twice married, her first husband having preceded her in death. She later married Ralph Garrett and they have lived together for thirty-six years. She was a member of the Denton church. Funeral services were held by Bro. E. F. Sherfy. Interment was in the Denton cemetery.—Effie Strohm Sherfy, Denton, Md.

Garver, Herman, was born in Christiansburg, Ohio, March 20, 1871, and died at the home of his son in Degraff, Ohio, Feb. 22, 1951. He was preceded in death by his wife about twelve years ago. He is survived by one son, one granddaughter and one great granddaughter. Funeral services were held by the undersigned at the Rexer funeral home. Burial was in the Greenwood cemetery.—C. Walter Warstler, Degraff, Ohio.

Green, Carrie Idella, daughter of Peter N. and Laura Myers Cashman, was born Dec. 11, 1890, at Pleasant Valley, Md., and died Jan. 14, 1951, in the Frederick Memorial hospital, Frederick, Md. On Oct. 31, 1925, she was united in marriage to Lewis E. Green. She is survived by her husband, two daughters, five stepdaughters, five stepsons, nineteen grandchildren, two brothers and two sisters. She was a member of the Church of the Brethren for thirty years. Funeral services were held by her pastor, Bro. Paul Fike, assisted by Bro. Samuel Harley. Interment was in the Pipe Creek cemetery.—L. E. Green, New Windsor, Md.

Green, Lucretia J., died at the home of her daughter in Denver, Colo., March 28, 1951. She was a member of the Denver church. Funeral services were held in the Howard mortuary by the undersigned. Burial was in the Green Hill cemetery.—Kurtis Friend Naylor, Denver, Colo.

Gruber, Hiram H., son of Jacob and Fannie Hollinger Gruber, was born Dec. 12, 1871, in Dauphin County, Pa., and died at his home in Astoria, Ill., March 22, 1951. On Aug. 12, 1894, he was united in marriage to Annie Miller, who preceded him in death on Oct. 20, 1949. He is survived by five daughters, seventeen grandchildren, nineteen great-grandchildren, one brother and three sisters. He united with the Church of the Brethren in August 1894. He served as a deacon of the church for many years and also on the mission board of Southern Illinois. Funeral services were held by his pastor, Bro. Homer Kiracofe, assisted by W. A. Deardorff. Burial was in the South Fulton cemetery.—Lizzie Wherley, Browning, Ill.

Hartsoch, Oscar William, son of Elder John W. and Safrona Hartsoch, was born in Kansas, Oct. 16, 1880, and died in the Harbor View hospital in Seattle, Wash., March 9, 1951. On March 12, 1899, he was united in marriage to Anna Burns, and to this union four children were born. He united with the Church of the Brethren at York, N. Dak., in 1901 and remained in that faith until death. He is survived by his wife, one son, two daughters, two grandchildren, three great-grandchildren, four sisters and four brothers. Funeral services were held by Bro. Walter Peckover of Seattle, Wash. Interment was in the Evergreen cemetery at Seattle.—W. E. Burns, Chicago, Ill.

Hines, Frank, son of Vesta K. and Frank Hines, was born at Pyrmont, Ind., and was

killed in action in Korea, March 4, 1951, at the age of twenty-eight years. He was a member of the Church of the Brethren. A brother was killed in action in Germany in 1944. He is survived by his parents, one sister and one brother.—Mrs. Claude Cripe, Rossville, Ind.

Howard, Mrs. William, became a member of the Sipesville church by transfer of letter in October 1949. Funeral services were held by the pastor, the undersigned, in the Sipesville church on March 22, 1951. Burial was in the Donegal cemetery at Donegal, Pa.—Eli S. Keeny, Sipesville, Pa.

Kelly, Lotha Alice, daughter of Andrew and Lucinda Childress, was born Feb. 18, 1895, and died at her home near Beecher City, Ill., June 1, 1950. She was married to Thomas G. Kelley in 1912. She is survived by her husband, one son, two grandchildren, two sisters and two brothers. She was preceded in death by one son and one daughter. She was a good worker in the church. Funeral services were held in the Kaskaskia church by Bro. W. T. Heckman of Oakley, assisted by Bro. R. E. Pepple, the pastor. Burial was in the cemetery near by.—Mrs. Bernice Childress, Beecher City, Ill.

Kline, Delsa, daughter of Marlon and Malinda Hite, was born in Huntington County, Ind., and died March 29, 1951, at the age of fifty-six years. She was married to George G. Kline in 1916. Early in life she united with the Church of the Brethren. In 1941 she and her husband were called to the office of deacon. She is survived by her husband, one daughter, two grandchildren, two sisters and three brothers. Funeral services were held by the undersigned. Burial was in the Markle cemetery.—E. R. Fisher, Huntington, Ind.

Lahr, Elsie May, daughter of Joseph and Elizabeth Ellen Buckwalter Leyman, died April 6, 1951, at her home at the age of fifty-eight years. She was married to Jesse S. Lahr on Dec. 7, 1912, and to this union were born three daughters and two sons. She is survived by her husband, three daughters, one son, five grandchildren, three brothers and one sister. She attended the Clear Creek church, where funeral services were held by Rev. Galen Colclusser, assisted by Rev. Wayne Paulen. Burial was in the church cemetery.—Mrs. Effie B. Lininger, Huntingdon, Ind.

Lambert, Daniel W., was born July 24, 1886, and died in the Somerset Community hospital, March 22, 1951. He became a member of the Sipesville church in 1917 and was a faithful member until death. He is survived by his wife, two daughters and three sons. Funeral services were held by his pastor, the undersigned, in the Hauger funeral home in Somerset. Burial was in the Somerset Memorial park.—Eli S. Keeny, Sipesville, Pa.

Leckrone, Emma, daughter of William J. and Mary Cupp Miller, was born Nov. 8, 1885, near North Manchester, Ind., and died at her home, March 24, 1951. She was baptized in her youth and was a member of the West Manchester church. On March 27, 1909, she was married to Homer Leckrone. She is survived by her husband, three children, five grandchildren, three sisters and one brother. Funeral services were held at the West Manchester church by the undersigned, assisted by the pastor, Bro. Arno Holderreed. Burial was in the Pleasant Hill cemetery.—T. G. Weaver, Middlebury, Ind.

Metzger, Emery, son of Abraham and Mary Ann Landis Metzger, was born Feb. 19, 1870, and died Dec. 5, 1950, at the McDonald hospital in Warsaw, Ind., near his home. He was married to Cora Belg in 1897. His wife preceded him in death in 1937. To this union were born two daughters and one son. He is survived by his second wife, Ina Miller Metzger, two daughters, one son, two grandchildren, two sisters and one brother. When a young man, he united with the Church of the Brethren and was active in it much of his life, attending the West Eel River congregation near Silver Lake, Ind. Funeral services were held at the Eel

River church by the undersigned and Hugh Miller.—Leonard Custer, North Manchester, Ind.

Metzger, Henry, son of Andrew and Lydia Skyles Metzger, was born April 14, 1871, near Rossville, Ind., and died at his home near La Place, Ill., April 10, 1951. He was married to Rhoda Younger on Jan. 6, 1897, and to this union were born five children. He is survived by his wife, one son, three daughters, nine grandchildren, seven great-grandchildren, five sisters and two brothers. He served faithfully as a deacon in the La Place church for forty years. Funeral services were held in the La Place church by his pastor, Bro. E. R. Henricks. Burial was in the La Place cemetery.—Mrs. Estella E. Emmert, La Place, Ill.

Mitchell, Polly Craig, daughter of George and Lavinia Craig, was born May 22, 1875, and died Dec. 18, 1950. She united with the Mt. Hermon church in 1892. She was married to James O. Mitchell in 1892, and to this union were born seven children. Her husband preceded her in death in 1928. Six children survive. Funeral services were held in the church by the pastor, Bro. Guy E. Wampler. Burial was in the church cemetery.—Ruth W. Nolen, Bassett, Va.

Myers, Sylvia, daughter of George and Lucy Sparks, was born March 1, 1899, in Howell County, Mo., and died April 6, 1951. She was united in marriage to Jacob L. Myers on April 1, 1925. She is survived by her husband, five sisters and one brother. She was a member of the Baptist church at Sterling, Ill. Funeral services were held at the Woodin chapel at Milledgeville, Ill., by the undersigned. Burial was in the Oak Knoll Memorial park at Sterling.—Walter M. Young, Sterling, Ill.

Page, Maurice Elmer, was born Sept. 23, 1877, in Nickerson, Kansas, and died March 12, 1951. In 1902 he was married to Laura G. Morris in Milan, Okla., and to this union were born three children. One daughter preceded him in death in 1927. Throughout his life he was a devout member of the church. Funeral services were held in the Salas Brothers chapel by the undersigned. Interment was in the Modes-to cemetery.—Leo H. Miller, Waterford, Calif.

Parsons, Oma Estella, daughter of Henry and Fanny Shock, was born May 3, 1886, near Eldorado, Ohio, and died April 7, 1951. She was united in marriage to Ray House in 1902, and to this union were born two children. An orphaned child was also given a home with the family. Her husband preceded her in death on Oct. 16, 1939. In March 1944 she was married to Jess Parsons. She united with the Church of the Brethren in November 1910. She worked in the aid society. She is survived by her husband, one daughter, one son, one foster son, six grandchildren, two foster grandchildren, two great-grandchildren, two sisters and two half brothers. Funeral services were held in the Prices Creek church by her pastor, the undersigned. Interment was in the Ware's chapel cemetery.—Henry T. Barnhart, Dayton, Ohio.

Pugh, Joseph R., son of William and Sarah Frantz Pugh, was born in Boone County, Va., May 8, 1878, and died March 3, 1951. He was married to Gellia Fisher, who preceded him in death in 1930. He is survived by three sisters and one brother. At the time of his death he was making his home with a niece. He was a member of the Mexico church, Ind. Funeral services were held at the Church of the Brethren by Robert L. Sink, assisted by H. W. Fisher. Interment was in the Green Lawn cemetery.—Nellie Musselman.

Rotz, Wayne Leroy, was born Dec. 6, 1949, and died March 26, 1951. He is survived by his parents, Brother and Sister Clarence Rotz. Funeral services were held by Brethren Samuel Hawbaker and Glenn Heckman at the Barbour funeral home in Chambersburg, Pa. Burial was in the St. Thomas cemetery.—Elizabeth Heckman, Lemasters, Pa.

Shilts, Roselma, daughter of Ellsworth

and Lucy Shilts, was born May 13, 1891, in Boyd, Wis., and died at the home of her sister, Mrs. Ed Bercham, March 9, 1951. She was a member of the Stanley church. She was an invalid most of her life. She is survived by one brother and two sisters. Funeral services were held at the funeral parlor in Boyd by the undersigned. Burial was in the Edsen cemetery.—Walter A. Miller, Stanley, Wis.

Southern, John B., died April 13, 1951, at the home of a daughter, at the age of seventy-four years. He was a member of the Mechanic Grove church for many years. He is survived by two daughters and three grandchildren. Memorial services were held in the Reynold's funeral home in Quarryville by his pastor, Bro. Rufus Bucher. Interment was in the Mechanic Grove Brethren cemetery.—Martha A. Bucher, Quarryville, Pa.

Snyder and Guyer.—Memorial services were held for Irvin Guyer, Kaye Erene and Rene Denise Snyder, all of whom met a tragic death when an airplane dropped on the Snyder home on the afternoon of April 8, 1951, at Morningside, Md. Irvin Guyer, who lived at Cranford, N. J., and Samuel Snyder, father of the children, were members of the Woodbury congregation. Irvin Guyer, aged thirty-seven years, is survived by his wife, Violet Snyder Guyer, and three children. The mother is still in the hospital in Washington, D. C. The two children, Kay Erene, aged six years, and Rene Denise, aged two months, are survived by their parents, Samuel and Dorothy Snyder, who are also in the hospital in Washington, D. C. Funeral services were held for Irvin Guyer at Cranford, N. J., and for the Snyder children in Washington, D. C. Memorial services in the Woodbury church, Pa., were conducted by Bro. H. M. Snavely.—Mrs. Vernon Stayer, Curryville, Pa.

Stutzman, Joseph Franklin, son of Aaron D. and Catherine C. Stutzman, was born in Goshen, Ind., March 11, 1865, and died at the St. John's hospital in Springfield, Ill., March 30, 1951. He is survived by three sisters and several nieces and nephews. He had been an active member of the Church of the Brethren since 1910. Funeral services were held by the undersigned at the Shane funeral home in Girard. Burial was in the Pleasant Hill cemetery.—Robert D. Hoover, Girard, Ill.

Sutphin, T., was born in Floyd County, Va., May 1, 1881. He was married to Martha Hilton in 1903. He is survived by his wife, five sons, two daughters, two brothers, one sister and seventeen grandchildren. He was a long-time member of the Church of the Brethren, in which he served in the office of deacon. Funeral services were held at the Outlook church by the undersigned.—B. J. Fike, Outlook, Wash.

Tedford, John Robert, son of Robert and Esther Benson Tedford, was born April 4, 1930, and died April 12, 1951. He is survived by his parents, one sister and two brothers. During the last days of his illness, he made a confession of his faith in Christ as his personal Savior. Funeral services were held by the undersigned. Interment was in the Centerville cemetery.—Rev. Elmer F. Johnson, Lawrenceville, Ill.

Toy, Emma, wife of Harvey Toy, died in the Armstrong County hospital, March 16, 1951, at the age of seventy-eight years. She is survived by her husband, one son and seven daughters. Funeral services were held in the Center Hill church by her pastor, Bro. W. K. Kulp. Interment was in the adjoining cemetery.—Flaura Bowser, Kittanning, Pa.

Toy, Peter L., died in the home of his daughter-in-law March 4, 1951, at the age of eighty-seven years. He is survived by two sons and two daughters. Funeral services were held in the Worthington funeral home by his pastor, Bro. W. K. Kulp. Interment was in the Center Hill cemetery.—Flaura Bowser, Kittanning, Pa.

Tutwiler, Samuel Benjamin, was born in Hampshire County, W. Va., Aug. 24, 1867, and died at his home near Augusta, W. Va.,

April 17, 1951. He is survived by his wife, two sons and four grandchildren. Funeral services were held in the Christian church at Augusta, W. Va., by the undersigned, assisted by Rev. Frank Ritz of the Christian church. Interment was in the Augusta cemetery.—O. F. Bowman, Frostburg, Md.

Way, Cora Minetta, daughter of Henry and Clara Way, was born near Davenport, Nebr., April 12, 1892, and died April 15, 1951. At an early age she was baptized into the fellowship of the Bethel church. For many years she was a Sunday-school teacher in the children's department of her church. She is survived by three sisters. Funeral services were held in the Bethel church by the pastor, the undersigned.—Lewis Naylor, Carleton, Nebr.

Weber, Hazel, daughter of James and Addie Brumbaugh Brown, was born near Gravelton, Ind., July 18, 1892, and died April 10, 1951, in the Bremen Community hospital. She was united in marriage to Lester R. Weber on March 25, 1922. He preceded her in death on Dec. 19, 1949. She united with the church early in life. She is survived by one sister and several nephews and nieces. Funeral services were held in the Nappanee church by Bro. Samuel Longenecker, assisted by Rev. C. Samuel Overmeyer of the Grace E.U.B. church. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Wilson, John M., son of Samuel and Carrie Wilson, was born at Auburn, Ill., and died March 17, 1951, at his home. He is survived by one daughter, three sisters, four brothers, eight grandchildren and ten great-grandchildren. He was a member of the Girard church. Funeral services were held in the Berry funeral home by the undersigned. Burial was in the Pleasant Hill cemetery.—Robert D. Hoover, Girard, Ill.

Wingert, Floyd, son of Mr. and Mrs. Samuel Wingert, died in a hospital in Orlando, Fla., March 20, 1951, at the age of fifty years. He served as pastor of the Brethren in Christ Church in Orlando for thirteen years. He was owner and operator of the Wingert trailer park on the Orange Blossom Trail in Orlando and was a postman for twenty-two years. He and his family have attended the Church of the Brethren in Winter Park for the past two years, where Bro. Wingert also filled the pulpit in the absence of the pastor and taught a Sunday-school class. He is survived by his wife, Carrie Wingert, one daughter, five sons, one brother, one sister and his parents. Funeral services were held in the Carey Hand funeral home in Orlando by Rev. Ernest Boyer, Bishop O. S. Hostetter and Bro. Floyd Biddix. Interment was in the Woodlawn cemetery.—Floyd N. Biddix, Orlando, Fla.

Wolfe, Edwin, son of Mr. and Mrs. Christian Wolfe, was born in Lebanon County, Pa., Jan. 30, 1869, and died Feb. 14, 1951. He served the church for twenty-nine years as a deacon. He is survived by his wife, Annie Jane, five sons, three daughters, four brothers, one sister, forty-five grandchildren and thirty-five great-grandchildren. Funeral services were held by Elder H. G. Fahnestock, assisted by Bro. William Forry, in the Swopes Valley church. Burial was in the adjoining cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

Woodiel, Thomas Lee, son of Thomas and Winnie Woodiel, was born Sept. 7, 1869, at Austin, Ark., and died at his home in Poplar Bluff, Mo., Feb. 21, 1951. He served in the ministry for forty-six years. Though he lived most of his life in southeastern Missouri and Arkansas, he held his membership for the past few years in the Cabool church, Mo. He is survived by his wife, Ruthie Jane Woodiel, five sons, three daughters, fifteen grandchildren, two great-grandchildren and two brothers. Funeral services were held in the General Baptist church near by since there was no Brethren church near his home.—Arthur W. Adkins, Cabool, Mo.

Church News

California

Waterford.—We are having good reports of Edna Switzer, one of our young people who is giving a year of volunteer service in Germany. Two carloads of men went to Fresno to help in the construction of their new church. On Feb. 9 the World Day of Prayer was observed in our church with visitors from other churches in attendance. A mission study course was presented by Joe Cosner on Introducing Islam. A mission picture to close the course was South of the Clouds. Our revival meeting was held Feb. 27—March 11 by our Brotherhood evangelists, the I. D. Leathermans. The first week was spent in personal visitation. Two persons were baptized and five received on former baptism. Mrs. Leatherman taught a class of children each evening during the services. The meeting closed with our love feast. Dedication services for children were held on Palm Sunday. Union Good Friday services were held in our church with co-operation and good attendance from the other churches of the town. Our Easter sunrise services were well attended. The Easter Cantata, The Divine Redeemer, was presented by the joint choirs of the Community Baptist church and our church on Palm Sunday evening. Our last film was Beyond Our Own. Plans are being made to enlarge the social hall. Our first DP family has found a home near Sacramento. Our second DP family is living here and is steadily employed. Our church will entertain the Northern California district conference in October. —Edna Bradshaw, Waterford, Calif.

Illinois

Cerro Gordo.—The World Day of Prayer, with all of the churches of the community participating, was held in our church. Pre-Easter meetings and Good Friday services were held. The church choir presented an Easter cantata. Sunday evening services are devoted to the study of the Book of Acts. Several weddings have recently been held in our church. Our basement is being used by the community grade and high schools for their hot lunches. A new electric clock was presented to the church by our pastor, Bro. Teach, in memory of Mrs. Alma Teach. The women's work has held all-day meetings all winter, sewing for relief and quilting. A total of thirty-four dollars was collected from mite-box collections. A birthday and family night supper was held this past month. The DP family, who have been in our midst, have moved to Cleveland, Ohio, to be with friends. Both have good jobs. Our congregation was saddened recently by the resignation of our pastor, Bro. Roy Teach, to be effective Aug. 1. Imogene Olsen has been selected as our delegate to Annual Conference. Plans are being made for the district conference to be held here. The pastor has been elected to serve as counselor for young people who are called into the armed services. We observed Race Relations Sunday by having a Negro student at Milliken University as the speaker and several musical numbers by a young Negro. The first Sunday in every month is observed as missions Sunday. Recently the young people presented the morning program. This past month we had as a speaker Velma Ober, a returned missionary to China. —Mrs. Daniel Hessong, Cerro Gordo, Ill.

Indiana

Blue River.—Services were held three evenings before Easter with the Easter sermon being delivered on Sunday morning by the pastor, Bro. Charles Light. The evening service was conducted by the young people's class. A vacation Bible school is being planned for the early summer. Bro. Charles Light is to represent us at Annual Conference. Our

communion will be held May 6. Prayer meetings are being held each Wednesday evening and teacher training courses are also given at this time. There has been considerable sickness but only one death this winter. —Mrs. Lawrence Shively, Churubusco, Ind.

Union Center.—On Feb. 4 we had the Manchester College a cappella choir with us for an hour of religious music. The young people of the church had a fellowship dinner for the choir at noon. We had as our guest speaker on the evening of Feb. 4 Velma Ober, missionary to China. On the afternoon and evening of March 4 we had Bro. Alvin Brightbill, professor of church music at Bethany Seminary, for a hymn sing. Our church held pre-Easter services in co-operation with five neighboring churches. On Easter evening the Turkey Creek church presented an Easter cantata entitled Thomas and the Risen Lord. Our ladies' aid has been very active quilting, making comforters and sewing for relief. Our church collected 478 pounds of clothing and \$37 in cash for Korea. The Golden Rule Sunday-school class constructed a new rostrum for the front of the church. We had a 100% Gospel Messenger club again this year. —Mrs. Dean Price, Nappanee, Ind.

Windfall.—Our church met in quarterly council on March 12, with Elder Alva Hewitt presiding. Our revival meetings were conducted by Bro. Arthur Dodge of Arcadia, Ind. As a result, one person was baptized. We had an Easter sunrise service. Our Sunday-school attendance is good. The ladies of the aid society made candy and sent a box to each of the boys in service. We are to entertain the aid society of the Kokomo church at our next meeting. We are continuing with our 100% Messenger club. —Mrs. Beulah Johnson, Sharpsville, Ind.

Iowa

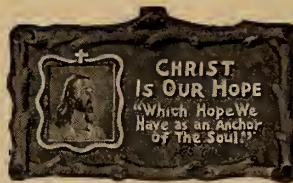
Cedar Rapids.—Since our last meeting, we have enjoyed several sound films. The women's work entertained the Garrison church women at a potluck dinner on Jan. 12. Mr. and Mrs. Ed Glessner celebrated their golden wedding anniversary by having open house at the home of their daughter, Mrs. Walter Shults. The sectional women's meeting was held at Garrison on Feb. 6. Sixteen attended from our church. The cancer film was shown at our church recently, at which time the ladies from the Robins church were our guests. —Violet M. Snyder, Cedar Rapids, Iowa.

Panther Creek.—We met in an all-day council meeting and plans were made to remodel and enlarge our church building as soon as sufficient funds are available. A farm sale, sponsored by the men's work and a financial drive added more than \$9,000 to the building fund, besides many pledges. The women's work group meets twice a month to sew and quilt. The sectional women's work meeting was held in our church on Feb. 20 with ladies from the four churches in this section attending. A junior choir has been organized with Mrs. Roy Crouse as director and Mrs. Paul Miller as accompanist. Our second workshop was held March 9-11 with Brethren S. M. Dell, Burton Metzler, James Elrod and the ladies' trio, all from McPherson College as our leaders. Several of our young people attended the regional youth conference in McPherson, Kansas, this year and two attended the workshop in McPherson. The interest in the Sunday school is good and we feel that we are becoming more efficient since a children's director, Mrs. Cecil Reed, was appointed. Plans are being made for a vacation Bible school in June. Several meetings for our children's workers have been held and one observation school was attended by sev-

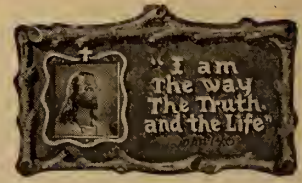
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eral. We are uniting with the churches of Adel in pre-Easter services. Our spring communion was held on Easter evening. Bro. Dan West was with us one Sunday and gave us much food for thought. We have enjoyed the talks of several people from near-by churches on Sunday evenings as part of our missionary study this winter. A library, which had been discontinued for several years, is being revised and prepared for use.—Mrs. Ethel Messamer, Dallas Center, Iowa.

Kansas

Quinter.—Bro. W. H. Yoder of McPherson presided at the ordination services for Bro. J. Wilburn Lewallen, who was advanced to the eldership. Bro. Alvin F. Brightbill of Bethany Biblical Seminary inspired us in a three-day music institute. The women presented the play about our missionaries written by Mrs. Desmond Bittinger. The CBYF presented *Along an Indian Road*, also a missionary play. Offerings from both plays were given to the mission fund. Dr. and Mrs. Curtis Bowman shared their films on Hawaii and the Rocky Mountains. The film, *The African Prince*, was used for a part of our mission study. A children's workers' conference was held Feb. 9-11 under the direction of Mrs. Gordon Yoder of McPherson, the regional children's director. James H. Elrod, Western Region secretary, conducted a two-day school on stewardship and church finance. The text, *Choosing the Christian Way*, is being used for the church membership class taught by our pastor, Bro. Lewallen. Wasil Kostik, a displaced person who arrived on Feb. 26, is residing

with our DP family. Fifteen persons attended a church school clinic at Colby in March and fourteen of our youth were at McPherson for the regional youth conference March 1-4. Bro. W. H. Yoder of McPherson delivered the messages during Holy Week. On Easter eleven new members were baptized. One letter was granted and one has been received.—Mrs. D. Louis Bowman, Quinter, Kansas.

Richland Center.—At the spring business meeting conducted by Elder Guy Brammell on March 4 the congregation voted to retain Bro. Earl Jarboe as our pastor for three more years. Brother and Sister Jarboe are doing splendid work. At this same meeting Elder Brammell conducted a consecration service to install Mrs. Charlie Williams into the office of deaconess. The men's organization recently held a public auction, as has been the custom for several years, to procure funds to help in carrying on the work. The ladies meet regularly every two weeks and at present are making quilts and collecting clothing for Korean relief. The congregation voted to use the new Brethren hymnal. The children of the late Dr. H. R. Tice are presenting them to the church as a memorial to their father, who lived and served in this community for many years.—Constance Snell, Summerfield, Kansas.

Topeka.—Feb. 25 was McPherson College day. Bro. Bittinger, president of the college, was the speaker at the morning service. In the evening the a cappella choir of the college was our guest. During Lent we had prayer meetings on Wednesday evenings in the homes. There was such a good response that we decided to

continue the meetings each week. On Thursday evening of Holy week we had our love feast. One person was received by letter recently. A larger room for our Sunday-school nursery has been completed. Our guest speaker one Sunday evening lately was Rev. Roy Holleman, superintendent of the Kansas United Dry Forces. Our father and son banquet will be held on April 24. Our pastor, Bro. Charles Dumond, Sr., is in Pampa, Texas, holding evangelistic meetings. In his absence for two Sundays Bro. Leonard Lowe and Loren Sibley will be our speakers for the morning services. The Christian Comrades Sunday-school class bought a projector for the church and the Homebuilders class bought the screen.—Mary M. Smith, Topeka, Kansas.

Maryland

Glendale.—Bro. Joseph Rittenhouse of Queen Anne held a week's revival service preceding Easter. There is one applicant for baptism as a result of this meeting. On Easter evening we held an installation service for four deacons and their wives. Elder E. M. Detwiler of New Enterprise, Pa., president of the district ministerial board of Middle Pennsylvania, had charge of the installation service. Immediately following the service, we held our love feast with Elder Guy Fern of Clearville, Pa., presiding. On the evening of March 30 eight men attended a banquet and service of men's work held in the New Enterprise church, at which Bro. R. P. Bucher was the speaker. On the evening of March 31 the ladies' aid society and the men's work organization of our church met at the home of our pastor and his wife and gave them a pound shower.—John H. Buffenmyer, Cumberland, Md.

Green Hill.—On March 4 our church met in council with Elder W. K. Mahan presiding. We decided to support the Brotherhood work for twenty-four hours as a goal for our giving this year. The men decided to make a parking lot for the church. The interior of the church was recently remodeled. While remodeling, the CBYF installed an indirect lighting system. Sister Florida Eby died on March 2. On March 11 the Mardela inspirational conference was held at the Green Hill church with Bro. Rufus Bucher as the speaker. Bro. Bucher brought three messages. The churches of the district were well represented. The young people of the church presented an Easter pageant with an evangelistic appeal.—Louise S. Mahan, Marion Station, Md.

Piney Creek.—We met in regular council on March 14 with Bro. Melvin Jacobs as moderator. Our love feast will be held May 27. We received four new members into the church by letter. On March 2 Bro. Wendell Flory gave us a very good address on missionary work. The women's convention will be held at the Piney Creek church on April 26. The CBYF presented a very interesting Easter program on March 25. On April 1 Bro. Earl Mitchell talked to the superintendent and teachers of the Sunday school.—Virgie A. Bowers, Taneytown, Md.

Michigan

Detroit, First.—Under the direction of our pastor, Bro. Paul B. Studebaker, our church was organized into seven departments. The directors of each department, plus the heads of various age groups, comprise the executive board, which meets once a month. The Sunday-school children's workers also meet once a month. Various activities which have filled the church calendar since the last report were: a harvest-home dinner, open house at the parsonage, a silver tea, a youth fish and chip dinner, a valentine luncheon and a father and son banquet. The dramatics committee presented *Ye Are My Witnesses*, an Easter pageant. Slides on Brethren Service in Austria and the films, *The Two Kingdoms* and *Shepherd of India*, have been shown. A team of three youth

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stimulators spent a week meeting with our young people. Because of the pressure of school duties, Bro. Bill Gnagy resigned as assistant to the pastor. The church is indebted to Bro. Gnagy for his work. Sunday evening meetings have been sponsored by the departments and various age group organizations. When there is no meeting at the church, east- and west-side fellowship meetings are held. This has brought up the attendance a great deal for Sunday evening. Over \$660 has been given to missions and the general fund. Ten babies have been dedicated, seven persons were received by baptism and eight by letter. Plans are being made for a vacation Bible school this summer. We are planning to build a new church on the east side of Detroit in the Harper Woods area, formerly Gratiot Township. Cash and pledges amount to \$14,000. Personal solicitation for the remaining \$11,000 will be made in the next two weeks. We also plan for another church on the west side of Detroit in the West Chicago-Inkster Road area.—Mrs. Wilbur Heisey, Detroit, Mich.

Missouri

North Bethel.—Rev. Ezell of the Methodist church and Rev. F. Evans of the Christian church, both of Mound City, have shared the pulpit part of the time with Roy Kistner of Sabetha, Kansas, during the absence of our pastor. Bro. Leonard Lowe of Topeka also spoke. The men's group laid some cement walks on the church ground and reseeded the lawn. The women of the church met in the afternoon several times and did general house cleaning in the church. Several of our members have been hospitalized during the winter but have now regained their normal health. The church was well represented at the district conference at Rockingham. The church has continued its regular family night services the first Sunday of each month under the direction of the ladies' aid. Special prayer services were held for peace one Sunday evening. The evangelistic services have been postponed until after the return of the pastor and his wife, Mr. and Mrs. Kenneth Wampler.—Mrs. Della Wellington, Skidmore, Mo.

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Nebraska

Lincoln.—On Jan. 28 Dr. Herbert Jehle, a physicist from the University of Nebraska, spoke to us during the church hour. His topic was The Church and the Atomic World. Several of our members helped to put on the rock lath in our new parsonage. All of our organizations are sponsoring various projects for the various needs of the parsonage. On Feb. 9, World Day of Prayer, the women held a twenty-four-hour prayer vigil. On Feb. 11 S. F. Miller of Beatrice and Earl M. Frantz of McPherson ordained Bro. Merlin Frantz and his wife to the eldership. One of our young men, George Eisele, is located at Camp McCoy, Wis. The ladies' aid has been working on layettes to be sent overseas. On March 11 our new pastor, Bro. Kenneth Yingst, conducted our service and he and his family were welcomed into our church with a get-acquainted and fellowship dinner. Our congregation was saddened by the death of Bro. John Cullen's mother. Pre-Easter services were held on Wednesday and Friday evenings. Various musical and choir selections, as well as special numbers by the children, were presented during the Easter service. On Easter morning the young people sponsored a special sunrise service of singing and worship, followed by breakfast. On Easter evening we held our love feast. The Jack Hunter family will leave our congregation on April 1 as Bro. Hunter is in the military service and expects to be sent to Bangor, Maine. The young adult class held a farewell supper in their honor.—Mrs. Jack Hunter, Lincoln, Nebr.

Ohio

Bradford.—Mrs. Mabel Erbaugh, our pastor's wife, died at her home in Dayton on March 8. The Manchester College a cappella choir presented a program of choral literature at the Oakland church and also in Covington on Palm Sunday. Two of our local girls, Joan Fisher and Phyllis Fourman, are members of this choir. The union three-hour services were held in the school auditorium on Good Friday. Seven local ministers took part. The services were very impressive and well attended. On Good Friday evening a candle-light service was held in our church. Bro. Howard Erbaugh brought the message, aided by the combined junior and intermediate choirs. At the close of the services the choirs and audience formed friendship circles. On the evening of April 1 Mrs. Tyree of Columbus, a member of the Homebuilders committee of the Ohio Council of Churches, gave a talk on the home. Six new members have been received into the church during the Easter season, three by baptism and three by letter.—Lena Friend, Bradford, Ohio.

Happy Corner.—New individual communion cups were given to the church by the Engle family in memory of Mr. and Mrs. Harve Engle. Bro. Friend Couser was in charge of the communion service and the following Sunday morning service. Mabel Couser gave a talk to the children on Sunday morning. A large group from the Marble Furnace church visited us recently and conducted the morning service. Jacob Couser, pastor of Bethany, Straight Creek and Marble Furnace, delivered the sermon. Mrs. Harriett Bright, wife of Calvin Bright, a missionary held by the Communists, showed pictures of China and told of their experiences. Bro. Lon Karns conducted our pre-Easter services. An Easter dawn service was held. The church received seventeen members during the past year, eleven by baptism and six by letter.—Mrs. Charles Redman, Lewisburg, Ohio.

Hartville.—The men's and women's work sponsored a family-night supper recently with a German high school student as our speaker. Glen Baird, our pastor, attended the Ohio pastors' convention at Columbus Jan. 29—Feb. 1. The leadership training school sponsored by the Northeastern Ohio District was held at our church. On Feb. 24 Shirley Anstine and Edward Brubaker were married at an open church wedding with Bro. Leland Brubaker, father of the groom, presiding. The CBYF has been ac-

Brethren Placement and Relocation Service . . .

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No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.

No. 535. Wanted: Two volunteers would like a ride from San Jose to Philadelphia, or vicinity. Small amount of luggage. Will share expenses. Write: George Kreps, Hastings State Hospital, Research Dept., Hastings, Minn.

No. 536. Wanted: A Christian woman to rent a two-room apartment. Comfortable quarters, good residential section close to stores, lake, church. Reasonable year-round rates. Write: Mrs. Bessie R. Harley, 117 N. Commerce Ave., Sebring, Fla.

No. 537. Teacher, age 34, married, 10 years of teaching experience in high school, Masters degree, desires position in Brethren community as principal or teacher of social studies, biology. Wife trained in Manchester College, good with children. Write: Donald W. Deaton, Bryant, Ind.

No. 538. Man, experienced in modern machine shop and with farm machinery, with wife and children, desires opportunity to earn living while helping in a small Church of the Brethren. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 539. Wanted: Near the University of Chicago campus for occupancy Sept. 1, a furnished apartment for two Brethren women. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 540. Wanted: Brethren woman to be a companion for a widow. Good home in town, room and board furnished. Located in California, near church. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 545. Wanted: Man with warehouse experience to take charge of Brethren Service warehouse at Nappanee. Prefer man above 30 years of age. Pay by month or hour. Write: Brethren Service Center, Nappanee, Ind.

No. 546. Wanted: A ride from Annual Conference to the East Coast. Am attending work camp in Kassel, Germany, and depart from New York. Write: Carole Steele, Riffe, Wash.

No. 547. German theological student would ride from Pennsylvania to California in mid-June. Any Brethren driving to Annual Conference from eastern Pennsylvania and with room for one more person should write: Dr. Wilhelm Neuser, Yale Divinity School, New Haven 11, Conn.

No. 548. Wanted: Experienced help to milk twenty cows, June 10—July 8, while family attends Conference. Modern home. Wages satisfactory. Write: George Weybright, Syracuse, Ind.

five during the winter. They showed the film, *Again Pioneers*, served a subdistrict supper, held a roller skating party and had charge of the birthday supper at the church. Thurl Metzger, representing Brethren Service, spoke at our school and showed slides of our European work. Bro. Alvin Brightbill met with us in a music institute. He was also the speaker at our father and son banquet. Eight young people were baptized on Palm Sunday morning and in the evening we observed the Lord's Supper and communion. We had the Manchester a cappella choir with us on Good Friday evening. Our young people assisted with sunrise services on Easter morning at the Reformed church. The church received \$232.45 from the dime Lenten folders for sacrificial giving.—Mrs. Lottie Pontius, Hartville, Ohio.

Pennsylvania

Burnham.—Our pastor, Bro. Eli Keeny, and his family moved to Spesville, where Bro. Keeny accepted a call as pastor of the church. Our pulpit has been supplied by our elder, W. C. Swigart, and visiting ministers each Sunday morning. In the evenings we have various programs, as preaching and Bible study. Bro. Calvert Ellis, president of Juniata College, was our speaker for Juniata day. One evening the film, *A Voice in the Wilderness*, was shown. On Feb. 4 the Baptist chorus from Lockport presented a program of music. On the evening of Feb. 17 and 18 the picture, *King of Kings*, was shown in our church. At our February council Bro. Donald Plank of Bellville was called to be our part-time pastor. On the evening of March 3 we had a reception for our new minister and his family. On the morning of March 4 Bro. Detweiler, president of the district mission-ministerial board, was with us for installation services for Brother and Sister Plank. On Monday evening, March 5, we started a revival for two weeks with Bro. Charles Heltzel of Cone-maugh as the evangelist. As a result, five persons accepted Christ and were baptized. On Easter morning we had the children's program, followed by an Easter message by our pastor. In the evening the CBYF presented a pageant, *Blessed Is He*. Our love feast service was held on April 8.—Mrs. Elmer Coleman, Burnham, Pa.

Harrisburg.—The high lights of our school of missions for February were a book review on *Near East Neighbors* by Mrs. Ellis Wilson; a guest speaker, Fuad Nucho of Jerusalem; the film, *South of the Clouds*; a message by Sister Mary Schaeffer and an all-church missionary tea and fellowship in *Near East* fashion with Mrs. Koury of Syria as the guest of honor. Eight faithful quilters of our ladies' aid made twenty-four quilts and comforters during the year. The new junior-intermediate choir has twenty-two members and is contributing frequently to our worship services. The Willing Workers class voted to give \$100 to Brethren Service and \$150 to the support of Bro. Hoover. Bro. Earl Mitchell of Hagerstown, Md., was the evangelist for our pre-Easter services. Fourteen persons were baptized and received their first communion on April 1 with Elder R. W. Schlosser presiding. Our men's work held monthly meetings, sponsored our 100% Messenger club, established a relief fund and presented an illuminated cross for sanctuary use in honor of Jacob H. Burkhardt. They collected and sold newspapers and magazines and furnished labor in repairing the home of a brother. They furnished part of the boiler room in the church basement for the boys' club work and provided leaders for the project. A goal of \$450 was set for Camp Swatara, besides donating free labor on the camp buildings. Our pastor and his family are now supporting the African native evangelist, Kadir, at the recently opened mission station at Betsu as a memorial to their son.—Lillian F. Willoughby, Harrisburg, Pa.

Quakertown.—We held our mother and daughter fellowship in the basement of the church on the evening of March 13 with Mrs. John Landis of the Bethany church in Philadelphia as the speaker. On Palm Sunday Bob Wetzel presented a program of sacred music, which was sponsored by the young people. We held our regular March council meeting on the evening of March 19 with our elder, Bro. Glen Norris, presiding; at this time Bro. Warren Ritter of Richlandtown was granted a permanent license to preach. On March 23 Good Friday three-hour services were held in co-operation with the community in the Reformed church. We held our Easter sunrise services in co-operation with the

Springfield and Allentown congregations in the Springfield church. In the evening our young people presented a pageant entitled *The Shadow of the Cross*. We are in the midst of a series of evangelistic meetings which began on the evening of March 26 and will continue through April 8. Our evangelist is Bro. Harry Eshelman, pastor of the Second church in South Bend, Ind. The district men's work rally will be held in our church on the afternoon of April 8.—Mrs. Blondell Ludwick, Perkasio, Pa.

Roaring Spring.—We held our quarterly women's work meeting on the evening of Feb. 7; our speaker was Sister Dorothy Brown, missionary to India, who is home on furlough. We made thirty-eight sheets for the hospitals in Austria and Germany. This was a project of the women of our district. The father and son banquet was held on March 7. The speaker of the evening was J. W. Yoder of Huntingdon. Sister Olive Replogle, R.N., has volunteered for a year's service. She went to New Windsor on Feb. 28 and, after two months training there, she will go to Puerto Rico. On Palm Sunday evening the community chorus of Roaring Spring presented a sacred concert in our church. We had services in our church every evening between Palm Sunday and Easter with a different minister each evening. On Monday evening it was Bro. C. L. Cox of Claysburg; on Tuesday Bro. H. M. Snively of Woodbury; on Wednesday Bro. M. G. Wilson of Martinsburg; on Thursday our own pastor, Bro. H. Q. Rhodes; on Friday Elder Edgar M. Detwiler of New Enterprise and on Saturday Bro. Cletus S. Myers, also of New Enterprise. Good Friday three-hour services were held in the Lutheran church and Easter sunrise services were held in the M. E. church. Our pastor co-operated in all of these services. Brother and Sister Dale Detwiler and their family have presented the church with a new piano and Bro. John Sell presented the church with a new collection service on Easter in memory of his mother who passed away twenty-two years ago. Our aid society has been busy quilting and doing things for relief. About fifty of our men attended the men's work banquet held in the New Enterprise church on the evening of March 30. Our love feast will be held on May 6.—Sara E. Hoover, Roaring Spring, Pa.

Spring Grove.—On March 4 Bro. Elwood Shelly of the Akron congregation brought us the morning message. On March 11 Bro. Aaron Heisey of the Midway congregation brought us the morning message. On Good Friday evening and Saturday evening special services were held at the Kemper house by the home ministers. On Easter morning and evening Bro. Alton Bucher of the Heidelberg congregation brought the messages. On March 28 the church met in regular council; at this time we re-elected our former elder, Noah Martin, for a term of three years. At the same meeting Bro. Eugene Martin and Bro. Charles Good and their wives were installed into the office of deacon. Since our last report, one member has been added to the church by letter. Work on the new church building at Blue Ball is progressing. At this writing the building is awaiting the plastering.—Mary Esther Stoner, Lititz, Pa.

Springville.—Bro. Herbert Miller, our peace director, was with us recently. Bro. B. S. Stauffer was a guest speaker on Jan. 21. The Elizabethtown College quartet presented a program on Feb. 11. Our revival meetings were held March 4-18, with Bro. Perry Liskey as the evangelist. There were sixteen applicants for church membership. A deputation team representing the Student Christian Movement of Elizabethtown College had charge of our morning service recently. The president of our women's group is sponsoring monthly programs. A missionary educational program was held recently. Nine babies were consecrated on Easter morning. Our council meeting was held on March 27. Elder

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Help us to keep your Gospel Messenger coming by reporting any change in address promptly. Please do not remove old address.

John L. Myer was chosen to represent our congregation at the San Jose Annual Conference in California. We decided to have a week of Pre-Easter services in 1952. On April 3, Brethren Dan West and Harold Row directed the district peace institute. On April 1 Sister Franklin Cassel showed slides of Dr. Cassel's work in Korea. We again have a 100% Messenger club.—Mrs. Mark Royer, Denver, Pa.

Tire Hill.—Two families in our community, Mr. and Mrs. Strict and Mr. and Mrs. Mardis, lost everything by fire. The church and the community extended a helping hand in this time of need. Clothing and cash gifts were given to them. On the evening of March 2 we had a birthday party in the Tire Hill schoolhouse. We decided that hereafter we would have this as a yearly occurrence, to be sponsored by one of our young people's classes. Our pastor is preaching a series of sermons on the doctrines of our church. Following the series, a class on church membership will be held for those who anticipate becoming members of the church. On the evening of March 21 we had a ground-breaking service for the new addition to our church. Bro. H. C. Hess, our presiding elder, brought a short message. Our pre-Easter services were successful in attendance and interest. Three of the adult classes had charge of the devotional services. Our building program has begun. The children of the basement bought all the blocks for the wall and also paid for some of the sand and cement and the adults, by families, paid for the windows, doors and light fixtures. On Easter we had a special drive and the entire offering of \$1,488 was placed in the building fund. The cost of the addition is \$9,000 and we hope to be debt-free by the time of dedication. Bro. Ora Huston was at the pastor's home on April 2 to make more definite plans for the community recreational project. Bro. Graydon Snyder was with us last year and will be with us again this year to help in this project. Our week-end Bible institute will be held April 20-22 with three sessions on Sunday. Our instructor is Bro. J. M. Blough, who has served as a missionary for forty-six years. We are anticipating having the Messenger placed in at least seventy-five homes.—Elder William H. Rummel, Johnstown, Pa.

Tuscarora.—Our evangelistic meetings began March 12 with Bro. J. L. Miller as the evangelist. Much interest was shown from the very beginning. Bro. Dittmer, our pastor, gave some chart drawings of some of the old hymns of the church before the sermon, which were very interesting. There were twenty-one decisions for Christ. Nineteen persons were baptized on Easter afternoon and two await the rite.

The meeting closed with a love feast in the evening.—Mrs. Ada Brandt, Millers-town, Pa.

Virginia

Arbor Hill.—March 4 was dedication day for our church. The new pews were given by the women's work. The speakers for the morning service were Brethren Edgar Martin of Christiansburg and Minor C. Miller of Bridgewater. Following this was a solo by Joe Wine of Bridgewater and a poem by Barbara Garber. A statement of the work and building was given by Bro. J. C. Garber and short talks were given by Brethren U. S. Campbell of Lynchburg, Merlin Garber of Roanoke and Edgar Martin. There were more solos by Joe Wine and a reading by Nancy Lamb. In the evening our pastor, Bro. J. C. Garber led in the dedication of our debt-free church. On Feb. 9 the Bethany council of Church Women held World Day of Prayer services at the Arbor Hill church. Six different churches were represented and Rev. John R. Swayer

of the United Brethren church in Staunton was the guest speaker. On Feb. 25 Bro. Ziegler of Bridgewater was our guest speaker. Bro. H. L. Alley of Huntingdon, Pa., held a revival meeting March 17-25, showing films and speaking of his missionary work in India. On March 26 eleven persons were baptized and three received by letter. On April 4 Bro. J. C. Garber of the Arbor Hill church began his forty-fourth year of ministry.—Artha Bright, Staunton, Va.

Middle River.—The women's work sewed garments to be sent to India. The women also sponsored a religious survey to determine the number of people not attending church in the community. The young people entertained two near-by churches at the local schoolhouse with a St. Patrick's party. They also attended the religious picture, The Prince of Peace, in a group. Our pastor, Bro. Floyd Mitchell, attended a meeting, Missions and World Affairs, in Washington. He also conducted pre-Easter services at the Staunton church March 11-18. His brother, Bro. Olden Mitchell, conducted our pre-Easter services March 18-24 with our love feast on Thursday evening. Several of our members attended the district conference at Bridgewater. Our delegates were D. Arlie Cline, Byron Wampler and E. C. Geiman. Six persons have been added to the church by baptism and two by letter. Our revival services will be held May 14-20 by Bro. Perry Huffaker of West Milton, Ohio.—Mrs. Raymond Moore, Fort Defiance, Va.

Washington

Yakima.—Bro. Albert Hollinger of Olympia held a week of preaching services in the Yakima church March 12-16. The services were well attended and much appreciated. Brother and Sister Ward Pratt and Helen and Dick Longanecker attended the regional conference at Medford, Oregon, beginning March 15. Bro. M. I. Whitmer substituted for Bro. Pratt while he was gone. Two excellent films, Again Pioneers and Second Chance, were shown at the evening services this month. Communion services were held on the evening of March 22. A large crowd attended. We have had good attendance at both morning and evening services this winter.—Evelyn Saathoff, Yakima, Wash.

THE BEST IS YET TO BE

by Paul B. Maves

Robert Browning contended that the first of life was made for the last of life and that in approaching old age one should feel that "the best is yet to be."

And now a modern student of the problems and the joys of old age supports Browning's contention—at least to the point of saying it is possible that "the best is yet to be."

Of course, much depends on the individual. This book is designed to help the person who is beyond middle age so to live, think and feel that this may be true for him.

Each chapter is followed by a meditation offering the rich resources of the Christian gospel. This is indeed a unique little book, worthy of wide reading and acceptance.

Price, \$1.50

Brethren Publishing House, Elgin, Illinois



J. Henry Long

The Bonds Are Sacred

THERE are many ways to look at a wedding: as a social event of supreme importance, as the victorious conclusion of a campaign, as a style show, as a pageant with vague symbolism—or as a worship service. It is the attitude of worship that the camera has captured here. If the service of holy matrimony is the occasion when God binds together husband and wife in bonds which are sacred, its atmosphere of worship must be more than momentary.

These happy occasions, so frequent in the month of June, carry responsibilities not only for the married couple but also for the fellowship of the church. For the church can help to make their marriage secure and sacred in the difficult times that are so certain to follow the first festivities. Marriages are made most permanent and holy when man and wife take God as their partner and when their best intentions to succeed are warmly encouraged and supported by the church.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 2, 1951

Volume 100

Number 22

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Death Sentence?

There can be no brief for treason. I am, however, disturbed to the point of asking "why?" over the death sentencing of the Rosenbergs.

Not, at this point, why the sentence but why the act? Did they know at the time of their action that it was treason?

During the war, after Russia came in against Germany, she (Russia) was hailed by high government voices and the overwhelming majority of newspapers and magazines in the United States as a "heretofore much misunderstood, but at heart true and sincere seeker for human uplift and betterment." The expressed voice of America, public speech and press, seemed to urge constantly upon Americans the overwhelming need to "love and understand the Russians. They are heroic defenders of liberty."

By act and voice of high authority the feeling was impressed upon America that "no one could do too much for Russia. She was our allied sister nation and like us seeking to preserve the freedoms of the world.

After the war, so great was the American favor toward Russia that the question of freely giving all our atom bomb secrets to her was a matter of open debate by high government officials. The final decision was to keep the secrets; however, it is not beyond understanding that impressionable and emotional persons should, under those circumstances, be swept away by the idea that such giving of even the most secret information was the ideologically right, though not yet officially decreed, course of action.

Also, in view of American acquiescence or of outright acts, it is inconsistent even to pretend that the Rosenbergs were alone responsible for building up Russia to the point where she instigated the war in Korea.

With these considerations in mind, it seems that the death sentence should be commuted to life imprisonment.—Harold G. Correll, Aline, Okla.

Another Isolated Member

The April 14 issue of the Messenger is exceptionally interesting to me. I especially appreciate the articles, The Hope of the Church, by Horace H. Mohler, and Is My Church a Secret Society? by George D. Weybright. In reference to isolated members by Mr. and Mrs. H. M. Williams, I wish to say that

I, too, am isolated from my home church but I find that I can be helpful in other Christian groups, as well as they to me. Read Luke 9:49-50.—Phebe K. Cox, Geneva, Nebr.

I wish all the young married couples in our church would feel their home incomplete without the Gospel Messenger.

Our home has not been without our copy since February 1907 when we established our first home in Nebraska.—Mrs. Edgar Rothrock, La Verne, Calif.

We are in the seventies and we always did read the Messenger. It is a daily guide for our lives in God's kingdom.—Nebraska.

Lay Ministry

Every issue carries very helpful material. But to be very specific, in the issue of March 10 is an article by Dr. Jacob S. Huffman on "I Would Choose the Lay Ministry Again." The reference to the Prophet Amos fits my idea in many ways, particularly the freedom to preach the deep convictions of one's heart without feeling the pressure of influential members. The five points are worthy of careful thought. This sentence is wonderful: "My plea is for strong pastors associated with strong lay ministers." When I had ministers in my congregation I enjoyed the counsel and spiritual help of such brethren because they have some knowledge of the minister's problems. I think a pastor can use resident ministers in his parish without too much conflict of ideas.

On page two of the above-mentioned Messenger is a sound and solemn warning from Plymouth, Ind. It reads: "I am grieved to know that some of our members and, I am sorry to say, ministers too, are wanting to dispose of the Lord's Supper and feet-washing in connection with our communion. . . ." We are Brethren because we dare to obey the whole counsel of God. I heartily agree that something would happen to the Brethren people if we take the ways and methods of those who are not Brethren. I believe the inevitable logic would mean no Brethren Church.

It does us a lot of good to read and hear the thoughts of our brethren and we do well to prayerfully consider these good suggestions.—R. F. Porte, South Bend, Ind.

GETTING ALONG WITH PEOPLE

Living peaceably and happily with our fellow men is a test of our Christian faith



Children playing together are making a start in the long process of learning how to get along with one another. Many adults have not learned to disagree peaceably. The scene below from *In Our Own Strength*, by Vernard Eller, shows that even among church members clashes of opinion are likely to come and, if those who differ have not a truly Christian spirit, may cause a division in the church

Photos by J. Henry Long



Bernard N. King

Pastor, First Church, York, Pa.

WHILE getting along well with people is not the main goal in life, it is an important one. All of us are constantly involved in human relationships. Our success or failure—to say nothing of our happiness—depends on the art of living together. A survey made by a university revealed that sixty-five per cent of people in all occupations fail not because they lack brains or skill, but because of their inability to live with others.

First, let it be said that it is impossible to be a Christian and at the same time get along well with *all* the people in the kind of a world that we live in.

Jesus himself said, "Woe to you, when all men speak well of you." The gospel records tell us that he was hounded by the narrow-minded and tradition-bound Jews, that he clashed with Judas and that he was nailed to the cross to die an ignominious death. Our Lord took his stand to obey the Father rather than man and so his life was brief in a sinful world.

When the Master also said, "Think not that I am come to send peace on earth: . . . but a sword," he had in mind the divisions that would occur in homes, synagogues and communities as followers would center their devotion in him rather than follow weaker voices. When God's Word is indeed lived it is sharper than a two-edged sword. The world then takes knowledge that one has

heard the voice of authority and he becomes a wholesomely different character.

Through the centuries to this present day people have been persecuted and imprisoned for being conscientious followers of Jesus Christ. Let's not forget Bishop Berggrav of Norway and Martin Niemoeller of Germany in World War II and now such a clean, noble young man like Robert Michener of Kansas. The simple truth is that some are too bad for a fairly good society and others are too good for an evil society.

Having said this, let us return to the main thesis of this article; that Christianity does help us to live well and smoothly with most people. Indeed, the kingdom of God has been described as the kingdom of right relationships. Living peaceably and happily with our fellow men is one of the acid tests of our Christian faith. Christ makes men brethren. Dr. Henry Link pointed out some years ago that people who believe in God and go to church have better personalities than those who do neither.

Read carefully, for example, the fourteenth chapter of Romans and see how Paul pleads with those early Christians to be tolerant of secondary differences. He says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. . . . So then let us follow after the things which make for peace." Tolerance might be a mark of weak, spineless character, but again it is Christian when one differentiates between a practice and a principle, between a means and the end, between tradition and the truth.

An article some years ago in Church Management, entitled, Tolerance for the Sects, said of us, "The Dunkers are not to be judged simply by the fact that

Cleanse Thou My Heart

Velma D. Collins

Enders, Nebraska

Great Shepherd of my soul, heed my mute plea,
For I have been a wayward, wandering child.
The root of bitterness that has defiled
My heart would make love seem a mockery
Had I not tasted thy great love for me—
Had I not known the love that reconciled
My soul to God, and stilled the willful, wild
Rebellion that marred fellowship with thee.

Contrition floods my heart as I confess
And thy blest promise of forgiveness claim.
Cleanse thou my heart of all unrighteousness;
Root out the wormwood and its blighting shame,
For I would live the faith which I profess
And do the works which glorify thy name.

they wash one another's feet; they are a serious and devout people . . . if washing one another's feet will help, then let those who so believe engage devoutly in that service." Let this challenge us, then, to see always the difference between the form and the force, a practice and the principle.

Another key to getting along well with people is to magnify the good in their lives. If you want Biblical grounds for this, look in Paul's writings to see how he praised the churches before he pointed out how they could improve. Or look at Jesus contacting sinners, helping them to believe in themselves and repent. The people we like are those who inspire us and help us to be better. The people we do not like are those whose attitudes are negative, critical and pessimistic.

All of us need some appreciation. William James observed, "The deepest principle of human nature is the desire to be appreciated." And Paul said, "If there be any virtue, and if there be any praise, think on these things." Our homes, our churches and our communities need more people who look for the good and praise people for these achievements rather than condemn them for their sins.

If we Christians, too, are to "love our neighbors as ourselves," we must show deep and

genuine interest in people. A bore is one who talks only about himself or his special interests. A Christian is one who listens, seeks to understand and helps others help themselves. We do not like the Jack Horners who go into their corners, saying, "What a big boy am I." Rather we like the Jacks and Jills who team together to bear the burdens of life.

Again, we Brethren naturally go back to Matt. 18 for light on this perennial problem of living together. Unlimited forgiveness to the penitent is absolutely essential in building a brotherhood. It is not enough to bury the hatchet; we must bury the hatred also. We parents know that with our children we must forgive them again and again. Now the church and the kingdom is the family of God in which we live well together by forgiving one another.

Finally, in our daily and constant contacts as followers of Christ, we should practice deliberate and unrestrained goodwill toward all. Christians are friendly people. If we are truly the salt of the earth and the light of the world we put ointment on sores rather than pick at them. We radiate personalities of aggressive goodwill. It is amazing how differently church members approach people in public places; some are suspicious, demanding and critical

EDITORIAL

Summer Sunday-school Lessons

Guest Editorial by E. G. Hoff

IN SOME churches the Sunday school is for children and high school youth only. Happily it is for adults also in the Church of the Brethren. Older young people and adults in our Sunday-school classes may sometimes seem to go around and around without getting far. But the Sunday school really does offer a great opportunity to keep on learning with increasing experience.

There are many people who are trying to meet adult problems with ideas of God and of religious duty that they got in childhood. The Bible to them is the kind of book that it can be to a twelve-year-old. But this need not be the case in the Church of the Brethren. We can study and learn together the deep things of God. If leadership is inadequate there are abundant helps, and there is the Holy Spirit to guide. The opportunities for leadership cultivation are many. "Where there is a will, there is a way."

We should not need a crucial situation to drive us to seek the will of God. The availability of truth should be enough to spur us to study. The mandate of truth is perennial. But the urgency for study is now greatly heightened by the crucial times in which we live. It is said that the early Christians won out because they outthought, outlived and outdied the pagans in their world. The foes who confront us in our time are well indoctrinated. We Christians need not expect to make headway unless we have deep convictions. The Christian faith is not self-generating; it must be nurtured. It must be grounded in intelligent convictions that are held with devotion.

The Bible is our textbook in the Sunday school. I hope that it will ever remain so. We have carefully worked out lesson outlines and lesson helps to aid us. We get out of our schools about what

we put into them. If we study our lessons we shall learn. If we drink at the fountain of living water we shall find refreshment. If we eat the living bread we shall have nourishment. We expect entirely too much of the teacher in the average class. We members of the class have responsibility, too, for what happens in the class session. Our Sunday schools ought to be schools where learning takes place. Learning comes by study, by effort, by sharing, by doing. The lesson is not finished until we live it.

In the summer—July to September—of this year we are to have a new and different series of Sunday-school lessons. The theme of the quarter is *Christian Teaching on Human Relations*. The lessons are grouped in several units that deal with different types of human relationships. After an introductory lesson on The Worth of the Individual, there are units on Family Life, Neighborhood and Social Life, Economic Relations, Relations to the State, Race Relations, The Church at Home and Abroad, and World-wide Relationships. The lessons within this broad coverage of human relationships bring pertinent Scriptures and opportunities to explore what it means to live as Christians today.

There may not be so much that is new in these lessons. They are built on truth that is perennial. But certainly the direction things are taking in our times brings a new urgency for investigating what it means to be Christian in a world such as ours. Those who have been asking for a new type of Sunday-school lesson now have it. They should buckle down to this study with great enthusiasm. See that the young people and adults in your school and community do not miss the opportunity that this summer quarter affords. Picnics, vacations and visiting relatives perhaps should take second place to the Sunday school for once. If you must be away, take the Sunday-school helps along and use them.

while others are friendly, courteous and kind. Are we Christian in our daily human contacts?

An accident occurred on a highway. Because a lady driver was on the wrong side of the road her car collided with a gentleman's. Said the lady, "It was all my fault. I was way over on the wrong side of the road. I can't imagine what I was think-

ing of. I'm very sorry. It was my fault entirely." After a pause the gentleman caught his breath and said, "Not at all, Madam. I saw you coming for half a mile at least and I could easily have turned down a side road and got out of your way!"

A bad situation was bettered. The usual way is to display our infantile emotionalism and conditions are worsened. What wis-

dom there is in the proverb, "A soft answer turneth away wrath."

Brethren, "let us pursue what makes for peace and for mutual upbuilding." Walk in love for "God is love." Do we really want to get along well with one another? Then let us do unto others as we would want others do unto us.



Be still and know that I am God:

...

I will be exalted in the earth.

WHAT SHALL WE SEE?

Let us open the eyes of our spirits to see God's creating hand in the wonder, and majesty and beauty of nature's masterpieces

MANY Brethren will be traveling across country in the next few weeks to attend Annual Conference in California. En route and while in California these Brethren will focus their eyes upon some of the great beauties of God's creation. They will see towering snow-capped peaks, leaping waterfalls, brooks babbling through aspen forests, trees 4,000 years old and 30 feet in diameter. These are but a few of the wonders which will make their eyes bulge.

Yet, there is a question that bothers one. The visual image will be clear. But what about the spiritual image that will be perceived? Modern Christians are prone to make several errors when they visit scenic wonders of God's creation.

We are often self-centered even in the presence of God's greatest works. At the Sherman

Tree in Sequoia we are likely to say "Now I have seen the biggest tree in the world." We chalk up another park on our list of visits and say, "See how widely I have traveled." We should be chalking up thoughts to God's praise. Those trees were there before we came into the world. They will be there after we are gone. What we have to say about them is not nearly so important as what they might say to us if we would use that moment of speaking to listen.

We are prone to go into a national park and marvel at the efficiency of the park service. Having slept at the base of Yosemite Falls we are likely to spend the next day of travel discussing the softness or hardness of the beds and the quality of the meals. It is wonderful that our country has been wise enough to preserve and protect these places of beauty. But if we were not so busy seeing what

Vernon F. Miller
Pastor, Fresno, California

man has done we might see God's image more clearly in these wondrous works. Who knows but that while we were discussing the menu we might have created a line of poetry inspired by this majesty of God. Psalm 104 came from a mind that was focused on God.

We usually do not take time or concentration enough to see below the surface. We try to crowd into one day what should require a week to comprehend. Perhaps a breath of freshness is better than none. Of course, time is not the only factor. Some folks live at the foot of a majestic cliff and never see its real meaning. Concentration will compensate to some extent for lack of time. Go with eyes of the spirit attuned to God. This radar of the spirit will reveal realities deeper than the stone.

We miss much of the drama

"In his hand are the deep places
of the earth;
The strength of the hills is his
also.
The sea is his, and he made it:
And his hands formed the dry
land."

of God's creation by seeing only a static spectacle of nature. We do not see it as an ongoing drama of creative action. From an inspiration point we see the panoramic beauty of a mountain valley. We do not see the living God at work. Once a glacier carved this crevice. Then a raging torrential stream sanded its edges. Ingathering silt filled its meadows. Now it is a mature valley. A short million years from now . . . ? Let your mind follow God's creative hand.

In the presence of God's majestic creation let us not see our own ego, man's feeble works, the surface of this moment of time, nor a shallow, static nature of chance. Let us see God in all his beauty and wonder. Surely the psalmist never saw a canyon such as the Grand Canyon, a waterfall such as Yosemite, trees such as the Sequoias. Looking upon the simple beauties of Palestine he was moved to write.

Bless the Lord, O my soul.
O Lord, my God, thou art very
great;
Thou art clothed with honour
and majesty.—Psalm 104:1.

Perhaps it was because John Muir had memorized so much of the Bible as a child in a strict Scottish immigrant family that his reflections on God's creation are so thrilling. As he explored the California Sierras he described them with unusual beauty of words. God is often, though not always, mentioned. But the creating God underlies his every word. "No sane man in the hands of Nature can doubt the

Continued on page 12



Top: North rim of the Grand Canyon,
Arizona

Center: The Tetons, Wyoming

Bottom: Laguna Beach, California



John C. Middlekauff

Pastor, Stone Church

Huntingdon, Pennsylvania

Photo by Lew Merrim from Monkmeyer

The Christian religion is more than Bible reading and church attendance; it must permeate everything we say and do

ANYONE who reads the newspapers, listens to the radio or watches TV knows by this time that America is chin-deep in a moral mess. The disclosures of "influence-peddling" in the RFC, the story of Laretta Young's "natural royal pastel" mink coat, the scandal involving college basketball players who were bribed to throw games in favor of the gamblers and, above all, the disclosures of the Kefauver Committee—all point to the shocking depths of immorality to which America has plunged. Whereas, in the past, it has been the task of the church and the ministry to call sinful people to repentance, now the initiative has been taken from us by the news commentators, newspaper editorial writers and even business—for just the other day I picked up a Washington paper in a barber shop and read a full-

page ad put out by a leading business firm—an ad appealing for a cleanup of public morals.

Now, lest anyone say under his breath, "Stick to the gospel and leave politics alone," let me assure you that a consideration of this problem is very much the concern of the gospel of Jesus Christ—since he came into the world to establish the kingdom of God and has committed to Christians this unfinished task.

I propose to discuss our public morals because of my deep and abiding conviction that the Christian religion is not something that we shut up in a watertight, airtight compartment which we open on Sunday morning from 10:30 to 11:30, but rather it is a way of life that is concerned with how we live every minute of every day and in all our varied relationships. The Christian religion is not concerned only with sermons, prayers, hymns, Bible reading, baptisms, communions and offer-

ings—but with these things plus what kind of a worker a man is, his family relationships, his civic responsibilities, how he spends his leisure time, with public morals as well as private morals. The church of Christ does have something to say on rearmament, war, racial prejudice, corruption in government, lax law enforcement, gambling, commercialized vice and a whole host of other areas of the life of modern man.

None of us ought to be too much surprised at the revelations of decay in our public morality since two world wars in one generation could hardly produce anything else than the destruction of moral standards. The very nature of war is such that moral and ethical standards so patiently built up by the church in times of peace are suddenly destroyed. It was not a minister but a school administrator who wrote recently in a public school journal: "It re-

CHURCH of CHRIST and CRIME

The church is concerned with public morality as well as with personal integrity

quires the labors of many years for a nation to regain the loss sustained by one year's war; especially in the morals of the people."

Cause and Effect

The first thing that impresses me as I think about these evidences of our broken moral standards is the fact that, basically, most of these crimes can be traced to covetousness and greed. Here again we see the wisdom of Paul as he writes to Timothy: "For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs" (1 Tim. 6:10, R.S.V.). No wonder Jesus said to the man who asked him to arbitrate a disagreement over an inheritance, "Man, who made me a judge or divider over you? . . . Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions" (Luke 12:14-15, R.S.V.).

The prevalence of gambling in America (it is estimated by Time that \$20 billions a year is gambled, legally and illegally) and the popularity of the radio giveaway programs are indicative that we have very largely fallen for the vicious and pagan philosophy of life which may be summed up in three words: "something for nothing."

The New Testament ideal is that a man ought to give an honest dollar's worth of works or service for every dollar he receives as pay. Certainly, gambling, graft and greed are anti-Christian.

This type of crime flourishes in our country because of the apathy and indifference on the part of the public. True, the

public does not always know what is going on behind the scenes—and it never will. But the public does know enough that, if it wanted to, it could insist that things be run better than they are. We have had gambling in our county for ten or twelve years and practically everyone has known about it. And all the time, there has been a law against it. But public indifference has allowed it to continue.

In the third place, this type of lawlessness thrives because of what someone has called robin-hoodism," the theory that it is all right to rob the rich to pay the poor, the philosophy that the end justifies the means. The English movie producer, J. Arthur Rank, has made a film en-

titled *The Woman in the Hall*. The central character in this film is Jasmine Blake, a winsome, generous, and thoughtful young girl whose primary mission in life is to do good for others. Through deceit and clever planning, Jasmine's mother supported her family by playing the role of the beggar. Mrs. Blake's fabricated appeals to wealthy British women brought such generous responses that she was able to send Jasmine to one of England's best private schools. Upon graduation, Jasmine vowed to leave her mother and never accept charity again. Instead, giving to others became her outstanding virtue. She obtained a good job, developed a love interest but, most of all, Jasmine devoted her energies to buying

The principles by which an industry operates, the relations between employer and employee, the attitude of the worker toward his work must be measured by the ideals of the New Testament

Photo by Gendreau



balloons for the poor, ragged children of the street, giving lavish wedding presents to her fellow working girls, and presenting pets to the roomers in her boarding house. Firmly established in the role of the angel, Jasmine seemed headed for a joyously happy life. Then it happened. She was arrested for forgery. And this was her pathetic plea for leniency: "I spent none of the money on myself. I used it only to make others happy." But Jasmine, despite her good works, received the censure of society. For society ruled that the end did not justify the means.

The Cause Has Effects

The effects of this lawlessness are perfectly evident for all to see who will see: broken homes, poverty, more crime, corrupt politics, moral decay and a weakened nation. There are homes in our community that have been broken because the husband gambled away the family income. There are countless families in our nation that are suffering from a lowered standard of living because of gambling in its varied forms. Just the other day the American Business magazine reported that letters from workers' wives led President McDonald of Zenith Radio (Chicago) to discover that gamblers were collecting about \$7,000 monthly from his employees and that time lost by employees preoccupied with gambling was costing the company \$10,000 a week.

There is seldom a week that goes by without a story in the newspapers telling of some person embezzling funds from a bank or a business in order to cover up gambling losses. When William O'Dwyer was mayor of New York City, he proposed that gambling be legalized as a source of revenue for that state. In opposing this proposal, Governor Thomas E. Dewey said:

"The entire history of legalized gambling in this country and abroad, shows that it has brought nothing but poverty, crime and corruption, demoralization of ethical standards and ultimately a lower standard of living and misery for all the people."

Our nation and our cherished democracy are more in danger by corruption and weakening from within than from communism and defeat from without. It is not hard to foresee the swift and imminent collapse of the "American Dream" brought about by the continuation of lawlessness and immorality, a disaster brought on faster and with more success than a military invasion by a foreign power.

The Cure

Turning now to some things that we can do to cure the evils upon which our nation has fallen, we must say, in the first place, that we can expect no help from the Roman Catholic Church. As a matter of fact, the Roman Church must bear a large share of the responsibility for the conditions we have here in America, for the Roman Church tolerates, condones and

permits gambling and even finances part of its program with bingo and other games of chance. Being an authoritarian church it could very largely stop gambling if it wanted to. But time and time again, gambling has been defended by Catholic bishops and attempts to stop gambling have met with the opposition of the Catholic Church. If we want conditions changed, Protestant Christians will have to do it.

We Christians in America are going to have to rediscover a great truth we have forgotten—the truth that Christian character is the supreme end in life. We have been so concerned with success, popularity, happiness and wealth that we have forgotten that what a man is is more important than how much he knows or how much he acquires or how successful he is.

Christians must once again understand that their Christian faith is to be taken into all of life, that Christian faith without Christian works is a dead and useless thing. A religious faith that does not make a man a good citizen, one who obeys the law and does what is right, is defective and a delusion. If professing

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

How soon after marriage should we begin our family? My husband and I agree that we want four or five children, depending upon our income. But we are young and we would like to enjoy our happiness together as long as possible.

A Young Couple.

Dear Friends,

Never for one moment accept the pathetic illusion that your happiness together will end when children arrive in your home! Nothing—absolutely nothing—will create greater happiness for you and your husband than for both of you to grow with your children as they grow up. All the other joys of

marriage, as sweet and subtle and intimate as they may be, will pale when seen in comparison with the joys of parenthood. Our children help us to enter into a fuller and richer life.

You are wise in thinking about this important phase of your life early in marriage. If you are planning for four or five children, start your family soon. Many couples feel they need about a year to understand each other better and to make those adjustments which any two people starting life together would need to make. If you start your family while you are young your happiness will increase.

Harry K. Zeller, Jr.

Christians who are also members of clubs which gamble would take their Christianity into their clubs, either the lawlessness would stop or they would resign in protest.

Democracy rests not only on character, but also on law and respect for the law. But having laws on the books is not enough. Public opinion must be kept alive and awake or the laws become meaningless. Wendell Phillips, the great abolitionist, once declared: "With us, law is nothing unless close behind it stands a warm, living public opinion. Let that die or grow indifferent, and statutes are waste paper, lacking all executive force."

Lawlessness, disrespect for the law and partial enforcement can destroy our nation a hundred times faster than communism. And the irony of the situation is this: some of the men who are most vociferous in their patriotism and who wave the flag hardest as 100% Americans are the very ones who are doing the most to undermine the foundation of respect for and obedience to the law, the foundation of democracy.

My last suggestion is this: as Christian citizens it is our duty to elect the best possible men to office and then, after they are elected, to keep our eyes on them to be sure that they uphold the laws and conduct themselves as honorable, God-fearing men.

In closing, I can do no better than quote the words of Peter: "Beloved, I beseech you as aliens and exiles, to abstain from the passions of the flesh that war against your soul. Maintain good conduct among the Gentiles so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. . . . Live as free men, yet without using your freedom as a pretext for evil, but live as servants of God" (1 Peter 2:11 ff. R.S.V.).

Providing for Our Aging Ministers and Missionaries

Harl L. Russell

Secretary, Ministerial and Missionary Pension Plan

THE depreciation of the dollar's purchasing power, coupled with lower interest returns, has posed a serious problem for all church pension plans. While some communions have taken vigorous steps to compensate for these adverse factors, our own Ministerial and Missionary Pension Plan rates have not been adjusted since its founding date in 1943. At that time the dollar was worth almost as much as in prewar years.

From a recent study of other plans, our Pension Board has learned that fourteen denominations have adjusted pension rates upward or have secured additional funds to lift inadequate minimum pensions. Some have done both. In the main, these adjustments have been well received by local churches. Members are conscious of a moral responsibility to those who serve at a modest salary with no hope of governmental social security benefits since ministers and missionaries are excluded.

In the spring meeting of the Pension Board the twenty-six members frankly considered (1) the effect of the inflationary trend upon the pension benefits that younger workers would receive at retirement, and (2) what should be done, in the way of additional grants from current Brotherhood Fund giving, for older men and women who could not enroll in the Pension Plan until late in life. In the discussion there was no attempt to minimize the importance of providing essential care for those who have devoted precious years of their lives in sacrificial service to the church. It is the conviction of the Board that the membership, through Annual Conference, will rise to the need for minimum support

in behalf of all workers now retired or who retire in the future.

To place the matter squarely before the church, the Board is bringing an amendment to the San Jose Conference which, if adopted, will change the rate of contribution of participating churches from 4% to 6% of the salary base. No increase for ministers is recommended. In the light of enlarged social security benefits which are in prospect for many lay members, the modest increase in our Pension Plan benefits seem little enough, even with the 2% advance. Furthermore, much of the value of the increase will be offset by inflation. Ministers, missionaries and concerned lay workers are looking to the church to do what the majority of other denominations have done: increase the contribution rate of churches participating to provide more adequate retirement benefits.

Although the Pension Board, which administers the service fund grants from that item in the Brotherhood Fund, has no separate request for Conference on this matter, the General Brotherhood Board, comprised of identical persons, anticipates this portion of the general budget will be increased about 30% for the year beginning October 1, 1951.

As pressing situations involving ministers and missionaries were on the agenda of the April board meeting, supplementary grants were made to deserving individuals in anticipation of a budget increase. Predicated upon this assumption also, the board acted to change the policy for granting service fund money to provide a larger maximum grant for both single workers and couples. We fervently hope the church, in Conference assembled, will not fail to meet essential living costs for the more than eighty workers now re-

tired, and will enable the board to grant more adequate support for others soon to retire because of age or bodily infirmity. It is in accordance with the teaching of Jesus that "the laborer is worthy of his hire." Furthermore, in the message of St. Paul, "even so hath the Lord ordained that they who preach the gospel should live of the gospel."

Our Giving

Leonard Snowberger

Larned, Kansas

THE earth is the Lord's, and the fullness thereof; the world and they that dwell therein." We are all citizens of the Lord's world and we should have a feeling of thankfulness and security to know we are living under his ownership and care. Our giving is one way we may "seek his kingdom and his righteousness."

When we become citizens of his spiritual kingdom he is counting on us to carry on the work of his kingdom in the world. Our giving is part of this work.

We are never alone in our efforts for the kingdom, the Lord has promised to be with us. "We are labourers together with him."

"What does the Lord require of us, but to do justly." If we get our possessions in the right way our gifts will be acceptable to him. The Lord also requires of us "to love mercy," to have sympathy for the unfortunate and to give freely, and to "walk humbly with God."

In the twenty-fifth chapter of Matthew we find these words of Jesus: "In as much as you have done it unto one of the least of these my brethren you have done it unto me." When we give to our Brotherhood Fund we are doing just what this scripture teaches, for somewhere those in need are going to have food or clothing brought to them or pos-

sibly have the gospel preached.

Our giving works three ways: we are sharing with those in need, at the same time we are serving the Lord, and for ourselves we are laying up treasures. Jesus told the rich man who came to him that he would have treasure in heaven if he would give, but he turned away sorrowful.

Along with our giving we must have love. We read in First Corinthians that if we give all we have and do not have love there is no profit for us. But if we give out of a heart of love we will receive our reward, for all things work together for good to them that love God.

We have a promise in Revelation that if we are faithful unto death we shall have life. Our giving is part of our faithfulness.

When we pass out of this world we cannot take our money with us. But right now while we are living we might possibly send some of it on ahead of us by investing in God's spiritual kingdom.

What Shall We See?

Continued from page 7

doubleness of his life. Soul and body receive separate nourishment and separate exercise. . . . Each is easily known apart from the other. Living artificially we seldom see much of our real selves."

"Most civilized folks cry morbidness, lunacy upon all that will not weigh on Fairbanks scales. . . . But we know that much that is most real will not counterpoise, cast-iron or dent our human flesh."

"Winds and streams following the pathways of the vanished glaciers are fine preachers of their ancient grandeur, and never cease to proclaim it night or day."

Written at Cathedral Meadows, altitude 9,820 feet: "In full moon, all the horizon is lettered and lifted. I want immortality to read this terrestrial language.

This good and tough mountain-climbing flesh is not my final home, and I'll creep out of it and fly free and grow!"

We welcome the Brethren to California. We trust that because of their focus of life on spiritual images they will see beyond man, beyond self, beyond accommodations to the realities of the living, creating God in all his majesty. May they be like Jesus, who went into the mountains to pray and came forth with faith restored by contact with God.

Churches by the Way

Alberta Yoder

Elgin, Illinois

ANUAL CONFERENCE travel by car to San Jose will provide opportunity to see and visit Church of the Brethren communities as occasion will allow. Those going on Route 30 from Chicago to California by way of Idaho will travel across northern Illinois immediately south of Elgin crossing fertile farm country to Sterling, where we have a Brethren church. Near by are the Dixon, Franklin Grove, Milledgeville, Lanark, Polo, and Mt. Morris churches.

After crossing the mighty Mississippi into Iowa, Cedar Rapids is the first town with a Brethren church. South of Cedar Rapids and slightly west is the rural English River church at South English. North and west of Cedar Rapids are the Waterloo City and the rural South Waterloo churches.

At Marshalltown is the Iowa River church in the tall-corn state. To the north is the rural Ivester church at Grundy Center. Continuing west from Marshalltown through Nevada, Iowa, is the near-by Fernald church. Directly south of Ames is Des Moines, where we have the Stover Memorial church, the Des Moines First church, and the rural Des Moines Valley church. Immediately west of the Iowa capital city is the Dallas Center church, the rural Panther Creek church near Adel, and the Panora church.

Continuing westward on Route 30 we are in the vicinity of Omaha, Nebr., where we have a church; across the Missouri River at Council Bluffs, Iowa, is another. Not far distant from Omaha is the Lincoln church in Nebraska's capital city.

On Route 30 through Nebraska we pass through Kearney, where

the Brethren are located. On through the plains country of western Nebraska and Wyoming we find fewer people and no Brethren churches. Route 30 cuts into Idaho and in the beautiful, irrigated valley of Twin Falls we have a Brethren church.

Leaving the valley one travels across sagebrush country again toward the capital of Idaho at Boise, which is in a large rich, irrigated valley. Near Meridian is the Boise Valley church. At Nampa is one of the large Brethren congregations of the West. Near by are Payette Valley, Weiser, Fruitland, Bowmont, and Emmet churches.

Following Route 30 northward and westward up the Columbia River Highway we come to Portland, Oregon, where we have a Brethren church. South from Portland on Route 99 the journey lengthens to Albany where the Brethren are located and thence to Eugene where we have a young church, the Nicholas Garden church, in Springfield. Resuming the trail southward on Route 99 we discover a group of several churches relatively close together for Western distances. Grants Pass, Medford and Ashland all have Brethren churches. Not far from Medford is the new community at Klamath Falls.

Then Route 99 follows on into California and joins other highways to San Jose!

Even as pleasant as the journey might be to San Jose via Iowa, Nebraska, Wyoming, Idaho and Oregon, there are other equally enjoyable routes. Those choosing to travel across rolling Missouri on Route 40 from St. Louis to Kansas City will find three Brethren congregations in Carroll and Ray counties north of Concordia. These are the Rockingham, Wakenda and Bethany churches. Two churches, one on the Missouri side and the other on the Kansas side, are in Kansas City.

Those taking Route 50 across Missouri will find Warrensburg, a town in which we have a church directly on the route.

From Kansas City on Route 24 to Denver, we are near the Ozawkie, McLouth, Lone Star churches. In Topeka, the Kansas capital city, we have a growing church.

In the wheat country of western Kansas Route 24 passes about twenty miles north of the large rural church in the town of Quinter. On the plains of eastern Colorado the highway goes through the town

of Arriba near which is the Bethel congregation. In the Colorado capital city, Denver, we find one of our active western churches in the mile high city of the scenic Colorado Rockies.

Thence Route 40 juts westward to Salt Lake City and on toward the Pacific on Route 40 or 50 through an area in which the Brethren did not settle. In California we find churches at Sacramento and Oakland, and finally we seek our destination, San Jose!

Those Conference travelers journeying across Missouri on Route 66 from St. Louis to Oklahoma City will find a Brethren church at Carthage in southwestern Missouri. When Route 66 nips across a corner of Kansas our travel is not far from the Parsons church of southeastern Kansas. Following Route 66 through the Indian and oil country of Oklahoma, we find near Cushing the Big Creek church, north of Route 66 midway between Tulsa and Oklahoma City. Likewise in Oklahoma City, the state's capital, the Brethren have established a church.

On Route 66 through the Texas Panhandle about midway between

the Oklahoma border and Amarillo at a point twenty-five miles north is the Pampa church in the great wheat and cattle country.

Then our journey continues westward by way of Albuquerque, N. Mex., on Route 66 and on into California. For those who travel via Flagstaff, Ariz., on Alternate Route 89, the Phoenix and Glendale, Ariz., churches are within easy access.

The journey may continue on Route 66 or 60 into California, where there are many Brethren churches in the southern area of the state. Among these are La Verne, Long Beach, Pasadena, Santa Ana, Pomona, San Fernando Valley, Covina, Glendale, Glendora, Hermosa Beach and the Bella Vista, Calvary, and Imperial Heights churches in Los Angeles. To the extreme south is the San Diego church.

Route 99, the inland route north to San Jose, reaches several Brethren churches including Bakersfield, Lindsay, Fresno, Modesto and others. And then some forty miles from San Francisco, where we have a rapidly expanding church, is our destination, San Jose!

Some Facts About the Lewistown Case

The following statement is published at the request of the Elders' Body of Middle Pennsylvania

THE Pennsylvania state supreme court has confirmed the decision of the Mifflin County court decreeing that the church property in Lewistown belongs to the group representing the Church of the Brethren and restraining Harold Snider from "preaching or conducting services in the church, or occupying the parsonage." During the period of litigation representatives of the Church of the Brethren have been silent, and have permitted false statements and accusations to go unanswered. But now that the case is terminated, it is permissible to speak, and the following statement is issued in the interest of truth and accuracy.

Historical Review

Harold Snider became pastor of the Lewistown Church of the Brethren January 1, 1941, and for a period co-operated with the church at large. He attended district and Annual meetings, participated in the transaction of business, was invited into neighboring pulpits of the Church of the Brethren, and was recognized by being placed on the

program of a ministerial conference at Juniata College in May, 1941.

In 1942 he published the book, *Does the Bible Sanction War?* in which he attacked the historical position of the church on peace and war. In January 1945 he began publishing *The Gospel Trumpet* (later changed to *Brethren Fundamentalist*), in which appeared numerous attacks upon the Church of the Brethren. In the interest of harmony the Standing Committee of 1945 asked the elders of Middle Pennsylvania to request Brother Snider to cease publication of his paper. The elders appointed a committee to wait upon him in the hope of winning his co-operation. The committee appealed to him to discontinue on the grounds that in good church government the doctrine of free speech and press must have reasonable limits. It was suggested that Brother Snider offer articles of a constructive Biblical character for publication in the *Gospel Messenger*; that he exercise loyalty to majority decision on

Conference measures; that he recognize that an Annual Conference committee (C. D. Bonsack, J. W. Lear, and J. M. Moore) is available to interpret to any local congregation the Federal Council or other issues; and that he cheerfully function with the district and Brotherhood in opportunities of grace and service.

When the committee report was read to the elders, Brother Snider was invited to be present, and there he declined to accede to the request of Standing Committee. He assured the committee that he would not endeavor to withdraw his congregation from the district or Brotherhood through his personal attitude. After he had withdrawn, the elders' body officially communicated with him expressing the hope that "he might see his way clear to acquiesce in what the elders and the Brotherhood feel led to expect of him."

But the publication of the paper continued with frequent attacks upon the Church of the Brethren and its leadership. He also indulged in personalities from the pulpit with reference to other ministers of the church.

The court record includes the following paragraph: "The elders of our district have been very patient and very lenient with Brother Snider for a long time. We have made, both officially and personally, a number of unsuccessful efforts to solicit his co-operation with the Church of the Brethren. A committee was appointed to confer with him when he published his book favoring militarism. Another committee visited him before the elders met him to present the request of Standing Committee, which request he refused to heed. Our regional secretary has visited him several times in a friendly way."

In April 1948 application was made to the Mifflin County court to incorporate the Lewistown congregation under the name Calvary Brethren Church. It was explained to Brother Snider and a number of his supporters, several times, that this was a step in the direction of taking the congregation officially out of the Church of the Brethren and legally would result in the loss of the property to a church other than the Church of the Brethren.

It was with great reluctance that the elders acted. Charges were preferred against Reverend Snider and opportunity given to answer them. This opportunity he refused, but instead resigned his ministry.

However, he insisted that he still had a right to be the pastor of the Lewistown church.

Later Brother Snider was given ordination by several ministers of independent churches and installed as pastor of the Calvary Independent Church of the Brethren. The printed program carried this title and gave the reason for his leaving the Church of the Brethren as "its apostasy and corrupt leadership."

Because the congregation had been incorporated in 1917 as the First Church of the Brethren of Lewistown with the purpose: "The support of the public worship of Almighty God according to the faith, doctrine, discipline and usages commonly accepted by the Church of the Brethren of the United States of America," the loyal members of the church asked the court to designate the church building and parsonage for their use.

The case was a bill in equity with the simple issue, whether, when there is a division within a congregation or church organization affiliated with a church body, the majority of that group may divert the church property to the support of doctrines contrary to the faith and doctrines of the Church of the Brethren. There has been no effort to suppress freedom of worship or speech. All may worship as they please. But they may not use Church of the Brethren property for a program contrary to the "faith, doctrine, discipline and usages," of the Church of the Brethren.

Quotations From the Court's Decision

Judge Sheely in reviewing the case declared, "Not only did he oppose affiliation with the Federal Council, but in his writings and in his public utterances from the pulpit he attacked the leadership of the church as false, apostate, modernist, corrupt and unworthy of the support and respect of the members of the congregation. He also delivered personal attacks upon the leaders of the Middle District of Pennsylvania . . ."

After citing further evidence the judge concluded, "All of these acts had the effect of setting up a new church completely independent of the Church of the Brethren with which the congregation had been previously affiliated . . ."

The judge also quoted the law at length, including the following: "So far as concerns the property of a church, whether of the congregational or federated type, the use thereof is limited and controlled by

the language of the deed, and no majority, however great, can divert the property to a use substantially different from that specified in the deed. In the case of an incorporated church, whether of the congregational or federated type, its property cannot be diverted to a use substantially different from that expressed in the charter . . ."

"The defendants have not joined any other denomination . . . but they have accomplished the same thing by setting themselves up as a church separate and apart from the general denomination of the Church of the Brethren. Being independent they would be free to join with any other denomination of their choice or to serve as a nucleus for a new and rival denomination."

"There is no evidence that the elders of the Middle District did any act which was not within their proper function, just as there is no evidence that the leaders of the church were false, corrupt or apostate. Whatever the merits of that controversy may be, the local minister, merely because he is not in agreement with the leadership of the church, cannot lead the local congregation from the denomination to which it belongs and set it up as an independent church, taking with it the property dedicated to the worship of Almighty God according to the faith, doctrine, discipline and usages commonly accepted by the general denomination."

"There can be no doubt of the right of a local minister or a local congregation to disagree with the leadership of the denomination. Where such disagreement occurs two courses are open to them. They may seek to change the leadership of the denomination through the regular church channels or they may withdraw from the denomination . . ."

Errors Corrected

It has been publicized that the loyal group is a small minority of only forty-seven. This is not correct. The court record lists the names of seventy-one persons who have signed the following petition: "We, the undersigned members of the Shaw Avenue Lewistown Church of the Brethren, petition the various administrative bodies of the Church of the Brethren and the courts of the law to which this matter might be appealed, to secure for us and our posterity the church building and the land upon which the same is located . . . as a permanent place of worship for those who wish to remain loyal to the traditions,

practices, doctrine and government of the Church of the Brethren." Additional names have been placed on this petition recently. And this petition has never been circulated throughout the congregation, but only those who have volunteered without suggestion being made to them have, as yet, placed their names thereon.

The figure of 956 has been publicized as the total membership of the congregation. This is misleading. How many of these are inactive? How many nonresident? How many loyal to the Church of the Brethren? The court record shows that the highest number claimed to have been present at a business meeting was 240. A goodly number of these were loyal members who were reassured that there was no intention of leaving the Church of the Brethren.

It has been publicized that "Elgin" has poured vast sums of money into this fight. This is not true. Not one cent of the funds of the Brotherhood has been used. It is true that some time ago the Middle District borrowed from the Brotherhood \$1,000, which the district used in meeting part of the court costs. But this loan was repaid promptly.

It has been publicized that "Elgin" will now have to pay off a mortgage of approximately \$50,000. The total indebtedness at the present time is slightly more than \$25,000. There is no plan to solicit the Brotherhood for funds.

It has been frequently implied that the whole procedure in this case is a violation of the principle against the exercise of force in religion. This is not the case at all. There is no exercise of force on anyone to worship in a way that he does not choose. Each is entirely free to worship as he chooses, except that if he chooses not to worship according to the doctrine, usages, etc., of the Church of the Brethren, then he cannot use Church of the Brethren property.

The presiding judge cited law on this point as follows: "The guarantee of religious freedom has nothing to do with the property . . . it secures to individuals the right of withdrawing, forming a new society, with such creed and government as they please, raising from their own means another fund and building another house of worship; but it does not confer upon them the right of taking property consecrated to other uses by those who may now be sleeping in their graves . . ."

It has been publicized that "Elgin" has directed the whole

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Friendly Anecdotes. Collected and arranged by Irvin and Ruth Poley; with an introduction by Dorothy Canfield Fisher. Harper, 1950. 128 pages. \$1.50.

An interesting collection of stories told by and about Friends. Most of them are of a whimsical or humorous nature. For anyone who is interested in insights into the life, thoughts and habits of the Friends, this will prove very interesting. Much of the material appeared first in a Pendle Hill pamphlet called *Quaker Anecdotes*.—Charles E. Zunkel.

The Craft of Sermon Illustration. W. E. Sangster. Westminster Press, 1950. 125 pages. \$2.50.

Written by the minister of London's Westminster Central Hall, this volume deals with the means of making one's message arresting and interesting by the appropriate use of illustration. The author helpfully discusses the place and use of types of, sources of, and filing of illustrative materials; discusses the use of prose and verse; closes with "mistakes commonly made." A useful book.—Charles E. Zunkel.

program. The leaders at church headquarters have had no part in the developments at Lewistown. The case was initiated and carried forth entirely as set forth in this statement.

It has been publicized that "Elgin" owns all local church property, that the "rights and privileges of the local congregations are gone with the wind" . . . as a result of this court decision. This is entirely in error. Local ownership of property is secure, as it has always been secure. The district and the Brotherhood do not own local church property, unless it has been purchased by them or deeded to them. The property at Lewistown is now, as it always has been, owned and controlled by the First Church of the Brethren at Lewistown. The court decision simply says that a group not Church of the Brethren cannot take the property from the Church of the Brethren.

It has been publicized that the form of government of the Church of the Brethren is purely congregational. Of course, this is not true. Our government has been described as representative democracy in contrast to pure democracy.

Fellowships of Concern. Harvey Seifert. Abingdon-Cokesbury, 1950. 96 pages. 75 cents.

Here is an excellent manual on the prayer cell group process. The author contends that the church faces a crisis and recommends small redemptive fellowships as the answer. Specifically he develops the steps for procedures in fellowship, and patterns of discipline are helpfully explained. Excellent for older youth, especially college students interested in this religious approach. It is a manual for action and an invitation to a way of life.—Don Snider.

Parsonage Doorway. Anna Laura Gebhard. Abingdon-Cokesbury, 1950. 144 pages. \$1.75.

A delightful story of a parsonage family written with humor, charm and loving understanding of children. A mother, the author, tells of the hardships and adjustments as well as the happiness and delight of guiding her quartet of children. This book will be appreciated by all parents and teachers as well as parsonage families who will identify themselves with this delightful family.—Dessie R. Miller.

The court stated this principle as follows: "The Church of the Brethren is not strictly a congregational church in the sense that each congregation is sovereignly independent in all matters. This thought is well summarized in the Pastor's Manual (1925) on page 32: 'Speaking after the analogy of civil life, the government is a combination of pure democracy and representative democracy. In the local church it is the former. In the district and General Conference it is the latter.'"

Conclusion

The case is closed. We look to the future, and trust that a strong church may be established. In opening the case one of our attorneys spoke as follows: "We expect that when this suit is brought to a successful conclusion there may be some temporary decline, but we anticipate that the spirit of the Church of the Brethren will prevail and they will return with renewed vigor and will become a congregation which has earned the respect of this community."

KINGDOM GLEANINGS

Are you interested in service? There is an urgent need for a doctor and two nurses at the Castañer, Puerto Rico, Brethren Service unit. If you are interested or know of others who may be qualified, write at once to the Brethren Service Commission, 22 South State St., Elgin, Ill

Bro. Glen W. Petcher of Citronelle, Ala., informs us that he will have some time available for evangelistic services after Sept. 1.

Alvin L. Kintner informs us that his address has been changed from R. 2, Preston, Minn., to 822 E. Church St., Adrian, Mich.

J. Erwin Gnagey's address has been changed from Meyersdale, Pa., to the Brethren Home, Windber, Pa. Will correspondents please note?

Two young men, David F. Rogers and James S. Flora, both of the Cloverdale church, Va., were ordained to the ministry on Sunday, April 29.

H. H. Hendricks closed his pastoral work of the Adrian church, Mich., as of June 1, to do evangelistic work. His address will, therefore, be changed from 822 E. Church St., Adrian, to R. 2, Adrian.

Dr. Laura Cottrell, former missionary in India who has been seriously ill for several weeks, is making slow improvement, according to latest information received in the Foreign Mission Commission office.

Calvary church, located at Fifty-third and Denker Avenues, Los Angeles, Calif., extends a welcome to all who are traveling by way of Los Angeles to Annual Conference to visit and worship with the congregation. For those who drive, Denker Avenue is one block east of Western Avenue and runs parallel with it. Bro. H. L. Ruthrauff is the pastor and lives at 5306 S. Denker Ave. His phone number is Pleasant 3-6854.

Dessie Miller, director of children's work, served recently in a series of interdenominational children's work conferences for church school workers and parents in Southeastern and Eastern states. Miss Miller, recently elected chairman of the Committee on the Religious Education of Children of the National Council of Churches, was one of a team of two national leaders representing that committee in these training conferences.

Legacies and Memorial Funds. Increasingly more members of our church are remembering the general Brotherhood work in their wills, according to a statement made by Calvert N. Ellis, chairman of the General Brotherhood Board. These legacies are used by the board in spreading the gospel of Christ around the world. Some of them help in the financing of Bethany Biblical Seminary or our colleges. Others are specially designated for the support of our aged missionaries and ministers when they are no longer able to serve but need the substantial interest of the church. Bequests to the General Brotherhood Board for the nineteen-month period ending Sept. 30, 1950, totaled \$120,211.72.

The Belleville church, Kansas, invites anyone en route to Annual Conference to stop to worship there if in the vicinity of Belleville on Sunday morning. Belleville is near the geographical center of the United States.

Bro. Charles Dumond, Sr., 1028 Lincoln St., Topeka, Kansas, moderator, and L. M. Baldwin, Morrill, Kansas, secretary, request that all queries for the district meeting of Northeastern Kansas be turned in by July 1.

Word has been received that Brother and Sister Owen Shankster have a new son, Donald Owen, who was born on May 1, in the Bingham Memorial nursing home at Jos. The Shanksters are stationed at the Rural Training Centre, Asaba, Nigeria, British West Africa.

Bro. Dean L. Frantz was installed into the pastorate of the Mt. Morris church in Northern Illinois the first Sunday in May. He left the pastorate of the Pleasant Hill church of Southern Ohio to come to his new charge. Bro. Frantz may be addressed at 106 W. Front St., Mt. Morris, Ill.

Many other Brethren churches may be accessible to those en route to Annual Conference in the weeks ahead. In a brief article on page 12 Alberta Yoder, of the Ministry and Home Missions office, has indicated where Brethren churches may be found along some of the most traveled auto routes to the West.

Bro. H. Mitchell Stover of Waynesboro, Pa., passed away on April 21, just one day before his eighty-first birthday. He was a brother of Wilbur Stover, pioneer missionary to India, and was the grandfather of Don Snider, national youth director. Bro. Stover's obituary will appear in an early issue of the Gospel Messenger.

Elizabethtown College

An all-campus International Christian University project sponsored by the Student Christian Movement and the student senate ended with contributions amounting to \$375. Earl Ziegler, president of the SCM, and Albert Seldomridge, treasurer, directed the personal canvass.

Gary Cleveland Myers, nationally known lecturer, addressed the mother-daughter banquet on May 11 and appeared in the college chapel and in classes on the same day.

The April 2 chapel service was a dedication of the new organ and chimes, of the renovated pulpit and altar, and of the cross and candlesticks given by Mrs. Lillian Baugher in memory of her husband, J. I. Baugher. President A. C. Baugher led in the act of dedication and Dean H. G. Bucher offered the dedicatory prayer.

Work on landscaping the campus in the area of the new library has been begun.

Twenty-eight schools and colleges and twenty-two different industries were represented at the fourth annual business and education seminar held March 31 on campus. The seminar taking for its theme, Humanics, Our Mutual Responsibility, was attended by 125 delegates. K. Ezra Bucher, treasurer, and Frank S. Kugle, of the department of business education, served as chairmen for the sessions.

Commencement exercises for the eighty graduates were held Monday, May 28, at 10 a.m. The baccalaureate sermon was delivered by President Baugher at 3 p.m. Sunday, May 27, in the Washington Street church.

Theme: Deepening and Sharing the Christian Life

On May 12 Carole Meckley was crowned queen of the May by last year's queen, Mrs. Glen Zug. The festivities beginning at 1:30 p.m. with the coronation in the dell on west campus include a play by the Sock and Buskin Club, an art exhibit in the visual education room of the library, an organ recital, a baseball game with Lycoming College, and tennis matches with Millersville State Teachers College. A student musicale will close the day's festivities.

Campus elections were conducted during March and April. Successful candidates include: Albert Seldomridge, president of the student association; John Dean, editor of the Etownian; and Celia Ann Miller, editor of the Conestogan.

The a cappella choir completed its twenty-concert schedule with a week-end tour of churches in Maryland and Washington, D. C. The choir presented its annual spring concert on campus on May 25.

The debating club closed the season victorious in the invitational tournament sponsored by King's College, Wilkes Barre. Armon Snowden, a senior, won second highest individual debating honors. Professor Mahlon Hellerich is adviser to the club.

On April 27 under the direction of W. David Albright the college community chorus presented a spring concert of selected oratorio choruses.

Summer courses will be offered in three sessions: Unit I from June 4—23; Unit II from June 25—Aug. 4; Unit III from Aug. 6—25.

Manchester College

Commencement activities were held at Manchester College on May 26-28. Eldon Burke spoke at the alumni meeting on Saturday evening. A reception to the seniors and their parents was given at the home of the president on Sunday afternoon. The baccalaureate sermon was given by Bro. Harper Will of Chicago on Sunday, 8:00 p.m. (D.S.T.). His subject was Jesus Is the Door. Dr. D. Elton Trueblood[®] of Earlham College gave the commencement address on Monday at 10:00 a.m. (D.S.T.), on the subject, The Life We Prize. There were 180 graduates in this year's class.

Larry Wong of San Francisco, Calif., one of our students of Chinese origin, after winning first place in Indiana with his oration entitled Every One of Them, also won first place in an interstate contest at Northwestern University on April 27. Representatives from twelve states participated in the contest.

Already a large number of students have made application to take the competitive scholarship tests to be given at Manchester College on May 19.

Tests to determine draft deferment will be given at Manchester College on May 26, June 16, and June 30.

Paul Prough of Shipshewanna, one of the Manchester students, and his family were in a serious automobile accident on April 6. His wife and baby were killed and he was seriously injured. Mr. Prough is slowly recovering from his injuries.

May Day activities at Manchester were carried out with great enthusiasm this year. Mary Alice Bagwell reigned as queen. Special features of the program were the dramatic production, The Hasty Heart, given Friday and Saturday evening, under the direction of Miss Eleanor Yinger. Brahms's Requiem was given under the direction of Prof. Clyde Holsinger on Sunday afternoon. Dr. Nels Ferré was on the campus and spoke at the church on Sunday and in the chapel on Monday.

The Winger Memorial building is slowly taking shape. Builders finished pouring cement for the second floor on May 4.

The college is looking forward to a good year in 1951-52. Advance enrollment of freshmen is encouraging.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. William Gauntz of Mt. Pleasant, Pa., in the Elbethel church, Pa., June 10.

Gains for the Kingdom

One baptized in the Glendale church, Calif.
Five baptized in the Medford church, Oregon.
Three baptized in the Broadwater church, Mo.
Seven baptized in the Pontiac church, Mich.
Fourteen baptized in the Myerstown church, Pa.
Eight received by letter in the Peru church, Ind.
Six baptized in the Maple Avenue church, Canton, Ohio.
Sixteen baptized in the Roxbury church, Johnstown, Pa.
Four baptized and ten received by letter in the Elgin church, Ill.
Six baptized and four received by letter in the Union Bridge church, Md.
Eleven baptized and two received by letter in the Westernport church, Md.
Fourteen baptized and one received by letter in the Harrisburg church, Pa.
Five baptized and four received by letter in the Twin Falls church, Idaho.
Ten baptized and five received by letter in the Wenatchee church, Wash.
Nine baptized and four received by letter in the Spring Creek church, Pa.
Eight baptized and one received by letter in the Center Hill church, Pa.
Seventeen baptized and one received by letter in the Lancaster church, Pa.
Four baptized and one received by letter in the Parkerford church, Pa.
Nine baptized and one received by letter in the West El River church, Ind.
Two baptized and two received by letter in the East Nimi-shillen church, Ohio.
Eleven baptized and one received by letter in the Des Moines Valley church, Iowa.
Thirteen baptized and seven received by letter in the Payette Valley church, Idaho.
Seven baptized and one received on former baptism in the Second church, York, Pa.
Five added to and two awaiting the rite of baptism in the Richland Valley church, Wash.
Fourteen baptized, two received by letter and one on former baptism in the Lebanon church, Pa.
Sixteen baptized, three reclaimed, three received on former baptism and one by letter in the Dayton church, Ohio.

Calendar for Sunday, June 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Restoration of Jerusalem.—Ezra 1; 5-6; Neh. 2-6; 8-9. Memory Selection: They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isa. 40:31.

CBYF Topic for June, Stewards of God's World.

Announcements

Regional Conference

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

District Meetings

Canada, Western.—Bow Valley, July 3-6.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Texas and Louisiana.—Nocona, July 19-22.

Virginia, First.—Poages Mill, July 24-26.

Virginia, Southern.—Spray, N. C., July 24-26.

Love Feasts

Indiana	Ohio
June 1, 8 pm (DST), Pleasant Valley.	June 3, 7 pm, Center. Oklahoma
June 7, 8 pm (DST), Baugo.	June 11, Washita.
June 9, 7:30 pm, Wawaka.	Pennsylvania
June 16, 8 pm, Camp Creek.	June 3, 7 pm, Mechanic Grove.
Iowa	June 3, 7 pm, Middle Creek.
June 3, Salem.	June 17, 7:30 pm, Elbethel.



LEAVES FROM A

RELIEF WORKER'S DIARY

Tuesday

Johnny, Brethren Service warehouse man, and I sorted through shoes we have had for some time. It was very discouraging work. Most of the shoes are old and battered, really worse than the shoes the refugees already have. It is always heartbreaking to have to say, "I'm sorry, but our shoes are worse than the ones you have on," or "Sorry, we have no shoes," to people who tramp through snow and slush in "air-conditioned" shoes to ask for replacements.

Wednesday and Thursday

Most of these two days was spent working on the Austrian monthly report and other pressing desk matters. This is a necessary, but little publicized, part of a relief worker's job. It takes time which one would like to spend among the people, but it is very important if things are to run smoothly.

Friday

A package had arrived from the States for the J—— family who live near here. Johnny and I took the package out and talked with them for a while. It was a saddening and slightly irritating experience. The vehement hatred of their Austrian neighbors shown by this family made me sick at heart. It was difficult to sit there and listen to their attacks on all Austrians.

They have a deep and somewhat unthinking admiration for Americans and all things American. They have been helped through Brethren Service for years, and are grateful. Somehow, it seems that we have failed in this case to convey any of the spirit of love behind the gifts.

Monday

Today we set out for Salzburg to cash our checks. On our way back we stopped at Pettighofen, a Volksdeutsch camp near Voecklabruck, to deliver two packages from the individual package program.

Merlin G. Shull

Linz, Austria

One was for the F—— family. I had visited them several times before and was familiar with their situation. The father is a prisoner in Russia, near Kiev. They still have hopes of seeing him again, but it has been a long time.

There are three children—two boys and a girl. The mother has a hard time keeping her family together. She receives a small welfare sum each month, but must depend on the gifts from America to clothe her children and herself.

Mrs. Ivan Moomaw and other women of Wooster, Ohio, have done an amazing job of helping this family.

Wednesday

Bob Chesky of the American Friends Service Committee staff in Vienna stopped by on his way back from Germany to discuss work camps. We visited the local World's YMCA and Lutheran World Federation offices with him and had some very interesting and enlightening talks.



The Georg Schuster family, Volksdeutsch refugees living in Camp Pettighofen, Upper Austria, open a package from the C. M. Kuhns family of Greensburg, Pa. At left a Brethren Service worker, Merlin G. Shull, looks on

Ever since last summer I have been a confirmed work camp addict. I believe that the work camp movement can bring about some wonderful changes in the world. It won't happen over night, but each work camper is another brick in the foundations of world peace.

Thursday

I came down with a touch of the flu so had to take it a little easy. I did, however, go out to see the K—— family here in Linz. It was a heartbreaking visit. The father is a very timid soul who says he wants to work but makes little effort to find work. The mother, only twenty-seven, looks as though she is at least thirty-five.

The children are undernourished and sick looking. I could not help but feel that the father is not doing all he could to help his family, but you cannot make the children suffer on that account, so we sent them a CARE food package.

Saturday

In the morning, Margit, our Austrian secretary, and I set out for Schaerding, near the German border, to visit their distribution of Brethren and Quaker clothing. We talked to the committee members and also had a brief chat with the *Bezirkshauptmann* (chief man in the district).

I like this distribution method more, the more I see of it. We have to watch these committees closely to make certain that they do not use our materials for some personal end, but people on the spot are always in a better position to pick out the neediest than is someone sitting in a central office.

Monday

In the evening, Rosemary, Margit and I went to Grieskirchen to visit the sewing course. The roads were almost solid ice, so we had to go slowly. Thanks to the smallness of our Fiat, however, we made it safely.

THE Alexander Mack Sunday-school class of the Lititz church, Pa., of which I am a member, sent to me here in Korea two boxes of toys. I had the joy of distributing them to orphan children.

This is the second time the class sent toys. The first I had hoped would arrive for Christmas at Pyongyang, but we were forced back from there by the Chinese intervention, and the toys finally caught up with me on Koje Do, a small island to the south, where we had 100,000 refugees to care for.

Now I am in Pusan in the headquarters of the Civil Assistance Command as medical director for the medical relief and public health program for all of south Korea. We have ten teams, each consisting of three civilian officers, health welfare and sanitation. We represent the World Health Organization, International Refugee Organization, and the Red Cross. We are supported by the army and have about three officers and enlisted men in each team for that purpose. Our job is great.

I was asked to take this job after almost five months in one of the teams. I feel that I am not big enough for the job, not having had any special public health training and only a little experience in Puerto Rico. However, I am relying completely on God for the wisdom and strength to see me through. I feel that here in this post I can best accomplish my objective in coming to Korea, that of contributing to world peace by building, repairing and restoring, repairing and restoring not only the physical, not only men's bodies, but their spirits.

Our task is large and I would ask the prayerful support of all who love peace and have faith in goodwill.

—From a letter by Dr. Cassel to the editor of the Messenger.

Be sure to note the Brethren Service features on the Annual Conference program at San Jose. They include two sectional conferences on Wednesday, three post-breakfast meetings from Thursday to Friday, and the Brethren Service dinner Saturday evening with Kirby Page as speaker.



Mrs. Anna Witt, Volksdeutsch refugee from Rumania, now living at Linz, Austria, is about to receive packages sent by Mrs. E. E. Brumbaugh of Union, Ohio. In the doorway are neighboring refugee children, eager to see anything of interest

The women have appreciated very much the opportunity to learn good sewing. Many of them are farm women and have had to work in the fields all their lives. They are a little clumsy with their fingers, but eager to learn.

The fellowship they have at these sessions is one of the most amazing factors. The women laugh and joke and have a truly wonderful time.

Thursday

Eric Binder came to live with us on Wednesday and life was no longer the same. We had to get up early to take him to school, had to bring him home, had to entertain him.

It is nice to have a little boy around, but it certainly plays hob with a schedule. His mother was in the hospital with a baby brother, and the father works sixteen hours a day, so there was no one to take care of him.

Friday

A relief shipment arrived and was welcomed with open arms. There are some beautiful articles in this shipment. There are twelve bales of new knitted goods, provided by the National Council of Church Women. They are wonderful things—caps, mittens, sweaters, blankets—and will bring joy to many a refugee.

There are also over 2,000 school kits provided by the Girl Scouts of America. The plan is to give these out to children in the Volksdeutsch camps around Linz. A preliminary look through the contents indicates that each will bring real joy to some child.

European Work Camp Slides

European Summer Service—1950. 50 2x2 inch slides. Kodachrome color. Rental, \$1.50.

Last summer the Brethren Service Commission sponsored four summer work camps in Europe. About twenty-five American campers, Brethren and others, joined forces with young people from more than a dozen countries in Europe, Africa and Asia to minister to postwar needs.

Three camps centered around "muscle projects." They helped to build a wash barrack in a refugee camp at Linz, Austria, a "youth house" for Protestant young people at Goettingen, Germany, and a housing project for refugees near Kassel, Germany.

The fourth camp's main activity was a "brain project," a peace institute at Vienna. But there was muscle work too, improvements in a student home.

With the help of campers and directors the slides have been gathered from pictures they took during their busy summer. Some interesting details were missed, but the set on the whole gives a good idea of what such a summer experience is like. The camps at Linz and Kassel are shown in detail, the other two more briefly.

Order from the Audio-Visual Education Department, 22 S. State St., Elgin, Ill.

A mimeographed script accompanies the slides. There is no recorded script available in this case.



THE MINISTRY OF THE CHURCH NEWSLETTER

YOUR church newsletter tells an important story. It says to the nonresident family or to the college student away from home or to the friend or the prospective member of the church who sees it, "This church is a going concern. Things are happening here that make a difference in the lives of the people touched by its ministry." Further, it is a program guidepost for the active resident member. It keeps him to touch with church-sponsored happenings, supplementing the Sunday bulletin and the oral announcement by the minister. And it shares significant news items about fellow members of the congregation.

This is the kind of reading that should take its place among the newspapers and magazines in the home that often tell a far less inspiring story:

"The Laszlo Bedegi family have invited all church families and members and friends to a celebration of their first anniversary of coming to the United States. . . . The Bedegis will feed their guests an entire Hungarian supper. . . . A program following the supper will include Christmas carols in English and Hungarian, Hungarian songs, and short addresses."

"Have you read Charles M. Sheldon's *In His Steps*, the largest selling book, except the Bible, ever published? A story of what happens when a group of Americans ask themselves, 'What would Jesus do?' Available in your church library."

"The men's work is sponsoring again this year the Saturday night of recreation. They are renting the First Christian church every Saturday evening from 7:30 to 10 p.m. for the use of friends of the First Church of the Brethren. Come out, bring your friends, and enjoy every Saturday in Christian recreation."

"In one of the most important educational moves in recent years the Julia circle voted to establish and finance a girls' program in the church. The ladies' aid circle will also support the new venture. . . . The program will include religious instruction, practical home arts,

games, and creative crafts."

"Class in church membership preparation to begin. . . . Plan supper to build the library. Admission will be one book per family. Books will be on hand to choose from. . . . Evening discussion groups will study the Near East and its importance to the mission program. . . . Collegians will hold vacation party. . . ."

To Print or to Mimeograph?

Though the person who has struggled to master the operation of the church office mimeograph may have his misgivings about the efficiency of the mimeographing process, still this

remains as perhaps the most practical medium for most churches. With practice and care in layout and the use of illustrations and letter-guides, quite pleasing effects can be obtained with the mimeographed page.

Young Adult News, published by the Young Adult Fellowship of the Palmyra, Pa., church is an outstanding example of what can be done by mimeograph. It is especially attractive and neat in layout, and the generous use of appropriate and snappy line drawings help its pages come alive.

In most congregations there is at

The church newsletter helps families to keep in touch with the church.



least one artistically skilled person whose talent should be claimed for the church. This person might be encouraged to capture in simple line drawings the spirit of some of the significant events in the church calendar for use in the newsletter. One of the mimeograph supply houses produces convenient pattern booklets, with drawings classified by subject.*

Possibilities for illustration and variation in layout are more limited with the use of the printed page, but there are other advantages in printing. Ordinarily, unless the mimeographed work is unusually well done, the printed bulletin presents a more professional appearance. The initial cost in setting up type makes printing rather expensive, however. As the number of copies printed increases, of course, the cost per copy is reduced considerably.

Some of the larger churches, especially, across the Brotherhood find it practical to publish their newsletters in this form. The Waynesboro Messenger, issued quarterly by the Waynesboro church, Pa., reports on high lights in the quarter's program. It is dignified in appearance and folds into a convenient 5½" x 9¼" size. The Washington City church also finds a printed folder suitable to their needs. The News Letter reports department by department on significant past and coming activities, in neat and readable format. The type is small and the pages well filled, but adequate white space between the lines and around the body of type helps to preserve an uncrowded appearance.

Feature Columns Catch the Eye

When one picks up his favorite daily newspaper, one looks more or less unconsciously for the familiar regularly appearing columns and features. The same technique of arranging content can be used with good effect in the church bulletin.

Palmyra's monthly Young Adult News furnishes numerous examples of this device. Prominently placed on the front page of each issue is an outlined calendar of "Coming Events." "Religion in the News" is a regular column of brief reports on happenings of national and international scope with special religious significance. Occasionally items of interest are gleaned from the Gospel Messenger. A regular feature of the "This-a and That-a" column, including notes and announcements of local activity, is the presentation of

LOOKING AHEAD . . to July

Laymen's Sunday July 15

Activities and Plans

Youth Program Topic: Democracy, So What! See June 10 issue of Horizons. Plan to co-operate with other Christians of the community in joint services, programs and projects, since many people are on vacation.

Survey the church community for work and relief projects which the children and young people can do.

Use the out-of-doors for a variety of church activities, including picnics, vespers, campfires, nature hikes, outdoor films, etc.

It is not too early to begin making plans for a series of workers' conferences during the coming church school year.

The personnel committee or other group responsible for finding teachers and other leaders should have access to these: And Gladly Serve, 25c, is a detailed outline of a program for enlisting and developing lay workers. How to Find Teachers and Leaders is a little folder describing how a personnel committee serves in recruiting of leaders. Sample copy is free. A Christian Service Inventory Card (sample copy free) is useful in discovering interests and abilities. Write to the Christian Education Commission, 22 S. State St., Elgin, Ill.

a bouquet of verbal "orchids for the month" to a person or group in the church whose service merits a word of special appreciation.

The "Vital Statistics" column busily records family additions among the young couples who are the newsheet's main constituency, and welcomes new families into the fellowship. Prose and poetry of an inspirational nature appear in a "Something Borrowed" column, and gems of wit and wisdom in a corner headed "Quips and Quotes." "Suggested Thoughts" are contributed by the pastor, sometimes in the form of a personal message, and sometimes a favorite quotation or article of a devotional nature from his files.

Nampa, Idaho's, The Sower features a similar column entitled "Let's Think It Over With the Pastor." "The Pastor's Corner" is the mouthpiece of the Washington City minister in The News Letter.

The "Kampus Korner" of First Church News, Baltimore, is a good method of keeping in touch with the goings and comings and activities and achievements of the college students from the congregation.

The church newsletter offers opportunity to publicize books and pamphlets from the church library, and those that should be purchased and become part of family libraries. Announcement can be made regularly of new additions to the library. Brief book reviews by members of the congregation can be featured.

The newsletter may be used to lift up the issues involved in matters that are coming to the council meeting, so that the members may come to the meeting better prepared to make an intelligent decision.

In numerous other ways the church newsletter can become an important eye and ear of congregational life. It can be a useful instrument in the progress of the work of the kingdom of God in your church and community.

Exercising Choice

SOME say there are too many appeals for money. Hardly a day passes but an organization appeals for funds. Appeals to support causes, some of dubious value, are legion.

To turn charitable responsibilities over to the state is not the answer. This means that we must be selective in our response. Our church has adopted a broad program of Christian service. It is well within our means. When we give in support of the great work within the Brotherhood Fund, we know that our funds will be used economically and will go to the right place. Supporting our own church program should come first. This is our highest loyalty.

The early Christians learned the secret of a happy life. With the Macedonians ". . . the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They did not count the cost in the process for ". . . beyond their power, they gave of their own accord." Let us likewise exercise our right of choice and fully support our ministry to the unfortunate. — Joseph W. Kettering, Elizabethtown, Pa.

*Master Products Co., 330 S. Wells St., Chicago, Ill. \$2.00 per booklet.



Religious News Service



Screen Traveler from Gendreau

To the left is the ancient city of Damascus, significant in both Christian and Moslem religious history; here churches and mosques are built across the street from each other. To the right is a view of the palm trees and holiday crowds on Gezira Island, Egypt

The Churches Study Missions

Kingsport School of Missions

Ervin F. Block
Kingsport, Tennessee

SINCE Kingsport, Tenn., is only a small church, it was with some hesitancy that a school of missions was suggested for the evening services during January. The Christian education committee, however, thought that it could be tried.

We had only two classes, adult and junior, for, outside of preschool age, we did not have any people in the other age groupings. The preschool children were grouped

together and were kept busy with guided activity while the classes were being held.

We chose the home mission theme, The Christian Community. The people here are practically all rural people who have moved into this city, and they are still rural in heart and in contacts. The adult study book had many references in it to Tennessee, and the biography that supplemented it had its setting in Tennessee not so far from here. The materials used for the adults were Rural Prospect, by Mark Rich,

and So Sure of Life, by Violet Wood. The junior study book was The Busy Berrys, by Frances B. Heron.

The group here is rather well informed already, and were not shocked by any of the ideas expressed in the study book. Everybody who read So Sure of Life loved it. A few would like to have personal hard-cover copies of it. The juniors liked their study book very much. It caught and maintained their interest throughout the entire period.

The pastor had a set of research pamphlets by Ralph Felton which were often referred to in the study book. These were used for special reports by certain interested adults.

This helped to add interest and variety to the class hour.

A teacher and a substitute teacher were appointed for the junior class, but for the other classes we dared to be different. In order that almost all adults could sit in on each of the adult sessions, different people were put in charge of the nursery class each evening. And since there were several people in the group capable of leading the adult class, we had a different "teacher" for each evening. The pastor led the first and last sessions, and two other persons taught the ones in between.

In order to have an opportunity for real discussions, we shortened the joint worship period to only a half hour and lengthened the class to an hour and a half, excepting on the evening when the missionary speaker was with us. On that night, the class hour was kept to one hour and he was given the worship hour to bring his message.

Through the help of the South-eastern Region secretary (Ora DeLauter), Bro. Ernest Wampler, a returned missionary to China, was procured as our missionary speaker. In order to cut down the expense of having an outside speaker come in, we worked out an arrangement with the Pleasant Hill church, whereby Bro. Wampler spoke at Pleasant Hill for the morning service, and addressed us in the evening. Bro. Wampler's address was on China Today, and was very challenging. In response, our people contributed an offering of \$44 toward the Brotherhood Fund item in our budget.

The average attendance at our school of missions was exactly twenty-nine. This was much higher than our average Sunday evening attendance had been and was almost as much as the average morning attendance for the month.

All this was done without a church building or even a rented place to meet for the evening. We used the four largest of our homes for our school of missions and, needless to say, they were hardly large enough. But we had a wonderful time, beginning with a food and fellowship hour. We learned a lot, had some very good discussions, enjoyed a challenging address by Bro. Wampler, and finished with the idea of having a school of missions next year.

A fourteen-man mission of the Unitarian Service Committee will go to Israel for six weeks to demonstrate the latest medical techniques.

Ft. McKinley School of Missions

Mrs. T. S. Eikenberry

Dayton, Ohio

DURING the month of January the Ft. McKinley church held its school of missions. The weather was bad and the roads were a glare of ice. Driving and walking were difficult and so our attendance was smaller than formerly but, even so, we averaged eighty-six for each of the four Sunday evenings.

In order to encourage the young parents and children, the school began at 5:30 in the evening with supper. A mother of young children suggested that we try the 5:30 to 7:30 meetings. Each Sunday evening a different Sunday-school class sponsored the supper and that brought more people into the fellowship.

The supper was followed by study classes. For our study the home mission theme was chosen: Toward a Christian Community. We used the various books for different age groups: Once There Were Two Churches for the adult and young people's group; The Busy Berrys for juniors and The Three Henrys and Mrs. Hornicle for primaries. There was keen interest in all groups.

During the assembly program we

had Harriett Bright and Minnie Bright to speak, also Rev. Eschbaugh, our neighbor EUB pastor who had shared internment in the Philippines with our missionaries. One evening the film, Shepherd of India, was given and on the last evening Mildred Etter showed the film strip, Sunday Schools Around the World. She had brought these pictures from the Toronto Christian Education Convention. Our mission director in women's work had shown the film, Again Pioneers, in January.

Since the school, an adult class has taken up a project to support recreation for the intermediate classes with fellowship and worship on a weekday evening and also to make contact with the Ivan Eikenberry family at Garkida, Africa, in some helpful way each quarter. Ivan is formerly of this church and the church supports his work budget. Knowing the difficulties which our Africa missionaries face as they serve in the midst of the Mohammedans, we are concerned how we can do more to uphold them in their work. Although our study classes used the home mission theme, we feel that our foreign work was helped also.

Six Churches Speak About Their Schools of Missions

We are finishing our mission school this coming Sunday, then next Sunday we have the interracial dinner at the church and the film, South of the Clouds, is to follow that. We are also wedging in the exhibit. We plan to use the playlet on Islam one evening before so long.

We surely have enjoyed this study of the Near East and we have learned a lot.—West Virginia.

One Sunday night we had a delicious supper of Near East foods. Someone stated after the meal that all of us liked some of the new dishes, and some of us liked all of it.—Virginia.

We have been having very interesting schools of missions for several years.—Virginia.

We have been most fortunate during the last three years to have

a college professor to teach our adult class in our school of missions. We do try to use every available and effective means to present the needs for a well-rounded missionary program in our church.—Virginia.

The good material in the program, Fatima's Challenge, is being presented in connection with our mission study of Islam—California.

Each Sunday evening service during January was given over to our school of missions. We had good interest and attendance. In fact, attendance grew. We used the program method, as it had worked so well a year ago when we studied Japan. At our first session we used the pageant gotten out for the women's organization. It went over fine. That, in connection with a good worship program, was a good introduction to the study of Islam.

Ending with the consecration service, engaged in by all, made a good beginning. I was so grateful for it. At the second meeting, following the worship service of about twenty minutes, we had the playlets of *The Moslem Wife*, *The Pilgrimage*, followed by a young brother giving the talk, *Shuman Becomes Chris-*

tian, taken from the book. He told it as though he were Shuman. The third evening we had dramatizations of parts of *Pearls Are Made*, *The Thirsty Village*, preceded by the story of a Moslem girl told by one of our junior high girls. The fourth evening we had what we named *The Wheel of Progress* in

the Moslem world. During these evenings we all learned much, were entertained as well as challenged. February 25 was the date we had the film, *South of the Clouds*. We could not secure it before. That was our final number. The offerings were for world-wide missions. —California.

The Church at Home

Edited by Alberta Yoder

THE CHURCH GROWS

EVANGELISM, which is the heart of all our work, has always been a major concern of the Church of the Brethren. The General Brotherhood Board, believing that winning souls is the first great work of the church, is assigning major responsibility for evangelism to Bro. Edward K. Ziegler, who will become director of evangelism, June 1951. Bro. Ziegler is now pastor of the Bridgewater church, Va. He is a great spiritual leader and has the insights to inspire others. He has been missionary, college teacher and pastor. But first of all he lives the message of Christ.

The Scott Valley church in Southeastern Kansas is a small rural church of approximately twenty-six members. But the church is serving the community. This year a vacation Bible school had forty-five children enrolled and all of the teachers had attended a training institute.

The pastor, Bro. R. E. Loshbaugh, says, "Recently the men of the church decided to adopt a Lord's

Acre project. Thirty-five acres of land have been rented for the church.

"During the last eighteen months eighteen members have been added to our church roll," the pastor indicates.

Last fall the church entertained the district meeting for the first time in twenty-five years.

Dale Brown, pastor of the Stover Memorial church, Des Moines, Iowa, says, "Our average attendance is around ten more per Sunday than this time one year ago. . . . The inner life of our church group is wonderful. We have a marvelous fellowship. Also the evangelistic program has stirred our folks to a new interest in evangelism. The ones who have been visited are vitally interested in this area. Our attendance is growing."

This young church of 111 members in Iowa's capital city is dedicated to the task of furthering Christ's kingdom in the community and throughout the world. A goal of \$1,040 in support of the Brotherhood's fiscal year program is being

reached by this church. This represents \$9.36 per member for Brotherhood work, which is a twenty-five percent increase over last year's giving. Although this church is bearing a local financial load incident to a new building program, the membership feels the urgency of maintaining the wider ministry of the church.

Your Brotherhood dollars in the Conference offering help fulfill our responsibility to extend Christ's kingdom!

Frontiers of Christian Witness

The World's Student Christian Federation held a consultation at Rolle, Switzerland, during April on the "missionary and ecumenical responsibilities of the Student Christian movement today."

A document produced during the meeting and stressing the subject of Christian frontiers, pointed out that while "for a Christian witness there is a frontier wherever there is a man who does not believe in Jesus Christ," nevertheless, we must recognize that men and women live in a particular sociological, cultural and ideological environment and, there we must meet them.

"Frontiers of Christian witness," the document said, can be described in terms of (1) frontiers of the oncoming society, including the political and economic, the industrial and technological, the cultural and educational realms; (2) frontiers of the mind, those points at which for forces are at work shaping the human intellect and culture. Geographical factors are no longer of primary importance in matters of Christian witness. "Any separation between home and foreign missions except for practical purposes weakens effective Christian witness."

Two views of the Stover Memorial church at Des Moines, Iowa: the sign at the church and the crowd at the district meeting held in the church soon after its completion



Around the World

Church Groups Push Drive Against Gambling

Church groups throughout the United States are waging strong campaigns against gambling and every form of crime and organized vice.

A good government league has been organized by church members in Hot Springs, Ark., to assist law enforcement officials in stamping out open gambling.

Church leaders in Montana claimed a victory with the defeat of two bills in the legislature which would have legalized gambling. In the meantime, religious leaders in Connecticut are opposing pro-gambling measures pending before the state legislature. The bills would revoke many of the state's anti-gambling laws and clear the way for legalized bingo and charity raffles.

Many church groups appear to be as critical of bingo and beano games organized by churches and charitable groups as they are of other forms of gambling.

This attitude was underscored when the newly formed citizens legislative committee in Concord, N. H., announced that it would seek legislative restrictions on beano games authorized by the state legislature in 1949.

Meanwhile, Miami, Fla., religious forces have announced that they will oppose a bill scheduled to be introduced in the legislature to legalize bingo and raffles conducted by churches, charities and fraternal and veterans' organizations.

In Massachusetts and several other states, church groups have been largely responsible for defeating bills for lotteries to finance old-age pension and other social benefits. Now before the New Hampshire legislature is a lottery measure which has been condemned by the New Hampshire Council of Churches and Religious Education as "a gigantic scheme for exploiting the public."

Attorney General Charles J. Margiotti of Pennsylvania recently gave high praise to clergymen of western Pennsylvania for a crusade they have been conducting against gambling and organized vice. "The crusade," Mr. Margiotti said, "has caused a voluntary cleanup in many communities. Houses of prostitution have closed down, punchboards have been removed, and slot machines hauled away since the drive began."

More impressive still was the tribute paid by Senator Estes

Kefauver, chairman of the senate committee to investigate interstate crime, to the work of church leaders in opposing measures to legalize gambling. "The interest and support shown by religious leaders of all faiths in this battle against organized crime is one of the most hopeful signs I find today," the senator declared. "They have done a great job in fighting gambling and have done it in some instances almost singlehanded."

A Fifteen-month Evangelistic Campaign Planned

The first nation-wide evangelistic campaign under the sponsorship of the National Council of the Churches of Christ in the U.S.A., will get under way on World Communion Sunday, Oct. 7. The fifteen-month program, whose theme is The Churches United in Christ to Evangelize America, will reach its climax in watch-night services in the churches on New Year's Eve, Dec. 31, 1952.

A prime target of the campaign, as outlined by the board of managers of the National Council's Joint Department of Evangelism, will be the nation's armed forces. A series of missions in army camps, air force and naval bases will be directed toward military personnel, and spiritual life conferences will be held for their chaplains.

Special efforts will also be directed toward the nation's million migrant farm workers, in missions held co-operatively with the National Council's ministry to migrants under the Division of Home Missions.

Other aspects of the program will include missions for high school youngsters, college and university students, and consultations with college and university faculty members to stimulate their interest and concern on behalf of campus religious life.

Dr. Jesse M. Bader, executive director of the Joint Department of Evangelism, pointed out that during the 15-month United Evangelistic Advance that ended last Dec. 31, there were 40,000 decisions for Christ recorded in 85 communities as a result of visitation evangelism crusades alone. Other aspects of the advance touched the lives of thousands of other Americans, he added.

The advance was held under the auspices of the Federal Council of the Churches of Christ in America, one of the twelve interdenomina-

tional agencies now merged in the National Council of Churches.

Protestants Working on New Film

Production has started on the Protestant Film Commission's newest motion picture, *A Wonderful Life*, starring James Dunn and Allene Roberts.

The picture tells the story of a small businessman who gave his services and resources to his church and community. It shows how, after his death, the effect of his accumulated good deeds on his community was realized and constituted a monument to his memory.

Paul F. Heard, executive secretary of the Protestant Film Commission, is producing the film. Representatives of three denominations are serving as technical advisers. They are Alexander Ferguson of the Congregational Christian Churches, S. Franklin Mack of the Presbyterian Church in the U.S.A., and Oscar Rumpf of the Evangelical and Reformed Church.

Meanwhile, the commission has sent a production unit to Brazil to make a documentary film on the use of airplanes in Protestant work there. The unit will spend about three months in Brazil.

New Japanese Law Guarantees Religious Freedom

Legal guarantees of the freedom accorded Christian churches in Japan since the end of the war have been embodied in the new Religious Corporations Law passed by the Lower House and the House of Councillors. The law is expected to be officially promulgated soon.

One of the most important clauses in the law deals with freedom of religious belief, worship and propaganda. It says: "Freedom of faith guaranteed in the constitution must be respected in all phases of government. Therefore, no provision in this law shall be construed as restricting any individual, group or organization from disseminating teachings, observing ceremonies or functions and conducting other religious acts on the basis of said guaranteed freedom."

Formal recognition is given in the law to church ownership of buildings and lands "necessary to a juridical person for the purposes described." This recognition, it is believed, will prepare the way for wider tax exemptions and thus lighten the burden hitherto imposed on many religious institutions.

Another important provision of the law states that "a religious juri-

dical person may carry on public welfare enterprises and enterprises other than public welfare. If profits accrue, they shall be used for the religious juridical person concerned, or for public welfare enterprises aided by such juridical persons."

This provision is expected to be greeted with relief by many religious groups engaged in social welfare work, since it will free them from the necessity of incorporating their social work separately under the new social service law.

The new law specifically provides that once a religious institution has been "authenticated," the government is obliged to follow the regular court procedure if it wishes to take action against such an institution. This rules out arbitrary action on the part of local officials.

Steel Cross Erected as a Peace Symbol

Standing 110 feet high, an all-steel cross has been erected on top of Mount Bellevue, one mile from Sher-Brooke, Canada. The cross is a beacon calling the countryside to prayers for peace. It is brilliantly lighted from dusk to dawn every day.

The cross, when lighted, is outlined in red for all of its top seventy feet and its crossarm, which is fifty feet wide. All lighting is done with neon tubes.

Placed where the upright and the crossarm meet is a circular plaque twenty feet in diameter with the letter P superimposed upon the letter X, standing for the Latin word *Pax*, peace. The plaque is lighted in green at night.

Welded together without a bolt being used, the cross can be seen at night for twenty miles in all directions. Funds for the cross, which cost \$10,000, were raised by public subscription.

Buy Wheat for India to Spur Relief

A Massachusetts farmer incensed over the delay by Congress in acting on a bill to give India two million tons of grain to relieve famine conditions decided to do something about it on his own. Nathan George Horwitt, who operates a dairy farm in Lenox, deposited a gift of twelve one-hundred-pound bags of wheat at the India consulate. Mr. Horwitt had bought the wheat from a local dealer for fifty dollars.

"The welfare of our neighbors—all our neighbors throughout the world—must be religion's concern," said Mr. Horwitt. "It is the duty of

Americans who have so much to extend a helping hand to those who have so little. This small gift is my way of showing that I would like for the families of India those things which I can enjoy with my own family."

Students and professors at Bucknell University, Pa., likewise irked at government delay in sending relief grain to India, have bought a token shipment of three tons of grain for the famine-stricken country. A sum of more than \$200 was collected through churches, service clubs, dormitories and fraternity houses.

American Bible Society Acquires Famous Paris Polyglot Bible

The American Bible Society has recently acquired a set of the famous Paris Polyglot Bible, containing in ten huge volumes the text of the Bible in seven languages—Hebrew, Chaldee, Greek, Latin,

Syriac, Arabic and Samaritan. The Bible was printed in Paris in 1629-1645. This is now in the library of the Bible Society in New York City, together with the other "great polyglots" of the sixteenth and seventeenth centuries.

With the revival of learning in western Europe, came an interest in the original languages of the Bible. The Bible, until then, was known almost exclusively in Latin. The first polyglot work ever published was a Psalter printed at Genoa in 1516 by P. P. Porrus. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester.

The Paris Polyglot, just acquired by the Bible Society, is the largest and most elaborate. It was edited by a Paris lawyer, Guy Michel Le-Jay, with the aid of a large group of scholars.

"Not Out to Kill"

In the midst of newspaper with screaming headlines and jingoistic editorials a few newspapers present a thoughtful, objective appraisal of the news. One of the latter, the Providence Journal and Bulletin (Rhode Island), was about the only one to print a summary of Admiral Harry E. Yarnell's talk at Brown University during Rhode Island's World Affairs week. Said Admiral Yarnell:

"I think the United States lost the moral leadership of the world when it dropped atomic bombs on Hiroshima and Nagasaki when Japan was at that time a defeated nation and was suing for peace. It was a diabolic act of no military value and resulted in the death of hundreds of thousands of civilians and the destruction of their cities."

Admiral Yarnell, however, was not content to aim his fire at the atom bomb. He blasted away at obliteration bombing of the more familiar, orthodox type. "If we are to use such weapons in the future or engage in indiscriminate area bombing by aircraft as practiced on both Germany and Japan, civilization as we know it is finished and discussions such as we are carrying on are futile and a waste of time. I feel strongly that if the United States would declare to the world that it would not use atomic bombs, and gas or bacteriological weapons, except in retaliation for such use by an enemy, it would be an important step toward world peace."

The Providence Journal praised

General Ridgeway for his statesmanship in asserting that it would be enough of a victory for UN principles in Korea if the war stopped at the 38th Parallel. And in its chief editorial on March 14 the Providence Journal condemned the use of such language, and the philosophy behind it, as "Operation Killer." Heading its comment Not Out to Kill, the Journal said in part: "Killing Chinese is an inescapable part of our effort to establish in Korea the proposition that aggression shall not pay. But it is most certainly not a part of the undertaking in which Americans take pride or pleasure. It seems to us the President and our other national leaders could well do more to emphasize constantly that we want to stop the slaughter of Chinese and North Koreans in Korea at the first possible moment."

Very wisely the Journal adds: "We cannot ignore the effect on world opinion of an accumulation of evidence that may seem to indicate our willingness to continue the Korean war. For one thing, any such impression would do terrible damage to America's moral position. More specifically, it would make much more difficult the attainment of a political settlement in Korea." The Journal reiterates its belief that the struggle in Korea was necessary, but concludes: "That does not mean that we should not try by every means available to stop the bloodshed as soon as it can be stopped."

Weddings

Crichton-Hodge.—Neil T. Crichton and Delores N. Hodge, Nov. 24, 1950, in the Sebring church, Fla., by the undersigned.—Herman B. Heisey, Sebring, Fla.

Shields-Dienstbier.—Norman A. Shields of Fairview, Kansas, and Ruby Joan Dienstbier of Sabetha, Kansas, May 5, 1951, at the home of the bride's grandmother, by the undersigned.—H. R. Stover, Sabetha, Kansas.

St. Clair-Stuver.—Timothy St. Clair and Viola Stuver, both of Meyersdale, Pa., April 5, 1951, by the undersigned, at his home.—I. C. Paul, Meyersdale, Pa.

Steele-Thompson.—Dale W. Steele of Morrill, Kansas, and Jean E. Thompson of Fairview, Kansas, April 27, 1951, by the undersigned, at his home.—H. R. Stover, Sabetha, Kansas.

Webber-Walters.—Harold Webber and Carolyn Walters, March 4, 1951, in the Second church, South Bend, Ind., by the undersigned.—H. W. Eshelman, South Bend, Ind.

Memorial services were held in the Sterling church by Bro. Walter M. Young. Burial was in the Riverside cemetery, Sterling.—Walter M. Young, Sterling, Ill.

Appleman, James Oliver, son of George H. and Susan Pote Appleman, was born at Bakers Summit, Pa., Dec. 9, 1877, and died March 15, 1951. He is survived by his wife, four daughters, one son, thirteen grandchildren and one great-grandchild. Funeral services were held in the Holsinger church by Rev. W. H. Hower, assisted by Bro. H. M. Snively, pastor of the Woodbury congregation. Interment was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Barden, Albert, was born in Marshall County, Ind., March 20, 1892, and died at his home, at the age of fifty-nine years. He was married on Dec. 17, 1914, to Nancy Masterson, who died in 1923. On April 12, 1925, he was married to Nellie Whitmer, who died Nov. 24, 1939. On April 13, 1941, he was married to Ada Masterson. He is survived by his wife, one son, three daughters, two brothers and two sisters. He was a member of the Church of the Brethren for many years. Funeral services were held in the Center church by Bro. Noble Bowman of New Paris, Ind. Burial was in Walkerton.—Mrs. Clara Meeker, Walkerton, Ind.

Beck, John A., died March 8, 1951, at his home in West York, Pa., at the age of eighty-one years. He was a member of the Lower Conewago congregation. He is survived by his wife, Sarah Jane Beck, and one son. Funeral services were held at Anstines funeral home by the undersigned. Burial was at the Mummerts meeting-house.—Bernard N. King, York, Pa.

Bender, Mary Elizabeth, daughter of George and Elizabeth Garver Bender, was born May 30, 1858, and died March 31, 1951, at her home in Ragersville, Ohio. On Nov. 4, 1883, she united with the Baltic church. She is survived by one sister. Three brothers and one sister preceded her in death. Funeral services were held in the Ragersville Lutheran church by Elder Edward Sheffer, Rev. L. W. Siffert and the undersigned. Burial was in the Ragersville cemetery.—F. E. McCune, Baltic, Ohio.

Borror, Harry Harold, son of Colonel E. and Martha Baldwin Borror, was born near Mulberry Grove, Ill., March 29, 1889, and died Nov. 28, 1950, at his home in Mulberry Grove. On Feb. 19, 1907, he was united in marriage to Mabel Taylor, and to this union were born three children. He is survived by his wife, three children, two grandchildren and one sister. He was a member of the Hurricane Creek church, where for several years he served as Sunday-school superintendent and held other offices in the church. Funeral services were held at the Hurricane Creek church in Pleasant Mound, Ill., by Bro. Ausby W. Swinger of Salem, Ill. Burial was in the cemetery near Mulberry Grove.—Mrs. Ausby W. Swinger, Salem, Ill.

Brubaker, Martha May, daughter of David L. and Rebecca Cover, was born March 15, 1878, at Ipava, Ill., and died April 27, 1951. She was united in marriage on Oct. 23, 1905, to Henry Clarence Brubaker, and to this union were born five children. She is survived by her husband, five children and eight grandchildren. She joined the Romine church in 1906. Funeral services were held at the Romine church by the pastor, Bro. Ausby Swinger. Burial was in the cemetery near by.—Mrs. Ausby W. Swinger, Salem, Ill.

Colbert, Alta Grey, was born in Illinois, Oct. 6, 1868, and died March 27, 1951. Her husband preceded her in death just six months ago. She was first married to Omar Brunner, and to this union was born one daughter. After a few months this marriage was ended by the death of Omar. She was then married to Jared Colbert, and to this union were born four children. For many years she taught the Yo-Mar-Co Sunday-school class. Funeral services were held in the Shanon chapel by the undersigned. Interment was in the Mo-

desto cemetery.—Leo H. Miller, Waterford, Calif.

Coleman, Russell, son of Brother and Sister Frank L. and Louise Lambert Coleman, was born April 24, 1950, and died March 12, 1951. He was dedicated to the Lord on Feb. 25. He is survived by his parents, his paternal grandmother and six half brothers and sisters. Funeral services were held at the Union Bridge church by the pastor, Bro. Samuel A. Harley. Interment was in the Pipe Creek cemetery.—Mrs. James S. Hoy, Union Bridge, Md.

Deterline, Oscar D., son of George and Gertrude Helsel Deterline, was born March 8, 1934, and lost his life by drowning April 22, 1951. He is survived by his mother, one sister and four brothers. He was a member of the Leamersville church. Funeral services were held at the Leamersville church by his pastor, the undersigned, assisted by Brethren D. I. Pepple and Quinter Showalter. Interment was in the Riverview cemetery.—J. Stanley Earhart, East Freedom, Pa.

Filbrun, Everett, was born in Montgomery County, Ohio, Jan. 10, 1900, and died March 18, 1951. On Feb. 6 he was anointed. In 1921 he was married to Nora Etter, who preceded him in death in 1929. On Oct. 28, 1933, he was united in marriage to Evelyn Garber, and to this union were born two sons. He and his wife were baptized into the Happy Corner church in October 1945. He is survived by his wife, five children, one half brother, one half sister and four grandchildren. He took an active part in the work of the church. At the time of his death he was the teacher of class nine of the Sunday school and chairman of the ministerial board. He took a deep interest in the Boy Scouts, being ready to help in any activity which would bring good to the community.—Ira A. Oren, Dayton, Ohio.

Fyock, Elizabeth, daughter of Joseph and Margaret Rothenhaefer Custer, was born July 7, 1883, in Cambria County, Pa., and died April 22, 1951, at her home in Windber, Pa. She is survived by her husband, Jerome E. Fyock, four daughters, four sons, eighteen grandchildren, five great-grandchildren and three sisters. She was a member of the Scalp Level church for many years. Funeral services were held in the church by her pastor, Bro. C. H. Rosenberger. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Gordon, Otis W., son of James and Margaret McGuire Gordon, was born near Lapaz, Ind., Oct. 27, 1870, and died at his home, April 19, 1951. He was a member of the Church of the Brethren. On Oct. 6, 1892, he was united in marriage to Bertha I. Brown, who preceded him in death on Feb. 8, 1951. He is survived by two daughters, three sons, one brother, sixteen grandchildren and fifteen great-grandchildren. Funeral services were held in the Church of the Brethren at Plymouth, Ind., by Bro. Merlin Cassell, pastor. Burial was in the New Oak Hill cemetery in Plymouth.—Mrs. Florence Brown, Plymouth, Ind.

Hammond, William, son of Jabez and Nancy Hammond, was born in Taylorville, Ind., July 18, 1864, and died April 21, 1951, at the home of his son in Davison, Mich. As a young man, he became an active member of the Christian Church, serving for several years as church chorister. About twenty-five years ago he became a member of the Church of the Brethren. He is survived by his wife, Sophia, one son, one grandson, two sisters and one brother. Funeral services were held at the home by Brethren Ralph Schrock and Arthur Taylor of the First church in Flint, Mich. Burial was in the Davison cemetery.—Arthur Hammond, Davison, Mich.

Johnson, Rhoda Ann, daughter of Silas and Jane Freeze, was born near Dalton, Ohio, Feb. 2, 1881, and died in Dayton, Ohio, April 19, 1951. She was united in marriage to Charles F. Johnson on March

Obituaries

John M. Albright

John M., son of Jacob and Barbara Delph Albright, was born in Mt. Carroll, Ill., May 27, 1864, and died at his home in Eldora, Iowa, April 17, 1951.

At an early age he moved to Grundy County, Iowa. He received his education in the local schools. During his early teens he was baptized into the Ivester church. Later he was called to the ministry. He homesteaded in South Dakota for five years and later lived near Butte, Mont., and Lincoln, Nebr. He spent several years traveling in South America and western United States in the interest of missions.

In 1901 he was united in marriage to Marguerite Gordon of Gardner, Kansas, and four daughters were born to this union.

In 1908 they moved to the Ivester community, where they engaged in farming until 1947, when they moved to Eldora, Iowa.

His wife preceded him in death in 1950. He is survived by four daughters, Mrs. Robert Reist, Mrs. Ernest Draper, Mrs. Galen Albright and Mrs. Rudolph Corey; thirteen grandchildren, eight great-grandchildren; three sisters; and one brother.

Funeral services were conducted by Bro. Walter J. Heisey in the Ivester church. Interment was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Charles W. Cosey

Charles W., son of H. W. and Alice V. Cosey, was born April 5, 1884, and died April 13, 1951, in the Jane Lamb hospital, Clinton, Iowa.

In 1905 he was united in marriage to Laura Frantz of Sterling, Ill., and to this union one daughter was born.

They maintained a home where Christian ideals were exemplified in daily living. As a citizen in the community he exerted a lasting influence for good. He was a devoted husband and a true, earnest and sincere Christian. He was a lifelong member of the Sterling church. He served as Sunday-school superintendent for thirteen consecutive years. In 1910 he was called to the office of deacon and he fulfilled his duties faithfully until the end of his life. Since 1942 he had served as the church clerk. He represented the local church many times as delegate to the district conference. He was interested in promoting a higher standard of church music.

Surviving are his wife, one daughter, Mrs. Sidney Lawless of Sterling, one granddaughter and two sisters, Mrs. Lloyd Sheller of Dixon, Ill., and Mrs. Clyde P. Bealer of Freeport, Ill.

26, 1903, and to this union were born six children. Before their marriage, both united with the Church of the Brethren at Donnels Creek, later transferring their membership to the East Dayton church. She is survived by her husband, three daughters, two sons, twelve grandchildren, three great-grandchildren, two sisters and five brothers. Funeral services were held in the East Dayton church by the undersigned, assisted by Brethren John D. Long and C. H. Petry. Interment was in the New Carlisle cemetery.—Henry T. Barnhart, Dayton, Ohio.

Kessler, John W., son of Mr. and Mrs. L. S. Kessler, was born Dec. 18, 1877, at Troutville, Va., and died March 19, 1951. He was married to Margaret Snodgrass on Nov. 26, 1902. Sometime after their marriage both were baptized into the Church of the Brethren. He is survived by his wife, five children and six grandchildren. Funeral services were held in Oakley's chapel at Roanoke by Rev. Robert A. Rose and the undersigned. Interment was at Bonsack, Va.—Chester I. Harley, Cloverdale, Va.

Kyle, Orville David, son of Madison and Cora Kuhr Kyle, was born Nov. 29, 1903, near Mound City, Mo., and died at his home in Hardy, Nebr. He united with the Church of the Brethren when about twelve years of age. On Oct. 17, 1928, he was united in marriage to Goldie Daggett of Belleville, Kansas, and to this union were born eight children. He is survived by his wife, seven children, one grandson and his parents. Funeral services were held at the Union church at Hardy by Rev. Harry Gleim. Burial was in the Church of the Brethren cemetery south of Belleville with Bro. C. N. Van Dyke assisting in the graveside services.—Mrs. Cora Kyle, Belleville, Kansas.

Leckrone, Effie Jane, was born July 17, 1876, in Carroll County, Md., and died Feb. 24, 1951. She was a faithful member of First church and in her crippled condition made her way to the services as long as she was able. She is survived by several stepchildren and two sisters. Funeral services were held by her pastor, the undersigned, at the Shindler funeral home in North York, Pa. Burial was in the Prospect Hill cemetery.—Bernard N. King, York, Pa.

Lehman, Clara, daughter of Jonas A. and Mary Jane Shaffer Weaver, was born Dec. 17, 1894, in Somerset County, Pa., and died April 27, 1951, at her home near Geistown, Pa. She is survived by her husband, Maurice Lehman, one son, two stepdaughters, two stepsons and eight brothers. She was a member of the Scalp Level church, where funeral services were held by the pastor, Bro. C. N. Rosenberger. Interment was in the Richland cemetery. Instead of sending flowers as expressions of sympathy, friends were requested to contribute to the cancer research fund.—Mrs. A. J. Casseday, Windber, Pa.

Mahan, Elbert A., son of Elijah and Jennie Livingstone Mahan, was born in Scalp Level, Pa., and died April 12, 1951, as the result of a fall at the age of forty years. His mother preceded him in death six days earlier and his father died in 1938. He is survived by his wife, three daughters, two sisters and one brother. Funeral services and burial were at Laurel, Md.—Mrs. A. J. Casseday, Windber, Pa.

Mahan, Jennie, daughter of Alfred and Mary Berkebile Livingstone, was born March 21, 1872, in Somerset County, Pa., and died April 6, 1951, at the home of her daughter in Geistown, Pa. Her husband, Elijah, died in 1938. She is survived by two daughters, two sons, one sister, three brothers, eight grandchildren and three great-grandchildren. She was a member of the Scalp Level church, where funeral services were held by the pastor, Bro. C. H. Rosenberger. Burial was in the Berkey cemetery.—Mrs. A. J. Casseday, Windber, Pa.

McNett, Mollie E., daughter of David and Margaret J. McNett, was born near

Cross Keys, Va., and died May 2, 1951, at the age of eighty-five years. After the death of her parents, she moved to Bridgewater, where she was an active member of the Bridgewater church. Funeral services were held at the Bridgewater church by her pastor, the undersigned. Burial was in the Oaklawn cemetery.—Edward K. Ziegler, Bridgewater, Va.

Miller, Josiah, son of Daniel and Susan Ganger Miller, was born April 5, 1858, in Elkhart County, Ind., and died at his home in Goshen, Ind., March 20, 1951. He was married to Mary Hoover on Dec. 18, 1880. His wife preceded him in death almost ten years ago. He united with the church in 1897 and for many years served faithfully in the office of deacon. He is survived by two children, two brothers, two grandchildren and five great-grandchildren. Funeral services were held in the West Goshen church by the writer, assisted by Elder M. D. Stutsman.—D. G. Berkebile, Goshen, Ind.

Mock, Charles W., son of George and Anna Sherman Mock, was born in Fulton County, Pa., June 2, 1873, and died April 7, 1951. He was married to Emma Shank on Nov. 15, 1900, at Coleta, Ill., and to this union were born three daughters and two sons, all of whom are living at the present time. His wife passed away on Feb. 14, 1951. He is survived by three daughters, two sons, fourteen grandchildren, one brother and one sister. He united with the Church of the Brethren by baptism in his early life. Funeral services were held in the Church of the Brethren at Sterling, Ill., by the undersigned, the pastor. Burial was in the Oak Knoll Memorial park at Sterling.—Walter M. Young, Sterling, Ill.

Motter, Amanda E., daughter of Emanuel and Mary Zug, was born in Lancaster County, Pa., Aug. 26, 1864, and died at her home in Covina, Calif., March 30, 1851. She was united in marriage to John L. Motter sixty-five years ago. She was an invalid for the last seventeen years of her life. She united with the Church of the Brethren when a young girl and was a member of the Covina congregation at the time of her death. She had been active in the work of the church. She is survived by three sons, two daughters, eight grandchildren, eight great-grandchildren, three brothers and two sisters. Funeral services were held at the Covina church by the pastor, Bro. G. O. Stutsman.—Rinda Polard, Covina, Calif.

Myers, Sarah Mae, was born Sept. 9, 1875, in Boston, Mass., and died March 10, 1951, at the home of her son in Goshen, Ind. She was united in marriage to Ira Myers in 1897. He preceded her in death in 1944. She was a member of the West Goshen church. She is survived by one son, six grandchildren and eleven great-grandchildren. Funeral services were held at the West Goshen church by Brethren D. G. Berkebile and M. D. Stutsman. Burial was in the Rock Run cemetery.—Mrs. Joseph P. Eckstadt, Goshen, Ind.

Ness, Sarah Ann, widow of Noah Ness, died March 5, 1951, at the age of eighty-three years at her home across the street from the First church in York, Pa., of which she was a member. She is survived by one daughter, two sisters and one brother. Funeral services were conducted by her pastor, the undersigned, at the Strack and Strine funeral home. Burial was in the Greenmount cemetery in York.—Bernard N. King, York, Pa.

Pingree, George Emanuel, son of Levi Whitman and Rebecca Blake Pingree, was born in Norway, Maine, and died at the Brethren Home near Hutchinson, Kansas, April 16, 1951. He was married on Oct. 31, 1883, to Elizabeth Giles, who preceded him in death on May 31, 1938. To this union were born one daughter and one son. Both preceded their parents in death. In September 1948 he entered the Brethren Home near Hutchinson, Kansas. He is survived by one nephew and several nieces. Funeral services were held at Hutchinson by the undersigned. Burial was in the Pleasant Hill cemetery in Franklin County, Kansas.—J. M. Ward, Ottawa, Kansas.

Church News

Tiffin, Ohio

This is the first report from the newly organized Tiffin church for the Gospel Messenger. We began services more than a year ago in a few unoccupied rooms of a house. After purchasing the parsonage and grounds on which the new church is being constructed, we are holding meetings in a small building, which is made comfortable for services and is located on the lot. Our cornerstone-laying service was held on the afternoon of April 8 by our pastor, Bro. E. M. Hertzler, who placed the following articles in the stone as they were given to him by the person in charge of each department: membership record and church organization, history of the congregation, copy of the Conference Minutes, copy of the Gospel Messenger, Sunday-school publications and order of service for the day, a New Testament and names of the building committee. The church mason, with the assistance of Bro. Hertzler and the trustees, then placed the stone in position. Bro. Paul Robinson of the Hagerstown church, Md., delivered a brief address and offered the closing prayer. Bro. J. W. Yoder of Huntingdon, Pa., sang leader for the services held by Bro. Robinson the previous week, was among the guests. Mrs. Hertzler, president of the women's work organization, was hostess on the evening of April 18; plans were made for the mother and daughter banquet in May. The church is co-operating with the Council of Church Women in a drive for used clothing for Korea. The construction of the new church edifice is progressing as rapidly as can be expected considering the weather. We have had two love feasts in the present building. It has been our privilege to have Sisters Bessie Crim and Mary Schaeffer, returned missionaries, to speak to us at different times. Our elder, Bro. George S. Throne, has been with us for several church meetings and ably assisted in perfecting the organization of the new church.—Mrs. Sara M. Berlekamp, Bettsville, Ohio.

Iowa

English River.—Sister Nettie Weybright of Syracuse, Ind., spent a week end in our community and on Sunday evening gave an interesting talk and showed pictures of her trip to Europe. We observed the World Day of Prayer service under the direction of the women's council. We have co-operated with the churches of the community, under the supervision of the interchurch council, in a leadership training school, meetings on world affairs with Dan West and Kermit Eby as the guest speakers and in presenting an Easter cantata. The young people enjoyed an Easter sunrise service and breakfast at the church. Our love feast was held on March 25. Our pastor, H. H. Keim, has been chosen as our delegate to Annual Conference.—Ollie Coffman, South English, Iowa.

Ivester.—At our evening services we had a school of missions on Africa. One Sunday evening William Ickes showed pictures and gave a lecture on Europe. At our father and son banquet Mr. R. H. Lingard of the Y.M.C.A. at Marshall-

town was the guest speaker. The pastor's class on church membership met each Saturday morning for seven weeks, closing March 10. Fifteen persons were enrolled in this class. The W.C.T.U. presented the film, Vicious Circle, on Feb. 4. We had a missionary tea on Feb. 20 with Mary Dadisman, missionary to Africa, as the guest speaker. She also spoke at the evening services. Several of our young people attended the regional youth retreat at McPherson College. Ivester received recognition in the rural service award given by the Iowa Christian Rural Fellowship and the extension service for Iowa State College. Bro. Burton Metzler of McPherson College was with us for Holy Week services. On March 22 eight children and two adults were baptized. Eight persons received communion in their homes. Good Friday services were held jointly with the Eldora churches. On Easter the young people held sunrise

services, followed by a breakfast at the church. On Sunday evening the choir brought the message in song, The Easter Hope.—Mrs. Howard Sheller, Eldora, Iowa.

Waterloo.—Bro. J. Perry Prather conducted a Bible conference at Sebring, Fla. In his absence Bro. Ray Zook, our district fieldman, was our guest speaker one Sunday and Bro. O. W. Hamer filled the pulpit the following Sunday. On McPherson College day, Feb. 11, Bro. Roy McAuley of the college was our guest speaker. A male quartet from the college furnished the music. A special offering for the college amounted to \$250. Eight young people attended the regional conference at McPherson, Kansas, March 2-4. Mrs. J. Perry Prather went along as adult adviser. On March 11 Brother and Sister Hubert Sweitzer celebrated their fiftieth wedding anniversary with a dinner in the church parlors and open house. Our father and son banquet was held on March 14.

Bro. Prather conducted a class in church doctrine at the Sunday-school hour during the Lenten season. He also conducted services each evening during Holy Week. At the close of the meeting seven persons were baptized, nine came by letter and two were reconsecrated. The choir presented the cantata, The Seven Last Words From the Cross on Palm Sunday evening. A sunrise service was held at our church on Easter morning with the First Brethren congregation as our guests. Rev. Spencer Gentle, pastor of the First Brethren church, was our guest speaker.—Mrs. John Thompson, Waterloo, Iowa.

Kansas

Buckeye.—Bro. W. H. Yoder of McPherson was here for one week. Three intermediate girls were received into the church by baptism and one person was received by letter. The meeting closed with our love feast. A group of young people from the Dickinson County community high school presented a sacred program one Sunday evening. March 4 was McPherson College day with Bro. Robert Mays preaching in the morning and three McPherson students presenting a musical program in the evening. We raised our quota for McPherson College. April 15 is the date set for our missionary offering. Brother and Sister Parris, on furlough from Africa, will be with us for both morning and evening services. Our women's work is making clothing and comforters for European relief. Bro. Wayne Zeigler's license to preach was renewed. Our pastor, Bro. Robert Lloyd, has been called as pastor of our church for an indefinite time. Plans are being made for a vacation church school in June.—Mrs. Myrtle J. Derrick, Abilene, Kansas.

McPherson.—During religious education week our church and college enjoyed the privilege of hearing Dr. Paul H. Bowman. In March Bro. V. F. Schwalm and his wife were in our city. Bro. Schwalm was the guest speaker for the union Holy Week services. The union Good Friday service was a rich experience. Six young people were received by baptism on Easter and nine were received by letter. The church voted to license David Metzler and Marvin Hanson to the ministry and Donovan Speaker was relicensed. William Albright and Paul Wagoner are to be ordained to the ministry. These two men and their wives are now at Bethany Biblical Seminary. The regional young people's conference was held March 2-4. Don Snider and Dan West were among the leaders. Our delegates to Annual Conference are Mrs. Modenna Crumpacker, Mrs. Donald Frederick and our pastor, Harry K. Zeller, Jr.—Mae Albright, McPherson, Kansas.

Maryland

Reisterstown.—J. H. Lau was licensed to preach for one year and at the same time Brethren Willard Shipe and John Pahlman and their wives were installed into the office of deacon. Sunrise services were held on Easter morning. The Baltimore area CBYF was well represented. During the last year there have been ten persons received into the church by baptism and four by letter. One person has been lost by death and three by letter. As the result of a series of services conducted March 12-16 by Bro. Harold Bomberger, pastor of the Westminster church, three persons await the rite of baptism. At our spring council held on April 1 a program was approved which should make for progress. Since we have used a parish house for all church activities, we are starting on a building program. We plan to use as much volunteer labor as possible. Our men work each Saturday. On March 11 a carload of men from the Washington City church, headed by Bro. D. W. Garber, spent a day working on our church. Any help that is given is greatly appreciated.—J. H. Lau, Pikesville, Md.

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Michigan

Elmdale.—On the evening of Feb. 11 one of our young people, Hazel Sarver who spent a year in volunteer service, gave us an interesting report of her experiences. On the week end of March 24 a number of our young people attended the sectional youth meeting at Sunfield. On the evening of March 8 we held our quarterly business meeting. We decided to hold our communion on the evening of May 5. Also at this meeting Brother and Sister George Overhold were installed into the office of deacon and Brother and Sister Emerson Smith were called as deacons. Rev. William Bartlette of Grand Rapids, alcohol and narcotics director of Michigan, toured Barry County the week of March 5-9. On the afternoon of March 11 several of our members attended a hymn sing at Woodland, led by Paul Halladay of North Manchester, Ind. Our young people presented the play, *The Dawn*, on Easter evening. On the evening of March 31 we held a joint fellowship meeting with the Thornapple congregation at our church. We burned the mortgage on our parsonage at this service. We are continuing with a parsonage fund as we want to make some improvements on it to get it ready for our new pastors, Brother and Sister Robert Martin, and their family of New Paris, Ind. They expect to arrive sometime in June and take over the joint pastorate of the Elmdale and Thornapple congregations. Sister Velma Ober, a returned missionary to China was at our church on the evening of April 4. That afternoon she also spoke to sixty children at their weekly Bible class at the Freeport Methodist church. On the evening of April 8 a group from the Thornapple congregation presented a musical program for us.—Mrs. Wilmina Wieland, Freeport, Mich.

Shepherd.—On March 18 we held our regular council, at which time we elected our church officers. Charles Anspach, president of Central Michigan College, showed pictures and told of his tour in Europe. We had pre-Easter services with Bro. I. James Eshleman as our speaker. The men are looking forward to planting trees for a windbreak at the parsonage farm and are also planning to send a heifer for relief about June 1. On April 18 Sister Velma Ober, returned missionary to China, was here for a missionary meeting.—Ray Hoyle, Mt. Pleasant, Mich.

Missouri

Kansas City.—On Feb. 3 and 4 Bro. Don Frederick of McPherson College held a joint singing school with our church and the First Central church of Kansas City, Kansas. On Feb. 9 the women's work sponsored a prayer vigil in observance of the World Day of Prayer. Since our last report, three letters of membership have been granted. Our pastor was away for a week holding a meeting in the Hutchinson church, Kansas. In his absence a young Nazarene minister filled the pulpit. Dan West held a five-day peace workshop March 12-17. Our love feast was held on Palm Sunday. We also had an ordination service for four new deacons and their wives at this time. Anna Mow, a former missionary to India and now a member of the faculty of Bethany Biblical Seminary, talked to our women's work group on March 21. The choir presented special music on Easter and in the evening five persons were baptized and four received by letter. The Willing Workers class sponsored a fellowship night on April 1 and the film, *The Difference*, was shown. Our regular quarterly council was held on April 11 with Elder Milton Early presiding. We elected our pastor's wife to represent our church at Annual Conference as our pastor, Floyd E. Bantz, will represent our district on Standing Committee. Our new pulpit furniture is a memorial to Bro. I. V. Enos, who was our pastor and elder for seventeen years. It will be dedicated on May 6. On April 15

we had McPherson College day. Bro. D. W. Bittinger, president of McPherson College, delivered the message and the male quartet sang. We lifted an offering of forty-seven dollars for the college.—Mrs. Gertrude Gaba, Kansas City, Mo.

Shelby County.—Four young couples, Weldon Beach and Beulah Rogers of Worthington, Minn.; Helen Miles and Carlos Claudia of Bethany Seminary; Nellie Ann Beach and James Dodd of Leonard and Edna Maude Beach and Delmar Kinzebach of Barnes City, Iowa, were united in marriage. Bro. Lyle Albright was with us for Sunday evening services on Feb. 18. While the young people have their own Sunday evening worship service with Mr. and Mrs. Weldon Beach as their adult advisers, our pastor leads the adults in a study of the harmony of the gospels. Our ladies' aid has sent clothing and print sacks for relief. This congregation has lost two members and received five by letter. We held an Easter sunrise service. Bro. E. O. Slater of Marceline assisted the pastor, Bro. J. A. Strohm, in the service. Our missionary offering was one of the best we have received. Our group decided to discontinue our request for supplemental pastor's support for another year. We are planning our birthday banquet for April. Since we have a number of new members, we are planning a get-acquainted occasion. Brother and Sister Burton Metzler of McPherson were with us in behalf of the

school. Bro. Metzler gave interesting talks on Saturday evening and Sunday morning and an offering was taken for McPherson college. Bro. E. O. Slater is to be our delegate to Annual Conference. Our young people are to be hosts to the district Christian Endeavor group on April 11.—Mrs. Pearl Beach, Leonard, Mo.

Shoal Creek.—The church met in quarterly council on March 8. We are planning some redecorating on our church building. Our love feast will be held on May 5. We had the privilege of having the youth stimulators, Joseph Johns and Don Richards, with us for several days and during our youth rally, which was held April 7 and 8. We enjoyed their work and presence and feel we understand Brethren Volunteer Service and what it means and does much better than before. We are trying to make plans for a vacation Bible school. We have never had one before and are hoping for a profitable school.—Mrs. Wilbert Erisman, Fairview, Mo.

Ohio

Cleveland.—On the morning of April 1 the congregation of the Cleveland church learned of the resignation of their pastor, Bro. Otis I. Landis, to be effective Sept. 1. He has accepted a call to the church at Springfield, Ohio. Bro. Landis came to Cleveland in 1947 after his graduation from Bethany. During the years that he has served this, his first church, he has

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shown deep spirituality and sincerity, wide generosity and kindness. The Cleveland congregation extends its very best wishes to Brother and Sister Landis and their family as they move on to a new field. —Genevieve M. Seese, Cleveland, Ohio.

East Chippewa.—In answer to the call for sewing kits our church responded by sending twenty-one needlework, one knitting and six sewing kits. Brother and Sister Atlee and Twila Stroup recently transferred their church letters here from the Reading church. One of our brethren, through the men's work, challenged the church to send two heifers for relief and he would donate a third one. The heifers will soon be on their way. Our offering for One Great Time of Sharing was \$72.42. Grayce Brumbaugh was with us on Palm Sunday. Our church has been deeply moved by three very sudden deaths. Our church shared in helping to entertain and enjoyed the splendid program given by the Manchester a cappella choir. Bro. Holl was with us for Manchester Day and gave a splendid message about the college and its program. Four young couples have been united in marriage recently by our pastor. Our communion will be held on the evening of May 6.—Mrs. O. A. Workman, Orrville, Ohio.

Pennsylvania

Beachdale.—Our pastor, Bro. A. J. Replogle, and his wife, who had been with us for over twelve years, have gone to the Rummel church. Our congregation had a farewell party for them. Maude Shaffer was in charge of our services till our new pastor Bro. Showalter, and his wife came on the first of March. Our congregation held a fellowship social, at which our members were introduced to the pastor and his wife. Our young people held their next meeting on March 22. Tom Shoemaker, volunteer worker with the young people from the Ambler church, is spending his last week with us in circuit 5. The young people will spend Thursday evening of this week with Tom. On March 23 Good Friday services were held at our church. The children presented a program on Easter.—Dorothy E. Foust, Berlin, Pa.

County Line.—We held our council meeting on the evening of March 9, with our pastor, Elmer Q. Gleim, presiding. We had three evenings of pre-Easter services, conducted by our pastor and followed by our love feast on April 1. Our church participated in the union Good Friday and Easter sunrise services. On Easter evening we had a religious film, Journey Into Faith, shown in our church. We are planning a

Brethren Placement and Relocation Service . . .

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No. 534. Manchester Church of the Brethren at North Manchester, Ind., has for sale 20 form fitting, golden oak curved church pews. Length varies from eight to fourteen feet, totaling 220 feet. Write: Mr. Clay Syler, North Manchester, Ind.

No. 535. Wanted: Two volunteers would like a ride from San Jose to Philadelphia, or vicinity. Small amount of luggage. Will share expenses. Write: George Kreps, Hastings State Hospital, Research Dept., Hastings, Minn.

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No. 545. Wanted: Man with warehouse experience to take charge of Brethren Service warehouse at Nappanee. Prefer man above 30 years of age. Pay by month or hour. Write: Brethren Service Center, Nappanee, Ind.

No. 546. Wanted: A ride from Annual Conference to the East Coast. Am attending work camp in Kassel, Germany, and depart from New York. Write: Carole Steele, Riffe, Wash.

No. 547. German theological student would ride from Pennsylvania to California in mid-June. Any Brethren driving to Annual Conference from eastern Pennsylvania and with room for one more person should write: Dr. Wilhelm Neuser, Yale Divinity School, New Haven 11, Conn.

No. 548. Wanted: Experienced help to milk twenty cows, June 10—July 8, while family attends Conference. Modern home. Wages satisfactory. Write: George Weybright, Syracuse, Ind.

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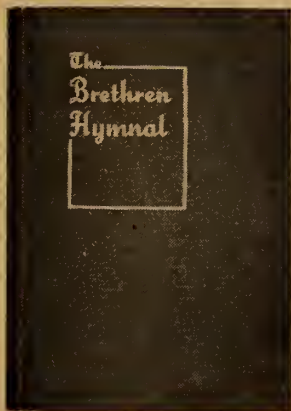
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mother and daughter tea for May 12. Some thought has been given to our vacation Bible school this summer. Tom Shumaker, member of the Ambler church of Southeastern Pennsylvania, will be the guest speaker for the young people of circuit 6 for three weeks, beginning April 16. He will be at our church for three Friday evenings beginning April 26. Our ladies' aid society has been very busy quilting, sewing and helping to finance different projects of the church. Our pastor has been doing much visiting. We have had quite a bit of sickness in our congregation this winter and spring. —Olive M. Nedrow, County Line, Pa.

Dunnings Creek.—Our mission offering for the Brotherhood Fund on March 11 amounted to \$184. The Brethren Service offering was \$113 for the same period. The three women's work groups made and sent seventy sheets for Kassel, Germany, and the Austria hospitals. Our council met at New Paris on March 15 with our elder, Bro. E. M. Detwiler, presiding; at this time we voted to send our pastor, Bro. E. E. Ebersole, to Annual Conference. The New Paris house held a rededication service on March 18. Bro. Clayton Gehman of the Windber church delivered the message in the afternoon. Our Good Friday services were held in co-operation with the three churches of New Paris, with Rev. C. W. Wion of the E.U.B. church and our pastor bringing the messages. Joint Easter sunrise services were held in the Methodist church with the pastor, N. L. Marden, delivering the message. A two weeks' revival at the New Paris house, held by Bro. E. E. Ebersole, closed with our love feast on April 1. Three persons were added to the church by baptism.—Mrs. Robert Barefoot, Alum Bank, Pa.

Mechanic Grove.—Since our last report to the Messenger, we have installed an electric organ. The young people worked at the New Windsor relief center one day. The women's work organization bought fifty-two dollars worth of cut garments from New Windsor and made them. Several church organizations contributed fifty dollars toward buying fruit juice for Korea. Our pastor, Rufus Bucher, assisted by Lester and Robert Schreiber, conducted Holy Week services. Our church participated in our community sunrise service on Easter. Sister Ella Boose, a member of our church for many years, died on March 22. Memorial services were conducted by Bro. Rufus Bucher on Easter. Bro. Earl Bowman of Harrisonburg, Va., will be our evangelist May 14-27. Our love feast will be held on June 3. We will hold our daily vacation Bible school June 4-15 with Sister Lois Stauffer as superintendent.—Martha A. Bucher, Quarryville, Pa.

Pleasant Hill.—Our pastor, Bro. William L. Gould, is teaching a class on church doctrine and practice each Tuesday evening until Holy Week, when Bro. Cletus Myers will be with us for our pre-Easter services. Our love feast will be held on March 22. Bro. Ralph W. Schlosser was with us for a Bible institute in January. He created such great interest that we engaged him to come back in the spring of 1952. We co-operated with the Vinco Brethren church of Johnstown in sponsoring a youth rally in our church, at which Gil Dodds spoke and showed moving pictures of his recent trip to Korea. Part of this service was filmed and appeared over television on station WJAC-TV. At our last council meeting we decided to put new pews and new pulpit furniture in our church. Our recreation program is progressing with additional equipment to be purchased this year to be placed on our church farm. The program is under the direction of Galen Metzger. The women's work organization is now conducting a meeting each month on varied themes pertaining to everyday problems in Christian living. The Alethia club is preparing and rolling bandages for mission hospitals. Our CBYF, under the direction of Mrs. Clyde Smith and Charlotte Bouch, are having interesting and well attended meetings each Tuesday evening. Jack Byers, who has just returned from Falfurrias, Texas, after a year of volunteer service, has added much inspiration to our youth group. Our church choir is preparing an Easter cantata under the direction of Donald Seese. We are assuming full support of Herman B. Landis on the Africa mission field.—Mrs. Guy Carney, Johnstown, Pa.

Tennessee

Johnson City.—Since our last report, a men's group has been organized. Our pastor has suggested a church workers' conference to be held about every six weeks for the officers and teachers of the Sunday school to bring their suggestions and new ideas to this meeting. On Jan. 28 a missionary play, The Life of Mary Reed, was presented. The Gospel team from Milligan College led our devotions at the evening service in observance of Youth Week. The play, In the Bethany Home, was presented on Palm Sunday evening. Our communion service was held on Holy Thursday. The Clericus choir from Bridgewater College was with us on Easter evening.—Mrs. Leon Michael, Johnson City, Tenn.

Virginia

Hiwassee.—Dedication services for our new church were held recently. The morning services were followed by a fellowship dinner and the dedication in the afternoon. Bro. Guy Wampler was in charge of both services. Since our last

report six persons have been added to the church. Grace Clapper and Hazel Rothrock, returned missionaries to China, visited our church. On Jan. 21 we were honored by having the subdistrict round table at our church. Our Sunday-school attendance has been increasing this winter. Plans are being made for an early spring revival. On Easter the devotional part of the services were conducted by the young people.—Mrs. Albert Jarrells, Hiwassee, Va.

Jubilee.—Bro. Finnell of Winona Lake, Ind., was with us in January, speaking on the subject of prohibition. Our regular council meeting was held on March 12 with Elder Wine presiding. Consideration was given to church remodeling and changing of the church name. We feel very fortunate in having had with us since last fall Sister Thelma Haldeman of Mt. Joy, Pa., who ably assists us in our music. On March 4 at the Salem church Brother and Sister J. Floyd Wine were installed into the eldership of the congregation by Brethren I. C. Senger and L. M. Helsley. On Easter evening a program was presented by the Sunday school with the co-operation and participation of all classes.—Mrs. Margaret Childs, Winchester, Va.

Valley Bethel.—Our Easter program was held on the evening of March 25. The pageant, Tell Me Thy Secret, was presented by Lenna and Lennis Bussard, who played the parts of Mary and Martha. Our delegates to district meeting at Bridgewater were Bro. R. E. Bussard and Genie Bussard. Five members of our congregation attended the meeting. Plans are being made for a program on Rural Life Sunday.—Genie Bussard, Bolar, Va.

Washington

Tacoma.—Our communion service was held March 23 with several visitors present. Our elder, Bro. J. Barnett of Bremerton, was present but our pastor, Bro. Oscar Barnhart, officiated as he is leaving the Tacoma congregation to enter into full-time gospel work. Our ministerial board is looking for a full-time pastor to take over the work here. We pray that God's blessings will go with our pastor and his family. He will leave on March 30 to receive more preparation for a full-time ministry elsewhere.—Mrs. Lettie Cherrington, Tacoma, Wash.

At the San Jose Annual Conference you will find

● An attractive exhibit prepared by the General Brotherhood Board to picture the world-wide program of the Church of the Brethren

● An extensive Brethren Publishing House sales display of books and materials needed in the work of the church

BE SURE TO VISIT THE
EXHIBIT ROOM AT SAN JOSE

JUNE 9, 1951



Hays from
Monkmeyer

POTTER and CLAY

THE potter's house that Jeremiah visited may not have differed greatly from this one near Gaza in modern Palestine. Here the wheel spins rapidly and the skillful fingers of the potter mold the soft clay into the graceful lines of an earthen vessel. Sometimes the clay is stubborn and cannot be molded. Sometimes the vessel is quickly shattered. At best, even the most beautifully fashioned jar is fragile because it is of the earth.

God in his infinite wisdom has chosen to entrust the great treasures of his gospel to earthen vessels, but we who should be clay in the Potter's hands are often stubborn and unyielding. Surely our prayer should echo the words of Isaiah, who said, "Now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we all are the work of thy hand."

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 9, 1951

Volume 100

Number 23

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Growing Old

I read with sympathetic interest an article entitled I Live for Tomorrow, by Bro. H. H. Helman, of New Carlisle, Ohio, published in the April 21 issue of the Gospel Messenger. My interest arose not only from the article itself, but also from several similarities in our experiences.

Our initials are the same, although our first and middle names differ. Our wives have identical first names. Our recent ailments seem to be related. Our spiritual interests are in the same field, and we are both well along in years.

During the winter of 1949-50 arthritis put me into a stooped position causing severe suffering, and made me wonder if I would ever be able to hold my head erect again. I was fortunate in finding a physician who used his best knowledge of medical science along with another factor that too few physicians use. In the start he challenged me as a minister to co-operate with him in putting my case into the hands of the Lord in an effort to bring relief. Here I want to say that the Lord heard our prayers, and after a few months I was able to hold by head erect and stand as straight as before.

However, after seventy years of work and with arthritis having its effect, my heart is not as strong physically as it once was. I am not able to engage in strenuous activity as before, but I still look forward with interest toward whatever the Lord may have in store for me in the future.

On June 11 I will have spent fifty years in the ministry of the church. The problems have been many, sometimes vexing and discouraging, but through it all the Lord has been exceedingly good to me.

I could spend the rest of my days thinking of and brooding over events of the past, but the present is so intensely interesting and the future so challenging that there is no time to spend in retrospect save to help to put present things in their proper places by comparison. Many things that helped to make the past pleasant or otherwise are no longer valid. They serve only to help us appreciate the present and look with confidence toward the future that God has made for the benefit of his faithful followers and the glory of his kingdom.—H. H. Helman, Onekama, Mich.

Mode of Baptism

I agree with Bro. Ira H. Frantz, North Manchester, Ind., that this question should be "deferred until we can have the fullest possible representation from our churches."

However, I must take exceptions to his statement under (1) "The Baptists are as firm and as honest in their practice of single immersion as we have been for the threefold action." Personally, I was not "raised a Dunker" as many others have been. Instead, I attended the Methodist Sunday school, church and "class meeting." My grandmother and aunt were Presbyterians and made sure that I read the Presbyterian Banner. I was tutored by a young Baptist minister, a first cousin, several years my senior. It was from him, who for many years has been a leading minister of the American Baptist Church, that I give you my understanding of their baptism.

At one time he was interested in the Church of the Brethren, and borrowed several of our doctrinal books. But, when he read the one on Trine Immersion, he said, "Walter, I was thinking that I might want to unite with your church, but I find you believe that baptism by water is a symbol of the spiritual birth. Baptism in our church holds the same value as the right hand of fellowship does in yours. We believe that if you are saved, you are saved, whether you are baptized or not."

Hence, I am a member of the Church of the Brethren from strong convictions that, so far, they are the nearest to the gospel.—W. J. Hamilton, Rockwood, Pa.

A Reply

In reply to *A lay member* under "A Reader Objects," if a person believes what he states, he should not be ashamed to sign his name. Does the person believe in democracy and the right of free speech? It does not sound like it. Apparently he wants to express what he believes but wishes to deny the same right to someone else who may differ with him.

I want to compliment the editor for the very fine articles and material that is put in the Messenger. Christ taught people what was right and hoped they would follow his teaching. However, he did not destroy those who refused to follow his teachings.—Carroll S. Rinehart, Westminster, Md.

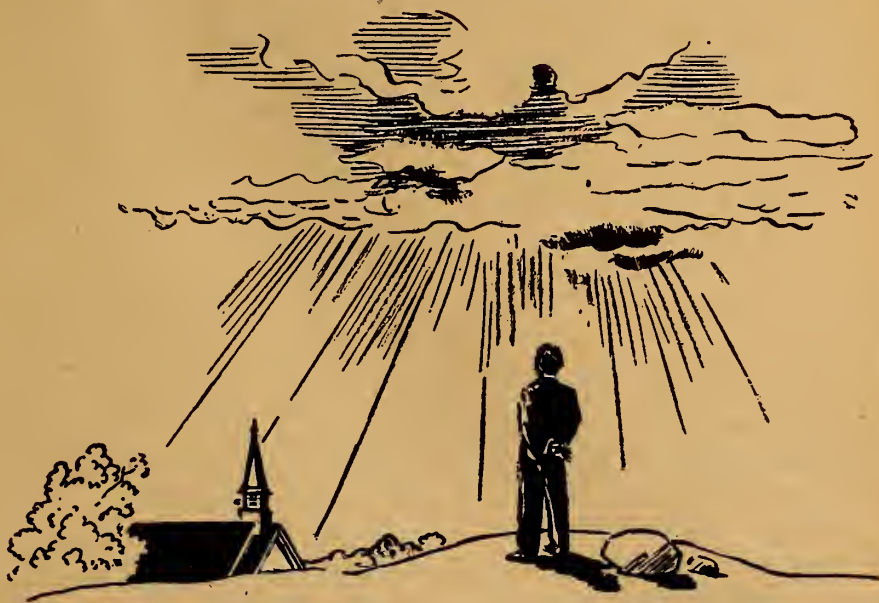
Wonder, love and praise of God are

The Heart and Essence of Worship

Glen Weimer

Timberville, Virginia

The worship that makes a path to God is upward looking, outgoing



WORSHIP may take one of two forms: egocentric, that is, centered in man, his needs, hopes, fears; or God-centric, that is, directed to God, to his praise and glory. In egocentric worship, worship is a means to an end, getting help from God. It is piety's use of God. In God-centric worship, worship is an end. It seeks nothing for itself, it simply is lost in wonder, love and praise to God.

I fear that most people go to church for what they can get out of God, not because they want to surrender to him and glorify him. A God-centered life cannot grow out of egocentric worship. The egocentered man must undergo conversion to the very roots of his being, else worship is little more than self-assertion. Life must be stripped of self for worship to happen. One has said, "He who would truly love God must not seek him for benefits or favors." This is a true insight, and it means freeing life from a mercenary love of God. The life of self-concern shuts man in

and away from God. The dictatorship of self-concern deprives one of the riches of life that are in God, and which God is eager to give, when we are in condition to receive them.

What then is the inner soul of worship? It is adoration, rejoicing in God; the God who so mightily and savingly deals with us in Jesus Christ. The central and controlling principle of Christian worship is the adoration of God through our Lord Jesus Christ. Through him we are trained to discern God and become aware of the grace, majesty and unfolding purpose of God in the world. Augustine learned this truth through his tears and said, "This is the happy life to rejoice concerning thee unto thee." Another has put it, "You will never be the man or woman you might be until you learn how to enjoy God as you enjoy sunlight."

Only selfless adoring of God can measure the full intent, and power of Christian worship. A friend once asked William Blake,

"When the sun rises, do you not see a round disc of fire something like a gold coin?" Blake replied, "Oh, no, no! I see an innumerable company of the heavenly host crying, 'Holy, Holy, Holy is the Lord God Almighty.'" That is the soul of worship. The souls in and through whom God has profoundly blessed the world have been the adorers of God. St. John of the Cross asked one of his penitents, "Wherein does your prayer consist?" He answered, "In considering the beauty of God, and in rejoicing that he has such beauty." Then, praise God for what he is, for what he has done, for what he is doing. Rest the issues of life with him.

It is only as we adore that we learn what we are and can re-envisage ourselves. It is then that sensitivity to values grows—it is then that the area of appreciation is enlarged—it is then that compassions become universal. Out of adoration there is

born penitence, confession and then God's gifts of forgiveness and renewal come to give us joy. Indeed, one cannot lift the heart to a Holy God without an agony of dissatisfaction stirring within him.

The worship that makes a path for God in life is upward looking, outgoing and self-forgetting. In that moment God comes, whispers his word of peace to the storm-tossed soul, breaks the imprisoning bonds of evil habit in the penitent, releases a song of joy in the sorrowing and creates the miracle of new life in the one in whom the old life has died. Adoration passes into communion with God and communion terminates in co-operation with God. What we see becomes flesh and life.

"Nothing Matters Except Spiritual Values"

I. S. Long

Pastor, Keyser, West Virginia

NOTHING matters except spiritual values." I read this remarkably true statement in a letter. However, does it not seem to you that we are all ninety-eight per cent materialistic rather than spiritual?

We certainly give that per cent of our time and energy to pleasure and to business. Really, how few give even two per cent of their time to absorbing spiritual values? John needs to tell us again, "Love not the world, neither the things that are in the world."

I just read that we humans have but five years to live on this planet. Whether that is true or false, nothing matters except spiritual values. We need to belong to God with heart and soul and strength, and to love our neighbor as ourselves, and even to love our enemies, for in that event they will shortly become our friends. It means also that

we give complete obedience to God in all his commands.

As I see it, this adds up to utter devotion to God, not only in worship with our lips, but in the dedication of heart and life to the doing of his will in the world. Our heavenly Father needs us at our best. He needs our time, talents, strength, enthusiasm, faith, prayers, gifts of tithes and offerings—the gifts of our very selves. Tithe giving is easy after one has really dedicated himself to God and to good, but without this dedication even the giving of small gifts occasionally may cost mental anguish, while members who do not attend divine worship may not give at all. How pathetic to be nominal when our God needs all there is to us!

Moses placed life and death before Israel. These same alternatives are ours to choose from today also. One may be a partner or colaborer with the Lord Jesus in building his church and kingdom, or else he may fold his arms and do nothing. I submit that no price is too dear to pay in the building of Christian character all around the world. In these days of fear and even war, the world of unbelievers needs nothing so much as to see us, who are called after the name of our Christ, living Christlike lives. They used to tell us when out East, "Your Christ is all right. The trouble is that you white people are not like him."

There is no personality so wonderful as a real Christian, one who is dead to the world and alive unto God in Christ Jesus. This person is a Spirit-empowered individual, and therefore Spirit-led, full of courage to witness, full of love, joy and peace, a radiant, victorious soul, whom to contact is heart-warming. This person long ago learned that to live one must first die, die to self and if he would receive he must first give. Our God does not waste gracious

gifts upon one who does not first give out to others.

Who knows the future? I do not. We can pray to be sincere Christians, and place as many devoted missionaries as we can all over Asia. Secondly, we can pray for peace, wonderful peace in our souls and peace with all nations also. The nations that do know their God will live, no doubt, while the peoples who flout his will, will soon come to nought. When we Western people become really Christlike, the rest of the world will slowly come to admire and trust us, rather than fear us.

Alone With God

Herbert L. Root

Mondovi, Wisconsin

WHEN you are sad and lonely, do you ever go down to the brook and cross on God's own bridge made by a fallen tree? Do you ever walk into the woods of God's own planting, which man's ax had never marred, to sit on a log thinking of God's beauty as you watch the feathered birds? Do you ever listen to the beautiful music of the forest that God has prepared for the weary soul? Do you ever watch the squirrel sitting so prim and proud by his home that was made by God—a hole in a hollow tree?

One thinks of his God when out walking and passing all the wonderful works of nature. As he passes the blueberry patch, he can just see those delicious pies made by mother's loving hands. Or, as he goes to the plum tree and plucks some ripe fruit, he thinks of God's wisdom in providing food and drink. Then, as he walks further, he cannot help but think of God's wisdom as he passes the blackberry patch and notices that God placed thorns on the bushes in order that they would be protected from the beasts of the woods. As summer comes let us give thanks to God for all his wonderful blessings.

EDITORIAL

For Shaking Knees

THE writer of the letter to the Hebrews has many good suggestions to offer those Christians who may be fainthearted or who soon grow weary. He commends a life of disciplined endurance in which one accepts pain and hardship because, like a runner looking toward a goal, we look to Jesus, the pioneer of our faith. In verse 12 of that familiar chapter 12, the writer urges us to lift our drooping hands and strengthen our weak knees.

When one considers the apologetic attitude with which many Christians witness to the demands of their faith, one can easily guess that beneath a pleasant appearance there are many shaking knees. We seem to be so few and our efforts so futile. But is that any reason for trembling in our shoes? Many adults are afraid of the young people who have grown up so quickly from the babies they knew into teen-agers who speak a language all their own. Some ministers are afraid of their congregations, lest the sharp edge of truth draw blood when a sermon is pointedly Christian. And far too many of us are afraid of what our neighbors may think if we differ with their prejudices. We dislike being put on the spot because in moments of tension our knees tremble.

Yet God can stiffen our weak knees and lift our drooping hands. What does it matter if, standing for truth and right, we may be injured or slighted? We look always to the Lord in whom we find a kingdom—as well as knees—that cannot be shaken.—K. M.

Thine Is the Power

OUR editorial offices, southeast corner, third floor, Brethren Publishing House, are just a half block away from one of the main lines of the Milwaukee Railroad. Soon after we arrive for work in the morning the Arrow pulls in from Omaha and Kansas City for its final station stop before reaching Chicago. And early in the afternoon the Midwest Hiawatha slows up its Diesel motors and pauses near by to take west-bound passengers into its streamlined cars. During the rest of the day we hear heavy freights roll by as they gather speed to take their load of eighty cars up the grade that leads away from the Fox River.

Sometimes a steam locomotive will stop long enough to take a good drink of water before another load of commuters gets into its string of antique coaches. But more often the trains are eager to be on their way. In any one day we

Forgive me, most gracious Lord and Father, if this day I have done or said anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where I had the opportunity, but missed it; and enable me so to live that I may daily do something to lessen the tide of human sorrow, and add to the sum of human happiness; through him who died for us and rose again, thy Son, our Savior, Jesus Christ. Amen.—F. B. Meyer.

hear the braying of many Diesel horns and the tolling of innumerable bells as these steel transports approach the busy street crossing. You cannot live and work so near to a railroad without marveling at the way men have harnessed the latent power of coal and oil and water to spin the drivers and move hundreds of tons of heavy freight.

You have to marvel at the skill and speed and comparative safety with which God's resources have been put to use—but to what purposes? Has this great industrial revolution provided only that cattle from Colorado can be slaughtered in Chicago, that cars from Detroit can be smashed up in Atlanta, that refrigerators from Schenectady can provide ice-cold beer in Seattle? Or do we rather rejoice in a Friendship train of wheat for Europe and Asia, in the carloads of goodwill that check in and out of New Windsor, or in the advantages of a special train for delegates to a San Jose Conference?

Certainly it is not sufficient merely to harness power or to bring it under control. Our increasing mastery of the resources God has given must be matched by an increasing sense of stewardship. Even in our prayer for spiritual power—that great resource that so few have yet tapped—it is important to ask ourselves, "Power—for what?" For God's great resources of the Spirit dare not be prostituted to ends that are unworthy of him.

When we pray for power, let us be certain that we desire it for God's glory and the work of his kingdom. It is the abuse, not the consecrated use of power, that corrupts the powerful. As we turn to God for power to meet the demands of days like this, let us remember, "thine is the power and the glory"—just as "thine is the kingdom" for which we pray.—K. M.

Even picture books broaden the horizons of the small child and lay the foundation for later enjoyment of the reading of books

Lois Lenski

Photo by J. Henry Long

BEYOND THE RIM OF OUR OWN WORLD

Careful reading of books can help a child develop a sense of the worth and dignity of every person and promote good will and understanding of peoples, widening his horizons

WHAT does the average American child know about people—about people other than those in his own family, his own neighborhood, the social class in which he lives and moves? He knows little or nothing. Traveling to other regions of our country and living with the people there would be a broadening experience for him, but that is not physically possible. So he must do the next best thing. He must get this experience through books. Books, wisely chosen for this purpose, may prove an effective channel for the promotion of good will and for a basic understanding of the great variety of people who make up our America.

Through books, the child comes to know intimately peo-

ple of all classes, types, and characters; he shares vicariously their struggles and trials, their sorrows and joys. He becomes part of a new environment; he enters the lives of strange people with a new insight; he sees things from their point of view. He learns that life can be very different from life in his own back yard. He notices the reactions of others to his own behavior. In short, the book has taught him something. In real life, he begins to put himself in the place of the other fellow. He stands in *his* shoes, and not his own.

There can be no doubt that many of our American children are growing up with limited experience and narrow viewpoints. They need to broaden their personal experience, to reshape their preconceived notions, and

to deepen their insight for the judgment of basic values. They need wider knowledge of patterns of American family life, of rural-urban contrasts of economic differences, of the problems of adjustment of newcomers to new places and situations, and of acceptance and rejection, and of the problems of minorities, those discriminated against or rejected for lack of skills, status or possessions.

There are opportunities through missionary units to widen the children's experiences of people. But more might be done in the school, in the home and in additional sessions at church to study foreign-born people or first- or second-generation Americans with the help of books. This would be most beneficial to all children, not only those living in a community of

many nationalities. There are many books about the foreign countries from which our immigrants have come, and the life lived there. There are other books about their life in this country, and on the arts and crafts and the cultural contributions of such groups.

A unit of study to teach racial tolerance, with special stress on particular problems of the locality, will always be valuable. A better understanding of our minorities—whether Jews, Negroes, Mexicans, or Indians—may be obtained from books. Through reading, children at different age levels may have their points of view broadened regarding these little understood groups.

I believe that a more basic approach to understanding people is needed, behind and be-

yond such special studies. We need to think, read, and study a very fundamental question to guide us in all our relations with people: *"Who is my neighbor and how can I love him as myself?"*

The concept of the word *neighbor* has greatly changed. When I was a child in a small Midwestern town, a neighbor was the person next door, just over the fence. It was also anyone down the street or over on the next street. A neighbor ran in to borrow sugar, butter or the family umbrella. A neighbor ran in to help in time of sickness or death. We not only had neighbors like this, but we were neighbors like this.

Much of the old feeling toward the neighbor next door is gone; so let us replace it with a wider concept of the word. Perhaps

we have a new and strange neighbor with customs and habits radically different from ours. What are we going to do about it?

Just who is our neighbor? Books can be of invaluable help to teach us the Biblical meaning of the word—that what matters is not what a man has, but what he is. Books may help us to understand how environment shapes men's lives and to increase our tolerance and understanding.

Direct moral teaching of earlier days has gone out of story-books for children and a new kind of moralizing has come in. Perhaps it would be wise to discard the word *moral* entirely. So let us say that our modern books for children do not have a moral, that they do have a meaning. The moral is not stated in so many words, the meaning is implied—it has to be dug out.

We have many fine books which are intended to widen children's experience in living by presenting real life experiences of real people and through them a direct purpose of stirring the reader's awareness of attitudes toward people and of relationships between people; and, by application of these ideas to his own life, offering suggestions as to how he himself may expect to contribute toward a better life in the future. Children need to know not only outward facts of how other people live, but also to understand their hidden motives and ideals which throw a direct light on their struggles and problems, thus making their behavior understandable.

Recent book discussions which I have had with children from

Eva Luoma

Reading comics may dull the liking for books presenting real life experiences of real people



fourth through seventh grades have revealed many surprising gaps in both their experience and factual knowledge. The children had never heard of *migrants*, and did not know what they were. They had never seen poverty firsthand in the town where they lived nor had they read about it in books. They did not know about the poverty in the United States. They thought "all the poor children were in Europe." The idea that the acquisition or possession of money does not mean happiness was a new thought to them. They had never heard of it from their parents at home, teachers at school or in the church school. When asked what should be the first step to reconcile difference of opinion or conflict between two individual people or two groups, they had not a single suggestion to offer.

Why don't the children know facts like these? They don't know because of their limited experience and limited reading; because of their parents' limited experience and reading, and the overprotectiveness of parents. By being forbidden to move out of the social class in which they live, children are deprived of firsthand contacts with people in other walks of life, and their experience is considerably narrowed thereby.

"Let's Talk About the Book"

Boys and girls need help and guidance in making evaluations and drawing conclusions from the books they read. A book should always be read the first time for the story only.

There is no question but that a book discussion helps children to a deeper appreciation of the moral concepts or the meaning behind the story, which in a surface reading of the story only, they would miss entirely.

All moral teaching is based on the ability to see the other person's point of view. We see no

necessity to be kind, respectful or generous to the other person unless we can put ourselves in his place, and know how it feels to experience kindness, respect and generosity. In helping children understand this, it is wiser and more tactful to start with a fictional situation in a book, than to start with a situation in the child's own life. The book situation can be discussed objectively, without personal embarrassment. Then conclusions can be drawn, which can be directly applied to the child reader's own life or to a group situation. All that is needed is a simple question: "What would you do about this?"

Numerous procedures for book discussions can be tried, as long as a simple objective is kept in mind—to instill a respect for every human being. The chil-

dren's own questions will be more valuable than any that may be set for them by an adult. The leader should constantly be on the alert to turn any question right back onto the children themselves, saying: "What do you think?" Conclusions which the children arrive at themselves are infinitely more valuable to their thinking than those imposed upon them by the leader.

Books, through careful reading and thoughtful discussions, can help a child to think consciously about human values, so that his own attitude toward all people shall be a fine one. Books will give a child a new sense of the worth and dignity of every human being. A child who reads thoughtful books is no longer "an island unto himself." He is able to see "far beyond the rim of his own little world."

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Conference and San Jose

S. S. Sanger

San Diego, California

WE BELIEVE the committee chose wisely when they selected San Jose as the 1951 Conference location. A city of 95,000, it can entertain our large delegation comfortably, yet it is not large enough to engulf us. Visitors will be charmed by the beauty and quietude of the city and by the rich agricultural area reaching eastward to picturesque mountains, westward over the home-covered hills that separate the valley from the ocean, northward forty-five miles to San Francisco, and many more fertile miles to the south.

San Jose, a hospitable, cultural city with several colleges, including a large Bible school, is in the midst of Santa Clara County, one of the high-ranking

agricultural counties of the nation. (The very top-notch agricultural counties are said to be in the Los Angeles area—a distinction formerly resting with Rockingham County, Virginia and Lancaster County, Pa.) Santa Clara County's 100,000 acres of orchards, 35,000 acres of vegetables, berries and vineyards, and large acreage of general farming present a delightful sight on any June day. Within the Municipal Gardens is a five-acre plot containing 10,000 roses of 500 varieties.

The average June temperature, according to the Weather Bureau, is sixty-four degrees, with no storms—and of the fifteen inches annual rainfall, nearly all of it falls in winter. Mountains and foothills have

much greater rainfall and have streams and timber. You may dress expecting weather on the immediate coast to be cooler than in almost any Middle West or Eastern states.

In addition to the spiritual values and church business for which we attend Annual Conference, the opportunities for friendly fellowship, reunions, fostering of new and old acquaintances and visitations en route, all form a very real and worth-while consideration. Acquaintance begets interest and co-operation and love. The impressions I received when as a boy I first attended Annual Meeting at Roanoke, Virginia, more than fifty years ago, have blessed my memory to this day. I believe a broad acquaintance with and among church leaders and laymen at Annual Conference—including, by all means, youth or children in attendance—will always be productive of loyalty and joyous devotion to the great objectives of the church. Many commercial and religious bodies are now endeavoring to encourage this very spirit or attitude in their conventions.

Another important consideration in our decision to attend Conference is the educational and recreational value of the trip. The longer the trip the greater our compensation of this nature. The educational and incidental value can compensate you for your trip across our great country—unless you try to break the cross-country speed record or wish to boast of speeding your car at 600 miles per day—in which case you dash swiftly by the mighty spectacles of natural beauty and historical and cultural and informative interest.

The wise traveler, unless his time actually forbids, will take a day or so more time—will visit, discuss and inquire, will use maps and descriptive ma-



Don Knight

The Wayside Shrine of St. Francis atop Nob Hill in San Francisco, California, a place of rest and prayer, its quiet dignity a striking contrast to its surroundings

terials, some member of the party will take notes—remembering that the little extra time taken here and there will constitute the bright and satisfying spots in your memory of the trip. Then when you have returned to your home, safe and refreshed, you can say with satisfying pride and truth: “the spiritual value and helpfulness of the Conference is beyond a

monetary estimate—and the educational value of the trip is worth all it cost us.”

• • •

“Put on then, . . . compassion, kindness, lowliness, meekness, and patience, forbearing one another, . . . And above all these put on love, which binds everything together in perfect harmony.”



Row 1 (l. to r.): Gordon W. Bucher, Mrs. Gordon W. Bucher, John G. Ditmars, Mrs. John G. Ditmars, Leland F. Grove, Mrs. Leland F. Grove, Ralph W. Anderson, Mrs. Ralph W. Anderson.

Row 2: D. Luke Bowser, Mrs. D. Luke Bowser, J. Willard Agee, Mrs. J. Willard Agee, Fred M. Bowman, Mrs. Fred M. Bowman, Norman L. Harsh, Mrs. Norman L. Harsh.

Row 3: Mrs. Byron E. Dell, Mrs. Warren W. Hoover, Mrs. Paul B. Haworth, Mrs. Russell E. Jarboe, Mrs. Leonard B. Carlisle, Mrs. Ivan L. Fry, Mrs. Andrew G. Mathis, Mrs. D. Eugene Lichty, Jacob A. Bair.

Row 4: Byron E. Dell, Warren W. Hoover, Paul B. Haworth, Russell E. Jarboe, Leonard B. Carlisle, Ivan L. Fry, Andrew G. Mathis, D. Eugene Lichty.

Bethany Biblical Seminary Presents Class of 1951

THE class of 1951 numbered forty-one. There were thirty-nine Seminary graduates, and two who completed the four-year Bible Training School course, receiving the Bachelor of Sacred Literature degree. Of the Seminary graduates, thirty-six received the Bachelor of Divinity degree, and three the Master of Religious Education. Nine of the Seminary graduates were Mennonites, and one belonged to the Assemblies of God.

The class included thirty Brethren ministers, twenty-six of whom are entering pastoral service, and four of whom are continuing their educational preparation. One missionary, Clara B. Harper, graduated in absentia, with the M.R.E. de-

Rufus D. Bowman
President of Bethany Biblical Seminary
Photos by F. Wayne Lawson

gree. Allen D. Pugh, formerly a student in Bethany Bible Training School, and now in Bridgewater College, graduated in absentia with the Bachelor of Sacred Literature degree from the Training School. B. J. Wampler of Fayetteville, West Virginia, a student at Bethany Biblical Seminary from 1943 to 1946, completed his work for the Bachelor of Divinity degree and graduated in absentia.

The following brief sketches will give interesting bits of information about those who graduated with the B.D. degree.

James Willard Agee was born at Spray, North Carolina. He is

the son of C. W. Agee. He graduated from McPherson College in 1948 (A.B.). While in college he served a church as pastor for three years. On March 4, 1945, Willard was married to Geneva Lorayne Bowman, daughter of G. L. Bowman of Boones Mill, Virginia. Mrs. Agee is a registered nurse. While at McPherson she served as college nurse for three years and also took regular classwork. Willard and Geneva have one daughter, Jo Etta, two years old. The Agees are entering pastoral service.

Ralph Werner Anderson is the son of Mr. and Mrs. Harry W. Anderson of Hillsdale, Wisconsin. He comes from the Chipewa Valley church. Ralph graduated from Manchester College in 1948 (B.S.). He was married to Mabel A. Smithrud,



Row 1 (l. to r.): Hanno Klassen, Francesco Cosco, Elmer Ediger, Donald P. Isaac, Bertha A. Fast, Melvin F. Funk, Rudolph C. Martens, Willard W. Wiebe, Arnold T. Nickel.

Row 2: Edward G. Wenger, Mrs. Edward G. Wenger, I. James Eshleman, Mrs. I. James Eshleman, Carl Simmons, Jr., Mrs. Carl Simmons, Jr., Stanley R. Wampler, Mrs. Stanley R. Wampler, John D. Mishler.

Row 3: Claude F. Dadisman, Mrs. Claude F. Dadisman, Kenneth F. Wampler, Mrs. Kenneth F. Wampler, Charles J. Whitacre, Mrs. Charles J. Whitacre, Galen W. Wolfe, Mrs. Galen W. Wolfe, Ralph E. Smeltzer.

daughter of Mr. and Mrs. C. A. Smithrud of Gilman, Wisconsin. Two children bless their home—Carol, three and one-half years, and Gerald, one and one-half years. Mrs. Anderson attended the Eau Claire State Teacher's College, Manchester College, and Bethany Bible Training School. The Andersons have accepted the pastorate of the Minot and Surrey churches, North Dakota.

Jacob Albert Bair is the son of Mr. and Mrs. Grover C. Bair of Lewistown, Pennsylvania. He graduated from Juniata College in 1947 (B.A.). He took graduate work at the University of Oklahoma during the summer of 1949 and at the University of California, the summer of 1950. He has accepted the call of the Modesto church, California, to become assistant pastor to Bro. Paul Hersch.

Fred Milton Bowman is the son of Berkley O. Bowman of Union Bridge, Maryland. He graduated from Bridgewater Col-

lege in 1946 (B.A.). On August 23, 1947, Fred was married to Wanda Martin, daughter of Mr. and Mrs. B. B. Martin (both deceased) of Fincastle, Virginia. Wanda graduated from Bridgewater College in 1949 (B.A.). The Bowmans served the Grottoes and Pleasant Hill churches, Second District of Virginia, 1948-1950. They are entering pastoral service.

Daniel Luke Bowser, Jr., is the son of Mr. and Mrs. D. Luke Bowser of New Enterprise, Pennsylvania. He graduated from Juniata College in 1946 (A.B.). He was married to Lola Ruth Kensinger, daughter of Mr. and Mrs. I. B. Kensinger of Martinsburg, Pennsylvania. Lola is likewise a graduate of Juniata College with a B.S. in music education. Luke and Lola have two children: Thomas Lee, aged four, and JuliAnne, aged two. Luke has held pastorates in the Bellwood congregation, Pennsylvania, and in the Tyrone congregation, Pennsylvania, and

while at Bethany served for one winter the Michigan City church as student pastor. They are entering pastoral service for their life's work.

Gordon Wayne Bucher is the son of Mr. and Mrs. Harry Bucher of Lincoln, Illinois. He graduated from Manchester College in 1947 (A.B.). He was married to Darlene Catherine Fair, daughter of Mr. and Mrs. Ernest Fair, of Franklin Grove, Illinois. They have one son, Barry Keith, six months old. Mrs. Bucher graduated from Manchester College in June 1948 (A.B.). Gordon will receive the M.A. degree from Northwestern University this June. They have accepted the pastorate of the Church of the Brethren at Springfield, Illinois.

Leonard Bay Carlisle is the son of Mr. and Mrs. L. B. Carlisle of Ashley, Ohio. He graduated from Bowling Green University in 1941 with a B.S.

in education. In 1940 he was married to Dorothy Inez Deardorff, daughter of Mr. and Mrs. C. H. Deardorff of Smithville, Ohio. Mrs. Carlisle graduated from Ashland College in 1940. The Carlises have three children—Brian, aged ten, Wayne, aged six, and Mary Beth, six months. They have accepted the call of the Black Swamp church, Northwestern Ohio.

Claude Franklin Dadisman is the son of Mr. and Mrs. Lee Dadisman (mother deceased) of Fernald, Iowa. He graduated from McPherson College in 1948 (A.B.). On September 19, 1945, he was married to Janice Florine Wheeler, daughter of Mr. and Mrs. Charles Wheeler (father deceased) of Marshalltown, Iowa. Mrs. Dadisman graduated from McPherson College in 1947 (B.S.). Claude and Janice have one son, Brian Edward, six months. While in college Claude served the Larned church, Kansas, for one and a half years as student pastor. The Dadismans are entering pastoral service.

Byron E. Dell is the son of Mr. and Mrs. C. C. Dell of Beatrice, Nebraska. He graduated from McPherson College in 1948 (A.B.). On June 20, 1946, Byron was married to Virginia Louise Hilborn, daughter of Mrs. Alice Hilborn of Avon, New York. Byron and Virginia have two children—Carolyn Jean, three years, and Warren Claude, one year. Byron has served both in the full-time and part-time pastorate and has had experience in Y.M.C.A. work. The Dells plan to enter pastoral service.

John G. Ditmars is the son of Mr. and Mrs. Alva Ditmars of Washington, Kansas. He graduated from McPherson College in 1947 (B.A.). On August 29, 1946, he was married to Edith Allen, daughter of Mr. and Mrs. Frank K. Allen of Menomonie, Wisconsin.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My husband and I have been reading about the idea of a family council, where everyone in the family has a voice in helping to decide things. It sounds good to me, and I would like to try it, but I feel we need some help on how to get it to work.

Our children are two, five, nine and eleven years old. My husband thinks the children are too young to talk over family problems. He says, for example, that even I don't always understand our money problems. So how could children be expected to understand and help to solve them? He hit my weak spot there, of course, but I still feel the idea of working things out as a family has something for us and I believe my husband will co-operate when he understands it better. Can you help us?

A Mother.

Dear Friend,

Someone has said that as the house is the material foundation of the home, the family council is the heart of family living. It is certainly the democratic way of deciding things and working them out in the home and it is good experience for working later in groups at school, at church and in the community. Since your husband is doubtful about its worth, you will need to proceed slowly and carefully. The two older children are old enough it seems to me, to be in on the council, but I would suggest you not include the two younger ones every time, especially when difficult problems are to be discussed and solved. You might have your council after they have gone to bed or allow them to play quietly in another part of the room.

Gather your family together into an informal circle—the children will probably want to sit on the floor. You take charge the first

time. It is considered wise to start the council by having your family plan together something pleasant like a family outing or an occasion of entertaining family friends in which each will be happy to make suggestions and will enjoy taking part in preparations.

Do not have everything planned out ahead and force your ideas on the others, but give some thought to it beforehand so as to have constructive suggestions ready. Respect the ideas of each one and do not be critical. Encourage the shy one to speak and gently restrain the one who would do all the talking. Let the whole atmosphere be sincere, so the children will feel it is indeed democratic. Try to keep it pleasant and close on a happy note.

Sometime during the council you will want to ask God's guidance in a short, heartfelt prayer. Some people have their family council in connection with their family worship.

Do not have these gatherings very often at first—just when something needs to be decided. As your husband and children grow in appreciation of them, they will want them more often.

With regard to the money problem, I think the children can understand quite a bit. For instance, if one wants a certain toy or piece of hobby material and another needs clothing, the father can unemotionally tell the members of the council how much money is available and together they can decide to buy the most necessary things first. If children are made to feel they are really persons whose opinions are respected, they make surprisingly unselfish responses and grow in character.

Do not get discouraged if everything does not go as you hope at first. It is worth a persevering test since the family council method is a tried and proved value in successful family living.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

sin. Mrs. Ditmars graduated from McPherson College in 1947 (B.A.). John and Edith have two children—Gwendolyn Gail, three years, and Noel Ervin, one year. The Ditmars are entering pastoral service.

Isaac James Eshleman comes from the Mechanics Grove church, Eastern Pennsylvania. He is the son of Mr. and Mrs. Isaac H. Eshleman of Lancaster. After attending Bethany Bible Training School, James gradu-

ated from Goshen College (B.A.). On July 19, 1947, James Eshleman and Helen M. Cook, daughter of Mr. and Mrs. Sam Cook of Auburn, Indiana, were married. Mrs. Eshleman graduated at Manchester College in 1944 with a B.S. in music. She also took two years of graduate work in the American Conservatory of Music in Chicago. James and Helen served the North Webster church, Indiana, for four years. They have accepted the call of the Bridgewater church, Virginia, to begin pastoral service following graduation.

Ivan Lowell Fry is the son of Elson and Bessie Fry (father deceased). Ivan comes from the First church of Akron, Ohio. He graduated from Manchester College in 1946 (B.A.). On May 30, 1947, he was married to Dorothea Louise Winger, daughter of Mr. and Mrs. J. Oscar Winger (father deceased) of North Manchester, Indiana. Mrs. Fry graduated from Manchester College in 1948 (B.A.). During his schoolwork Ivan served the Hickory Grove church, Indiana, during the winter of 1947-48, the Pleasant Chapel church, Indiana, during 1949-50, and the First church, South Bend, Indiana, during his senior year. Ivan and Dorothea are entering full-time pastoral service.

Leland Franklin Grove comes from the English River church, Southern Iowa. He is the son of Mr. and Mrs. Earl F. Grove of Keswick, Iowa. Leland graduated from Iowa State College in 1943 with the B.S. degree. On November 15, 1942, he was married to Jeannette Niswander, daughter of Everett and Mildred Niswander (father deceased). Leland and Jeannette have three children—Lynette Joanne, aged six, Phillip Ray, aged four, and Linda Kay, aged one. Before going to Seminary Leland was pastor of the Salem church, Lenox, Iowa. For the last two years of his Seminary course, he has

served as pastor of the Douglas Park church, Chicago. Following graduation Leland and Jeannette will serve the Libertyville church, Iowa.

Norman Luther Harsh comes from the Maple Spring church, Eglon congregation, First West Virginia. He is the son of Jesse F. and Effie Fike Harsh of Eglon. He graduated from Manchester College in 1946 (B.A.). He was united in marriage to Lois Eby, daughter of Perry S. and Amy Royer Eby of Hollansburg, Ohio. Lois graduated from Manchester College in 1947 with a B.S. in education. Norman and Lois have one daughter, Roxanne, two years old. Norman was president of the Brethren Student Christian Movement, 1944-45. He served as pastor of the Auburn church, Northern Indiana, from September 1946 to August 1948. Norman and Lois will serve the Knobley and Sunnyside congregations, First West Virginia.

Paul B. Haworth is the son of Dean and Florence Haworth of Cedar Rapids, Iowa. His home church is Cedar Rapids. He graduated from McPherson College in 1948 (B.A.). On June 18, 1939, he was married to Virginia Miller, daughter of Harold and Anna Miller of Crawfordsville, Iowa. Virginia is a registered nurse. Paul and Virginia have two children—Sandra Kay, nine years, and William Dean, five

NEXT WEEK—

You do not want to miss this special anniversary issue, which commemorates the one hundred years of publishing a church paper.

Floyd Mallott, professor at Bethany Biblical Seminary has written an appraisal of the years since 1851 as far as the church is concerned. In addition, there will be something about each of the editors since Henry Kurtz.

Nevin W. Fisher has written about the publication of hymn-books in the last hundred years.

years. They served the Prairie View church in Southwestern Kansas from 1946 to 1948. During his senior year in the Seminary Paul has been chaplain at Bethany Hospital. The Haworths have accepted the call to the pastorate of the Rockford church, Illinois.

Warren William Hoover comes from the Robins church, Iowa. He is the son of John C. and Elsie V. Hoover of Marion, Iowa. Warren is a graduate of McPherson College with the B.A. degree. In August 1947 Warren was married to Ruth Maurine Lichty, daughter of Mr. and Mrs. R. W. Lichty of Waterloo, Iowa. Ruth graduated from Roosevelt College, Chicago, with the B.A. degree. Warren and Ruth have one son—John Ray, one year. The Hoovers have accepted the pastorate of the Root River church, Preston, Minnesota.

Russell Elmer Jarboe comes from the Fernald church, Iowa. He is the son of Mr. and Mrs. Earl E. Jarboe of Beattie, Kansas. Russell graduated from McPherson College in 1948 (B.A.). On June 1, 1947, he was married to Eunice Marie Wade, daughter of Otis A. and Emma Wade (mother deceased) of Tampa, Florida. Eunice has been a student in Bethany Bible Training School. Russell and Eunice have one daughter—Anita Eileen, born July 2, 1948. Russell spent three years in CPS before graduating from college. He was student pastor at the Verdigris church, Kansas, 1947-48. Russell and Eunice will serve the Robins congregation, Iowa, following graduation.

Dale Eugene Lichty comes from the South Waterloo church, Iowa. He is the son of Mr. and Mrs. Roy W. Lichty, of Waterloo. He graduated from McPherson College in 1944 (B.A.). On August 20, 1944, Eugene was married to Eloise Marie Mc-

Knight, daughter of Mr. and Mrs. John D. McKnight of Collyer, Kansas. Eugene and Eloise have two children—Jean Marie, three and one-half years, and Marilyn Sue, two years. They served the Oklahoma City church 1944-45, and were in Brethren Service work from 1946 to 1949, serving two years in Italy. Eloise has been a student in McPherson College and Bethany Seminary. The Lichtys will serve the Mountain Grove and Greenwood churches, Southern Missouri, following graduation.

Andrew Gladden Mathis comes from the Walnut Street church, North Manchester, Indiana. He is the son of Mr. and Mrs. Jefferson Mathis. He graduated from Manchester College in 1946 (B.A.), and received his M.A. degree from the University of Chicago in 1950. He was married to Caryl E. Denlinger, the daughter of Mr. and Mrs. Vearl Denlinger of New Lebanon, Ohio. Caryl graduated from Manchester College in 1946 (B.A.). Andrew and Caryl worked for Brethren Service at Castañer, Puerto Rico, from 1946-1948. Andrew plans to continue graduate work in the University of Chicago.

John D. Mishler comes from the Roann church, Indiana. He is the son of Roy S. Mishler (deceased) and Mrs. Myrtle Mishler of Wabash, Indiana. John graduated from Manchester College in 1948 (B.A.). On June 1, 1941, he was married to Marion Naomi Quelet, daughter of Mr. and Mrs. Alva Quelet of Beaverton, Michigan. They have two children—Delora Ann, nine years, and Rosalyn Marie, seven years. The Mishlers served the West Eel River church, Middle Indiana, from 1946-48, and the Bufalo church, Middle Indiana, from October 1949 to August 1951. They have accepted the call of the Pleasant Dale church,

Indiana, to begin service in September.

James Eugene Renz comes from the Greenville church, Southern Ohio. He is the son of Mr. and Mrs. Fred W. Renz of Greenville. James graduated from Manchester College in 1943 (A.B.). He was married to Lois Ruth Burns, daughter of Mr. and Mrs. R. J. Burns, of Ft. Wayne, Indiana, on September 12, 1942. Lois graduated from Manchester College in 1943 with the B.S. degree. James and Lois have three children—Myralee, seven years, Linda Lou, five years, and Roberta Jo, four months. They have served the Wabash, Indiana, and Lima, Ohio, churches. Since June 1, 1948, James has served as temperance director of the General Brotherhood Board. He will continue this work and also serve as pastor of the Bethel church, Naperville, Illinois.

Carl Simmons, Jr., comes from the Barren Ridge church, Virginia. He is the son of Mr. and Mrs. Carl Simmons of Staunton, Virginia. He graduated from Bridgewater College in 1948 (B.A.). On July 22, 1949, he was married to Eva Kathryne Meyers, daughter of Mr. and Mrs. W. H. Meyers of Fresno, California. Eva graduated from La Verne College in 1945 (B.A.). She attended Bethany Biblical Seminary for one year. Eva and Carl plan to enter pastoral service in the Western Region. They have one son, Phillip Carl, ten months.

Ralph Emerson Smeltzer comes from the La Verne church, California. He is the son of Jesse A. and Olive M. Smeltzer. On June 29, 1940, Ralph was married to Mary Blocher, daughter of Evalena Blocher (father deceased), of Pomona, California. Mary graduated from La Verne College in 1937 with the B.A. degree, and from the Claremont Colleges Graduate School in 1939 (M.A.).

Ralph graduated from La Verne College in 1938 (B.A.) and from the Claremont Colleges Graduate School in 1942 (M.A.). Ralph was director of the Japanese-American resettlement for the Church of the Brethren, 1943-45, and director of the Brethren Service in Austria 1946-49. During his senior year in Bethany

Earthly Treasures

Mrs. Helena Kruger found this little tale in her mother's book of memories and is sharing it with Gospel Messenger readers.

ALEXANDER, the world conqueror, came across a simple people in Africa who knew not war. He lingered to learn their ways. Two citizens appeared before their chief with this point of dispute:

One had bought a piece of land and discovered a treasure in it; he claimed that this belonged to the seller and wished to return it. The seller, on the other hand, declared that he sold the land with all it might contain. So he refused to accept the treasure. The chief, turning to the buyer, said: "Thou hast a son?"

"Yes."

And addressing the seller, he asked, "Thou hast a daughter?"

"Yes."

"Marry one to the other and make the treasure their marriage portion." They left content.

"In my country," said Alexander, "the disputants would have been imprisoned and the treasure confiscated for the king."

"Is your country blessed by sun and rain?" asked the chief.

"Yes," replied Alexander.

"Does it contain cattle?"

"Yes."

"Then it must be for the sake of these innocent animals that the sun shines upon it; surely its people are unworthy of such blessing."

he has been serving as pastor of the Auten Community church, South Bend, Indiana. The Smeltzers have three children—Janet Marilyn, six years, Martha Lou, five years, and Kenneth Ralph, one month.

Kenneth, Franklin Wampler comes from the Monitor church, Kansas. He is the son of Frank and Nancy John Wampler of McPherson, Kansas. He graduated from McPherson College in 1947 (B.A.). On June 10, 1949, he was married to Ferne Grossnickle, daughter of Maynard and Elizabeth Grossnickle of Curlew, Iowa. Ferne graduated from the University of Dubuque, Iowa, in 1945 (B.A.), and from Bethany Biblical Seminary in 1948 (M.R.E.). Kenneth and Ferne served the North Bethel church, Mound City, Missouri, from June 1949 to September 1950. Following graduation they will return to serve this church.

Stanley Roscliffe Wampler comes from the Mill Creek church, Northern Virginia. He is the son of Mr. and Mrs. Charles H. Wampler of Harrisonburg, Virginia. He graduated from Bridgewater College in 1949 (B.A.). On December 31, 1946, he was married to Mazie Alma Kirby, daughter of Mr. and Mrs. J. H. Kirby of Crimora, Virginia. Mrs. Wampler attended Bridgewater College and Bethany Bible Training School. During his senior year in college Stanley served the Newport church, Shenandoah, Virginia. One son blesses their home—Wayne Lee, aged eighteen months. The Wampplers will enter pastoral service in the Southeastern Region.

Edward George Wenger comes from the Washington, D.C., church. He is the son of Levi M. Wenger of Lebanon, Pennsylvania. On June 1, 1929, Edward was married to Miriam H. Frantz, daughter of Elias M. Frantz of Bethel, Pennsylvania. They have one son, Kenneth Ed-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Secret of Life. Roy A. Burkhardt. Harper, 1950. 117 pages. \$1.25.

Dr. Burkhardt has written another stimulating book. Many of his previous books have dealt with counseling and educational procedures within the church. In this recent volume he is dealing with a deeply spiritual concern, namely, the individual's relationship with God. It is his belief that Christians become creative only as they come to have a full understanding of themselves and seek to find God's will for their lives. He calls for a complete surrender of the ego, thus finding fellowship with one's Maker. As a spiritual tonic, this book is recommended for both minister and laity.—*Raymond R. Peters.*

When Sorrow Comes. Grace Perkins Oursler and April Armstrong. Doubleday, 1950. 155 pages. \$2.00.

A helpful book written by the wife and the daughter of Fulton Oursler, author of *The Greatest Story Ever Told*. It is filled with positive, practical suggestions for those who suffer from sorrow in the loss of a dear one. Many stories are told of those who have achieved a victory over and a solution for

sorrow. Written by Catholic authors, this book gives many references to Protestant ministers and Jewish rabbis.—*Charles E. Zunkel.*

Boy of Nazareth. Marian Keith. Abingdon-Cokesbury, 1950. 158 pages. \$2.00.

The story of the boyhood of Jesus is told with imagination and tenderness. Many incidents give a background for the sayings of Jesus, the Teacher. The picture of the life of Jesus with his family and companions will help the reader appreciate the boy who said, "Our Father is everywhere!"—*Hazel Kennedy.*

The Finances of a Church. Robert Cashman. Harper, 1950. 159 pages. \$2.00.

A very thorough treatment of the finances of the church, by Dr. Cashman, who was for twenty-six years the business manager of the Chicago Theological Seminary. Believing that there is close kinship between the spiritual purposes of the church and the practical means of achieving them, he sets forth clearly the important factors in successful church financing. The minister must train laymen to put worthy business procedures to work in the church.—*Charles E. Zunkel.*

ward, eight years. Edward and Miriam conducted a successful business in Washington, D.C., for a number of years. Edward gave up his business to enter school and prepare for the ministry. He graduated from George Washington University in 1949 (B.A.). They served the Chipewa Valley and Rock Falls churches, Wisconsin, during the summer of 1950. They are entering pastoral service.

Charles Jerome Whitacre comes from the Old Furnace congregation, First District of West Virginia. He is the son of Jesse and Ruth Whitacre. He graduated from Elizabethtown College in 1948 (B.A.). He was married to Annabelle Mae Bittinger, the daughter of Foster and Esther Bittinger of Union, Ohio. Annabelle spent three years in Bridgewater College and one year in Bethany Bible

Training School. Charles and Annabelle have one daughter, Vicki Lynn, aged nine months. Charles has accepted the call of the Hagerstown church, Maryland, to become assistant pastor the first of September.

Galen Weybright Wolfe is the son of Mr. and Mrs. M. R. Wolfe of Bridgewater, Virginia. He graduated from Bridgewater College in 1947 (B.A.). In 1948 he was married to Mirna Belle Flory, the daughter of Mr. and Mrs. Byron M. Flory of Piqua, Ohio. Mirna Belle graduated from Bridgewater College in 1947 (B.A.). She is serving at Bethany as assistant librarian. During his Seminary course, Galen has taken graduate work in the school of education at Northwestern University. He will continue in graduate work.

KINGDOM GLEANINGS

Brethren Tour

Brethren Tour No. 3 is scheduled for the period from Sept. 14 to Nov. 18, 1951. A party of from fifteen to twenty-four members is to visit England, Holland, Germany, Switzerland, Austria, Italy and France. The cost, for sixty-five days out of New York, is \$1,300. If interested, write to L. W. Shultz, Milford, Ind., who will direct the party, or Brethren Service Commission, 22 S. State St., Elgin, Ill.

Ada Scrogum will represent Second West Virginia on the San Jose Standing Committee.

Sadie J. Miller changes her address from 533 W. Doran St., Glendale 3, Calif., to 315 N. Orange St., Glendale 3. Will correspondents please note?

L. W. Blackwell has changed his address from 6102 Roanoke Ave., Hampton, Va., to 6102 Roanoke Ave., Newport News, Va. Will correspondents please note?

Sister Elizabeth Rosenberger Blough, who had taught at Juniata, Blue Ridge and Bridgewater Colleges and had contributed many articles to the Gospel Messenger, passed away on May 1 after a lengthy illness.

Richard William March was licensed to the ministry on May 13 at the Hopewell church, Virginia. Elder O. S. Garber and Elder H. H. Ziegler had charge of the service. James L. Houff, pastor of the church, gave the morning sermon.

Vernon and Elsie Hoffman are terminating their two years as community service directors at the Castañer Brethren Service project, in Puerto Rico, on June 11. Vernon will serve as the director of the Earlham College work camp at Rio Prieto, Puerto Rico, during the summer.

Available from the cut garment department, New Windsor, Md., is material for making stuffed animals and aprons to give to children living in migrant camps. This would make an excellent project for your summer camps and Bible schools. Order from Cut Garment Department, New Windsor, Md.

Recent visitors through the Publishing House and General Boards offices were: Dr. and Mrs. Fred D. Dove, of Cloverdale, Va., and their daughter, Mrs. John Gosnell, whose husband is a student at Bethany Seminary. Both Dr. and Mrs. Dove have been members of the faculty of Bridgewater College until recently. Other visitors through the building were: Robert D. Gary and Richard L. Nolt, both of Bethany Seminary; Ann Brumbaugh of Brookville, Ohio; Clyde Nofzinger of Denton, Md.; Howard Worthen of North Liberty, Ind.; Ivan and Clara Patterson and Mr. and Mrs. Carl Patterson, all of Dayton, Ohio; Mr. and Mrs. Clarence Quarry, Jr., and Mr. and Mrs. Clarence Quarry, Sr., all of Parkersford, Pa.; Rev. and Mrs. J. I. Thomas of Waynesboro, Pa.; Mr. and Mrs. Henry Torrence and Mrs. Howard Torrence, all of Toledo, Ohio.

Donald Fogelsanger was licensed to the ministry in the Shippensburg church, Pa., on May 7.

The foreign mission office has received word of the passing of Mrs. Mary Nickey on May 21. She was the mother of Dr. Barbara Nickey, a missionary in India.

Word has just been received that Wilma Schrag's mother passed away about May 15. Wilma is a teacher at the Hillcrest School, Jos, Nigeria. We are sure that the sympathy of the entire church goes to Miss Schrag and her remaining family.

A set of thirteen slides with script is available for use in vacation church schools and camps to give children information concerning the needs of children in migrant camps. Order from Visual Education Service, 22 S. State St., Elgin, Illinois. Rental: 50c.

The Brethren annual conference in Europe will be held Aug. 20-26, near Villingen in the Black Forest, Germany. All members of the church in government or military service and Brethren who may be visiting in Europe are invited to attend. Anyone interested in attending should contact Brethren Service, 64 Wilhelms-hoehe Allee, Kassel, Germany.

J. Calvin Bright sent the following message to the church in a letter written April 12 and received by his wife on May 23: "The world needs peace and I hope each one of you is working hard for that peace. We of the church need to stress the love of God and the way of peace which can only come through love and understanding. I send my love and prayers to all."

Dr. Everett B. Myer and his family returned to the United States on May 15 from Castañer, Puerto Rico, Brethren Service project. Dr. Myer has served in Puerto Rico since October 1944. Part of this time, July 1948 to February 1950, he served as director of the municipal hospital at Adjuntas, Puerto Rico. He has served as medical director at the Castañer Project.

Special training in the use of religious drama in the local church, in the social center, and on the college campus will be offered again at an interdenominational workshop, Aug. 16-27, at Green Lake, Wis. The workshop will feature work groups in pageantry, writing religious dramas, play direction, production techniques, creative drama with children and rhythm choir. The cost will be \$56. For further information write: Miss Loomis, R. 2, Lowell 1, Mich.

Edward K. Ziegler joined the staff of the General Brotherhood Board on June 1 as director of evangelism. His family has moved to Elgin and is living at 28 S. Edison Avenue. In this capacity Bro. Ziegler will be able to help local churches enrich their program of evangelism and extend their influence in the communities which they serve.—Raymond R. Peters, general secretary.

Mission institutes and schools are to be held on the following dates: Winona summer school of missions, Winona Lake, Ind., June 25-30; Northfield, Mass., July 2-10; Silver Bay, N. Y., July 11-18; Lake Forest College, Lake Forest, Ill., July 22-28; Asilomar, Calif., August 3-8; Geneva summer school of missions, Williams Bay, Wis., Aug. 5-12. Missionary leaders will find great value in attending such missionary institutes. The general mission study themes for 1951-1952 will be presented: foreign theme, Latin America; home theme, Churches for Our Country's Needs.

Theme: Deepening and Sharing the Christian Life

Intermediates at Annual Conference

A lively program is in store for intermediates who will be at the Annual Conference at San Jose. The plan is to attend all evening general sessions, and to meet with the young people in the breakfast and buzz sessions. The 8:30—9:20 and 1:30—2:15 Bible Hours will be attended when on the grounds. Special activities for intermediates will include the following:

Wednesday. At 9:30, leave by bus for Sealcliff Beach ten miles south of Santa Cruz, viewing the redwoods on the way. Talk, singspiration, weenie roast and breaker jumping. Bring swim suits. Cost of trip and picnic: \$3.00. Return at 4:30.

Thursday. 9:30, talk and preview of agenda of business for the morning. Will attend business session in a body for a period, then adjourn to Room F for discussion and evaluation. Review of our church ideals. 2:30-5:00, outdoor games.

Friday. 9:30, leave by bus (25c) to Santa Clara Mission (1777) for devotions, with stop at Jewish Temple Emanu-el (Bickur Cholim). Afternoon picnic with young people.

Saturday. Walking tour, ending at a foreign cafe for lunch. Afternoon, film and recreation.

Sunday. Sunday-school hour with young people.

Floyd E. Mallott of Bethany Biblical Seminary leaves New York on May 31 on the Georgic. He will spend some time with M. R. Zigler, viewing Brethren Service work in Europe and visiting places of importance in connection with the history of our church. From July 13 to August 17 Bro. Mallott will assist in the West Berlin seminar, which is a part of the Brethren International summer service program. After attending the European annual conference in southern Germany, Bro. Mallott will return in time for his duties at Bethany.

McPherson College

The a cappella choir toured through western Kansas, Colorado, Utah, Wyoming, Nebraska and back to Kansas during April. This group of thirty-eight musicians, accompanied by the director and his wife, gave programs in churches and schools and over the radio. The choir received a warm reception during the entire trip.

The 1951 **Booster Banquet** hit a new record of giving to McPherson College. Over \$4,500 was given for the program by McPherson residents. The previous record was in 1941 when about \$3,000 was given. Credit for the successful drive of this year goes in part to the McPherson Chamber of Commerce, which organized the campaign.

Deputation teams have been extremely active throughout the region. During May a ladies' quartet visited many of the churches in Iowa, a ladies' trio sang in the Oklahoma and Texas churches, while a men's quartet was in Nebraska. McPherson College representatives have been in a majority of the churches in the Western Region during the current school year. Many of these churches have used that occasion for a McPherson College day.

The new **alumni room** has been completed and is ready for use. This room, furnished by the Alumni Association of the college, is being used as a combination alumni office and alumni lounge.

David Metzler, student minister, athlete and

musician, has been elected president of the student body for the 1951-1952 school year. Dave is the son of Burton Metzler, head of the philosophy and religion department at McPherson College.

The current school year ends May 28. The commencement speaker will be A. Blair Helman of Lawrence, Kansas; fifty-four students will be graduating this year.

Friday, May 4 was all school play day. Classes were dismissed for the afternoon, which was given over to athletic events featuring competition between the various classes. An evening of skits concluded the activities of the day. The freshmen were the victors.

A **workshop** in sacred music and conducting will be offered this summer. This intensive course is designed for all persons desiring to become better acquainted with all phases of sacred music and its conducting. Another summer workshop in arts and crafts will deal primarily with work in textile and china painting, leather work, and general crafts. It will be directed toward those skills which will be of wide use in the home, the school and the church. Regular summer school includes a field session in Mexican history. Approximately one week of the course is spent on the campus in a period of concentrated reading and class discussion. The remaining two weeks are spent in travel and residence in Mexico, with emphasis on the Mexico City area. This course is under the direction of Prof. Raymond L. Flory.

Gains for the Kingdom

Five baptized in the Glendora church, Calif.
Four baptized in the Blue River church, Ind.
Two baptized in the Morgantown church, W. Va.
Three baptized in the Wiley Ford church, W. Va.
Three baptized in the Upper Fall Creek church, Ind.
Fourteen baptized in the Cedar Grove church, Ohio.
Four baptized in the Bethany church, Philadelphia, Pa.
Nine received by letter in the Harrisonburg church, Va.
Five baptized and one received by letter in the Hopewell church, Va.
Twelve baptized and one received by letter in the Sidney church, Ohio.
Two baptized and five received by letter in the Long Beach church, Calif.
Sixteen baptized and three received by letter in the Greencastle church, Pa.
Three baptized in the Imperial Heights Community church, Los Angeles, Calif.
Fourteen baptized and two received on former baptism in the West Greentree church, Pa.

Calendar for Sunday, June 10

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. Jesus and His Ministry.—Luke 4; 15; 19:1-10; Mark 10:45; John 3:16; 12:44-50. Memory Selection: The Son of man also came not to be served but to serve, and to give his life as a ransom for many. Mark 10:45 (R.S.V.).

CBYF Topic for June. Stewards of God's World.

Announcements

REGIONAL CONFERENCE

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Canada, Western.—Bow Valley, July 3-6.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Texas and Louisiana.—Nocona, July 19-22.

Virginia, First.—Poages Mill, July 24-26.

Virginia Southern.—Spray, N. C., July 24-26.

LOVE FEASTS

Indiana

June 9, 7:30 pm, Wawaka.

June 16, 8 pm, Camp Creek.

Oklahoma

June 11, Washita.

Pennsylvania

June 17, 7:30 pm, Elbethel.



Migrant children at play in a Florida migrant camp under BVS direction

Our American DP's

Agricultural Migrants

at certain seasons. The best example is at harvesttime, but some crops also need intensive cultivation while growing.

From the farmer's point of view the migrant worker fills this need very well. He need be hired only for a few weeks and, even if wages are high, the total cost is nothing like that of year-round labor.

But from the migrant's point of view the system is not so nice. After a few weeks in one spot he must move on to another crop which needs much labor in a hurry.

A recent report by the President's Commission on Migratory Labor illustrates how a migrant family might progress from Florida to Maine in the course of a year.

The President's Commission also reveals that the average male migrant worker's earnings in farm work in 1949 came to a total of \$549. He may also earn a little in nonfarm work to bring his average total up to a little more than \$700.

These low earnings may surprise employing farmers who feel that they are paying good wages. The point, of course, is that the migrant's work is far from steady. The total work is far from steady.

It is true, of course, that the migrant's family commonly works too. With the wife and perhaps several children earning money, the total family income may look more encouraging.

Over against this must be placed the expense of this kind of life. Transportation from place to place costs money. Very often the employer charges a stiff price for the meager accommodations he provides. Added to these visible costs are the invisible ones when mothers and young children work under these conditions.

Should the church worry about this, and if so, why? The answer is that the church should indeed be concerned about the migrant worker and his circumstances for a

number of reasons.

The most obvious is the fact that the migrant worker is in serious spiritual need. Moving about as he does, he is rarely reached by the ordinary church. He does not stay long enough to get acquainted. Even if he did, many churches would be reluctant to welcome him because of his poverty and his habits and standards.

The very conditions under which he lives and works tend further to lower his standards and make him less acceptable to the average middle-class church. Besides this many migrant workers are Negroes or of Mexican ancestry so that the gulf between migrant and settled community is still wider.

A second reason is that his children fail to get the benefit of regular schooling and the other blessings of life in a stable community. In some states the children are not welcomed in the schools because they are not regular residents. Even in those states which really try to provide school facilities for them, migrant children are at a disadvantage. They do not stay long enough in one place, and the parents are tempted to make them work.

It is hard for us who have firm roots in community life to understand how serious the lack of such roots is. It means not only missing church and school. It means poor health and poor citizenship. Migrants suffer from poor diet and poor medical care. Their children are good candidates for juvenile delinquency.

What can the church do about it? Some authorities wish the whole system of migrant farm labor could be abolished. But this is not possible, at least not in the near future.

But it is possible to help the American public appreciate the migrant worker's importance in our present economic setup and to do

ABOUT a million people in the United States are migrant farm workers who "follow the crops" to make a meager living. Many have no permanent homes of any description. Some may spend from three to five months at one location in the South. Even then their dwelling places often can be called homes only by stretching a point.

These people have sometimes been called our American DP's. The term is not altogether correct, but it is worth thinking about. Agricultural migrant workers are not victims of war, and they have not been chased from their homes by brute force.

But their lack of permanent homes, their poverty, the indifference and unfriendliness with which they are often treated, and the unwholesome conditions in which their children grow up are similar to the plight of European DP's.

As a church we have given quite a bit of attention to European refugees, and rightly so. But what are we doing about our American homeless people? Well, we are doing a little, as we shall see. But many of us do not even know about the migrant worker and his needs. Let's find out something about him.

We have already observed that he follows the crops. A good many crops call for much hard work crowded into a short space of time

Public Health Program in Korea

Dr. Franklin K. Cassel

United Nations Civil Assistance Command
Korea



Migrant children pause for grace before lunch. A BVS worker is in charge

something for his needs. And it should be possible to make some special arrangements to minister to him spiritually.

For a number of years the Home Mission Council of North America, has taken an interest in this problem. In co-operation with this body, Brethren work camps were operated in migrant camps during several summers, but these were temporary efforts and beset by many difficulties.

Since 1948 Brethren Volunteer Service units have worked in co-operation with the same body in Florida migrant camps. Here migrants stay longer during the winter growing season, and there is more chance to do effective work for them. The work, mostly with children, has consisted of recreation, crafts, nursery, and Bible school activities and some classes for mothers.

At Modesto and Fresno, Calif., Brethren Service has community service projects in behalf of former migrants who are now settling down. The Modesto project is three years old and has made marvelous progress. Incidentally it offers complete proof that many migrants would be happy to find permanent homes if they knew how to go about it and could find the finances. The Fresno project is with Negroes and was undertaken only last year. Naturally it faces more problems.

This year the vacation church schools, of other denominations as well as our own, have made help to migrants their mission project. The help can be in money or in children's toys, play equipment, craft supplies, tools, etc.

Send articles to Julian Griggs, % Camp Osceola, Box 356, Chosen, Fla. Send money to General Brotherhood Board, 22 S. State St., Elgin, Ill., and mark it "For Migrant Project."

THE health of a great portion of the population of Korea is now in great danger. The possibility of widespread disease and epidemics is ever present because of the war, the poverty of the country, the poor sanitary conditions, the movement of great quantities of refugees and the substandard diet on which the majority of the people are now subsisting.

It is estimated that the number of refugees in south Korea is now 3,280,000. Of these, about one million are being fed by the relief program. They receive about 1,500 calories daily with only a little over 30 grams of protein. The usual population and those refugees who are self-supporting are estimated to be receiving about 2,000 calories with 70 grams of protein. Those refugees not reached by the relief program and who are not able to support themselves are living on only a little over 1,000 calories daily with about 24 grams of protein.

It is easy to see how substandard these present diets are when compared with the average Korean prewar diet of 2,759 calories with 79 grams of protein, which is even considered deficient in many of its components.

The solution of the diet problem rests largely with the welfare section, however. Until it is solved it presents a real health problem. Cod-liver oil and powdered milk which are arriving in Korea and are being distributed are going a long way in helping to meet this problem.

The deplorable sanitary conditions are a real threat. Because of poverty only the larger cities have water systems and many of these have been disrupted by the war. The wells from which the majority of people get their water are highly contaminated. Sewage systems are practically nonexistent, and the practice of using night soil as fertilizer tends to spread disease. Yet without fertilizer the nutrition problem would become more acute.

So with poor sanitation, poor nutrition, crowding of refugees and uncontrolled movements of people, we face continually the threat of disease.

To meet this problem we are

constantly on the alert. Our United Nations Civil Assistance Command in Korea (UNCACK) medical advisers or health officers and sanitarians are in each of the nine provinces and on two of the islands to the south where many refugees have been sent. These men are advising and working with the provincial health authorities trying to establish and operate a good public health program. Here at the national level we have been working with the minister of health and his aids to establish an over-all program to meet these problems.

Three hundred Korean medical teams are being sent into the field by the Korean government to help the provincial health doctors carry out the total program. Thus, we are providing relief medical care to the war sufferers and refugees and, most important of all, a program of mass immunization is being carried out. Typhus is further being controlled by DDT dusting for the destruction of the body louse. To date, our teams have immunized about five million people against smallpox, typhoid and typhus and, by the end of July, it is anticipated that we will have covered the total population.

We are now approaching the cholera season. It is planned that we immunize the total population of the port cities as well as keep a tight watch on the port quarantine procedures. Thus, we hope to prevent a possible importing of cholera such as occurred in 1946, when it took the lives of nearly 30,000 people.

Thus, we of the UNCACK health section are attempting to face and meet the health problems of Korea. Our doctors represent nine different United Nations countries—France, Britain, Canada, Norway, Denmark, Holland, Syria, Mexico and the United States. We have been enlisted by the World Health Organization, the association of Red Cross societies and the United States army.

It is our hope that by a united effort, we can build a better world and thus, contribute to world peace and security.



THE MINISTER OF RELIGIOUS EDUCATION

THE work of the minister, or director, of religious education is, in general, to keep the educational work of the church running smoothly and effectively. Much of this is accomplished through guiding and helping the teachers and superintendents. He must know what guidance to local churches is being offered by our own denomination for the work of Christian education. Current magazines of leading denominations are offering excellent material in this line. The religious education leader should be familiar with available guidance materials, and adapt and apply to the local situation. Copying plans used by another church will not answer our local problems, but studying the pattern and philosophy of other successful programs may often lead to a solution.

A major responsibility is to continue, or to establish, adequate leadership training. "In-service" training (that is, training given to workers while they are actually on the job) is often most effective. Even new recruits should soon be co-teachers or substitutes, thus training while they serve. Pertinent booklets, pamphlets, films and filmstrips, and magazine articles should be studied for whatever value they may have to the local situation.* The problem of leadership recruitment and training is common to a great many churches, and denominational and interdenominational groups are constantly producing good materials in this area.

The minister of religious education, no matter how well-read or educated he may be, should not attempt to dictate what shall be done. Rather, his responsibility is to see that the most capable and best-trained leaders are put into key positions. He works with the board or committee on Christian education, offering what guidance he can as they set policies and plan program.

adapted from a paper by

Jack DuBois

Modesto, California

In recent years a new field of professional church leadership is opening up, with a view to giving additional guidance to the ministry of the local church in the area of Christian training and nurture. Some of our Brethren churches are now employing ministers, or directors, of religious education, or assistants in religious education.

There has been some lack of common agreement as to the functions and terminology of the office, both in our own fellowship and among interdenominational groups. We are making no attempt here to resolve the confusion or to set a pattern for our own Brotherhood. This article merely shares some thinking of one who is serving in the capacity of minister of music and education, with a view to stimulating further thought concerning the problem. The author feels that the Church of the Brethren should develop greater consciousness of the possibilities in this kind of ministry.

A word should likely be said here about the names used to designate the person with special responsibility in the guidance of the local educational program. The former International Council of Religious Education has recommended that, in the interest of common terminology and usage, "persons who enter into professional church leadership in the field of religious education without graduate or seminary training be known as 'assistants in religious education,' and that the term 'director' or 'minister of education' be reserved for persons with professional training beyond the Bachelor's degree."

The Department of Leadership Education and Church School Administration of the National Council of the Churches of Christ is in the process of preparing a pamphlet on the local church director of Christian education which will give helpful guidance to this emerging area of leadership. The May 1951 issue of the International Journal of Religious Education contains a pertinent article on The Pastor, the Director, and the Superintendent, which will help to clarify the relationships and the respective responsibilities of these persons.

He also works very closely with the pastor and seeks his counsel on the phases of the ministry to the congregation for which he is responsible. There should be a clear understanding of the division of responsibility. The work of the pastor and of the minister of religious education do not overlap, but supplement each other.

There is danger of living and working so that one becomes run down physically in anticipation of a vacation. He should rather take time for recreation and spiritual growth day by day. Any worker deserves a vacation, but not to recuperate from overwork, for "a workman is worthy of his hire."

The church who employs a religious education worker must decide

whether it wants a minister or director of religious education, an educational assistant, an associate pastor, or a secretary for the pastor, and outline the responsibilities he is to be expected to carry. If he is to be prepared to meet the educational problems of the church, he cannot do that while doing secretarial work. The pastor should be expected to have adequate time for study to keep his mind fresh and his ideas up to date. The same can be rightfully expected of the minister of education. Much of his time will be spent with boards and committees who set up policies and plans for the entire educational program, including Sunday evening work and midweek activities. It would be good for him to help

protect the pastor from a too strenuous social life by sometimes substituting for him at parties and social functions at which church leadership should be represented.

One admonition may be added for our churches. Even the best ball player does not always hit home runs; he may even strike out on occasion and still be a good player. Do not expect your church leaders always to knock home runs. Their success depends a great deal upon how the rest of the team plays.

Our work is to carry out the command of Christ, "Go ye and

teach. . . ." We have a big job if our aim is to teach children, youth and adults how to live increasingly Christian lives. Our work is satisfying and challenging in proportion to the energy and creative work we put into it.

*And Gladly Serve (25c) discusses leadership recruitment and training. Helpful Courses for You and Your Fellow Workers (5c) lists courses in the Standard Leadership Curriculum. Leadership Education in the Local Church (free) outlines leadership training possibilities and describes in detail procedures to be followed in the Standard Leadership Curriculum. Order from the Christian Education Commission, 22 S. State St., Elgin, Ill.

New Primary Graded Course

NEW Brethren Graded Lessons will be ready to use with first-year primary children in October 1951. The second and third years of the series will be ready in 1952 and 1953.

Many people participate in the production of lesson materials for use in the church and home. Each person—editor, writer, reviewer, artist, engraver, printer, pressman—is important in providing for us materials to use in our great task of Christian education.

Children, teachers and parents will find new features in the course which they are certain to like. The author, Margaret Clemens McDowell, has created with words a warm, friendly, spiritual atmosphere that will be helpful to children and teachers.

In each session there is large use of Bible material selected on the basis of the experiences and needs of first-grade boys and girls.

The teaching procedures are in accord with good educational philosophy and are planned for teachers having average space and equipment. Directions are simple and in full detail.

Each week there are suggestions for teachers having all primary grades in one class, and for teachers having shorter than usual time in the teaching period.

Plans for a second hour, or expanded session, are also included. The plans for either hour are complete and not dependent on the other, and yet the two together will have unity in purpose and sequence.

Guidance is given for the use of the picture sets, and information on how to get and use suitable filmstrips and slides is included.

New units, groups of four or five sessions with a certain purpose, have been written and some units in the former series have been retained,

though not always in the same sequence.

The five pieces of material in this course are:

1. *Teacher's Book.* The teacher's quarterly books carry full and specific guidance for the teachers. The carefully detailed session plans are developed according to units of study. Each session plan contains a statement of purpose, a listing of materials needed, a discussion of the Bible material, suggestions to the teacher for her preparation, a step-by-step procedure for the class period and adaptations for different situations.

2. *Pupil's Book.* For each quarter there is an attractively designed forty-eight-page book for the pupil to use at home called My Bible Book. From the large four-color Bible picture on the first page to the final cover design the book is full of interest for the child and his parents. The book contains Bible stories and verses, poems and songs, stories and suggestions for home activities. The many illustrations are in four-color, two-color, and black and white. My Bible Book takes the place of the familiar lesson leaflets. For the paper which the child will take home each week, we provide Tell Me, a story paper for Brethren children and their parents.

3. *Picture Set.* A set of eight or nine large teaching pictures accompanies each quarter's material. The pictures are in four-color process printing, approximately 9 by 11 inches in size, and are printed on heavy, glossy stock 11½ by 14¾ inches in size with a tint border around the picture. Many of the best current painters of religious art and child life have contributed to the series, such as Cleveland Woodward, Ralph Pallen Coleman, Janet Smalley and Katharine Wireman. The

sets are further enriched by the inclusion of certain masterpieces suitable for use with primary children.

4. *Activity Materials.* Envelopes of twelve sheets of activity or something-to-do suggestions are prepared for each quarter. These are for individual use, and a set is needed for each child and one for the teacher. Here are materials for posters, Bible story illustrations, gifts for others, simple information reading cards, booklets of prayers and worship materials and many other ideas that enrich the children's learning. All activities are planned for their value in furthering the children's religious growth, and guidance for the use of these materials is given in the teacher's book. Ways in which they may be used creatively are suggested.

5. *Message to Parents.* An attractive eight-page folder, well designed and illustrated, is prepared for home use each quarter. These leaflets interpret for the parents in friendly, popular style the purpose and content of the quarter's work, and offer helpful suggestions as to things which may be done at home.

OUR GREAT OBJECTIVE

The great objective in Christian education is the new person in Jesus Christ. All the materials and methods of Christian education, therefore, should be such as are of service to God as he enters into the life of growing persons, saving them from sin and empowering them through his Spirit for lives of righteousness and service.

They should seek to lead to the experience of conversion at such time and in such a way as it may be God's will for it to come to each individual; they also should seek to lead to the growth which comes in a life surrendered to Jesus Christ, to participation in the work of Christ in evangelizing the world, and to the blessings of life everlasting. The tragedy of sin, the grace of God in Jesus, the recreative power of the Holy Spirit, the coming of the kingdom of God, and the promise of the future life are assumed as the great realities with which we have to deal.

—Hazel Kennedy, children's editor.

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A TURN-OVER CHART showing how a series of Brethren graded lessons comes to be will be on display in the Annual Conference exhibit room. Look for it if you will be in San Jose.



These African children eagerly drink their milk and go for more

Ruth Clark

Garkida, Nigeria

Photos by Lawrence and Ruth Clark

Nursery Graduates

MOMMY, come too, to take the milk to the children." Thus my two-and-a-half-year-old Nancy invited me as she and Miriam and David were ready to go off on their daily mission one morning. Miriam is Nancy's little African nursemaid and David is her

eight-year-old brother. This morning I could not resist. Away we went duck fashion along the path across the field. The children showed me all the things we had been hearing about at the table, the ducklings, baby pigs, chickens and puppy.

As we approached the compound we could hear the children singing or crying or chattering. "*Maraba, maraba*" (welcome, welcome), they called as they came out to meet us. They knew why we were coming! Jeto and Jimbala brought out the drinking cups and proceeded to divide the milk among the seven little folks. They drank eagerly and then went back to see if there might be another drop. We try to take or send two quarts of milk to them each day. Some days when the milk woman does not bring us milk the children have to do without also. But then they would not have milk at all if it were not for the white

Jimbala with her three charges and her grandson Jeto, widow of a Christian, with her four charges





All of the babies are graduated from the leprosarium nursery

staff at the leprosarium, so it is not too serious in their way of living.

These children are what one might call graduates from the leprosarium nursery. They are in this compound during a transition period between the regular nursery and Bura Bura life. It is, indeed, quite a contrast between the closely supervised nursery, where Miss Wirth is in charge and where she sees each child several times a day, and the nursery extension compound where two widows look after the children with the aid of two small boys. The boys are about eight and nine years old. These little folks are the offspring of lepers, but they are not lepers themselves. They are clean and they live in a clean compound. By clean we mean free from the disease of leprosy.

The idea of widows living in a separate compound and doing this sort of work is something new here, too. Both of these women are Christian, however. Usually a widow is considered the property of the husband's family and the family makes arrangements for the widow to live as the wife of one of the brothers or to live in or near the compound at any rate. Jeto is the widow of Dimda, a promising Christian worker who passed away nearly two years ago. Jimbala is an old widow with gray hair. She was baptized the first Easter we were in Africa. She cares for three of the little children and Jeto cares for four.

The nursery extension work is carried on with funds from the leprosarium. The compound is next to Mr. and Mrs. Eckanem's. He is an African and is one of the main medical workers at the leprosarium. Thus the children are supervised by the African in his way as well as by Miss Wirth. These babies are

some of Miss Wirth's charges. When they are between three and one half and four years old they are sent to homes of well relatives. Here they may grow up without the affliction of leprosy. They graduate from the nursery when they are able to stand and walk well and have all their teeth so they can eat African food.

Again another day when David was in school in Jos, I accepted our small daughter's invitation to "come, take the milk to the children, too," and this time I picked up my camera as I put on my helmet. Here are some pictures of the nursery graduates, their little boy nursemaids, and the widows Jimbala and Jeto.

Hot Season Journal

Elsie N. Shickel

Anklesvar, India

THE grass is sere and dry and the ground is parched, for April is one of our hot season months. But many of India's flowering trees and shrubs are at the height of their glory now. The bougainvilleas climbing to the roof on either side of our front door are a mass of purple blossoms and new green leaves against the grey cement wall. Near by is a pagoda tree, of the magnolia family, with its knotty, leafless branches crowned with creamy, spiral-petalled flowers with hearts of gold. Just outside my door is a Rangoon creeper. Its fragrant blossoms are pinkish white in the morning and deep red by night. Just beyond, a gul mohr tree flaunts its flaming branches against the sky. Red ixoras and hybiscuses, oleanders of different colors, variegated leafed crotons, crimson and orange bougainvilleas, spicy, yellow flowers of the gandi babul, purple

wreath flowers, pink antignon, white jasmines on vines and bushes make our compound a riot of fragrance and color. In spite of the dust the pipal and banyan trees keep their new green leaves fresh and shining. And birds are everywhere. Many are just visiting us on their way north for the summer. Many stay with us. We may hear a bird song or twitter whenever we stop to listen.

During the first week in April the Gujarat Sunday School Union, the Gujarat Book and Tract Society and the Gujarat Christian Council, all interdenominational organizations, met at Anklesvar. We entertained the Gujarat W.C.T.U., convention on our compound last October, so these meetings were held on the boys' compound. They have more room and better arrangements anyway. These meetings brought together a large group of leaders, Indian and foreign, from all Gujarat, and meant much in co-operation and fellowship.

Miss Sewell had an interesting winter camping in the villages. Some of the girls were out with her part of the time. The Holderreed family, formerly of our China mission, arrived the last of February for work in India. Miss Sewell was asked to go to Mahableshwar with them to look after their home and teach the children while the parents are in language school. So she will be there through May. We were sorry she had to cut her evangelistic work short, but this work had to be cared for too.

Bro. Bhagat got back to Anklesvar on Tuesday of Passion Week, after almost a year's absence on his trip to America. This was a great occasion for our folks here, and most of them who were free or could get leave were at the station to meet him. They made much of their custom of garlanding with flowers. He had charge of our pre-Easter services in the church, including our love feast on Thursday evening.

The first Gujarati district meeting of the Church of the Brethren in India was held at Jalalpor fifty years ago. The Gujarati district meeting held at Jalalpor the last of March this year celebrated the jubilee of the event. This jubilee and the return of our first Indian delegate to Annual Conference in America made this district meeting a memorable occasion for the church in India. Then too, the

Ikenberrys from China were in India and attended part of this meeting.

The Ikenberrys were with us at Anklesvar over a week end. They helped our people to understand something of the problems and suffering and faith of the church in China and gave us much encouragement and inspiration.

Miss Claypool arrived in India with Bro. Bhagat. She too attended part of the district meeting. With

the help Bro. Bhagat had given her she was able to make a short talk in Gujarati. This surprised and pleased our people very much. She was with us the following Sunday. She attended her first service in an Indian church and also made her first visit to an Indian village while here. She promised to write about her visit to Anklesvar, but her letter has not come yet.

Bro. Detrick visited us early this month on his way home from China.

The visits of our missionaries from other lands and of folks from America help our Christians to get a conception of the outreach of the church and of our relationship and responsibility to people everywhere that we cannot give. We trust that as they come to you in the homeland they can help you to know more about and understand better the work you are promoting here with your interest and money and prayers. We need them all.

The Church at Home

Edited by Alberta Yoder

CHURCH EXPANSION

THE young San Francisco church of which David H. Studebaker is the pastor was organized as recently as 1944 but already the group is faced with the situation of a plant that is too small. But there is joy in the splendid way in which this group has responded.

On promotion day last fall, pupils and parents jammed into the little sanctuary which normally seats 130. Bro. Studebaker says, "This was the largest response from the parents of the children who attend we have yet had."

He adds, "But more than that, one of the young mothers of the neighborhood whose children have been attending for some time, noticed by the bulletin that we had a vacancy in the position of teacher for the kindergarten class and offered to help. In calling upon her I discovered that she had had teaching experience in her home church and is eager to assist in our program. Perhaps I should have left all of the teaching positions vacant. . . . It might have inspired others."

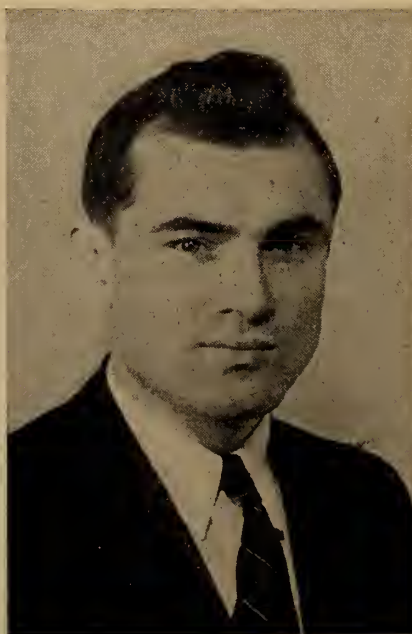
Some months later Bro. Studebaker writes, "I doubt if the church school here will grow much more until we get more room. Teachers dread seeing another pupil enroll because of the already overcrowded conditions. . . . Seven teams made fifty-six calls in the community homes, whose children attend our church school, in the every member financial canvass. Together with the pledges from members \$111.44 has been pledged for the church each week. The giving is forty per cent

up over the same period last year. Ninety per cent of the pledges are paid. This is our first effort in the community for financial support and the response is exceedingly gratifying."

In this strategic location a group of ninety faithful members is meeting local budget obligations of \$7,487.

Your Brotherhood Fund dollars through Home Missions have assisted the San Francisco church to be a growing reality. Will our stewardship now encourage or thwart the growth of our younger churches?

Brethren traveling to the 1951 Annual Conference at San Jose,



David Studebaker

Calif., would do well to visit some Brethren home mission churches en route. The nearest congregation to San Jose is the San Francisco church, forty-seven miles north. Others could be selected to visit by those who drive.

A fascinating point of interest especially for those who drive by car to California in June would be to see how many Brethren churches could be visited on the trip. The 1951 Yearbook of the Church of the Brethren lists all of the churches of the denomination by state districts. A little study of the Yearbook with the map showing the route to be traveled would determine the possibility of locations to be reached where Brethren churches are. If you need a 1951 Yearbook, it can be secured from the Brethren Publishing House for 50c.

The District of Oregon, with a total membership of 550 Brethren in ten congregations, is carrying forward a thrilling program. The total membership in Oregon, which is equivalent to many single congregations across the Brotherhood, is giving in a remarkable way to meet the tremendous opportunities in the state for expansion. These 550 members have given not only an average of \$44.50 each to maintain the vigorous programs of their local churches but have given \$2,600 additional to the Brotherhood Fund to extend the Christian message around the world.

The pattern set by these younger mission churches in the giving of life and means is a challenge to members everywhere to face Christ's call for sharing.

Around the World

The Scriptures in 1,034 Languages

Some whole part of the Bible, up to the end of December 1950, has been published in 1,034 different languages and dialects, according to a statement issued by Miss Margaret Hills, librarian of the American Bible Society. The whole Bible has been published in 191 languages; a complete Testament in 246 additional languages and at least a Gospel or other whole book has been published in 597 languages.

The whole Bible was printed for the first time last year in Kashgar Turki, a language spoken in Sinkiang (Turkestan). Two New Testaments were published for the first time in Kikwango, a dialect spoken in the Belgian Congo and in Kuru, spoken in the Central Provinces of India.

New languages added in 1950 to the list, and in which an entire Gospel has been published are: Dyak: Maanjan (Borneo); Jorai, spoken in Annam (South East Asia); Nyimang for people of the Sudan; Riang Lang used in Burma; and Sara: Madjina, spoken in French East Africa.

These translations of parts of the Bible have been published by mission presses, commercial printers and private publishers as well as the Bible societies.

There are also ninety-one additional languages, in which there have been printed short passages or collections of passages of Bible texts, but in which no complete book of the Bible has been printed. In previous years, these have been included in the total number of languages.

First Christian Work Camp Opens in Thailand

Forty-two young people are taking part in the first international Christian work camp ever held in Thailand. The project is sponsored by the youth department of the World Council of Churches.

The camp is located at a Christian homestead community farm in the village of Chiengri, 100 miles north of Bangkok. Started by missionaries, this Christian community is helping the villagers use new equipment in reclaiming and cultivating land in the near-by jungle.

Participating in the camp are American, Japanese, Malay and Thailand Christians, and five young Buddhists. Their practical construction task is to build the walls for a local Christian church where villagers can join in worship.

A total of eighteen voluntary

work camps will be held this year under the auspices of the World Council Youth Department. The other seventeen are scheduled for Belgium, Britain, France, Germany, Greece, Italy, Japan, the Philippines, Alaska, and the United States. In some instances more than one work camp will be held in a country.

School for Brides and Grooms

One hundred couples have "graduated" from the school for brides and grooms conducted at Howard Park United church in Toronto, Canada, since it was started four years ago. Out of the 100 resulting marriages there has not been one failure, according to the Rev. E. S. Lautenslager, the minister, and Mrs. E. W. M. Paisley, director of Christian education.

All the common pitfalls of marriage are discussed and a healthy and intelligent approach to the problem is aimed at by seven lecturers.

Mormons Sponsor Antitobacco Films

The Mormon Church has turned to television in its fight against the use of tobacco. Taking a tip from the tobacco companies—leading users of television time—the church has completed a series of 16 mm. movie shorts designed for motion picture theaters and television.

The shorts—all made in Hollywood studios using professional technicians and actors—have the same theme, Can You Take The Chance? They are slanted to Mormon youth of high school age. The scripts are fictionized and feature portrayals of firemen, policemen, athletes, actors, professional men and their attitude on smoking.

Mennonites Seek to Halt Land-selling Trend

Four Mennonite churches in the area around Bluffton, Ohio, have set up an agency to help halt the trend in which considerable farm land here is being sold by church members to non-Mennonites. The Mennonite Brotherhood Aid Association was organized largely to assist church members in purchasing farms.

The association seeks to "collect, borrow or solicit funds to provide financial assistance where there is a definite need, for the purpose of establishing a modest home, getting an education or getting a start in farming, business or a profession."

The group emphasizes "family unity and religious living."

It has asked all Mennonites to inform association officers of contemplated sales and of any prospective marriages in which the new family will need a farm home. Much of the farm land in this area was bought long ago by Mennonites when prices were low. Now the land often sells for \$300 to \$400 an acre. Some farms are sold when the owners decide to retire. Frequently young Mennonites cannot pay the current realty prices unless aided.

Washington Called City of "Religious Escapists"

Church membership in the nation's capital is lagging far behind the national average. This report was given by John Halko, director of the department of church planning of the Washington Federation of Churches, who described Washington as "a city of religious escapists."

The report showed that the church membership increase in the Greater Washington area during the last twenty-five years has been only thirty-eight per cent of the national trend.

In analyzing the cause for Washington's lag, Mr. Halko said that church construction has failed to keep pace with the population growth. Sixty Protestant churches have been enlarged, or rebuilt since 1940, the report said, but many downtown churches are overcrowded. Meanwhile, although construction of new churches is being pushed, there are many suburban areas without houses of worship.

The survey found that many nonchurchgoers have no sense of belonging to Washington as a community. They work in government jobs, which may be terminated any time a change occurs in the top echelon of officials, and live in anxiety, Mr. Halko said.

British Bible Production at Record High

Production of Bibles in Great Britain reached a record total during the past year, according to a report presented to the British and Foreign Bible Society at its annual meeting.

The report disclosed that 1,500,000 complete Bibles and nearly 2,000,000 New Testaments and Scripture portions were published during the year. Eight new languages were added to the society's list of translations, increasing the total to 800.

Construction Begins on Mennonite Mental Hospital

Construction was begun at Mt. Gretna, Pa., on a Mennonite hospital that probably will be the first mental institution owned by a religious group. The fifty-bed hospital is being built on a farm donated to the church by Mr. and Mrs. Graybill Landis of near-by Lancaster. Lancaster County Mennonites last year began a fund campaign for the twenty-bed initial unit of the hospital, which will cost \$160,000.

When the project is completed, patients of the Mennonite faith will be given preference at the institution, but others will be accepted if space and facilities permit, church representatives said. The hospital will be administered by the board of Lancaster Mennonite Hospitals, Inc.

Protestants Pushing Radio Work in Latin America

More than 1,000 Protestant radio programs are now broadcast monthly in Latin American countries, according to a report published here by the River Plate Evangelical Church Federation.

Protestant programs, the report said, are now aired in all Latin American countries except Peru and Argentina, where such broadcasts are prohibited under "existing restrictions."

Six Protestant radio stations now function south of the Rio Grande, five of them on a purely "cultural" basis—that is, with no commercial programs. The sixth, in Mexico, is operated as a commercial station, according to the report, "because of the peculiar circumstances of the constitution of that country, which forbids religious propaganda of any kind."

Plan Campus Workshops in Intergroup Relations

Ten American universities will co-operate with the National Conference of Christians and Jews in sponsoring campus workshops in intergroup relations this summer.

The workshops will be held at Queens (N.Y.) College, Teachers College of Columbia University, Denver, Kentucky, Howard, Miami, Rutgers and Texas universities, San Francisco State College and Vassar College. More than 350 teachers and community workers are expected to attend.

Dr. J. Martin Klotsche, chairman of the NCCJ commission on educa-

tional organizations, said the workshops would provide an intensive, concentrated period of training in the problems of intergroup relations and in the skills required by teachers to meet those problems as they arise in the classroom or community. They also are designed to give an insight into the attitudes and behavior of individuals as members of different racial and religious groups, according to Dr. Klotsche.

News Briefs

A movement to have Quaker bodies throughout the United States unite into a single federation or General Meeting is being supported by the two Yearly Meetings in Philadelphia. The General Meeting would not be a legislative body like the Yearly Meetings but would serve as a clearing house for information and a medium for the dissemination of religious and peace testimony.

Pamela Brown, four-year-old daughter of Ensign Jesse L. Brown, Negro flyer shot down in Korea, is to receive a college education. White flyers at Quonset Point raised nearly \$2,800 to be set aside for the girl's future schooling. (WP)

The manuscript for the Revised Standard Version of the first five books of the Old Testament was sent to the publishers early in April. Other parts will be delivered as the final drafts are ready. It is expected that the complete manuscript will be in the hands of the publishers by early fall. The Old Testament will be presented to the public on Sept. 30, 1952.

"The Fine Art of Communication"

At the recent meeting of the National Religious Publicity Council, Dr. Ronald Bridges, executive director, central department of broadcasting and films of the National Council of Churches, addressed the meeting, using as his subject the title above.

He warned that "the worst weapon of war today is the great lie—not just ordinary old-fashioned lies, but the magnified, increased and stepped-up lie." He said it was possible for people to be taken in by the great lie because the average person only rarely gets a glimpse of the great truth. Most folks, he said, were aware only of other people—performing with little truths, little lies.

"Most people," he felt, "have no greater concept of truth than they get from their day-by-day relations with Christian people." "People get

Anniversaries and Weddings

Fifty-fifth Anniversary

Ira R. Hendrickson of West Milton, Ohio, and Addie Windle of Mt. Morris, Ill., were married March 25, 1896, at the home of the bride. They celebrated their fifty-fifth wedding anniversary on Easter with a dinner at the Kable Inn in Mt. Morris. Following the dinner, they held open house for their friends.

Their three children, Mrs. Harry Mitchell of Elgin, Mrs. J. Howard Wood of Lake Bluff and Major George W. Hendrickson of Waupaca, Wis., and their families were present to help them celebrate.

Mr. Hendrickson, whose lifework has been in the field of teaching, studied at Bridgewater College in Virginia and at Mt. Morris College, Ill. He graduated from De Pauw University at Greencastle, Ind., in 1896 and later took graduate work at the University of Chicago.

He was principal of the community high school in Mt. Morris and taught at Mt. Morris College for twelve years.

Mrs. Hendrickson taught art at Mt. Morris College for seventeen years.

The Hendricksons are active members of the Elgin church.—Kay Dilling, Elgin, Ill.

Obituaries

Bowman, Maranda Jane, daughter of Rev. and Mrs. K. G. Tennison, was born near Weatherford, Texas, July 31, 1880, and died in the hospital at Delano, Calif., Nov. 12, 1950. She was united in marriage to Dan Bowman on Sept. 23, 1900. She joined the Church of the Brethren at the age of ten years and was a faithful member of the McFarland church for more than thirty years. She is survived by her husband, one son and three grandchildren. Funeral services were held by Brethren Russell Burriss of McFarland and John I. Coffman of San Fernando. Burial was in the Delano cemetery.—Mrs. Clarence Bowman, McFarland, Calif.

Buffenmeyer, Anna Mae, daughter of Abram and Retisa Buffenmeyer, was born in Lebanon County, Pa., Aug. 15, 1925, and died April 5, 1951. She was a member of the Midway church. She is survived by her parents, seven sisters and four brothers. Funeral services were held in the

plenty of contact," he pointed out, "with the day-by-day lie, not only with the 'white lies' they encounter in radio and newspaper reports and commercial advertising, but even in the churches." Stretching statistics, reports of "rump session" decisions as if they represented the opinion of the church as a whole, and glossing over the sins and unworthy attitudes of prominent members were among the deviations from truth cited by the former theological seminary president. "How," he asked, "can the church be a worthy steward of the great truth, if we are careless about the little truths, by which men know us?" Appealing for honesty in all communications relations he concluded: "God doesn't need deception in his behalf. We must learn to tell the truth . . . in a kindly manner, intelligently, that it may stand before men."

Midway church by Brethren Samuel Wenger, Aaron Heisey and Perry Sanger. Interment was in the adjoining cemetery.—Mrs. Howard Risser, Quentin, Pa.

Cox, Preston C., was born in Floyd County, Va., July 2, 1890, and was accidentally killed, March 6, 1951, while cutting timber. He was married to Annie Hylton on Sept. 30, 1909, and to this union were born five children. He joined the Laurel Branch church on Sept. 15, 1928. He was elected to the office of deacon on Nov. 28, 1929. He served as Sunday-school superintendent for four years and as assistant superintendent for three years. He had also served as church treasurer since January 1943. He represented his church as delegate to district conference many times. Funeral services were held at the Laurel Branch church by his pastor, Elder L. D. Bowman, assisted by Elder Reynold Simmons of the Topeco church. Interment was in the church cemetery.—Julia Reed, Floyd, Va.

Eby, Ira S., son of Noah and Elizabeth Eby, was born near Dayton, Ohio, Dec. 2, 1869, and died Feb. 23, 1951. In 1891 he was united in marriage to Hettie Erbaugh, and to this union were born three children. One daughter preceded him in death. He was baptized in 1890 at the Bear Creek church and remained a faithful member of the church for over sixty years. He brought his membership to the Brookville church in 1938. The anointing service was administered to him on Jan. 2. He is survived by his wife, one daughter, one son, five brothers, two sisters, ten grandchildren and six great-grandchildren. Funeral services were held at the Brookville church by Bro. James H. Beahm. Interment was in the Bear Creek cemetery.—Mrs. W. Russell Miller, Brookville, Ohio.

Flora, Franklin Edward, son of Andrew and Lucinda Flora, was born Feb. 9, 1886, in Wabash County, Ind., and died March 23, 1951. He was married to Area Mae Winger, who survives. There are also surviving five daughters, two sons and seven grandchildren. During his last illness he renewed his vows with the church. Funeral services were held by his pastor, the writer. Burial was in the Falls cemetery.—W. C. Stinebaugh, Wabash, Ind.

Gearhart, Effie, daughter of John and Margaret Yost, was born June 16, 1887, and died April 8, 1951. On Nov. 29, 1921, she was married to Robert Gearhart, who survives. She was for many years a member of the Wabash City church and attended as long as possible. Funeral services were held by the pastor. Burial was in the Falls cemetery.—W. C. Stinebaugh, Wabash, Ind.

Henning, Minerva B., wife of George K. Henning, died Jan. 9, 1951, at the age of seventy-five years. She had been married for fifty-five years, fifty-two of which she was an active member of the Hatfield congregation. She was the wife of a senior deacon, and was a leader in the interests of home and church. She is survived by one son and six daughters. Funeral services were held by Bro. R. W. Schlosser of Elizabethtown, F. S. Carper of Palmyra and R. H. Jones, pastor of the Hatfield congregation.—Harold Kulp, Lansdale, Pa.

Henning, William S., son of William and Lydia Henning, was born in Hatfield, Pa., Nov. 6, 1900, and died Dec. 15, 1950. He is survived by seven sisters and one brother. He was a member of the Hatfield church. Funeral services were held in the Hatfield church by Brethren Norman S. Frederick and Ralph Jones. Interment was in the Hatfield cemetery.—Harold L. Kulp, Lansdale, Pa.

Huff, Charles H., son of William H. and Annie Mackley Huff, died at the Hanover General hospital at the age of sixty-three years. He was a member of the Hanover church, where he served for many years as a deacon. He is survived by his wife, one daughter, one grandchild, four brothers and three sisters. Funeral services were held by Elders E. E.

Baughner and J. M. Stauffer. Interment was in the Mummert's meetinghouse cemetery.—A. P. Hetrick, Hanover, Pa.

Huffman, Arthur, son of Joseph and Caroline Huffman, was born in Bijou Hills, S. Dak., Jan. 28, 1889, and died March 31, 1951. He united with the Church of the Brethren when a young boy. He was a member of the Bakersfield church. In 1912 he was united in marriage with Mary Lorena Van Horn, and to this union were born two children. He is survived by his wife, one son, one daughter, six grandchildren, four brothers and one sister. Memorial services were held in the Greenlawn chapel by D. Warren Shock of La Verne, Calif., assisted by Pastor Ralph Turnidge of Bakersfield, Calif. Burial was in the Greenlawn Memorial park in Bakersfield.—D. Warren Shock, La Verne, Calif.

Hyser, Carolyn Ann, daughter of George and Edna Hartman Hyser, was born April 1, 1951, at the York hospital and died two hours later. She is survived by her parents and a twin brother. Graveside services were held in the Codorus cemetery by Elder S. C. Godfrey.—Mary A. Lehman, Dallastown, Pa.

Johnson, Amaziah, son of John Wesley and Chloe Catherine Sines Johnson, was born at Sang Run, Md., May 2, 1884, and died April 10, 1951, at his home in Mountain Lake Park, Md. He was united in marriage to Louisa Evelena Long on Oct. 1, 1905, and to this union five children were born. He is survived by his wife, three children, seven grandchildren and one sister. As a youth he united with the Egton congregation. Funeral services were held at the Maple Spring church by Rev. Frank Peters of the Aurora Methodist church, assisted by the pastor, the undersigned.—Ralph Bowman, Egton, W. Va.

Laudermilch, George M., son of Samuel and Laura Mauraburger Laudermilch, was born Feb. 17, 1889, and died at his home, March 21, 1951. He was a member of the Hanoverdale church for several years. He is survived by his wife, three sons, one daughter, one brother, six sisters and six grandchildren. Funeral services were held in the Hanoverdale church by Brethren Norman Patrick and Hiram Frysinger. Burial was in the adjoining cemetery.—Anna M. Patrick, Hummelstown, Pa.

Moyer, Christian L., son of Samuel and Margaret Moyer, was born in Dauphin County, Pa., March 26, 1861, and died at his home in Hershey, Pa., March 27, 1951. On Sept. 23, 1886, he was united in marriage to Clara Henry Moyer, who survives. He was a member of the Spring Creek church for many years. Funeral services were held in the Spring Creek church by his pastor, the undersigned. Interment was in the Spring Creek cemetery.—J. Herbert Miller, Hershey, Pa.

Newcomer, Sarah Ann, daughter of Hannah Umbaugh, was born Oct. 11, 1875, in Elkhart County, Ind., and died April 3, 1951. In 1896 she was married to Levi Newcomer, who preceded her in death in 1938. To this union were born four daughters. She is survived by two daughters, one brother, eleven grandchildren and one great-grandchild. She united with the Union Center church at the age of fifteen years and for over sixty years has faithfully served in her quiet manner. Funeral services were held by the undersigned, assisted by Elder John Frederick. Interment was in the Union Center cemetery.—Herbert Fisher, Nappanee, Ind.

Rhinehart, Jonas C., son of George and Anna Harbold Rhinehart, was killed when struck by an automobile, at the age of sixty-one years. He was a long-time member of the Hanover church. He is survived by three sisters. Funeral services were held by Elders E. E. Baughner and J. M. Stauffer. Burial was in the Mummerts meetinghouse cemetery.—A. P. Hetrick, Hanover, Pa.

Rike, Oliver Wendell, was born in Bridgeport, Pa., Aug. 22, 1884, and died March 28, 1951. He was united in marriage to Lydia Gresser on May 30, 1908, and to this union were born one daughter and

four sons. He is survived by his wife, two sons, two grandchildren, one brother, one half brother and one half sister. He united with the Church of the Brethren at East Chippewa in his early youth.—Mrs. O. A. Workman, Orrville, Ohio.

Rodkey, Howard Walter, son of Walter and Rebekah Rodkey, was born at Baree, Pa., July 25, 1885, and died at the home of his son near Hummelstown, Pa., April 9, 1951. He was united in marriage to Mary Scutshall, who preceded him in death. He was a member of the Williamsburg church. He is survived by five children, thirteen grandchildren, two brothers and two sisters. Funeral services were held in the Bechtel funeral home at Williamsburg by Bro. Ernest Brumbaugh.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Smith, George W., was born in Franklin County, Va., March 6, 1874, and died March 24, 1951. He was married to Mary Carter and together they confessed their faith in Christ and served in the Christian Church. Early in life he began teaching Sunday school and later accepted the call to the ministry, serving in several of the schoolhouses and churches of the counties in which he lived. He was the father of four children. His wife and one son preceded him in death. In August 1937 he was married to Mrs. Nancy Hodges. He is survived by his wife, two sons, one daughter and six grandchildren. Funeral services were held by Rev. R. W. Martin of the Woodlawn Baptist church of Rocky Mount and the pastor, Oscar R. Fike, at the Monte Vista church. Interment was in the church cemetery.—Mrs. J. Bowman Webster, Callaway, Va.

Snyder, George W., son of Killian M. Snyder, was born June 22, 1869, in Pennsylvania, and died in the Ransom Memorial hospital in Ottawa, Kansas, April 6, 1951. He was married on Dec. 16, 1890, to Anna Retta Johnson. To this union were born ten children. His wife died Aug. 1, 1945. He is survived by five daughters, three sons, two brothers, sixteen grandchildren and five great-grandchildren. Funeral services were held in McVey's mortuary in Ottawa by the undersigned. Burial was in the Appanoose Dean cemetery, Kansas.—J. M. Ward, Ottawa, Kansas.

Sollenberger, Michael Etter, son of Samuel and Mary Etter Sollenberger, was born near Mercersburg, Pa., Nov. 27, 1858, and died at the Waynesboro, Pa., hospital, March 17, 1951. In 1896 he and his wife united with the Church of the Brethren. He was interested in all phases of church work, was a deacon for many years and served in other church offices. As long as he was able he taught in the Sunday school of which he was superintendent for twelve years. His first marriage was to Lydia A. Funk, who preceded him in death twenty-five years ago. Three years later he married Mrs. Alice Martin Stiff. He is survived by his wife, one son, two daughters, one brother and one sister. Funeral services were held in the Grove funeral home by his pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Stegner, Charles C., was born Dec. 24, 1869, and died at the home of his daughter in York, Pa., March 30, 1951. He was married to Minnie Winter, who preceded him in death. He was a faithful member of the Codorus congregation, where he served as caretaker of the Codorus church and cemetery for many years. Surviving are two daughters, four grandchildren and one sister. Funeral services were held at the Codorus church by Elder S. C. Godfrey of Codorus and Bro. B. N. King of York. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Strickler, Harry James, son of Henry K. and Louisa Ruth Strickler, was born May 30, 1875, and died April 9, 1951, at his home in Ephrata, Pa. He was first married

to Kate Hansel, who preceded him in death. On Jan. 3, 1918, he was married to Hannah Hain. He was a member of the Ephrata church. He is survived by his wife, five children, three stepchildren, twenty-three grandchildren and eleven great-grandchildren. Funeral services were held in the Ephrata church by the pastor, Elder W. N. Stauffer. Burial was in the Hopeland cemetery.—Mabel M. Myer, Ephrata, Pa.

Stouffer, Meda Pearl, daughter of Edward and Emma Wiles Shockey, was born at Rock Forge, Md., Sept. 16, 1894, and died at her home in Quincy, Pa., April 19, 1951. At the age of eighteen years she united with the Church of the Brethren. In 1914 she was married to Arby Stouffer. She is survived by her husband, two daughters, two grandchildren, three sisters, one brother and her stepmother. Funeral services were held in the Grove funeral home in Waynesboro, Pa., by her pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Studebaker, Jacob O., son of Elijah and Josephine Studebaker, was born in Kent, Ill., April 7, 1872, and died Oct. 24, 1950, at a hospital in Kansas City, Kansas. In 1895 he was united in marriage to Susan B. Bouse of French Ridge, and to this union were born five children. He is survived by his wife, two sons, one sister and eight grandchildren. At the age of eleven years he united with the Church of the Brethren, later being elected to the office of deacon. Funeral services were held in the Cherry Mound church by Charles Miller, assisted by Rev. Cowlen and the undersigned. Interment was in the Cherry Mound cemetery.—R. E. Loshbaugh, Westphalia, Kansas.

Trostle, Charles Clinton, son of Mary E. and P. J. Trostle, was born Dec. 20, 1881, in the Salem community, and died March 28, 1951. He was married to Bertha L. Price on Aug. 19, 1903, and to this union were born five sons. He united with the Salem Community church at an early age and was actively interested in the church during his entire life. He served on many of the important boards of the church and when the present church house was constructed, he was a member of the building committee. He is survived by his wife, three sons, one sister and eight grandchildren. Funeral services were held in the Salem church by the undersigned, assisted by Bro. D. W. Bittinger of McPherson College. Interment was in the church cemetery.—H. C. Lehman, Nickerson, Kansas.

Trymmer, Annie H., daughter of John and Louisa Horning Keller, was born Nov. 4, 1882, and died Jan. 22, 1951, in the Community hospital at Ephrata, Pa. She was a long-time member of the Church of the Brethren, having united with the Springville congregation at the age of fifteen years and later moving into the Ephrata congregation. On Nov. 1, 1903, she was united in marriage to Samuel Kiehl Trymmer, who preceded her in death on May 27, 1941. She was a member of the ladies' aid society and the Dorcas Bible class. She is survived by three sons, one daughter, with whom she resided, six grandchildren and two brothers. Funeral services were held in the Ephrata church by Elder W. N. Stauffer. Burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Ulrich, Milton W., son of Daniel and Mary Paul Ulrich, died Feb. 27, 1951, at the age of sixty-seven years. He was married to Josephine Hendricks in 1906. He united with the Lancaster church in 1910. In 1941 he and his wife were called to the office of deacon. For many years he served on the trustee board of the church and was a regular and active member of the church. He is survived by his wife, two sons, two daughters, six grandchildren, one brother and one sister. Funeral services were held by the undersigned. Burial was in the Lancaster cemetery.—E. R. Fisher, Huntington, Ind.

tery.—E. R. Fisher, Huntington, Ind.

Wagoner, Kate, daughter of Samuel and Catharine Troxell Wagoner, was born July 8, 1869, in Tippecanoe County, Ind., and died March 22, 1951, at the nursing home in Flora, Ind. She was a member of the Pyrmont church. She is survived by several nephews and nieces. Funeral services were held at the Pyrmont church by Bro. G. L. Wine.—Mrs. Claude Cripe, Ross-ville, Ind.

Warner, Jacob Austin, son of Mannessas and Lucinda Warner, was born in Newport, Ohio, Aug. 25, 1876, and died Feb. 2, 1951, at his home in Alliance, Ohio. He united with the Church of the Brethren in early manhood and despite being out of touch with the church in several localities where he lived, he always retained his faith in the Church of the Brethren. He was married on Oct. 19, 1901, to Barbara Lillie Campbell, and to this union were born four children, two of whom preceded him in death. He is survived by his wife, one daughter, one son, twelve grandchildren, three great-grandchildren, two sisters and two brothers. Several weeks prior to his death he called for the anointing service, which benefitted him greatly, both physically and spiritually. Funeral services were held from the First church in Alliance by his pastor. Interment was in the city cemetery.—J. D. Zigler, Alliance, Ohio.

Weimer, Ira, son of Elder Dennis and Catherine Weimer, died in Washington, D. C., Feb. 20, 1951, at the age of seventy-eight years. He joined the Church of the Brethren in boyhood and served faithfully as a deacon for forty years. He spent much time in reading the Bible. He is survived by his wife, Lillie Hiner Weimer, whom he married in 1895, four daughters, two sons, nine grandchildren and eleven great-grandchildren. Funeral services were held by his pastor, Bro. DeWitt L. Miller, assisted by Elder Jacob H. Hollinger. Interment was in the Fort Lincoln cemetery.—Saylor C. Cabbage, Washington, D. C.

Whinery, Nancy Ellen, daughter of William and Elizabeth Shultz, was born in Huntington County, Ind., and died March 26, 1951, at the age of seventy-eight years. She united with the Loon Creek church early in life and had been a member at the Huntington City church since 1943. She was married to Grant Whinery, who preceded her in death. She is survived by one son, one grandson, one granddaughter and one sister. Funeral services were held by the undersigned. Burial was in the Lancaster cemetery.—E. R. Fisher, Huntington, Ind.

Wolf, Nettie, daughter of Mr. and Mrs. Haines Dicks and wife of Herbert D. Wolf, died in the Friends hospital in Philadelphia, Pa., April 16, 1951, at the age of sixty-eight years. She lived in York, Pa., for several years and was a member of the First church there. She is survived by her husband, two daughters, one son, one sister and one brother. Funeral services were held by her pastor, the undersigned, at the Strack and Strine funeral home. Burial was in the Mummerts meeting-house cemetery.—Bernard N. King, York, Pa.

Yarian, Elva May Hurford, was born near Bourbon, Ind., Jan. 11, 1896, and died March 25, 1951. She was married to Orville V. Yarian in 1915. She was baptized into the Camp Creek church in 1928 and continued her membership here even after moving from the community. She is survived by her husband, five children, twelve grandchildren, her mother, two brothers and one sister. Funeral services were held by the writer, assisted by Rev. Johnson of the E.U.B. church in Claypool, Ind.—N. H. Miller, Bourbon, Ind.

Yoder, K. Eugene, son of Henry and Susan Yoder, was born in 1904, and died March 30, 1951. He is survived by his wife, Stella Forney Yoder, one daughter, two sons, two brothers and three sisters. Funeral services were held at the Hauger funeral home by Bro. Galen R. Blough.—Mrs. Samuel J. Cupp, Somerset, Pa.

Church News

Arizona

Phoenix.—Since our last report, we have had twenty additions to the membership, eight by baptism and twelve by letter. One of our young men, Bro. Henry Bailey, was licensed to the ministry for one year. We now have a bus that has been a contributing factor in increasing our attendance at Sunday-school and morning worship services. Two of our members, Bill and Evelyn Coil, presented this vehicle to the church on their return, after several years of study in Christian work. On Thursday evening before Easter we observed our love feast with the largest attendance we have ever had at our church. Easter services were held in the new church sanctuary for the first time. Dedication services were held on the afternoon of April 15. Our quarterly church council was held on April 16. Brother and Sister L. Z. Lambert, Brother and Sister Eddie Allman and Bro. Dover Cummings were elected to the office of deacon. A vacation church school is being planned for the children in the near future.—Dover N. Cummings, Phoenix, Ariz.

California

Empire.—At a recent council Brethren Paul K. Brandt, pastor, Loyal Heinz and N. N. Glick were elected to serve as our delegates to Annual Conference. We decided to redecorate the interior of the church. Brother and Sister J. D. Bonsack were guests at a dinner in honor of their sixtieth anniversary in February. All members of the congregation seventy years or older were their special guests. Brother and Sister S. H. Flora observed their fiftieth wedding anniversary on Easter with open house. Brother and Sister J. H. Barnhart and Brother and Sister H. R. Livingston celebrated their fifty-seventh anniversaries in March. One of our young men is employed at the mental hospital in Elgin, Ill., this year. Another one is teaching in the Negro institute in Mississippi, this being his second year. Bro. F. E. Miller, our elder, taught a teachers' training class recently. He also led the adult Christian workers' group in a course on the Second Coming of Christ. Bro. I. V. Funderburgh of La Verne spoke to the Sunday-school teachers one evening in February and showed a film strip on effective ways of teaching. Bro. I. D. Leatherman was secured to hold evangelistic meetings. Two families and one other person placed their letters with us as a result.—Anna Kathryn Heisel, Empire, Calif.

Live Oak.—We are now worshipping in our newly remodeled sanctuary. The Leathermans were with us March 27—April 8 in evangelistic meetings. We followed the plan of using the first week for visitation. This was followed by a week of preaching evangelism. We had an average attendance of 85% of our membership throughout the meeting. Ten persons were baptized, three of whom were heads of families. We united with the churches of this area in an Easter sunrise service. Our pastor and music directors had special parts in the program. During the morning service on Easter the intermediate Sunday-school class presented the play, Each in His Own Way. Several of our La Verne students and teachers were home for the Easter vacation. In our observance of Good Friday Arlene Johnson and Ellis Harms presented a program in art and music. On April 15 we had a joint Sunday-school picnic with the Yuba City church and also entertained the circuit young people at the same time. In the evening the vespers were conducted by the intermediates under the direction of Mrs. Rarick. Our DP family, whom we have endeavored to secure for some time, has arrived from New Windsor. They have four little boys of preschool age. Our women had previously cleaned and furnished a house with linens, dishes, food and furniture.—Bessie Fillmore, Live Oak, Calif.

Indiana

Pleasant View.—Bro. Amsa Snell was our evangelist for a week of pre-Easter revival services with our communion at the close of the meeting. The attendance and interest were good and, as a result of the meetings, four persons were baptized and six rededicated their lives. On April 6 the fathers and sons held their banquet. On the evening of April 8 the picture, Salt of the Earth, was shown. On the evening of April 22 the Spring Creek church presented a play entitled The Other Apostle. The aid society has been quilting and sewing for relief. On the evening of March 18 family night was observed with a supper, followed by a program and dedication service for the church hall.—Mrs. Amsa Snell, South Whitley, Ind.

Iowa

Fairview.—Our pastor is Bro. L. A. Walker, who took charge last September. Our pastor held a week of pre-Easter services. Six of our Sunday-school boys and girls were baptized as the result. Sunrise services were held at the church on Easter morning, followed by breakfast. Our love feast was held on April 2, with Bro. Charles Albin, our elder, presiding. The week following Easter our church broadcast early

morning services at seven o'clock each morning over KCOG in Centerville. These daily morning broadcasts are sponsored by the county ministerial association with each church in the county taking its turn. We sent 119 pounds of new and used clothing to Korea lately. The women are making plans for a mother and daughter banquet to be held on May 11. Five of our group attended the pastors and pastoral boards' conference at the English River church on April 23. Our pastor has purchased a movie projector and on April 15 he showed the sound film, Like a Mighty Army. He will show That Boy, Joe on May 6. The Wayne Parris family has accepted a pastorate at Conway Springs, Kansas. Wayne will also attend college at Wichita. We are proud that so many of our young married couples are buying farms in the church community. This is one good way of maintaining a good strong church and we highly recommend it to others.—Mrs. Ola Tarrence, Udell, Iowa.

Kansas

Fredonia.—Our pastor and his wife, Brother and Sister H. D. Michael, are now in their second year of work with us. Three persons have been baptized since our last report. On April 1 we had a fel-

lowship birthday dinner following the morning services. The midweek prayer meeting and Bible study have been well attended. Work has been going on since last July in remodeling our church. We now have an auditorium that will seat 120; a large fellowship room to use for women's work, dinners, class work or social occasions; five separate rooms in our educational part and a five-room apartment for the pastor and his family, all under one roof. McPherson College day, on which one professor from the college spoke in each church in our district, was observed here with Bro. J. L. Bowman as our speaker. Don Richards, a youth stimulator, was with us in March. A recent W.C. T.U. meeting was held in our church. The main speaker was Anneliese Koch, a German exchange student, who is living in a Brethren home at Galesburg. Work is being done toward getting the Lord's acre plan functioning. Our women's work organization has collected and mended clothing for relief. We have helped with our remodeling by contributing work and money. Plans are under way for a mother and daughter banquet in May.—Violet Howell, Fredonia, Kansas.

Maryland

Meadow Branch.—Bro. Carl H. Zigler, pastor of the Pleasant View church at Burkittsville, conducted a series of Holy Week services. On Holy Thursday evening we enjoyed our semiannual love feast with Bro. Zigler presiding. Five persons were received into the church by baptism on March 22. We had an Easter sunrise service with Bro. Chalmer Faw of Bethany Biblical Seminary as the guest speaker. On Easter evening the drama, The Symbol of a Cross, was presented by the CBYF, the young adult class and the Christian Homebuilders class. The choir is growing under the leadership of Sister Glenna Gardner. The church was greatly enriched by the district youth week-end conference held here. Among the leaders were Brethren Alvin Brightbill, A. Stauffer Curry, Jacob Replogle, John Eberly, Raymon Eller and others. We are indebted to Bro. Brightbill for introducing us to the new hymnal and for helping us to appreciate the background of the great hymns therein. A group of German high school students from Brethren homes in the district sang some of the hymns in German while the congregation sang them in English. Bro. Wendell Flory spoke about China at a morning service. The church observed the One Great Time for Sharing and an offering amounting to \$114 was taken for relief. Seventeen babies have been consecrated. Tentative plans are being made to sponsor a German student in our congregation this coming year. The young adult class has sponsored several films on stewardship including Like a Mighty Army and For Good or Evil. Members of the CBYF attended the regional round table at Bridgewater on April 21 and 22. As a special project for this summer, they are giving support to the food for BVS and are co-operating with the men's project. The men's work plans to farm 100 acres as a Lord's acre project. The proceeds will go to a parsonage fund. Prof. John B. Howes of the Westminster Theological Seminary spoke at our midwinter father and son banquet. The church has decided to continue the pastoral program until June 1, 1952, with Bro. Harry Gardner serving as part-time pastor.—Mrs. Carroll S. Rinehart, Westminster, Md.

Ohio

Canton.—An investiture service was held for the Boy Scouts and the official charter for the troop was presented. The community Lenten services were held in the First Christian church with a different speaker each evening. The men's work took care of the 100% subscriptions for the Gospel Messenger. On the evening of March 11 a panel discussion on the topic of our church program was presented, followed by a discussion and questions from

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the congregation. Our Holy Week services began on Tuesday with Bro. Kenneth Hollinger as the guest speaker. On Wednesday evening Bro. Glen Baird spoke, on Thursday evening our pastor filled the pulpit and on Friday evening our communion service was held. Good Friday services for children were held at the First Methodist church and the community Good Friday services were held at the First United Presbyterian church. Our Easter sunrise service was followed by a church fellowship breakfast. We had two baptisms since our last report. The women's work is doing relief work.—Mrs. Ira Eshelman, Canton, Ohio.

Maple Grove.—Bro. Carroll Ringgold was the evangelist for our revival. Four new members were baptized and one was taken in by reaffirmation of faith. On one evening the Negro choir from the St. Paul's Methodist church in Ashland brought us some very inspiring numbers. We also had pre-Easter services in charge of our pastor, Bro. J. Herman Reinke. Our love feast was held on the evening of March 22 with our elder, Bro. F. Blake Million, presiding. We have been enjoying a number of good pictures on Sunday evenings, among which were the series, Two Thousand Years Ago With Christ, The Peacemaker and other mission pictures. Pictures from the World Sunday-school Convention in Canada, which our pastor and his wife attended, were also shown. On Easter the young people presented the pageant-play, Come Ye That Mourn. A number of them are taking an active part in the district choir, which practices once a month. On the evening of March 10 a group drove to the Refuge Mission at Akron. The Cross Bearers Sunday-school class has presented a painting of a river scene to be placed back of the baptistry. The Truth Seekers class packed and delivered twelve Easter baskets to the aged and shut-in members of the church. Bro. Ralph Hays, who has a movie camera and a recording machine, has brought some good pictures and messages to the men's group meetings. The women's work has been making comforters, quilts and doing other sewing.—Mrs. Beula Kettering, Ashland, Ohio.

Middle District.—Our men's and women's organizations have been busy with different activities for relief. The young people have been active in CBYF. The Sunday-school attendance has been on the increase. We have lost several members by death. Since our last report, there were four gains for the kingdom and two re-

ceived by letter. Some of our young people are in colleges. One is at New Windsor, Md., giving a year for Brethren Volunteer Service. Our men's work purchased another heifer for relief. The women's work made up kits for New Windsor and Kassel, Germany, and gowns for the girls in a T.B. hospital. The women sent clothing and toys to Indians in New Mexico. Our pews have been installed and dedication services were held for them on Jan. 14.—Mrs. L. E. Davidson, Tipp City, Ohio.

Pleasant Hill.—Our church met in council on March 16. Four letters were granted. We decided to continue the 100% Messenger club. Delegates were elected to district meeting. Our pastor will represent us at Annual Conference. The church decided to sponsor a DP family. Bro. Dean Frantz gave his final report to us at this meeting. A decided growth has been noted in all avenues of the church program during his stay. There has been a net increase of ninety members during the five years that he has been with us. He is leaving in a few weeks to take charge of the church at Mt. Morris, Ill. Bro. Stewart Kauffman of Everett, Pa., was with us in a preaching mission on March 4-11. Recent guest speakers were D. D. Funderburg, Prentiss Monk and Charles Zunkel. Bro. Chalmer Faw was in charge of our Bible institute on Jan. 20 and 21. The Manchester College a cappella choir presented a program of sacred music in our church on Palm Sunday. Union Holy Week services were held each evening at the four different churches of Pleasant Hill. Our communion service was held on Easter evening with a large attendance. Three new members were received by baptism recently. Bro. Leland Emrick and his wife of Springfield, Ill., will take charge of the pastoral work here beginning May 1.—Mrs. Joseph H. Plunkett, Covington, Ohio.

Sidney.—We have been without a resident pastor for almost a year. During this time Bro. C. C. Sollenberger of West Milton has been caring for the work on a part-time basis. Under his leadership our organization has been strengthened and we have been led to take part more fully in the program of the district and of the Brotherhood. A board of administration has been appointed. A new impetus has been given to the men's and young people's work. Our missionary society meets regularly. We are planning to purchase the new Brethren Hymnal. Our parsonage is being remodeled and redecorated. Much of the labor is being donated by individuals and groups. Our elder, Bro.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

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No. 546. Wanted: A ride from Annual Conference to the East Coast. Am attending work camp in Kassel, Germany, and depart from New York. Write: Carole Steele, Riffe, Wash.

No. 547. German theological student would ride from Pennsylvania to California in mid-June. Any Brethren driving to Annual Conference from eastern Pennsylvania and with room for one more person should write: Dr. Wilhelm Neuser, Yale Divinity School, New Haven 11, Conn.

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Lester E. Fike of Springfield, a week's meeting March 4-11. Twelve young people were baptized and one was received by letter. The church was greatly strengthened by these meetings. During Holy Week Bro. Sollenberger held a meeting in Eastern Pennsylvania. In his absence Bro. John Tomlinson of Manchester College and Bro. D. D. Funderburg of Troy filled our pulpit. Our father and son banquet was held on April 14 with Bro. James Beahm, pastor of the Brookville church, as the guest speaker. On April 15 Bro. D. D. Funderburg presented the second of a series of audio-visual education programs. A sectional children's workers' conference was held in our church on April 20. Our mother and daughter banquet will be held on May 11. Bro. Sollenberger is our delegate to Annual Conference.—Margaret Friend, Sidney, Ohio.

Stone Lick.—Since our last report, Elder S. P. Grossnickle, who had lived and labored in this congregation all his life, passed away. In spite of the severe winter and bad roads, only two Sundays there was no Sunday-school or church service. Bro. John M. Garst was with us for our council on March 21. He and Bro. Shank of West Alexandria have been preaching for

us. On April 8 Brethren J. M. and Lawrence Garst and about twenty members from Lower Miami had charge of the services here. We have an active aid society. We hope to add some needed improvements to the church building this season. Please pray for us.—Anna Lesh, Goshen, Ohio.

Oregon

Grants Pass.—Bro. A. P. Becker and his family moved into the new parsonage and began pastoral work here. At a special meeting Brethren Homer Foster and Amos Lapp were called to the deacon's office and they and their wives were installed by the elder. One of our Sunday-school boys was stricken with polio but is able to be in attendance again. Brother and Sister I. D. Leatherman, Brotherhood evangelists, were with us and three persons were baptized. We were fortunate to have Bro. Rolland Flory and his family, returned missionaries to China, in our midst for several weeks. We had four evenings of pre-Easter services conducted by our pastor. Two La Verne College students were here at that time and contributed to the music. The Easter service was well attended. Our women's group is very active. We have given clothing and bedding for

local relief and have sent bags of clothing for foreign relief. We now have three bags of clothing and one of shoes ready to send to Falfurrias, Texas, for relief work there. Through quilting, holding bazaars, rummage sales and food sales we are helping to furnish the parsonage. During the regional conference held at the Medford church, we had Brethren Glen R. Montz, Wilbur I. Liskey and Onis Leonard as guest speakers here. We welcome members passing through to stop and worship with us.—Mrs. Mary Fager, Grants Pass, Oregon.

Pennsylvania

Huntingdon.—Our church participated with other Huntingdon churches in the Christian teaching mission. Bro. David K. Hanawalt, Eastern Region associate secretary, was our guest leader. Our church was used as the model for self-study among the churches. Bro. Nevin Zuck brought to us an inspiring and helpful ministry during our annual preaching mission Feb. 25—March 4. A new committee, appointed to provide more opportunities for Christian fellowship among the church members, arranged several get-togethers. Since the beginning of the new church year, thirty-one new members have been received into the church, twenty by baptism and eleven by letter. We are mailing the church bulletin each week to the men in the armed services and letters of appreciation have been received. As part of Juniata College's seventy-fifth anniversary celebration, Bro. Raymond R. Peters preached for us on April 15. New equipment for the church kitchen were paid for by our women's work and a bequest from the estate of the late Catherine Renninger. The church also received a bequest of \$500 from the late Mrs. Elizabeth W. Keller, member of the Stone church since 1887. One of our trustees, Emmert Detwiler, has contributed a large tape recorder to the church. At the last council meeting Philip Kulp was relicensed to the ministry. Our pastor and his wife were elected as delegates to Annual Conference.—Mrs. Morley Mays, Huntingdon, Pa.

Philadelphia, Bethany.—Guest speakers at our evening services have been Dr. Paul Adams of Canada, a former Catholic priest, and Mrs. Bessie Chariton of the National Jewish Mission of New York. During Holy Week we held special evening services and on Good Friday afternoon a special service for children was held, at which time our pastor's wife, Sister Landis, presented a flannelgraph story of the crucifixion and the risen Christ. At the morning service on Palm Sunday four persons were baptized and in the evening we held our love feast service with the largest attendance in years. Several visitors were present. At the Sunday-school hour on Easter the junior and intermediate departments presented a program and in the evening the choir rendered the cantata, *Jesus Only*. On April 9 the northeast branch of Christian Endeavor held its monthly rally in our church for the first time. The women have provided the church with Venetian blinds. The family of Sister Petersen, who passed away, gave a communion table to the church in her memory. Sisters Emma Miller and Sophie Fisher were recently called by death. Our church attendance is very encouraging and our prayer meetings are constantly growing. On the evening of April 21 we had with us Missionary Herbert Michael and his family from the Africa field.—Mrs. Charles Bartolett, Philadelphia, Pa.

Sculp Level.—Bro. J. M. Blough was our guest speaker on Feb. 25. His subjects were *Do Missions Pay?* and *Missions in Free India*. Flowers were placed in the sanctuary in memory of Sister Blough, who was our representative on the India mission field for many years. A door offering was received, which will go toward a living memorial for her, presumably a school or hospital in India. The churches of our community united in services every Wednesday evening during Lent and

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for a three-hour service on Good Friday. The children participated in the Easter morning service and the choir presented a musical-visual service in the evening. Sister Grace Clapper was the speaker at our women's work meeting on March 29. Our pastor attended the regional training conference held in Harrisburg and the district conference in Somerset. There was a good response to the CBYF project for providing food for the European Brethren Volunteer unit. Our last shipment of relief goods to New Windsor consisted of 85 pounds of grease and 280 pounds of clothing. Our CBYF is publishing a monthly church paper and the Hopeful Band Sunday-school class is sending this paper to all of our men in the service. Letters of appreciation have been received from many of them. Bro. D. I. Pepple of Woodbury, Pa., was the evangelist for a week's services April 8-15. The Zion Gospel singers of Johnstown presented a program on the evening of April 29.—Mrs. A. K. Casse-day, Windber, Pa.

West Virginia

Keyser.—In our mission study this year we studied The Near East. The study closed with a fellowship supper to which people of other races and nationalities were invited. After the supper the film, South of the Clouds, was shown in the auditorium. Our pastor, Bro. I. S. Long, preached at the pre-Easter services. We had communion services on Thursday evening of Holy Week. Following the pre-Easter services four persons came into the church by baptism. Some members of the ladies' aid presented the play, A Missionary Visits Her Moslem Sister, in our church and also in some of the neighboring churches. A leadership training school for the eastern end of the district was held in the Keyser church April 3-19. We met on Tuesday and Thursday evenings of each week. There were classes for all ages. Several of our young people attended the youth round table at Bridgewater April 21 and 22.—Mrs. George McNeill, Keyser, W. Va.

Morgantown.—Our pastor's Lenten sermon series was Great Beliefs of the Christian Church. An Easter drama, The Seamless Coat, was presented on March 23. The children's choir, under the direction of Mrs. Pauline and Wanda Kay Walls, participated in the Easter morning service, using their new robes for the first time. The robes were made by the women's work group. Our communion was held on Easter evening. Two persons were received by baptism on Easter. The new parsonage is ready for use. The church men have been able to do most of the building.—Mrs. Lillie Ann Flora, Morgantown, W. Va.

Old Furnace.—The women's work spon-

sored a school of missions through February, directed by Lucy Abe. The church has decided to build a parsonage on the church lot. Five letters of membership were granted and two received recently. Mrs. Effie was elected Messenger correspondent for the unexpired term of the undersigned. J. E. Whitacre of Petersburg was elected as elder for the unexpired term of Jesse W. Whitacre. Our pastor

served in a revival at Front Royal, Va., Feb. 5-18 and in another at the Union Grove church in Indiana March 5-18. On March 4 the church held a farewell service, sponsored by the women's work, for our pastor, Bro. Whitacre, who has accepted the pastorate of the Black River church in Ohio. A gift in money was presented to the pastor and his wife and a radio to his father, Elder A. J. Whitacre. Eighty-eight members of our group signed total abstinence pledges. The men's work sponsored our pre-Easter services beginning on Wednesday evening. The interest was greatly enhanced by having Mr. and Mrs. David Palmer and their Hammond organ with us Friday through Sunday. She gave recitals before the services and played for the services. Those who brought the messages were Charles Self, Ruth Whitacre, Alan Whitacre, Jesse W. Whitacre and Daniel Whitacre. As a result of these meetings, five persons were baptized on Monday evening following Easter by Jesse W. Whitacre.—Mrs. Ruth Whitacre, Spencer, Ohio.

The History of Brethren Hymnbooks

by Nevin W. Fisher

This 150-page mimeographed book is a historical, comparative study of the hymnbooks of the Church of the Brethren, from our first European hymnbook in 1718 up to and including "The Brethren Hymnal."

Note the contents:

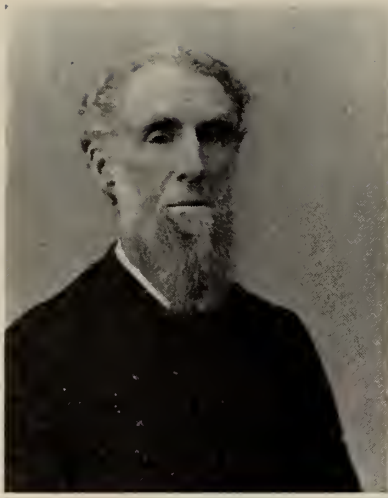
- Background, Origin, History, and Character of the Denomination
- Use of the Davidische Psalterspiel in Germany and America
- The Ephrata, Pennsylvania, Hymnbooks
- The First German Baptist Brethren Hymnbook in English
- A Hymnal for the "Western" Brethren
- The Most Important Brethren Hymnbooks of the Nineteenth Century
- The Introduction of Hymnbooks With Tunes
- The First Twentieth Century Brethren Hymnal
- Hymnal—Church of the Brethren, Copyright 1925
- Gospel Song Books and Other Collections
- A New Brethren Hymnal to Be Published in 1951
- A Comparative Study of the Eight Principal Hymnbooks in English, Compiling All First Lines, and Indicating Frequency of Appearance of Hymns
- Annotated Bibliography

The author is:

Professor of music, Bridgewater College
Member, music and worship committee, Church of the Brethren
General editor and musical editor of "The Brethren Hymnal"

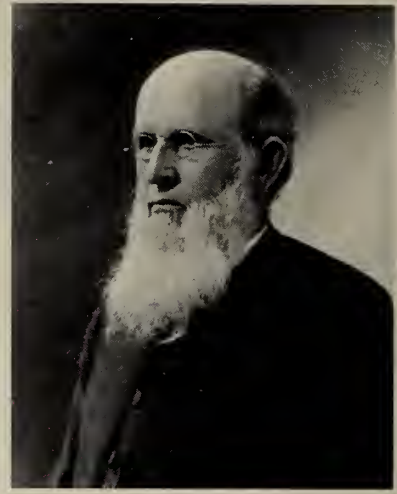
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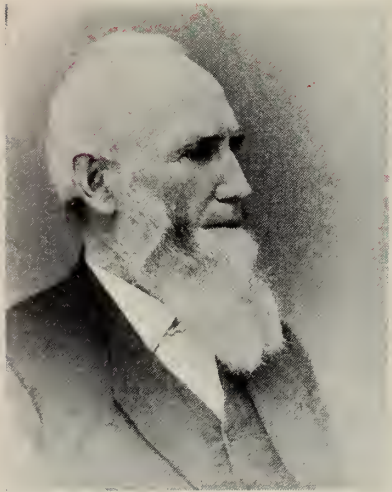


H. B. BRUMBAUGH
Editor, publisher, 1870-1919

A CENTURY OF EDITORS



J. H. MOORE
Editor, 1891-1915



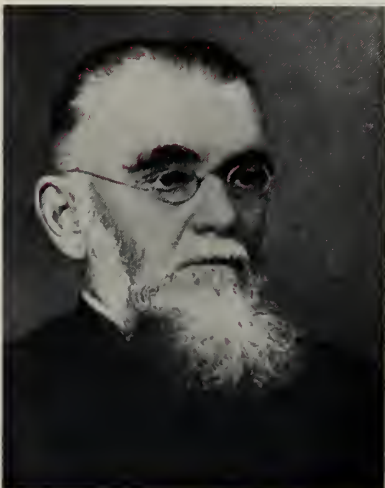
JAMES QUINTER
First editor, Gospel Messenger



HENRY KURTZ
Whose publication of the Gospel
Visitor in 1851 revived interest
in printing among the Brethren



EDWARD FRANTZ
Editor, 1916-1942



D. L. MILLER
Editor, 1884-1921



DESMOND W. BITTINGER
Editor, 1943-1950

"Thy Kingdom Come"

KENNETH MORSE, Editor
ELIZABETH WEIGLE, Editorial Assistant

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MRS. JOHN D. LONG	Dayton, Ohio
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R. H. MILLER	North Manchester, Ind.
VERNON F. MILLER	Fresno, Calif.

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

Volume 100

JUNE 16, 1951

Number 24

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One Hundred Years

The anniversary we celebrate this year is the centennial of the revival of publishing interests in our church, specifically of the publication of the Gospel Visitor in April 1851 by Henry Kurtz. The Gospel Visitor and its successors became in time the Gospel Messenger. We have now completed one hundred years of continuous publication of a church paper.

• • •

It is one of the tragedies of our church that the promising publishing activities of the Sower press could not have continued. Its services to the German-speaking colonists from 1738 to 1778 were widespread in the printing of Bibles, hymnbooks, almanacs and other publications. When, because of Sower's peace principles, his press was confiscated during the Revolutionary War, both our church and the new nation lost a valuable aid to growth and progress.

• • •

It remained for Henry Kurtz, who had been trained for the Lutheran ministry but later cast his lot with the Brethren, to see the need of a church paper and to work patiently and persistently until his first Gospel Visitors were mailed out from Poland, Ohio, after being printed in a springhouse. Not only did his efforts gradually win the support and interest of many Brethren, but they led to the discovery of young men like James Quinter and Henry R. Holsinger, who became editors and leaders in the church.

• • •

The story that is told in the following pages is far from adequate to describe one hundred years of publishing history. We have limited our attention to the Messenger and its predecessors, hoping that other anniversaries may do justice to our story papers and curriculum materials. Even in dealing with the personalities who guided our papers, we have not been able to include everyone, and our treatment of some is limited. But it is our hope that this centennial edition will call our readers' attention to the rich veins of Brethren history that are still to be tapped, that many will discover the past as a guide to the present, and that all may join together to build a greater Brotherhood for the future.—K.M.

JUNE 16, 1951

1

THE
GOSPEL - VISITER,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION OF GOSPEL-PRINCIPLES & GOSPEL-PRACTICE
IN THEIR PRIMITIVE PURITY & SIMPLICITY, IN ORDER TO PROMOTE
CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. i. 16.

VOL. I.
1851-2.



PRINTED & PUBLISHED NEAR POLAND, OHIO.

BY HENRY KURTZ.

A volume of the Gospel Messenger today overshadows in bulk and size a volume of the Gospel Visiter, but the purpose of the Gospel Messenger is the same as that of its forerunner: to promote Christian unity and brotherly love

Floyd E. Mallott

Professor of Old Testament and Church History
Bethany Biblical Seminary

The Century Since Henry Kurtz

WHEN Elder Henry Kurtz began the *Gospel Visiter* in 1851, its establishment was both a symptom and the beginning of a new era. The geographical expansion of the Brethren had paralleled the expansion of the new American nation. America was nearing her maximum expansion as we came to the mid-point of the century.

In perusing the columns of the early *Gospel Visiter*, it is apparent that Henry Kurtz was that rarest of all kind of men—the man with an idea and the courage to act upon it.

As the country had expanded and the Brethren had been dispersed there were some who

feared that the Brotherhood was going to become disunited or sectionalized. It was not a groundless fear. There had been the experience with the Far Western Brethren, and in 1848 the small schism of the Oimantites or Church of God (New Dunkers) had been registered in Carroll County, Indiana. Besides these there had been the heavy losses in Kentucky which had occurred in the generation between 1810 to 1840. When the difficulties (largely turning on personalities) had erupted in Carroll County, Indiana, a considerable number of the total body of elders had toiled out to Carroll County (beyond the railroads) to hold a special session of the Annual Meeting in 1848. But the fact that the

meeting failed to restore peace in the Brotherhood must not only have saddened hearts—but must have raised questions in more thoughtful minds. Such a ponderous procedure could not be set in motion very often. There are limitations of expense and time in the operation of any government.

As the middle of the nineteenth century came on, industrialism was beginning to be felt in America. From our standpoint we look back upon a century of the most astounding technological change which has produced all manner of changes in the daily life of the American individual and his family.

These changes had almost immediate effects upon the Brethren for they were insistent upon

the fact that religion dealt with life. And so in the Yearly Meetings there first appeared such questions as those of colleges and of the new high schools (1831, 1852), carpeting (1827, 1828, 1846), lightning rods (1851), photographs (1849) corporation stocks (1849) and interest on money (1783, 1822, 1834, 1835, 1837). And let it be added here for the instruction of those who are prone to take the past too lightly—that it is doubtful whether we grapple with our problems with an equal degree of intelligence and attention.

But with these multiplying problems a widely dispersed Brotherhood was sending a smaller and smaller percentage of its membership to the Yearly Meeting. Thus the bonds of association and acquaintanceship were weakening, just as they needed to be strengthened.

The idea which moved Henry Kurtz was that he might take the devices of the new tech-

nology (the printing press and cheap universal postage through a national postal system) and use them to overcome the threatening handicaps of the era of geographical expansion. The *Gospel Visiter* was to be a medium of acquaintanceship, a forum of teaching and discussion, and so a unifying force of the Brethren to the end of the church's greater effectiveness.

A century has now elapsed. The great cultural transformation which was coming over America in 1851 has progressed far. In Elder Kurtz's day it was expressed primarily as a socio-economic development. At the mid-twentieth century this transformation is taking on a new character as a politico-militaristic development. The state is changing from a *laissez faire* or regulatory state to a welfare state, which takes charge of its people. We are just as truly passing out of one epoch into another as the generation of 1851 was. And as they faced

great adjustments, so do we.

And this leads us to say that the words that are the key words of Brethren history of the past century are the words *adjustment*, *adaptation* and *struggle*.

An over-optimistic and romantic reading of the past has given us the words *progress* and *achievement* as the key words of the last hundred years. It is not a pessimistic but a realistic view of the past century which we need now. Elder Henry Kurtz was a genuine realist, who faced the facts of his day in quiet faith and determination to be true to his individual vision and responsibility.

Having made the general statement, space permits listing only a few of the specific forms of the struggle in which we have been engaged.

The first aspect of the period 1851-1951 is really independent of or prior to the cultural struggle. It is the numerical

Continued on page 20

Annual Conference in the time of Henry Kurtz was not the unifying force it is today because of the great distances; church papers have helped to keep us together in these hundred years



Annual Conference Looks at Church Papers

1850, Art. 21.—Whether there is any danger to be apprehended from publishing a paper among us? This subject to lay over till next Annual Meeting.

1851, Art. 8.—What is the opinion of the Yearly Meeting, with regard to having a paper published, under the title, The Monthly Gospel Visitor? Considered, at this Council, that we will not forbid Bro. Henry Kurtz to go on with the paper for one year; and that all the brethren or churches will impartially examine the Gospel Visitor, and if found wrong, or injurious, let them send in their objections at the next Annual Meeting.

1852, Art. 4.—In regard to continuation of the Gospel Visitor, it was concluded, that inasmuch as there is a diversity of opinion upon the subject—some in favor, and others opposed—we cannot forbid its publication at this time, and hope these brethren opposed to it will exercise forbearance, and let it stand or fall, on its own merits.

1853, Art. 3.—In regard to the fourth query of last year's Minutes, concerning the Gospel Visitor? Inasmuch as the Visitor is a private undertaking of its editor, we unanimously conclude that this Meeting should not any further interfere with it.

1857, Art. 3.—Is it prudent to publish fictitious names to articles published in public prints? *Ans.*—It is not prudent for brethren to do so.

1865, Art. 8.—How is it viewed for a brother, or for brethren to write against the ancient order and customs of the church, and have their manuscripts or writings printed, and thus distributed in and out of the church? *Ans.*—We think it is not right to do so.

1865, Art. 51.—As many Brethren seem to so far disregard the advice of the Annual Council as to send to the Gospel Visitor and Christian Companion articles opposing, through their editors, the counsel of the old Brethren, will this Meeting adopt means to put a stop to these things? *Ans.*—We consider it wrong to do so, and think we should not disregard the counsel and decisions of the Annual Meeting; and such articles as oppose the order of the Brethren should not be published, and if the Brethren still persist in doing so, they should be dealt with as offenders.

1870, Art. 6.—Whereas, there was a letter published in one of our periodicals soon after the last Annual Meeting, in which statements were made unfavorable to the integrity of the Standing Committee, thereby involving, more or less, the character of the whole Meeting, we therefore think that the correctness of the statements above referred to should be investigated, and consequently ask the next Annual Meeting to make such an investigation. The subject being considered, the Annual Meeting thought that an investigation was necessary, and appointed the following brethren a committee to investigate the subject: Solomon Garber, Jacob Wine, Peter Nininger, Moses Miller and J. D. Trostle.

1873, Art. 7.—Whereas, the Christian Family Companion and Pilgrim have published articles with reference to decisions of questions of Annual Meetings, differing from the sentiment contained in said decisions; and also, communications from others, even from those who are not members of the church, and even from expelled members, reflecting seriously upon the character of the Annual Meeting;

therefore, resolved, that the editors of said periodicals be required to make acknowledgment of their offense, and to promise to be more guarded in the future in this respect. The acknowledgement was made, and the promise given.

1874, Art. 14.—Inasmuch as many brethren and sisters are aggrieved at the statement made by Bro. D. P. Sayler, in the Gospel Visitor, Vol. 22, No. 10, page 293, first column, commencing eighteen lines from the top, should he not make a public acknowledgement? *Ans.*—As Bro. Sayler's views of the passage of Scripture, in relation to which the objectionable sentiments were advanced, were given as his individual sentiment, and not the sentiment of the Brotherhood; and as the church has not expressed its view of the passage, we think it premature to ask him to make public satisfaction.

1875, Art. 31.—The Southern District of Missouri petitions and entreats the Annual Meeting to restrict our editors in publication of matter derogatory to or militating against the advice, counsel, and decision, as given by our beloved Brethren at our Annual Meetings from time to time, such as advocating high schools, salaried preachers, musical instruments, etc. *Ans.*—We caution our editors, and all our Brethren from writing or publishing anything against the acknowledged doctrines of the church.

1882, Art. 21.—The committee to whom were submitted the papers asking for the consolidation of our periodicals, presented two reports. The following was accepted:

"We, the owners and publishers of the Primitive Christian and Brethren at Work, have this day agreed upon a basis of con-

solidation on the following conditions:

"Two papers shall be published, one East and one West, or one paper with a branch office, as Annual Meeting and the consolidated firm may think to be for the best interests of the church.

"The Annual Meeting shall recognize this paper, or papers, as the case may be, as the official church paper.

"We agree to make ourselves directly amenable to Annual Meeting for the contents and character of the paper or papers.

"We also further agree to

purchase at a reasonable price any other papers now published in the Brotherhood, and to merge them into the consolidated paper or papers.

"If the above is not acceptable to Annual Meeting, we hereby agree to sell our respective papers to any company that this Annual Meeting may designate, at the price agreed upon between ourselves as the basis for our proposed consolidation."

—Quinter & Brumbaugh Bros., Miller & Amick.

(Milford, Ind., June 1, 1882.
D. L. Miller, H. K. Myers, H. B. Brumbaugh, R. H. Miller, S. T.

Bosserman, J. Harshberger, Committee.)

1885, Art. 18.—Resolutions.—Whereas, the Annual Meeting has appointed a committee to aid the editors in keeping the Gospel Messenger free of the hitherto objectionable features, and

Whereas, the editors have agreed to accept the aid of this committee,

Be it resolved, That this Meeting urge the members generally to patronize the paper and aid its circulation in whatever way prudence may dictate.

EDITORIAL

A Messenger for the Next Century

ANNIVERSARIES encourage us to look back into the years that we remember, or farther back into a past our predecessors knew. Although we can get a glimpse of the world and the church of 1851 as we leaf through the pages of the first Gospel Visitors, they are still one hundred years away, and we are here in 1951 with bills to be paid and promises to keep at once. Yet we may be heartened to face today's problems by the realization that yesterday's were just as critical. And, most of all, we discover that the eternal truths that guided our church leaders a century ago are still the values by which we must live and which alone endure.

But can we turn from yesterday to look at tomorrow? Some of us may wonder if we shall know a tomorrow; some may seriously question if the Gospel Messenger will be privileged to see another hundred years; and no one would dare to predict under what circumstances we may continue to live and witness. In our rapidly changing world five years—or ten—are a long time, and neither men nor institutions survive a decade without carrying its marks upon them.

It may seem presumptuous, therefore, to speak of the purposes that should guide the Gospel Messenger into the not-too-clearly-seen future. But it is basic to our Christian faith that there is a future and that, come what may, the victory that overcomes every fear and failure is the victory of faith in the everlasting God. So far as our aims are rooted in the eternal principles of his kingdom, they are more than temporary and they plant our feet on solid rock, even though around about us there is shifting sand.

In the light of its history and the needs of the present, we believe the Gospel Messenger should attempt:

1. To give a clear and unwavering witness to the gospel of Christ as fully as Brethren may be guided by the Holy Spirit and the testimony of the Bible in understanding it.

2. To maintain and deepen the insights which Brethren have discovered so that what is distinctive in our faith and practice may be interpreted to new generations of Brethren and to the Christian communities of which they are a part.

3. To reach the families of lay people who make up the bulk of our membership, reminding them of their high calling, helping them to grow in grace and in spiritual mastery, informing them of the outreach of the church, enabling them to direct their talents and resources to the enlarging of the church's ministry.

4. To maintain the spirit and ties of brotherhood among our people, offering an opportunity for sharing convictions, exchanging viewpoints, discussing points of difference freely but in an atmosphere that encourages everyone to "speak the truth in love."

5. To keep Brethren informed of significant happenings both within and outside the church so that they may be prepared for places of responsible leadership within the Brotherhood and as Christian citizens in a troubled world.

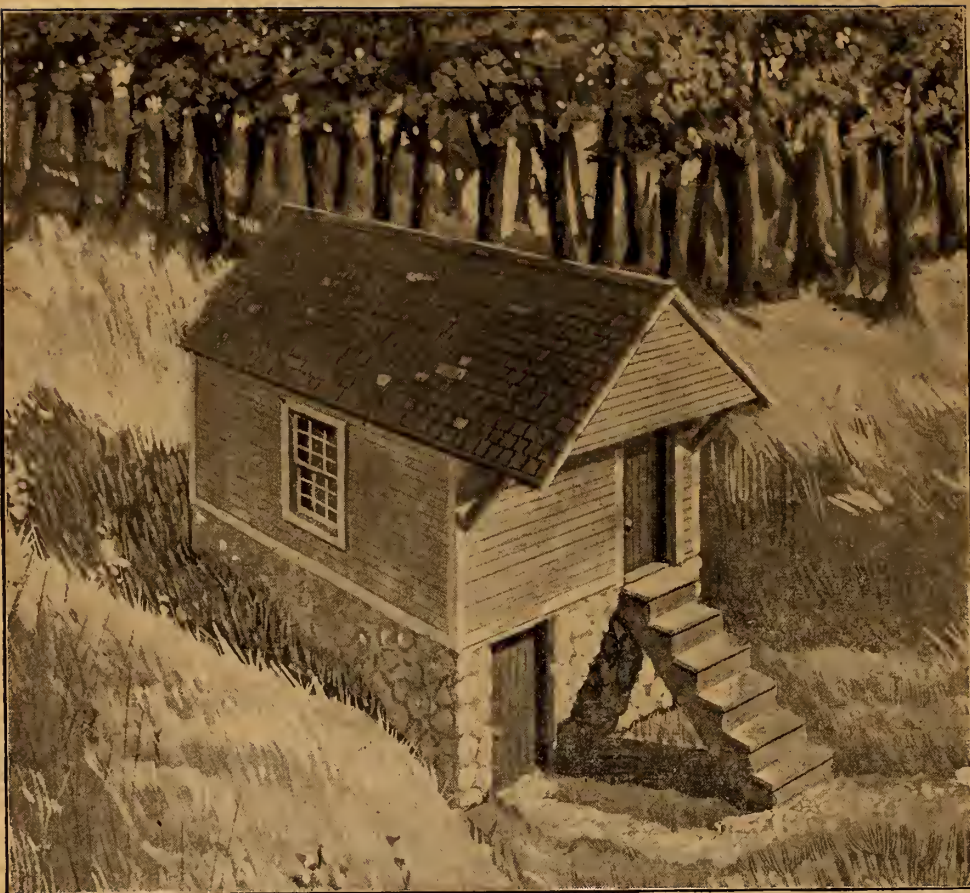
6. To nourish the deep experiences of God that come to his children, offering as far as possible the kind of spiritual food which will help them to "walk in newness of life."—K. M.

The

In the springhouse at Henry Kurtz's home the first Gospel Visitors were printed

HENRY KURTZ A Man Worth Knowing

H. A. Brandt



Ten years ago the Brethren Publishing House published a book by Harry A. Brandt, then the assistant editor of the Gospel Messenger, which invited readers to MEET HENRY KURTZ. We hope the readers of this anniversary issue will be prompted to take this book from their shelves and read it again—or for the first time. Let the author introduce us to the man who, one hundred years ago, began the publication of our first church paper. The selections below are taken from this valuable biography of Henry Kurtz—

HENRY KURTZ is the man who revived interest in printing amongst the Brethren. For more than a score of years he held to the conviction that the people he had joined should have a church paper. This is how it happened that in 1833 and again in 1836 he started such publications. But it was not until 1851 that he began his successful experiment, though even then it was merely a personal venture for which he had no official encouragement.

Those who visit the Brethren Publishing House of today

should remember that whatever printing facilities we now have trace back to a springhouse on the Henry Kurtz farm near Poland, Ohio. The new era in our church literature stems from his Gospel Visitor, Brethren Encyclopedia and such other printing projects as he fathered.

The significance of Henry Kurtz lies in the fact that at a crisis time in Brethren development he became the chief instrument in turning the currents of interest into the channels of activity which are characteristic of the Brethren today. It was his little Gospel Visitor that facilitated the exchange of ideas and fanned the enthusiasm

which resulted in a Brethren renaissance.

Henry Kurtz was not a superman, but he possessed the training, viewpoint and ability which enabled him to determine the outlook of a denomination. He had more than the usual education when our educated men were very few. He had the perspective of one from the outside when our people were provincial in thought and circumscribed in viewpoint. He had the patience, tact and skills required to bring a vision to reality when others were content with things as they were.

For some men the kindest thing one can do is to forget the circumstances of a wasted life. How different in the case of Henry Kurtz! Here is the story of a man's life that is worth knowing. Just why he has been so largely overlooked in Brethren history may seem strange at first. But one must remember that he was too busy to bother with personal records, that those

MEN Who Guided Our Papers

who immediately followed him were really too near to grasp fully his significance in relation to Brethren history.

Through Henry Kurtz one can glimpse the unique George Hoke, moderator of Annual Conference at least eleven times, for it was Hoke's preaching that converted Kurtz, and by him that the latter was baptized. Such men as John Kline and Abraham H. Cassel were contemporaries and friends of Kurtz. He was the discover of James Quinter and Henry R. Holsinger, two men who profoundly affected the course of Brethren history. As editor, author, preacher and for nearly twenty years clerk of Annual Meeting, he was truly a leader amongst our church leaders.

What is known of his life is all too meager. The available records are scattered and incomplete. Yet there is quite enough to show a man worth knowing.

In April of 1851 several hun-

dred persons received an unexpected item through the mails. We do not know just how many because the mailing was not over a paid list of subscribers, but "to brethren who had not called for them, but whom he supposed would perhaps be willing to receive and introduce the Visitor in their neighborhood." When opened the unexpected item proved to be a sixteen-page magazine approximately six by nine inches in size. Many who read it found that it was indeed the long-expected paper which Henry Kurtz has proposed some two years before.

On looking through the first copy of the Monthly Gospel Visitor, the reader found it began with a well-written Address to the Reader. This was followed by a short statement of the plan for the work. Next came two articles. The first, The Fraternity of German Baptists, was by the editor. The second was a selected item taken from the American

Messenger. Two new books were reviewed at considerable length. Then came four pages of correspondence, a little more than two pages of selected matter for the young, and about two pages of poetry. At the foot of the last page appeared the following:

"The Monthly Gospel Visitor will be regularly published every month, God willing, from 16 to 24 pages each number, at one dollar a year.

"Those collecting subscribers and sending in ten dollars shall be entitled to an extra copy gratis and so on in the same ratio. The money may be sent by mail, at the risk and expense of the publisher.

"Letters and communications concerning the periodical are in a general way expected to be postpaid.

"Direct to the Printer and Publisher, Henry Kurtz, Poland, Ohio."

Though the little Monthly Visitor went bravely forth it was not many days before the editor began to wonder about what reception the Visitor might receive, for the May issue was in process and any light on the reception of the April number would be valuable for the guidance of the editor. But a strange quiet prevailed, so much so that the disappointed editor wrote in the May Visitor: "Since we issued the first number . . . we have received a number of letters, but with the exception of one, none refers to our present undertaking." This one letter was mildly favorable, laying some stress on the value of the publication as a means to preventing misunderstanding as between different parts of the Brotherhood.

The spirit and purpose of Editor Kurtz are disclosed in this



The memorial to Henry Kurtz in the churchyard of the Zion Hill church, near Columbus, Ohio

excerpt from his added comment: "For our further encouragement we are informed that all who have seen the first number are generally pleased with it, and we hope they will continue to be so pleased, as our full determination is to preserve a conciliatory spirit in the paper, and to do as much as we are able by the grace of God, to support such a character, and to advocate such sentiments, as may be conducive to that union and brotherly love which is the distinguishing mark of the children of God."

The Yearly Meeting of 1851 was held in Virginia. It opened on Monday, June 9. In his diary John Kline wrote: Good order prevails, and a spirit of love and union abounds. If by these meetings we can foster and preserve the unity of the faith and order of our beloved brotherhood, . . . our highest aim will have been reached."

Henry Kurtz was at this meeting and busy as usual with matters pertaining to the clerkship. Concerning the matter of the Gospel Visitor it was decided that the editor might go on for one year. Meanwhile the Visitor was to be impartially examined, and if anything wrong or injurious was discovered, such objection or objections were to be submitted to the next Annual Meeting.

One can well imagine the effect of the editor's protracted absence on the progress of the Gospel Visitor. Here is his statement as recorded in the June issue for 1851: "We owe our dear readers an apology and explanation of the long delay which has happened in the issue of the present numbers, though a good many are aware of its causes, namely our attendance at the last Yearly Meeting. Our partner not venturing to go on with the printing in our absence, accompanied us on our journey,

and thus it came to pass that five weeks nearly elapsed before we could resume our work, and having also to do the printing of the minutes, were still further thrown behind. We will try our best, however, to come up again, and have the numbers appear as regularly as we can for the future. We might have printed this number in advance, before we set out to the Yearly Meeting, had it not been for the uncertainty under which we labored, not only in regard to the probable number of copies we ought to print, but also in regard to whether the Visitor would be permitted to live and go on his way rejoicing, or whether he would have to be sacrificed on the altar of brotherly love as a peace-offering."

The measure of the editor's greatness is evident in the persistent yet patient way in which he sought to clear the way for the establishment of a church paper. He might have plunged ahead in defiance of opposition,



Henry Holsinger, editor of the *Christian Family Companion*, which merged with the *Gospel Visitor* to become the *Primitive Christian*; editor of the *Brethren's Family Almanac*, which became the *Yearbook of the Church of the Brethren*; leader of the *Progressives* in the division of the 1880's

but Kurtz had the grace to labor and to wait. Thus it was that the decision of the Yearly Meeting for 1851, while not final, lifted a great burden from his mind. He came home to write: "Well, thanks to God, this uncertainty about the continuance of the Visitor is removed, so far as the Yearly Meeting could do it. . . . We find prejudice is giving way, and our weak efforts to serve the truth and the brotherhood are kindly appreciated. To all those who have exerted themselves in behalf of the Visitor, our most heartfelt thanks."

But there were internal as well as external problems connected with the bringing out of the Gospel Visitor. For example, as the editor of a new publication, Kurtz faced the very concrete problem of how to obtain enough material to keep his paper going. He had sufficient experience to know that he must have something more than selected materials if he was to catch reader interest and hold it through the years. His general plan called for original essays and the encouragement of correspondence. But at the start his files did not contain a stock of such materials. His Gospel Visitor would have to run awhile and really strike fire if writers were to be discovered and correspondents stimulated to contribute.

What Kurtz had available for his first issues was matter of his own composition and selection. This he knew would have to suffice until he could develop other sources of material. Of original matter, the backlog of what he had on hand was a long dissertation on The Fraternity of German Baptists. Perhaps this was his first try at what he had long hoped to write, a history of the Brethren. The article was continued through six numbers of the Visitor. A kind of companion piece, beginning in the second issue, was a compila-

tion called *The Church in the Wilderness*. These two contributed articles led one subscriber to remark: "Such articles as *The Church in the Wilderness* and *The Fraternity of German Baptists* cannot be compressed in a few columns. Yet interesting as these articles are, I fear they will become tedious if extended to an undue length."

Replying to another correspondent as reported in the November Visitor for 1851, Kurtz explains thus: "You ask me perhaps, as others have asked, why do you not hurry out your articles, setting forth the views of the old brethren faster? Why do

you fill your Visitor with so many articles which we may read in other books?"

The editor's answer to the questions he had thus listed was as follows: "I think so little of my own compositions, that I cannot think of taking up any too great proportion of space. . . . Our readers are of different tastes and we must try . . . to suit every taste. . . . I feel my responsibility in that peculiar task I have taken upon myself . . . cannot publish anything to the world as the faith and practice of my brethren which I could have reason to think it might make me uneasy on my dying bed."

James Quinter

Grace Quinter Holsopple

One of the future church leaders whom Henry Kurtz discovered and encouraged was James Quinter, educator, editor and beloved church leader. From James Quinter's daughter, Grace Quinter Holsopple, who now makes her home in Durham, North Carolina, comes the following paragraphs in which she recalls her father's association with Henry Kurtz and the publications that eventually became the Gospel Messenger—

WHEN one reaches the age where we "dare ask of the years" we find memory a generous friend. How patience is rewarded when we have lived long enough to discover the important events which are brought from the deep past!

My childhood memories were formed in an atmosphere colored by the events of 1851. When Henry Kurtz revived the publishing interests which Christopher Saur had so gloriously developed and which had been so rudely destroyed, my father, James Quinter, was an early contributor to this monthly publication, writing under the name "Clement." He had been a pioneer pastor in the Georges Creek congregation of Western Pennsylvania, to which he had been called in 1842. While there he

taught school during the winter months and also had the duty of examining the teachers of Nicholson Township in reference to their qualifications for teaching; so he well knew the great importance of the printed page.

In his young manhood, before going to Western Pennsylvania, he had taught for seven years near Philadelphia, where he and Abram Cassel were close friends. Both were familiar with the beginnings of the church at Germantown. Both were familiar with the early colonial history which had preserved the records of the courageous souls and spiritual leadership of the preceding century. The accomplishments of the Saur Press and the stories of its cruel confiscation when the American army occupied Germantown and Philadelphia dur-

ing the Revolutionary War were household stories in my father's youth. Alexander Mack, that scholar with such profound knowledge of the Bible, and John Naas and others were examples of faithful followers of the New Testament. It was not strange that following his conversion and his call to Christian service he was eager to see a renaissance of both press and school for the church.

In my own youth that important epoch which began with the birth of the Gospel Visitor was the basis for my love and respect and loyalty for the denomination we call "Brethren."

While many had welcomed the return of a church paper, there were conflicting voices and those early years had been filled with strenuous efforts on the part of those who were following the faith of their fathers. Bro. Kurtz had soon found his work too heavy and my father had been asked to assist him. An added interest in the early years of the life of the Gospel Visitor was the opening of the school at New Vienna, Ohio. The need for a Christian high school was early presented in the columns of the Gospel Visitor and it was the Fall River congregation which bought the brick building for the purpose of establishing this school. Apparently Bro. Kurtz had planned to move the Visitor also, but since that was not wise in the depression of those days, my father was asked to open the school at Vienna and also to help with the Visitor.

This same close affiliation between Christian faith and Christian education was the same ideal which moved Alexander Mack to give as his reason for needing a church publication: "For the benefit of our dear youth, that they may have a plain and simple exposition of the truth in which they are in-

terested—for the glory of God.”

The important place which the Holy Spirit was given as a Guide and Teacher in the lives of our church founders and again in the revival of a church paper is significant in that the season of Pentecost was selected for the date of the Yearly Meeting. That occasion was the high point of the year in Christian experience and fellowship. It was during that season, one day prior to Yearly Meeting, which my father chose to observe as his day of fasting. To him the deliberations of that meeting required much fasting and prayer. As a child my veneration for that large assembly was not marred even by long hours of sitting on a backless bench. As I grew older, I found much in those assemblies to criticize, but was always reminded by a stern but kind

father that it was Christ, the Head of the Church, whom we worshiped and followed and, therefore, our Christian life gave us loving tolerance for the mistakes of the Brethren.

And let us remember that our church fathers believed in a church “separate from the world”—and to that end they labored with one great mission to bring Christ to the “world” and the “good life” would follow.

The needs of men may change and methods should vary as the individual but we have an unchanging God and the Lord Jesus Christ is the same yesterday, today and forever. Our Brethren church was founded on his revelation given to us in his word.

May our church publication ever be a strong and fearless witness to his truth!

careful thinking. What does it all mean? Forty years of work in the same field and along the same line ought to mean something in quantity, in length, breadth, in width, or in whatever way be necessary to try to measure it.

We look at it first in quantity, as we can get at it best. According to a rough calculation which we have made, we have, during these forty years, written, on an average, two thousand editorials, averaging eleven hundred words each, equal to three and one-fourth pages of a book like Elder D. L. Miller's Europe and Bible Lands, which would make over seventeen volumes of that size, and from twenty to twenty-five volumes of an ordinary-sized book. Of course, this may not be considered a very great feat in book-writing, but had so much been required of us when we started out, we would have been frightened and never commenced. It only shows how easy it is to do large things by doing a little at a time, and sticking to it. There are hundreds and thousands of men that get but little done at any one thing because of their continual changing about, and settling down nowhere.

But we are aware of the fact that a man may settle and stick, and yet accomplish but little for himself and others. It is the kind and character of his work that determines his success or failure. It has been about this we have been thinking in our retrospect. What have we done and for what have we stood during all these years? As to what we have done, of course, we can not be the judge, nor could we determine, were we disposed to be.

But we do know, to some extent at least, for what we have stood, not only during these forty years, but ever since we were born into the kingdom of Jesus Christ. From the very start in the new life we were

Forty Years in the Chair

Henry B. Brumbaugh

Writing in the Gospel Messenger for February 5, 1910, Henry B. Brumbaugh looked back upon forty years of editorial service to the church. In January 1870 he and his brother, J. B. Brumbaugh, issued the first number of the PILGRIM at James Creek, Pennsylvania, later moving to Huntingdon, where the PILGRIM was combined with THE PRIMITIVE CHRISTIAN, then edited by James Quinter. The following words are both reminiscent and prophetic, revealing the way in which an editorial ministry blessed the church as it faced many changing conditions. In these paragraphs the editorial “we” could well be applied to J. B. Brumbaugh also because in many of their labors the Brumbaugh brothers worked closely together—

AS WE entered into the new year, we were reminded, in a special way, of two things that impressed us as they never did before. The first one was that we have really entered that stage of life which is called “old age,” and that we are so classed, no matter how we may feel about it. But as this is a matter of indifference to us, we do not care to think or write about it. Life here is only filling a course of preparation

for the life eternal, in which there is no getting old.

The other thing was, that, in entering the year 1870 we ceased to be a farmer, entered the field of office work, and began writing editorials for the Pilgrim, The Young Disciple and The Golden Dawn,—later on, for the Primitive Christian, then for the Gospel Messenger up to this time. Thus we have been engaged in a continued pen ministry for the space of forty years. As this thought came to us, we became interested and did some

H. B. Brumbaugh, who with his brothers started the *Pilgrim*, which merged with the *Primitive Christian* in 1877; became eastern editor of the *Gospel Messenger* when the *Primitive Christian* and *Brethren at Work* merged in 1883



conscious of a change of thought, purpose and action, and it was in our heart to do service for the Master, therefore we stood for work. And if the world is to be saved by being brought into the kingdom, the church must do it by active and aggressive work. So we felt it our duty to place ourself on the active and aggressive side of the church's work, as we said, from the beginning. "Go, work in my vineyard" to us meant "Go to work. Do something!" When we saw something which we thought ought to be done, we did not feel like standing back and watching others do it until it would be safe to fall in with the current and thus float in with the workers to victory, but to take a firm stand on the aggressive side and fight it out to the end, no matter how unpopular it might be.

We took our first stand against the intemperate use of tobacco. The first paper we ever wrote for publication was on tobacco. The next one was on tobacco

and the wearing of the mustache which, we felt, was a very unfortunate combination. On this point we have never changed our mind.

The second aggressive position we took was in favor of the single mode of feet-washing. So strong did we and a few others take it, that some of our good old brethren got uneasy about it. We shall never forget the time when Elders Joseph R. Hanawalt, John G. Glock, John Spanogle and Jacob Miller, brethren of sacred memory, called myself, my brother, Dr. A. B. Brumbaugh, and a few others up on the attic of the James Creek church to "moderate" our feelings on this subject, kindly assuring us that if we would have patience and wait, it would come right and we would have our wishes. It was then and there that we learned our first lesson on Christian forbearance, and we have been trying to practice it ever since.

This was before we commenced our editorial work in the

church. In this spirit we started on our forty years' mission. Our experiences have been varied, interesting and, on the whole, very pleasant. The fact that we took initiative grounds made some features of our work the more impressive, because we had to push hard for them.

Our experience in getting a report of the speeches at our Annual Meeting was one of the most interesting in our editorial life. While we were assured that a large majority of our patrons wanted a report, we knew also that there were some who feared that the results would not be good. Our decision was in favor of the report and we planned to get it in a way that would cause no disturbance in the meeting. So we employed our reporter—the meeting being held that year (1873) at Meyersdale, Pa., in a barn—and located him on the hayloft directly over the floor where the meeting was held. It was not as desirable a position as our reporters now get, but it was good enough to get a fairly satisfactory report. The interesting feature of the occasion was that Bro. H. R. Holsinger of the *Christian Family Companion* also had a reporter for his paper and brought him to the hayloft. Though competitors, we, personally, were on good terms and united our efforts in getting as good a report as possible.

The publishing of these reports caused a stir among our people and brought several queries to our next Conference, when it was decided that a report might be published, but the names of the speakers should be omitted. This was not at all satisfactory to a large number of our patrons, and Bro. Holsinger, to meet the wishes of his readers, published the names in his next year's report, while we numbered each speaker and published a "key" separately, which

gave the name represented by the number. This we mailed to all who wished it, making a small charge to cover the extra expense. The demand for the key proved as great as it was for the report. For the publishing of the report in the way we did we were both called into question. But as the next Conference decided in favor of a full report, with the names of the speakers we had no further trouble on the report question.

Since then, editorially and otherwise, we have always placed ourself on the aggressive side on everything that stood for the advancement, the well-being

and the enlargement of our church activities. We have given our sympathy, co-operation and hearty support to our schools and Bible work; our Sunday schools; prayer meetings; our missionary work at home, in our towns and cities and in foreign fields; and to all the aggressive activities of the church.

And now, no matter what our mistakes may have been, we look back over our forty years' editorial service with the conviction that, in our motives and purposes, we have been sincere. Along these lines, by God's grace, we shall continue until our work is done.

ing. Reading became a passion and I devoured all the reading matter that came into my hands. One of our neighbors placed in my hands Paine's Age of Reason. Before reading much of it, my father saw it and condemned it to the mercies of the ten-plate stove that warmed the mill office in winter. Later he settled with the neighbor for the book. Looking back now I think it was a good thing for me that I did not read the infidel's book in my then immature years. But the habit of reading became fixed in my youth and now as I enter my seventy-fifth year I am still enjoying much reading. I find in good books my best company.

I think I may, without boasting, lay claim to being the prime mover in turning over the Publishing House to the church. The minutes of 1882 show the following committee to consider the question of the consolidation of our periodicals: D. L. Miller, H. K. Myers, H. B. Brumbaugh, R. H. Miller, S. T. Bosserman and J. Harshberger. I then strongly urged that the church take over, manage and control her own publishing interest. Bro. R. H. Miller was of the same mind and stood with me. The other members of the committee were not willing to so recommend. Two reports were presented, a majority and minority report, the latter signed by R. H. Miller and myself. The majority report was accepted and the minority had no show. But this only began the agitation which resulted finally, fifteen years later, in the church accepting the Publishing House. A committee of able brethren appointed in 1887 reported favorably a plan by which the church might secure the publishing interests. This plan was discussed at great length at the Conference of 1888 and then deferred two years. In 1890 the report of the committee was again considered at great length and was rejected

Some Facts Concerning My Life

D. L. Miller

In July 1883 two papers, BRETHREN AT WORK and THE PRIMITIVE CHRISTIAN, were consolidated to become the GOSPEL MESSENGER, one paper with two editorial offices, at Mount Morris, Illinois, and at Huntingdon, Pennsylvania. Leading the movement toward consolidation was D. L. Miller, who later became editor of the MESSENGER. Known for his world travels and his articles about them, D. L. Miller contributed freely of talent and money both to publication interests and to the beginnings of our mission work. Through the courtesy of Mrs. Nettie Miller, wife of the late J. E. Miller, we are privileged to secure autobiographical sketches of D. L. Miller and J. H. Moore which may not have been previously published. The Miller manuscript follows—

MY SCHOOL advantages were very limited. Schools in those days in the slave states were not of a high order.

After spending a few winters on the common branches, grammar excluded as a useless study, I secured a teacher and studied and recited as I worked in my father's flouring mill. The recitations were at night and the studying pursued under difficulties. Fifteen hours a day was often required to keep the mill going but with a book handy odd moments were used in getting my lessons. The teacher, noting my thirst for knowledge, took

great interest and pleasure in the teaching. He continually encouraged me and in this way I qualified myself to teach school both in Maryland and Pennsylvania. In the former state the requirements were not important but in the latter a rigid examination had to be passed by the would-be teacher. In Maryland the wages were \$25 per month and in Pennsylvania \$30-\$40, depending on the grade of the certificate. In 1860-61 I attended one winter term of district school at the Fairview schoolhouse, about five miles northwest of Mount Morris. This completed my public school experiences but did not end my desire for knowledge and read-

tation was kept up.

After the Conference of 1890 the Brethren Publishing Company was reorganized and incorporated under the laws of the state of Illinois. In the reorganization I insisted that an agreement be made that at any time the church was ready to take over the stock it should be surrendered at par value \$100 a share. With a single exception this was done. One stockholder sold his ten shares at \$200 per share, showing that those who turned over their stock at par donated to the church on each share not less than \$100 or a total of \$50,000.

In 1896, on my return from my first trip around the world, I called Bro. Vaniman and suggested to him a plan to turn over the Publishing House to the church without asking the church for a dollar. I then owned one-third of the stock. Bro. Vaniman enthusiastically endorsed the plan and set about the work. I agreed to set apart and turn over to the General Mission Board \$26,000 with which to secure that amount of

donation the other \$24,000 needed to purchase the balance of the stock at par to be turned over to the church. This was all accomplished in a few months and in the fall of the same year the Mission Board took over the Publishing House and at the Conference at Frederick, Md., in 1897 the Conference accepted the business with but a single dissenting voice. This delegate favored the plan but his congregation had instructed him to vote against it.

Those who opposed the church owning the Publishing interest were prompted by what they honestly conceived to be the right course. Some felt that the publishers wished to unload a burden on the church, others that it would require too much money and still others that the church could not manage it successfully. The reading of the reports of Conference of 1898-90 is full of interest on this subject.

Motives prompting turning the profitable business over to the church: For some years the business had been paying well.



M. M. Eshelman, who with J. H. Moore and J. T. Myers, published the Brethren at Work at Lanark, Illinois, later at Mt. Morris, from 1876 until it was merged with the Primitive Christian in 1883 to become the Gospel Messenger

It was bankrupt when Bro. Amick and I took it up. By his careful business management and in response to the generous amount of new capital invested, the business grew and developed into a splendid investment. The profits were large and I felt that instead of going into the pockets of individuals, they should go into the church to advance the missionary interests. I felt too that the profits were beyond the deservings of the individual stockholders. Others felt too that we were making money on our investment and should have a part in it. So efforts were being made to start other papers and this would have made confusion in the church as it did when we had so many papers. Third and last, I felt that if the church owned the publishing interest, it would unify the body and make us all the stronger and that the subscription lists would grow largely and more profit would accrue to the church. These were the leading motives that brought about the plan to turn over the publishing inter-



J. B. Brumbaugh, of the three brothers who published the Pilgrim (1870-1877); also helped to publish the Young Disciple, which became Our Boys and Girls

ests to the ownership of the church.

With a strong desire to visit the Old World, my wife and I began our travels in 1883 and in that and the following year we made our first trip to Europe and Palestine. The journey was taken at our own expense entirely and the Palestine trip was strongly urged by Bro. Quinter and others. For the letters written from Europe and the Bible Lands published in the Messenger, which largely increased the circulation of the paper, the house bore a small part of my expenses. In all of our travels about the world we paid our own expenses. We visited all the mission fields and did what we could to encourage the work. Two trips around the world, including South Africa, Australia and the islands of the sea, Japan and China twice, the length and breadth of Europe and six different visits to Pal-

estine, are included in these journeyings. We crossed the Atlantic twelve times and the Pacific twice. Our last journey we traveled not far from 40,000 miles, spent 135 days on the seas and oceans of the world and had a varied experience.

My first book, Europe and Bible Lands, was written and printed in 1884. Every copy of the first edition of 2,000 copies was sold before it came from the press and eleven editions were required to fill the demand. The second and third books, Wanderings in Bible Lands and Girdling the Globe, had a like generous reception and large sales equaling, if not excelling, the first. These books were followed by The Seven Churches of Asia, Eternal Verities, The Other Half of the Globe and, in joint authorship with Bro. Galen Royer, Some Who Led. My books all had a large sale and circulation. Many thou-

sands of Eternal Verities were donated by the author to missions and schools at his own expense. My books had a larger share of favor shown them, I felt, than their merits deserved. I was chairman of the committee for the revision of our hymn-book and hymnal, of our book of minutes with authority to drop all obsolete minutes and I compiled and prepared for the press our book of minutes printed in 1909. In addition to the books I have written and compiled, I wrote a number of tracts. The Historical Sketch of the Church of the Brethren has had an immense circulation. It has been translated into the Scandanavian, German, French and Greek languages. Many hundreds of thousands of copies were printed and circulated. Come, Let Us Reason Together, a tobacco tract, was also largely circulated. Thousands of copies were sent out free.

A Glance at My Life

J. H. Moore

J. H. Moore became associated with Brethren publishing interests in 1876, first serving as office editor on the BRETHREN AT WORK at Lanark, Illinois. Except for several years during which he lived in Florida, he carried heavy editorial responsibilities until the time of his retirement in 1915. Many interesting aspects of his career, as well as the nature of his editorial policy, are reflected in his own words which follow—

I WAS born in Salem, Va., April 8, 1846, and had attached to my little self the name of John Henry Moore. When I was four years old, my parents, David and Sarah Moore, moved in an old-fashioned covered wagon from Virginia to Woodford County, Ill., and settled on the wild prairie, not far from where the city of Roanoke now stands. My parents were two of the only five members in the county at that time.

When I was ten years old, the family emigrated to the northern part of Cedar County, Mis-

souri, and settled on a farm more than one hundred miles from a railroad. While living here and when at the age of thirteen, I became a member of the Church of the Brethren, being baptized by Elder William Gish, the elder of the church in Cedar County.

In August 1861, on account of the war conditions in the state, we put what few things we could into a covered, two-horse wagon and after a long and dusty trip, reached Adams County, Illinois. I walked nearly the entire distance barefoot.

It was here that I was thrown much in company with Elder George Wolf and, in fact, lived



One of the last pictures taken of J. H. Moore, long associated with the church papers, first with the Brethren at Work and then with the Gospel Messenger

for a while in the same house. I worked for his son, David, with whom he was spending the closing years of his life.

A few years in this county and a few years in Cass County brought me to Champaign County, where my parents located when I was twenty-one years old. While living in Cass County, when twenty years old, I rode on horseback fifty miles to hear the Quinter and Wilks debate in Macoupin County, Ill. This gave me an inspiration for defending the doctrines of the church that has never left me.

Prior to locating in Champaign County I had attended school only a few months. I put in two winters of hard study while living here, being favored with two teachers who took pride in my zeal for knowledge. I secured a certificate for teaching, and taught one term. Most of my time was spent in house painting and graining.

When twenty-three years old, I was called to the ministry, and was put to work at once. In 1871 I was married to Mary S. Bishop, and the next year wrote and published my pamphlet, *Trine Immersion Traced to the Apostles*. It has had a circulation of about 200,000 copies. Two years later my *Perfect Plan of Salvation* was sent forth, to be followed by my large *Historical Chart of Baptism*. My *One Baptism* was published in the spring of 1876. When I had it half written, I took the part of the manuscript then ready to the printers. They started to set the type, while I rushed my writing. It was a race between me and the typesetters, but, as luck would have it, I came out a little ahead.

All the while I was doing this writing, I worked at my trade, house painting, usually in the country. I would paint in the daytime, and read and write of nights. Then I preached practically every Sunday, driving twenty-five miles to two of my appointments twice each month.

I published other tracts, advertised them and in this way built up quite a tract business. I believe I was the first one to go into the tract work in the Brotherhood.

In the summer of 1876 I went to Carroll County, northern Illinois, and put in some months at house painting. It was during these months that the *Brethren at Work* project was planned. So in August I moved my family to Lanark, went into the editorial chair and on Sept. 1 sent forth the first issue of the paper, being associated with M. M. Eshelman and J. T. Myers in the undertaking. For quite a while I looked after the editorial department, did the press work and superintended the office generally.

In 1879 I disposed of my interest in the plant, but remained with the paper most of the time until after it was removed to Mount Morris. When the paper went to the wall in the spring of 1882, I was called from Lanark to Mount Morris to take editorial charge, D. L. Miller paying me forty dollars a month out of his own pocket for my services of about three days out of each week. The rest of my time was spent on my monthly, *The Family Companion*, which I was then publishing at Lanark. I drove back and forth with my horse and buggy. A little later I moved my paper and family to the Mount.

When the consolidation was effected in 1883, I was chosen managing editor and remained in charge until the spring of 1884 when I moved to Keuka, Fla. Here I conducted a sawmill business, clearing up land; I planted out an orange grove and brought it into bearing. I did other things in order to make a living. There were very few Sundays when I did not preach.

After several years, when finances ran rather low, I was offered the superintendency of the Cherokee Nurseries at Way-



Joseph Amick, who became manager of the *Gospel Messenger* when the *Primitive Christian* and *Brethren at Work* merged in 1883

cross, Georgia. Here my wife died in the fall of 1888. One year later I was married to Phebe B. Brower of Mexico, Indiana, and a little later returned to my grove at Keuka, Florida.

While here, I received a call—though I had been urged to do so before—to return to Mount Morris, Illinois, and resume my place as office editor of the *Gospel Messenger*. I entered upon my work May 1, 1891, and the history of the paper from that date to the present time has, in a large measure, been my history.

In 1898, in company with D. L. Miller and others, I visited Europe and the Bible Lands, writing a full account of the trip for the *Gospel Messenger*.

Off and on, during my editorial labors I wrote a number of articles entitled *Our Saturday Night*. They partook largely of the nature of pen sketches, relating to some of my experiences and observations in life. In 1910 enough of the best of these articles were selected to make a book of 192 pages. About 9,000

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KINGDOM GLEANINGS

As a part of the commemoration this year of the 100th anniversary of the opening of the era of printing in the Church of the Brethren, the Historical Committee is placing a bronze tablet near Poland, Ohio, close to the location of the building in which the first issue of the Gospel Visitor came from the press. Appropriate dedicatory services will be conducted at the unveiling of the tablet this summer. The 18 x 24 inch plaque bears this inscription:

ELDER HENRY KURTZ
IN APRIL, 1951,
BEGAN PUBLICATION OF
"THE GOSPEL VISITOR"
IN THE LOFT OF A SPRINGHOUSE WHICH
STOOD NEAR THIS SPOT. THIS EVENT
OPENED THE ERA OF PUBLICATIONS IN
THE
CHURCH OF THE BRETHREN

Calvin Bright, according to information just received, was released from prison and arrived in Hong Kong on May 24. After a rest there he will be returning home by plane.

J. B. Shaffer of 2830 Pearl St., Santa Monica, Calif., informs us that he and his family would be happy to have anyone going to or from Conference call upon them at their home. They are located one block north of the Douglas Plant. They are twenty blocks east of 101 Coast Highway and fifteen miles west of Los Angeles. The bus comes within one block of their home on Pico Boulevard.

A conference for ministers and ministers' wives of the Eastern and Southern Districts of Pennsylvania has been scheduled for July 16-18, at Camp Swatara, Pa. Besides Levi K. Ziegler and David Hanawalt of the regional office, leaders will be ministers of the two districts. No formal program has been arranged for the evening of July 16. The cost will be \$6.00 for two days. Send reservations to: Galen C. Kilhefner, Camp Swatara, R. 1, Bethel, Pa.

Westminster church, Md., and its pastor, Bro. Harold Z. Bomberger, were to be hosts to Pastor Ernst Breitenbach of Germany for ten to fourteen days early in June. He is visiting this country as a representative of the German division of the Y.M.C.A. to take part in the centennial celebration of the founding of that organization. It was the request of Dr. Dannemann, head of the German Y.M.C.A., that Pastor Breitenbach spend his first days in America among the Brethren.

Maple Spring church, Pa., will have a rededicatory service on Sunday, July 1. Three services will be included in the day: morning worship at 10:30 a.m. with Paul Z. Rummel of Lancaster, Pa., as the speaker; the rededicatory service at 2:15 p.m. with Elder P. J. Forney of East Petersburg, Pa., as speaker; and the evening service at 7:45 p.m., with Elder Arthur L. Rummel, pastor of the Natrona Heights church, as speaker. All former members and friends of the church are invited to attend. Bro. John M. Geary is the pastor.

Galen B. Royer is seriously ill in the Blair Memorial Hospital, Huntingdon, Pa.

Attention: Pension Plan Participants. Edwin Grossnickle, treasurer of the Pension Plan, announces that official receipts for remittances of contributions to pension plan member accounts will be mailed to the remitters following the return of the staff from Annual Conference.

Gleanings From Other Years

Following are representative items of personal and general interest selected from the editorial pages of past issues of the Messenger and its predecessors.—Editor.

1851

Our readers will perceive in this number, that we try to improve the external appearance of the Visitor, by getting a considerably better article of paper. If our subscription-list should increase sufficiently within 4 or 6 weeks, we would begin with the October-Number, to give 24 pages each month, and a farther increase of subscribers would enable us still to enlarge more.

It is desired by many subscribers to have lovefeasts generally announced in the Visitor, and we are willing to do so, if the notices are sent to us in time,—Postpaid.

1861

Elder Samuel Murray of Miami Co. Indiana informs and desires us to publish in the Visitor, that from his vicinity (Pipe Creek township) that handsome sum of \$71.55 was collected and sent to Jacob Ulrich of Lawrence by Express, for the needy in general. (This is right, and may the Lord bless all. Eds.)

"Our communion meeting will commence on Saturday the 14th of September in the evening, and continue several days. We invite our brethren and sisters from other districts and especially our ministering brethren to be with us on that occasion. The meeting will be in our new meeting house in Fayette Co. O. seven miles east of Washington." Joseph Kelso.

We learn from a brother in Maryland, saying that "the last authentic account we had as far out as Rockingham and Augusta counties the brethren were left unmolested, but looked upon to pay their share of expenses incurred by the war." But this refers back to the middle of September last, and since that time it seems there is no later account up to November 8.

1871

"The brethren at Bourbon, Indiana, request brethren, especially ministering brethren, traveling East or West over the Ft. Wayne and Chicago Railroad to stop over with them and hold meetings." O. W. Miller.

"The Brethren interested in education, are invited to meet, Wednesday, April 26th, at the place of holding the district meeting of the Northern District of Indiana. Please be prompt as important business is to be attended to." O. W. Miller.

1881

A Philadelphia daily paper says that "the girl who bangs her hair often makes the wife who bangs her husband." We believe he is about right.

We are receiving some letters containing one dollar for the PRIMITIVE. They do not even say they are poor. Now we hope none of our brethren will take advantage of us for 50 cts. We want it directly understood that no one is to have the PRIMITIVE for 1881 for less than \$1.50 unless they are really too poor to pay that sum. This includes ministers.

Bro. H. J. KURTZ has been with us for several days.

Theme: Deepening and Sharing the Christian Life

He started East on Monday morning last. He is extensively known among the brethren as one of the publishers of the Gospel Visitor. He published an almanac for 1880 and 1881.

1891

"West Virginia Echoes" is a well-written bit of correspondence, but owing to the fact that it is anonymous, it goes into the wastebasket.

Bro. B. B. Whitmer's correspondence may seem lengthy, but it shows what hardships must sometimes be endured by our Western preachers.

Those who have not been using our Quarterlies in their Sunday-schools because the lessons were in the Old Testament, will now please bear in mind that for the remainder of the year the lessons will be in the New Testament, beginning with the "Word Made Flesh" for July 5th, and ending with the "Risen Christ and his Disciples" for the last lesson in the year. We think the line of study will be found both interesting and profitable.

1901

Bear in mind that the price of the MESSENGER from the first of April till the end of the year is one dollar. With a little effort one thousand one-dollar subscribers might be secured.

If you do not want your pockets picked while at the Annual Meeting, or while en route, keep out of the crowds. If at any time there is a rush of people, steer clear of the rush. There is always plenty of time for the person who is patient and careful.

1911

Some religious papers, for various causes, omit an issue occasionally, but the MESSENGER has not missed a week since the office was moved to Elgin in the fall of 1899, and only a few times, during all these years, have we gone to press even a few hours late. This means a regularity of which not many papers can boast.

A correspondent writes us that Goshen, Ind., after remaining dry two years, became wet again, and now the best citizens in the city are ashamed of the conditions. More drunken men may be seen in one week than could have been seen during the two years when there were no saloons. It is said that city has learned her lesson, and learned it well. It is predicted that the next election will place the city on the dry list to stay.

1921

Messenger Week.—You had not heard about it? Then read what is said on that subject in the Forward Movement Department of this issue, and in the advertising column on the last page. We have had all kinds of special days and special weeks, but who can remember when we had a "Messenger" Week? Isn't it about time? Will you be ready for it?

One brother wants to know when the Standing Committee of the Hershey Conference will organize. He saw it stated in the "Messenger" that this event would take place June 9, and then saw the statement that the Conference would begin June 8. Here was an irreconcilable contradiction, surely. Well, both statements are true, nevertheless. The public programs are scheduled to begin Wednesday evening, June 8, but this will not hinder the Standing Committee from meeting and organizing on Thursday morning, June 9.

1931

Shall we print an extra issue of the Messenger? The way matter is crowding for early appearance it would

be possible to do so; and yet, for the present we shall not attempt it. Rather, we ask our contributors to be patient while we do the best we can to get timely matter to Messenger readers. So far as readers are concerned, flush periods are always times when we can get out more interesting papers. Hence, we are not praying for less matter, but for wisdom to handle it in the proper order.

The Brethren Publishing House prints carloads of songbooks for other publishers. Occasionally some of our people order from other publishers the books we print for them. The House sells the same books at the regular price of the publishers. Our congregations can help raise the Conference Budget by sending those orders to the Brethren Publishing House, because all the profits of the House go into the Mission Budget. You will do well to think this over.

1941

Brother Winger is the college president we quite unexpectedly almost collided with as we entered the House Friday afternoon. He at once explained that he had been at the North Central College Association meeting in Chicago, came out to Bethany and then it was only this much farther out here. A descendant of Michael Frantz, prominent in early Pennsylvania Brethren history, he has been looking up said Michael's other descendants. He could hardly believe there are so many.

Apologies to Bro. I. N. H. Beahm for the unintentional loss of his name from the On-the-Way article ending on page 22. Doubtless most readers could have supplied what we failed to print.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Philip H. Lauver of Dayton, Ohio, in the Happy Corner church, Ohio, July 23—Aug. 5.

Bro. Roy S. Forney of Johnstown, Pa., in the Woodbury church, Pa., July 8-22.

Bro. Curtis Dubble of Leighton, Pa., in the Long Run church, Pa., June 17—July 1.

Bro. Emmert Frederick of Roaring Spring, Pa., in the Raven Run church, Pa., June 17—July 1.

Gains for the Kingdom

Two added to the Rodney church, Mich.

Three baptized in the Reading church, Pa.

Two baptized in the Oak Grove church, W. Va.

Nine baptized in the Broadfording church, Md.

Seven baptized and five received by letter in the Decatur church, Ill.

Two baptized and four received by letter in the Hatfield church, Pa.

Five baptized and seven received by letter in the First church, Philadelphia, Pa.

Calendar for Sunday, June 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Spread of the Gospel.—Acts 1:8; 4:28; Rom. 1:1-16. Memory Selection: You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. Acts 1:8 (R.S.V.).

CBYF Topic for June, Stewards of God's World.

Announcements

REGIONAL CONFERENCE

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Canada, Western.—Bow Valley, July 3-6.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Texas and Louisiana.—Nocona, July 19-22.

Virginia, First.—Poages Mill, July 24-26.

Virginia, Southern.—Spray, N. C., July 24-26.

LOVE FEASTS

Indiana
June 16, 8 pm, Camp Creek.

Pennsylvania
June 17, 7:30 pm, Elbethel.

JUNE 9, 1951

17



All but the Gospel Preacher and the Vindicator are forerunners of present-day publications of the Church of the Brethren; the Primitive Christian, the Gospel Visiter, the Brethren at Work, the Pilgrim and the Christian Family Companion combined through the years from 1851 to 1883 to become the Gospel Messenger

A Glance at My Life

Continued from page 15

copies of the book were easily disposed of, being offered as a premium with the Messenger.

My second book, The New Testament Doctrines, was written during the summer of 1914. It contains 192 pages and treats 103 subjects. The first bound book came from the bindery Nov. 27 and before the close of the first week of January the entire edition of 3,500 copies was closed out. The second edition of 2,500 copies was mailed within twenty-four hours after the book left the bindery. A rush was made to bring out a third edition.

I believe that I may be regarded as a fairly prolific writer. If all the articles that I have written for the Messenger and the Brethren at Work since 1876 should be collected and printed in book form, they would make

over 160 volumes the size of my New Testament Doctrines.

I have collected considerable material for books, but have been kept too busy looking after the Messenger to write more than the two volumes published. I have served on the Standing Committee three times and each time was chosen writing clerk. I have had the oversight of eight congregations as elder-in-charge.

I think it can be truthfully said that I am the originator of the Gish Fund plan. I first presented the idea to Sister Gish and served for years on the first committee to carry on the work. I also prepared the plan for the Gish Testament, and outlined the system of references found in the book, and induced Bro. James R. Gish to set apart some of his money for that purpose.

I have always taken an active part in the work of the Annual Meeting, and have done my share in helping to shape the decisions of the Conference from

year to year. I do not think that I have been backward about expressing my mind on the different questions presented for consideration when I thought that duty demanded it.

In addition to my work on the Messenger, a good deal of attention has been given to the Conference Booklet, the Brethren Almanac and the preparation of articles for encyclopedias and other works.

In my editorial work it has been my policy to serve the interest of the church, rather than my own personal interest. And while I have at times differed from the Annual Meeting, I have never antagonized the Conference in my editorial work.

I have always had the conviction that when one is employed by the church to do a certain work and is paid wages with that in view, it becomes his duty to serve the church to the utmost of his ability along the line for which he is employed. To do

otherwise, as I see it, is dishonorable.

It has been an easy matter with me to steer the Messenger along the line of our faith and practice for the reason that I have always believed in the fundamentals of the church. It is easy for one to do the thing that he believes to be just, right and fair.

I have found it to my advantage in handling the Messenger during a disturbance in the Brotherhood to keep cool and to make no move until I was sure that it was the wise thing to do at the time.

It has been my policy never to let the paper get beyond my perfect control. At times I may have held the reins tighter than some of our good thinkers would have approved, but I thought it always best to be on the safe side in case we should be called on to face a crisis.

While aiming to keep step with the conservative part of the church, I have never lost sight of the liberal and radical elements. I have always tried to retain their confidence and respect, even though I knew that I was not conducting the paper to suit their ideas of a religious journal for the Brotherhood.

I have been favored with a host of friends in the Brotherhood, and while I loved their society and appreciated their friendship, I never permitted my regard for their interest to have the least influence in shaping the policy of the paper.

While I may at times have seemed to be just a little self-willed in the management of the Messenger editorially, still I have been free to consult—quite freely—the best thinkers in the Brotherhood and have profited much by their kind suggestions. Among those confided in I have consulted none more freely than D. L. Miller and H. C. Early, the former more than the latter.

In the policy of the Messenger the Mission Board left me to pursue largely my own course. As regards the policy of the paper, I do not know that I have ever felt handicapped.

And since my time on the paper is now drawing towards a

have up to the last half of my sixty-ninth year enjoyed good health. I cannot say that I have felt better in ten years. I read, think, write and preach with comparative ease.

I have made my mistakes but it has been my aim to profit by them. And now, as I look at things, with my years of experience in many departments of life, I feel that I am disposed to have more charity for the erring than I may have had in the early period of my life. I feel to seek the good and enjoy it and at the same time to avoid the unpleasant things in life, discarding the evil of every type and nature.

The Publishing House as it appeared during the early days in Elgin, Illinois



close, I feel that I have served the Brotherhood about as well as I could under the circumstances. To this line of work I have given nearly half of my lifetime.

While I have never been considered as a robust man, still by taking good care of myself I

I love the editorial room, I love the work and feel perfectly at home while engaged in the duties of the office. Possibly I shall feel lonely when I once get away from the place where I have spent so many enjoyable years.

But, as I go, my prayer is that the Good Master will open up something for me to do. My ambition is to work, for I love public, mental work as I love nothing else. Few men have enjoyed their work as I have enjoyed mine and it is but natural that I should take my leave of the office with some feelings of regret; but rest assured that I carry with me no unkind feelings.

In this building at Mt. Morris the Gospel Messenger was printed. Two of those in the picture, the daughters of the manager, Joseph Amick, are living



Edward Frantz served as editor of the GOSPEL MESSENGER from the dark days that preceded one world war to the even darker days that followed the beginning of a second world war. These were critical years in the life of the church as well as of the nation. But they were also fruitful years and Bro. Frantz made an enduring contribution through the pages of the MESSENGER to the life of a growing church. Soon after his retirement he brought together many of his excellent editorials on doctrinal themes and fashioned them into a book, BASIC BELIEFS, that is still well worth the studious attention of all who would walk in the way of Jesus Christ. In a brief statement concerning Bro. Frantz's years of editorial ministry, Rufus Bowman expressed the appreciation of thousands of readers and personal friends—

THIS brief statement is to express in a small way the appreciation of our Brotherhood for the valuable and distinguished service of Brother Frantz. He came to the Gospel Messenger in 1915 and served as editor nearly twenty-seven years. Before being called to the editorship, he was one of our leaders in the educational field, having served as teacher of Bible and president of McPherson College and also as president of La Verne College.

Edward Frantz was a great editor. He brought to this position an unusual knowledge of the Bible and Christian doctrine, an appreciation for the values in our church life, an understanding of the various points of view in our fellowship, and an humble, kind and beautiful spirit which made us love him. His chief aim was to have the church paper be a real

"Messenger of the gospel." This was realized well. He steered the Messenger so that it became a medium for the expression of our best church life and thought. He saw that the Messenger demonstrated the true spirit of democracy in that the varying interpretations were allowed a hearing. He cultivated the spirit of tolerance, goodwill and mutual understanding so that the Messenger contributed to the unity of our Brotherhood. More than a medium for church expression, the church paper brought a wider outlook on life and led out in creative thinking. In literary artistry, in keenness of insight, in spiritual interpretation, and in the ability to interpret the values in our Brethren heritage, Brother Frantz has set a new standard in Brethren writing. All of these have had their effect on Brethren life and thought.

Desmond W. Bittinger

It is a fitting tribute to Desmond Bittinger's leadership as editor, 1943 to 1950, that upon completing his work with the GOSPEL MESSENGER he was called not only to the presidency of one of our colleges but also was chosen moderator of Annual Conference. We are just entering the busy week of Conference activities in which an editor who heretofore has been content to report faithfully the activities of Conference now leads the church as it applies itself to the issues before it in 1951.

aspect of the church. The Brotherhood has multiplied itself by nine in the period. The only available estimates of the church membership in 1851 place its maximum number as 20,000 in 1851. Today we have a membership comfortably nine times that size. The periodical literature of the church has been of inestimable value in instructing, shepherding and unifying this greatly increased membership of the Brotherhood. Many hundreds of geographically isolated families have often had no other church care, sometimes for many years, than the reading of the church literature. Elder Kurtz's original hope to provide a unifying medium has certainly been at least measurably fulfilled.

The church has made a great educational adjustment in the period 1851-1951. It was but the extension of Kurtz's viewpoint (using the devices of contemporary society to advance the gospel) that he and James Quinter established the "first" Brethren school at New Vienna, Ohio, in 1861. The same year saw another "first" established in Pennsylvania, Kishacoquillas Seminary presided over by S. Z. Sharp.

This was the beginning of formal or professional education in the name of the church. Today six liberal arts colleges and a theological seminary and Bible training school under the government of the Church of the Brethren testify to our stake in the formal education of our time.

Besides this formal education one can distinguish a vast development of informal or nonprofessional educational agencies in the century we are discussing. Here fall Sunday schools, daily vacation Bible schools, various forms of week-day religious education classes

and young people's classes, the whole prolific summer camping program and, one of the very last phases, the work camp movement and Brethren Volunteer Service.

The aim of all these agencies had been to bring home to people in the more plastic period of life that for which the gospel church stands. Our rapidly industrializing society depersonalizes living and fragmentizes the individual. The voluntary, democratically operated agencies of our Christian education program are one of our most effective witnesses to the necessary wholeness of the individual.

The periodicals of the church have the advantage of reaching the central educational unit of the Christian church—the Christian family. Not only in direct instruction in family living, but in the many tens of thousands of Brethren children who have grown to maturity in homes of the century seeing the *Visiter* and its successors on the family table, has there been an unmeasured and unmeasurable influence.

The periodicals did their full share in the development of the organized missionary movement. In 1876 the church sent its first preacher outside America—to Denmark. The first three missionaries sailed to the hea-



The Brethren Publishing House as it appears today

then world as the first party sailed to India in 1894. At the time of Annual Conference of 1950, ninety missionaries were actively engaged in India, China, Nigeria, and Ecuador.

As the industrialization of the period has advanced the majority of the membership came to accept the industrialized order as right and inevitable. One of the corollaries of industrial society is the greatly expanded acceptance of the specialist or the professional man as a necessity. In church life this has meant the replacement of the nonprofessional

voluntary, or "free," ministry by the professional pastoral ministry. That process is far advanced in 1951. But it has brought its own problems.

This ministerial transformation had an accompaniment showing that the Brethren *esprit d' corps* was still rather solid when in 1905 a seminary (a school for training for ministerial service to meet the new age) was established under Brethren auspices and met a hearty welcome in the church.

Events of the past decade are too near us to give an adequate appraisal. It is obvious to the densest that we are engaged in a struggle. Is Elder Kurtz's vision of using contemporary technical devices to promote the church's extension and fellowship still valid? To what degree?

To Kurtz it was *the church* he conceived himself to be serving. Two criticisms of his spiritual heirs become apparent. One is that they tend to confuse the church with contemporary society. Elder Kurtz worked for a quarter of a century on a history of the

Continued on page 23



Harry A. Brandt, assistant editor during the editorship of Edward Frantz and managing editor, 1943-1947

William A. Beery, whose life span is just one year short of that of the church paper, has long been associated with church music and the church hymn-books. He is shown here with A. F. Brightbill, who is also well known for his interest in church music

Nevin W. Fisher
Bridgewater, Virginia



A Century of Hymnbook Publishing

A CHOICE Selection of Hymns, From Various Authors, Recommended for the Worship of God was one of the early works published by Henry Kurtz from his printing press in Poland, Ohio. It appeared in 1852, and has been called "the hymnbook for the Western Brethren." Many Brethren had been separated from the American mother churches, not only geographically but to some extent religiously as well. The need for church literature of various kinds was especially acute because of this separation. A Choice Selection of Hymns was therefore one of those pioneering efforts in Brethren literature which helped to usher the church out of the so-called "dark ages" preceding the second half of the nineteenth century. This collection of hymns in English was also combined with the then well-known

collection of German hymns called *Die Kleine Lieder-Sammlung* and published by Henry Kurtz.

The most important and far-reaching Brethren hymnbook of the nineteenth century was *The Brethrens Hymn Book*, published by James Quinter in Covington, Ohio, in 1867. One of the reasons for its great importance was the fact that it was the first hymnbook of any kind to be authorized by the Annual Conference. Its 818 hymns were used exclusively in succeeding hymnals of that century. When authorized in 1860, a committee of five members had been appointed to compile the hymnbook, but eventually the work devolved entirely upon James Quinter, and the 1867 hymnbook became his creation. In 1870 a German supplement was added, and bound within the same covers as *The Brethrens Hymn Book*. Henry Kurtz, who wrote the Foreword to the supplement

of German hymns paid a tribute to Quinter's book, saying that it had "found quick adoption and free entrance into almost all the congregations . . . as it so richly deserves." At some time after the first two editions, the publication of James Quinter's book was taken over by the Brethren Publishing House, and it was re-issued at intervals almost to the present century.

In 1872 appeared *The Brethren's Tune and Hymn Book*, which was the first Brethren hymnbook to appear with printed music. It was published from Joseph Funk's printing establishment in Singer's Glen, Virginia, by Benjamin Funk and H. R. Holsinger. The official denominational attitude towards this book was at first unfavorable. However, a new book with tunes (but still using the same 818 hymns published by James Quinter) was published in 1879 in Huntingdon, Pennsylvania, by Quinter and Brumbaugh

Brothers, and this hymnal became immediately popular among the churches. This new book with tunes was better adapted to the needs of Brethren congregations and became the Brethren hymnal for the remainder of the century. James Quinter and H. B. and J. B. Brumbaugh had begun a joint publishing project in Huntingdon in 1876, and three years later published this thoroughly revised and radically improved edition of Funk and Holsinger's *Tune and Hymn Book*. In 1883 the Brethren Publishing Company of Huntingdon, Pennsylvania, and Mt. Morris, Illinois, became the publishers of the new *Brethren's Tune and Hymn Book*.

There was agitation for another new hymnal for more than a decade preceding the publication of *The Brethren Hymnal* of 1901—"the old black book," as it is now called. In this volume Brethren authors and composers were for the first time well represented in an authorized hymnal. An accompanying volume, *The Brethren Hymn Book* which contained only the words of the hymns, was also published in 1901. The Brethren Publishing House, which had established its headquarters in Elgin, Illinois, in 1899, published this new twentieth-century hymnal from that location.

The current *Hymnal—Church of the Brethren* was published in 1925. Over one hundred fifteen thousand copies of this hymnal have been sold. In this present hymnal also the Brethren have been well represented as authors and composers. William Beery, who is still influential in Brethren hymnody, was not only a member of the compilation committee for the 1901 hymnal but of the 1925 hymnal as well, and there are compositions of his in both volumes. It is interesting to note that Bro. Beery's life is practically synchronous with the century un-

der consideration: he was born in 1852, the year of the publication of Henry Kurtz' *Choice Selection of Hymns*.

Passing mention should be made of the numerous gospel songbooks and similar collections which have been published in the last hundred years. Most of these were the result of private printing projects; even if published at denominational headquarters they were not authorized by Annual Conference. Chief among such books was *Kingdom Songs No. 1*, which appeared in 1911, and *Kingdom Songs No. 2*, of 1918. These songbooks were published by authority of the General Mission Board and were very widely used. Their importance in the life of the church can be judged by the number which were sold—over 97,000 copies of *Kingdom Songs No. 2* alone.

The new *Brethren Hymnal* to be published this year comes almost a century after the *Choice Selection of Hymns* by Henry Kurtz. This mid-century hymnal was authorized at the North Manchester, Indiana, Conference in 1945, and a comprehensive plan for producing the hymnal was adopted at the Annual Conference of 1946. The plates for the new hymnal were prepared by George Beaverson and Son, music typographers, of Lyndhurst, New Jersey. The Brethren Publishing House has been working strenuously to have copies of the hymnal printed and ready for use at the Annual Conference in San Jose, California. The new hymnal will be formally dedicated then.

At the time the new hymnal was authorized, the year 1950 was designated as the time for its completion; however, the date of its publication had to be postponed on account of the impossibility of speeding up the process of creating hand-set master plates. Very recently the shortage of paper of good quality has given some concern to

Publishing House officials. This shortage may necessitate some delay in delivering to the churches the unprecedentedly large number of copies which are in demand.

Steps have been taken by the General Brotherhood Board to prepare a handbook for the 1951 Hymnal. This will become the first handbook of its kind to accompany and elucidate a Brethren hymnal. A committee has been appointed and work is going forward with the purpose of producing such a volume. A year or more will be needed for the completion of this Hymnal Handbook.

The response of the denomination to the new hymnal has been phenomenal. At the present time there are over 40,000 pre-publication orders on hand.

The Century Since Henry Kurtz

Continued from page 21

Brethren and it is not always recognized that Kurtz's *Brethren Encyclopaedia* is the form of that history. It was first published in 1867, near the close of his life and he regarded it as his most significant work. The Encyclopaedia was devoted to the statement and the explanation of Brethren faith, practices and doctrines.

The second criticism that might justly be made of Kurtz's spiritual heirs is that they have not understood his theory and so have tended to rest on their oars. The means they set out to use have all too quickly become the ends of their efforts. Imagination has been a very weak factor in the period since 1851.

Today we come to another period of major social transformation, and those who would maintain a church fellowship of New Testament faith face our contemporary society. Our problems are at least as grave as those Henry Kurtz faced—probably more so.



The Gospel Messenger Today

From Manuscript to Printed Page



Top: The U. S. mail has brought your manuscript to the Gospel Messenger office. It is dated and acknowledged

Center: To use or not to use—that is the decision the editor must make. When accepted the manuscript is edited and, if too long, cut to the desired length

Bottom, left: Typewritten words become lines of type. The operator sets the article in the size of type and width of column indicated on the first page

Bottom, right: Making a "dummy." A proof of the type in which your article was set has been read for errors and then corrected. A corrected proof is then pasted on a sheet of paper just as it will appear in an issue of the Gospel Messenger

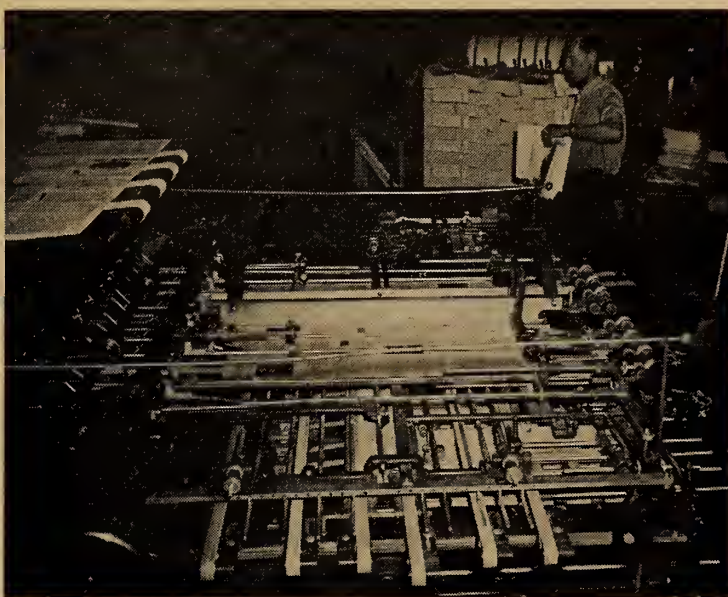




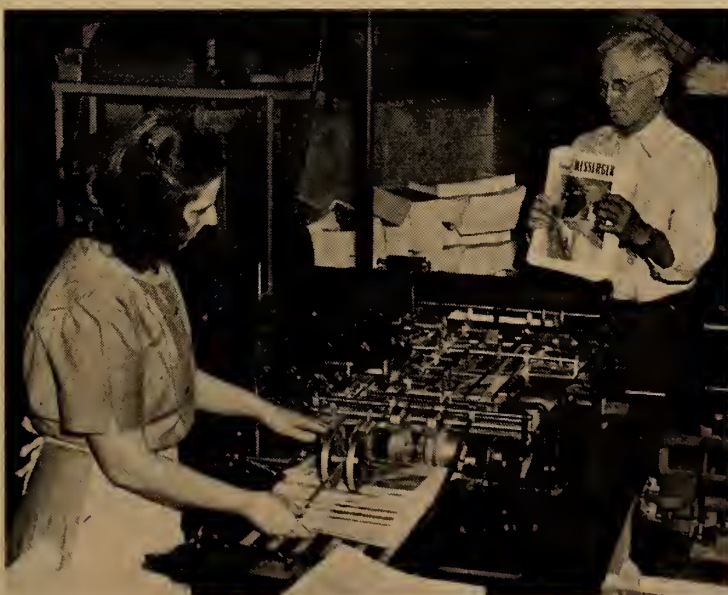
Top, left: Ready for the press. The type has been arranged just as the "dummy" indicated and, after several rounds of proof-room to catch any errors, editorial desk for additions or cutting, linotype and composing room, the completed paper has received an O.K.



Top, right: In one big sheet the papers roll off the press



Center: From one sheet to thirty-two pages. It comes from the folder trimmed and stapled, ready for mailing



Bottom: Your name is on it now and soon the Gospel Messenger will be on its way to the post office and your mailbox. (See back cover)

Photos by J. Henry Long



TEN YEARS

THE telephone rang. It was the editor of the Messenger. This issue, he said, would celebrate the beginning, a century ago, of the Gospel Visitor, an ancestor—grandparent maybe—of our present Messenger.

Would the Brethren Service pages care to run anything of an anniversary nature? Well, yes! Come to think of it! They would. Not a hundredth anniversary yet, but a tenth one at least.

It was at the last California Annual Conference, in La Verne in 1941, that Brethren Service became one of the major divisions of our Brotherhood program. There had been a Brethren Service Committee since the fall of 1939. But it had been merely an executive committee created jointly by the General Mission Board and the Board of Christian Education to look after their relief work in China and Spain.

The action of 1941 was due to the spread of World War II, the adoption of a draft law in the United States, and the resulting needs of conscientious objectors. The peace churches had undertaken to be responsible for the new Civilian Public Service program, and the size of this task called for new administrative machinery.

Thus, although some relief work had been done earlier, the CPS program was the major job of Brethren Service for the first four or five years after 1941.

Brethren CPS cared for nearly all of the 1,300 Brethren objectors and a somewhat larger number of non-Brethren. The program required nearly two million dollars, two thirds of which was raised by the Brethren themselves.

CPS units were of two main types, base camps and special projects or "detached service." Base camps were devoted to forestry, soil conservation and national park maintenance.

Special projects included mental hospital units, dairy testing and

general dairy work, hookworm control, service as guinea pigs for medical research (particularly in the Minnesota starvation experiment), relief and rehabilitation work in Puerto Rico, work at our relief centers, service as "seagoing cowboys" to attend cattle being shipped abroad by UNRRA, and a number of other projects.

With the possibility of alternative service again facing us, there seems to be a rather general conviction that CPS would need to be greatly altered and improved before we could be satisfied with it this time. Nevertheless, CPS was unquestionably a tremendous achievement for the Brethren in terms of money, effort, peace testimony, and co-operation with other peace-minded Christians.

While the war was in progress, only a little direct war relief work was possible. Some effort in Spain and for Spanish refugees in France was continued. So was some work in China. Significant help was given war prisoners in England. But most relief work had to be delayed until the war was coming to an end.

In 1945 the major Brethren Service activity shifted from CPS to relief and rehabilitation. Since then Brethren Service has touched an impressive list of countries with an

amazing variety of service projects.

In Europe Brethren Service has worked in Spain, France, Holland, Belgium, Italy, Poland, Germany, Austria and Greece. In Asia it has worked in China and sent relief supplies to Japan, Okinawa, the Philippines and Korea. In the Latin-American area it has been active in Puerto Rico, Ecuador, Mexico and Venezuela, and in Africa in Ethiopia and Nigeria. Even this list is probably incomplete.

The activities include direct relief through food, clothing and medical supplies; the livestock program conducted through the Heifer Project Committee; other agricultural rehabilitation through seeds, tools, and training; work in behalf of children through clubs and kindergartens; community service; vocational training for refugees; hospital facilities; and public health work.

There has been the student exchange program for college, high school and agriculture students. There has been our resettlement program for DP's which has now cared for more than 800 families. There has been assistance to Japanese-American evacuees.

Not least have been the many thousands of man-hours of labor given by the people in our local churches to such work as clothing collection, relief sewing, and canning. This list of activities, too, is far from complete.

Finally we come to our program of social education and action, pursued more actively since about 1947. Its underlying purpose, just as that of CPS and relief, is to build for peace.

Direct peace education became a

Gifts of clothing, food and medical supplies were a large part of the relief and rehabilitation program of the church in the first years after the war



YOUR DRAFT PROBLEMS

Ora Huston

Director, Social Action, Brethren Service

Brethren Service responsibility in 1946, having previously been in the hands of the Board of Christian Education. Since then there has been an extensive program of peace institutes and workshops and of production of peace literature.

Brethren Service also works for peace through efforts toward better racial and economic relations and through effective Christian citizenship. These activities, newer to our people, are proceeding slowly but with growing interest. Brethren seminars to Washington to study our government have been popular.

Among the most challenging new developments in our church is Brethren Volunteer Service instituted in 1948. Well over 200 persons, mostly young people have now volunteered for a year or more of service without pay.

They have served or are now serving in peace caravans, youth stimulator teams, community rehabilitation and general community service in nine locations, home mission work at eight points, prison work, two Negro schools, our New Windsor relief center, the National Service Board for Religious Objectors, and our regular projects in Europe, Puerto Rico and Texas.

Through this program and through mental hospital service and our summer work camps hundreds of Brethren young people have rendered sacrificial service.

With new conscription problems facing our young men, Brethren Service is also seeking to provide general counsel for all young men and specific assistance to those who are in difficulty.

A booklet, *Ten Years of Brethren Service*, is being prepared and should be ready for distribution in early autumn. It will be a more complete review, liberally illustrated, of Brethren Service's first decade.

THE Brethren Service Commission office receives many letters and telephone calls from young men who are having trouble getting a proper draft classification. Some of their troubles could be avoided if they were well enough acquainted with the regulations and complied with them.

A number of their questions will be answered on these pages from week to week. It is suggested that those interested in the draft study these answers carefully. Perhaps it would be good to save them for future reference.

If you have questions regarding Selective Service regulations, please feel free to write and ask them. Some of these will later be used in this column. Be clear and specific when you write.

The Brethren Service Commission stands ready to give individual counsel and help to those who are having difficulty. Write to the Brethren Service Commission, 22 S. State St., Elgin, Ill.

QUESTION: How should a conscientious objector register?

ANSWER: The Selective Service law of 1948, which is still in effect at present, requires that every male person in the United States between eighteen and twenty-five shall register with his local Selective Service board. The first registrations under the 1948 law took place early in the fall of that year. The law further requires that any male person reaching eighteen years of age is required to register within five days of his eighteenth birthday.

The registration process is rather simple. The young man goes to his local Selective Service board and answers a number of questions. These questions include name,

address, occupation, place of employment, marital status, previous service in the armed forces, color of hair, eyes, height, weight, race, etc.

After the clerk of the local board has typed this information on the registration card, the registrant will be asked to verify it and sign his name on the card. If for any reason the registrant refuses to sign the card, the clerk of the local board will sign the registrant's name and indicate that it was signed by the clerk.

There is no place on the registration card to indicate that a person is a conscientious objector. Some people have written this in on the margin; but we find that there is little or no value in doing so.

Some time later the registrant will receive a general classification questionnaire. At present this is not sent out until the registrant is nineteen years of age.

This general classification questionnaire is rather lengthy and covers a number of points about the registrant. It goes into detail on identification, service in the armed forces, vocation, family status, education, court records, physical condition, and convictions regarding war.

A conscientious objector will need to be sure that he signs Series XIV in the general classification questionnaire.

Series XIV is the first point in the Selective Service procedure where a conscientious objector is required to indicate his beliefs regarding war.

Every conscientious objector should sign the statement which reads as follows:

By reason of religious training and belief I am conscientiously opposed to participation in war in any form and for this reason hereby request that the local board furnish me a Special Form for Conscientious Objector (SSS Form No. 150) which I am to complete and return to the local board for its consideration.

Regardless of what classification a conscientious objector may seek he should sign his name to Series XIV. This is true whether he has dependents, is entitled to occupational deferment, or has previously served in the armed forces and is therefore deferred under the present act.

For those interested the Brethren Service Commission will supply a sample copy of the general classification questionnaire upon request.

Tree planting at Magnolia, Ark., typifies much of CPS work in forestry and soil conservation.



SHALL WE RECORD IT?



History is made every day. Let the church record the important events in the life of the church fellowship.

A Local Church Roster

I do not know of a single roster of this kind in our Brotherhood, but there should be one in every church. A permanent roster should be kept of the births, baptisms and marriages in each fellowship. A membership roll kept in a cumulative book would be valuable to the pastors as they come and for future reference in the years ahead. It will mean that some committee or clerk will need to spend time to get such a roster started and kept up to date, but it is important that this be done.

Permanent Records of Minutes and Financial Reports

A loose-leaf bound record book is recommended. Records of business sessions and of the reports of the treasurer and pastor should by all means be preserved.

A Roster of Officers and Ministers

A record of the officers and ministers of the church should be made and kept correct as changes occur. The dates of their installation and terms of service should follow their names.

Special Programs and Events File

A permanent file or bound form of programs or events annually or by periods of two, four or five years is invaluable for reference. Pictures of groups or individuals can be included in this form of file. Newspaper clippings and other notices are worth filing.

Periodic Historical Programs

The church should periodically plan for historical programs to teach the record. In the olden days they built cairns (stone heaps) so that the coming generations would be told the story of significant happenings. We need to revive our memories and make clear to the younger folk what their heritage has been. M. G. Brumbaugh used to say, "You Brethren youth do not know what kind of calves you are," when he wanted us

WE ARE living in a day of recordings. Even the conversation of an hour or two is sometimes played back to us at the close of the day.

However, many important events in the life of the local church and of individuals are never recorded and are lost because we fail to take the time to keep records. History is being made all the time, but memory and tradition are uncertain means of keeping the story true to fact. We

L. W. Shultz

Chairman, Historical Committee

are so busy making history and money that we fail to record the facts.

The Historical Committee of the Church of the Brethren is very eager that local churches take note of their opportunities and make clear to the generations to come what has been done as the years come and go. The following suggestions may help in giving clues to some things that can be done:

to know something of our ancestry and heritage.

Diaries and Geneologies

Promote diaries and geneologies to preserve the affairs of interest in the lives of families and individuals. How many times have you started to keep a diary? It is difficult to do regularly and consistently, but it is worth while. How much the diaries of John Kline and Peter Nead have added to our appreciation of the life and times of those men! I am now typing an autobiography and diary of an uncle that gives me insight into the life of my home church and of my grandfather who was an elder there eighty years ago. I never knew him but now I do have an insight into his feelings and dreams for the church.

Family histories are good to keep for there are so many who do not find it possible to name their ancestors of two or three generations ago. It was a real find a few years ago when a cousin said to me, "Do you know about the Beaver family book?" I secured it and there I found a line that carries me back to the French Huguenots who escaped to Germany and then migrated to America. This is the kind of material that is interesting to any church or person.

A Local Church History Outline for Records

As a sample of what one church has done, we outline below the sections of the history of the Church of the Brethren at Rocky Ford, Colorado, as they have preserved it:

- Our New Church
- Our Denomination
- Events Leading up to and Organization
- George E. Studebaker
- Development of the Church
- Short Notes of Interest
- Our Ministry
- Ministers and Church Officers
- Evangelists
- Our Sunday School
- Sunday-school Superintendents
- Church and Sunday-school Officers
- Ladies' Missionary Society
- Our Old Folks
- Our Young People
- Our Children
- Music and Drama
- Education
- The World War
- Membership Lists
- Nonresident Members
- Marriages
- Deaths
- Our State
- Our City
- Some Unusuals
- Church Bulletins

Watch for items of historical interest. At a public sale the other day I found a bound geneology of a family of our church group. I had not known that the book existed. I secured it for thirty-five cents and placed it in the historical library at Elgin. Saur publications and Kurtz publications can be secured in the same way at times.

Some one especially interested in the local church history should revise and write it up occasionally. Bro. J. W. Rowdabaugh has recently done this for the Bethany church in Northern Indiana. It has been the mother church for many congregations there about. The local papers have given this history wide publicity.

The Historical Committee and Its Work

In 1938 the Historical Commission was revived, and after the organization of the General Brotherhood Board, the name of the commission was changed to the Historical Committee. It now functions as a committee of the Christian Education Commission of the General Brotherhood Board. The present membership of the committee includes in addition to the author, who is the present chairman, Floyd E. Mallott, Gladdys Muir, B. F. Waltz, and Reuel B. Pritchett.

The function and purposes of the Historical Committee are as follows:

To form a fellowship of those who are interested in Brethren church history

To encourage and arrange for the writing of church history

To aid in the collecting of records in a central depository and to build a bibliography of Brethren history and productions

The productions of the Mennonites and Friends should stimulate us to do more than we are now doing. Our Brethren material now in print should be in local church libraries.

Churches are invited to send copies of local records or programs, histories, newssheets, etc., to the Brethren Historical Library, 22 S. State St., Elgin, Ill.

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FOR READING in early Church of the Brethren history, the Brethren Loan Library, Elgin, Ill., offers such books as these:

Meet Henry Kurtz, Brandt. 1941.

Builders of the Church of the Brethren, Flory. 1925.

History of the Brethren, Brumbaugh. 1899.

History and Doctrines of the Church of the Brethren, Winger. 1932.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 543. For sale in Waterloo, Iowa: modern 6-room house, full basement, new furnace, garage, 2 poultry houses. Five acres, 40 rods frontage, paved street. Suitable for gardening or lots. Reasonable price, easy terms. Write: Chester C. Shank, 552 E. Third St., Winona, Minn.

No. 544. Reliable Brethren man desiring experience to take charge of Brethren Service warehouse at Nappanee. Prefer man above 30 years of age. Pay by month or hour. Write: Brethren Service Center, Nappanee, Ind.

No. 545. Wanted: Man with warehouse experience to take charge of Brethren Service warehouse at Nappanee. Prefer man above 30 years of age. Pay by month or hour. Write: Brethren Service Center, Nappanee, Ind.

No. 546. Wanted: A ride from Annual Conference to the East Coast. Am attending work camp in Kassel, Germany, and depart from New York. Write: Carole Steele, Riffe, Wash.

No. 547. German theological student would ride from Pennsylvania to California in mid-June. Any Brethren driving to Annual Conference from eastern Pennsylvania and with room for one more person should write: Dr. Wilhelm Neuser, Yale Divinity School, New Haven 11, Conn.

No. 548. Wanted: Experienced help to milk twenty cows, June 10—July 8, while family attends Conference. Modern home. Wages satisfactory. Write: George Weybright, Syracuse, Ind.

No. 549. For sale in Elgin, Ill. A good grocery, meat and ice-cream business. Good brick building, hot-water heat, in residential district, zoned, good neighborhood. Terms, or cash preferred. Near school, factory. Good opportunity for couple. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 550. Brethren teacher and family wish to find home and teaching position—Latin, history, English—in Brethren community. Write: 157 Coleman Court, New London, Ohio.

No. 551. Wanted: Middle-aged lady, preferably widow to live with Brethren family and do housework. Conveniences. Good home and wages. Write: Mrs. W. R. Weaver, R. 2, Boonsboro, Md.

No. 552. For Sale: Sebring, Fla., building lot—60x150 in good residential section—about 3 blocks from new Church of the Brethren. Bearing citrus and avocado trees. Write: L. Haldeman, Box 784, Zephyr Hills, Fla.

No. 553. The Home, Girard, Ill., would appreciate donations of dahlia bulbs, any color, nice large blooms.

No. 554. For Sale: A small cabin camp that will really pay out. Near Church of the Brethren. Write: X. L. Coppock, 210 N. 16th St., Independence, Kansas.

No. 555. For Sale: Four-year-old house beside college campus in McPherson, Kansas. Four rooms, bath, with full basement. Garage and large garden space. 2 blocks from Church of the Brethren. Write: Russell Peterson, 2119 Miramonte Stravenue, Tucson, Ariz.

No. 556. Belleville church would like members to settle near. Good farming country, many fertile farms changing hands. Write: The Bouska Real Estate Agency, Belleville, Kansas, or Colwell Land Agency, Belleville, Kansas.



IN TURNING back to the first chapter in the history of world-wide missions in the Church of the Brethren, it is well to look first at the beginning of organized missions among all Protestant denominations and see when and how the movement started.

In missionary history, the year 1792 stands out as the famous date from which to reckon backward and forward. This statement has been made with reference to William Carey, who is known as the father of modern missions. When missions started to become a distinctively Christian enterprise it called for organization which would define the principles and fundamental ideas needed for effective missionary work. The mission movement was a Christian undertaking and it kept itself free from political and ecclesiastical entanglements. Its chief purpose was to evangelize the people of the world.

It is clear to see that this same spirit of missions and urge for evangelism were at work within our church. Naturally and normally this challenge to take the gospel to all lands arose within local churches and throughout districts.

The story of Christian Hope from Denmark touched the members of the Cherry Grove church, Ill., and the district, and two years later in 1875 in response to a call from Scandinavia, the district of Northern Illinois and Wisconsin decided to send Christian Hope and his family and also two brethren, Enoch Eby and Daniel Fry, and their wives to Scandinavia to establish the church there.

Work began in Scandinavia, in both Denmark and Sweden, and missionaries were sent. Even from the beginning this was not considered foreign mission work in the strictest sense, but it was church extension and it was being done across the ocean. Over a period of seventy years nineteen workers were sent to Scandinavia from the church in America and a membership of about 275, at its highest point, was built up. In the year 1947 the work in Scandinavia was

How World-wide Missions Began in Our Church

What influence the church paper had in stimulating interest in foreign missions probably cannot be measured, but through the medium of the paper the work of our missionaries is kept before the church

officially closed, in so far as outside assistance from the church in America was concerned.

There is no doubt that leading on from this direct call from Denmark, the conviction developed that this mission work should be done by the whole church. This concern did not remain in Northern Illinois, but it also became a matter of real interest among the brethren in Middle Pennsylvania. At the New Enterprise, Pa., Annual Conference in 1877, Middle Pennsylvania requested "Annual Conference to inquire into the missionary work now begun in Denmark, and if it thinks it advisable, to recommend it to the sympathy and support of the general brotherhood." The answer was given as follows: "Whereas from what we know of the success of the Danish mission, we do grant the request of the Middle District of Pennsylvania."

The following resolution in regard to the Danish mission was also passed by the Annual Meeting: "Resolved, that this Annual Meeting approve of a collection being made while in session for the Danish mission."

The following year, 1878, at North Manchester, Ind., it was decided that "the church in Denmark shall be under the care of the Northern District of Illinois, but it is the duty of the whole brotherhood to help defray the expenses, that the said district does not have to bear more than its part or proportion of the expenses that must be met and provided for."

In the next year at the Broadway, Va., Annual Meeting, the church took upon itself more responsibility as follows: "As \$800 are needed to meet the expenses of said mission

[the Danish mission] for the present year, this Annual Meeting requests each church in the brotherhood to pay \$2.00, the wealthier churches more and the poorer ones less, to make up said amount, that amount from each church being necessary. The money to be sent to the treasurer of the Northern District of Illinois, C. P. Rowland."

Since some churches failed to comply with this request for money, in 1880 at Lanark, Ill., the Annual Meeting stated that "each member of the Standing Committee shall notify each church in his state district that he is appointed to receive what it will contribute to the Danish mission."

Also at the 1880 meeting a resolution was passed constituting the Standing Committee and delegates a body to elect the Missionary Board and the following board was elected: James Quinter of Pennsylvania, S. T. Bosserman of Ohio, Joseph Leedy of Indiana, Enoch Eby of Illinois and D. E. Brubaker of Iowa.

It is an item of interest that Enoch Eby was moderator of Annual Meeting that year and James Quinter was writing clerk. This first mission board was known as "The Foreign and Domestic Mission Board."

Within the following sixty-seven years, from 1880 to 1947, the name of the mission board was changed five times: (1) Foreign and Domestic Mission Board, 1880-1883; (2) General Church Election and Missionary Committee, 1884-1894; (3) General Missionary and Tract Committee, 1894-1908; (4) General Mission Board, 1908-1947; (5) Foreign Mission Commission, 1947—.

The Foreign and Domestic Mis-

sion Board found its place and continued to discover its functions in the church program. Not all decisions were easy for the men on the board in those early days. There were new policies to be made and brave steps to be taken which required courage and faith. Not all was smooth sailing for some criticism came, charging the board of causing trouble and confusion. Nevertheless, the work of the Mission Board grew and its responsibilities increased and the church began to understand missions better and its confidence grew. Since 1880, forty-nine men have served on the board. Usually from five to seven have been on the board at one time. One woman has served.

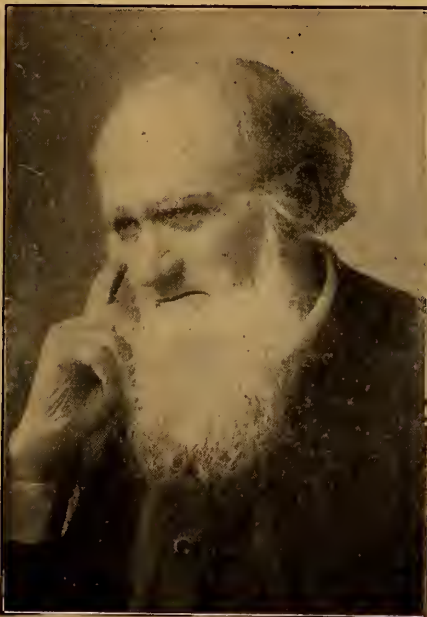
Beginning with the year 1882, the Missionary Board's reports were given at Annual Conference. By the minutes it is seen that the meetings of the board were filled with business, reading letters of invitation, appeals, and statements of expenses of missionary workers. These pertained to both home missions and foreign missions.

Shortly before Brethren Eby and Fry had returned from Denmark in 1878, they had gone over to Germany to make a short visit. It appears that there continued to be concern on the part of some members to do mission work in Germany. The Grundy Center church of Northern Iowa and Minnesota petitioned Annual Meeting in 1884 "to inaugurate a mission in Germany, by sending monthly to that country as many copies of *Der Bruderbate* as may be deemed proper and as may be used to advantage." The petition was accepted and referred to the Mission Board. The paper was sent to a number of different places in Germany and also to Switzerland. Effort was also made to circulate the paper among the Germans living in each organized Church of the Brethren and in the towns and cities in America, as well as in foreign lands. A petition had come to Annual Meeting in 1887 to look up brethren who were able to preach the gospel as believed and practiced by the Brethren Church and send them as missionaries to Germany. This was referred to the General Church Election and Missionary Committee. Lack of funds prevented the locating of a brother in Germany.

In 1884, D. L. Miller became a member of the Mission Board. His love for missions, his zeal and his support all helped the mission cause in a most definite way. He

served as secretary-treasurer and as president. He was an active member for sixteen years and from then on for another ten years or so he was a life advisory member. D. L. Miller was definitely a vital factor in the growth of missions in the church.

After the organization of the Board, the church was becoming more conscious of the imperatives of world-wide missions. Some young people throughout the Brotherhood were reading mission books about men like David Livingstone



Enoch Eby, the chairman of the first mission board of the church; serving with him were James Quinter, secretary (see picture on inside cover), S. T. Bosserman, Joseph Leedy and D. E. Brubaker

and William Carey, and mission reading circles were being organized in local churches. Some members were being inspired to believe in missions. In one such circle was a young man, Wilbur B. Stover. His spirit was fired to help evangelize the people of the world. He offered himself to go to India as soon as a way could be opened for it.

This brought forth much thinking and discussion. As early as 1892 and continuing on through the next two years, the question of observing great care when sending out missionaries was up before Annual Meeting. The request was granted "that the General Mission Board shall not send any brother or sister to foreign countries to do mission or church work, without first obtaining the consent of the local church and of the ordained elders present at the state district meeting, in which the missionaries live, as to

their qualifications; consent to be obtained by the officers of district meeting, then also obtain consent of Standing Committee and approval of Annual Meeting. And that no brother or sister be allowed to go for the above purpose in the name of the Brotherhood without being sent as above."

In the January 1894 issue of the Brethren's Missionary Visitor the statement is made that "quite a pressure was brought to bear upon the committee to do something. Then the committee published a request for those who wished to do so to send on their means, and, in case enough money would be pledged for that special project, an effort would be made in India. More volunteers to go were also called for, in order that there might be a larger number from which to choose such as would be well suited for the work. The result was a liberal response both of brethren and sisters who offered to go, as well as means to send and sustain them."

Thus it was at the Meyersdale, Pa., Annual Meeting in 1894, Wilbur B. Stover and Mary Emmert Stover and Bertha Ryan, and A. W. and Alice Vaniman were considered suitable for the work. And in October of the same year the first missionaries set sail for India, having been properly recommended by their respective churches and having been examined by the Standing Committee and the General Missionary and Tract Committee.

There continued to be interest in Germany and other countries in Europe and during the years from 1895 to 1912 some work was carried on in Smyrna, Switzerland, and France. Names of the workers were Gaston Ferken and wife, Adrian Pellet and wife and Paul Mohler and wife. Visits were made to these places by the D. L. Millers, H. C. Early, the Galen B. Royers and Stephen and Nora Berkebile. As mission fields, these places did not prove satisfactory.

However, foreign missions were now established for the Church of the Brethren and they continued to increase. They have grown until today in India there are 21 organized churches with a membership of 8,644, in China some 3,000 members, even under the most adverse postwar conditions, in Africa more than 800 members. Ecuador with the new work, now five years old, gives promise of becoming a well-

established church in the future.

Many other interesting facts concerning the beginning of world-wide missions in our church could

be written, but they will need to appear in a second chapter. Our mission program is still young and our church faces great possibilities

for fulfilling even more fully the commission to go, teach and preach, within the last quarter of the first one hundred years of missions.

The Church at Home

Edited by Alberta Yoder



Johnstown Tribune

Left to right: Donald Bracken, Ronald Morgan, W. Dean Crouse, Elder J. A. Robinson, Mrs. W. Dean Crouse, Robert C. Bowman, and Ronald Hershberger

RECRUITING MINISTERS

MANY congregations in the Church of the Brethren are finding real Christian joy in recruiting fine young men to the Christian ministry of the church. The Roxbury church in Johnstown, Pa., had a unique and thrilling experience on Easter, March 25, when it licensed four of its young men and ordained to the ministry another of its young men.

Bro. Clarence R. Bowman, pastor of the church, says, "While others have been called to the ministry and ordained in the congregation, to date no one has gone into full-time ministerial work. All five of these young men have the full-time ministry of the church or mission work in mind. The voice of the church was unanimous in the vote to ordain the one young man and to license the other four.

"Bro. Crouse was licensed to the ministry three years ago by our congregation. He had been reared in the Evangelical United Brethren church but since his marriage to

one of our church girls, he became interested and active in our church and united with it. The Crouse couple have two children."

Bro. Bowman gives some interesting background and identification about the personnel in the picture above:

Donald Bracken, son of Mr. and Mrs. Franklin A. Bracken, is a sophomore at Juniata College, where he has been active in the student Christian organization on the campus. He has been looking toward the ministry since his graduation from high school.

Ronald Morgan, son of Mr. and Mrs. Clinton Morgan, is a junior at Westmont-Upper Yoder High School. He has been planning for the ministry for the last two or three years and has been increasingly active in the local CBYF and other church activities.

W. Dean Crouse was ordained at the Easter service. He is the son of Mr. and Mrs. Dan Crouse. Dean is a senior at Manchester College and will enroll at Bethany Biblical Seminary in September.

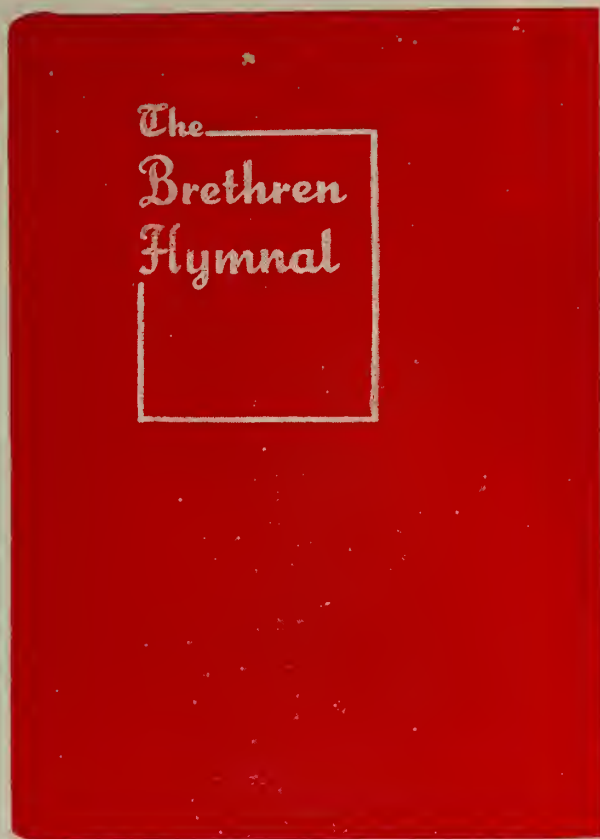
Elder J. A. Robinson, pastor of the Walnut Grove church in Johnstown, is chairman of the district ministerial board of Western Pennsylvania. Bro. Robinson was in charge of the licensing and ordination service.

Mrs. Dean Crouse shared in the ordination service with her husband.

Robert C. Bowman, son of Pastor and Mrs. Bowman, is a junior in Johnstown Central High School. His decision for the ministry came while on the Appalachian Trail hike with the Eastern Region young people last August. He is now president of the local CBYF.

Ronald Hershberger, son of Mr. and Mrs. Wilbert Hershberger, is a senior at Conemaugh Township High School and expects to enter college this fall. His special interest is in agricultural missions.

A church never lacks inspiration to keep it faithful to its mission if it has a number of its sons in the ministry! Easter, 1951, will remain a great experience in the life of the Roxbury church.



Authorized by Annual Conference of the Church of the Brethren, and compiled and edited under the supervision of the Christian Education Commission of the General Brotherhood Board, *The Brethren Hymnal* readily takes its place as one of the outstanding hymnals of American Protestantism.

- Its six hundred fourteen hymns, selected from all periods of Christian history and including the work of many Brethren authors and composers, offer extensive resources for singing in the home, the summer camp, the church school, and the church worship service.
- Its seventy-nine musical responses—invocations, calls to worship, ascriptions of praise, antiphons, calls to prayer, responses after prayer, responses to scripture, offertory sentences, benedictions, and amens—provide variety and richness for both choir and congregation participation.
- There are one hundred twelve separate units in the worship-aids section, divided among responsive readings, unison readings, calls to worship, invocations, prayers of confession, assurances of pardon, offertory sentences, offertory prayers, and benedictions.

“To the people of the church the committee presents the fruits of its labors, hopeful that all who use these hymns will magnify the name of the Lord and thereby grow in the faith and in Christian virtue. For a noble hymn not only lifts the soul into that beauty of holiness which is worship, but it also sweeps the singer into the avenues of life where the will of God awaits his doing.”—*Morley J. Mays in preface to The Brethren Hymnal.*



FROM A HOUSE TO A HOME. In the mailing room of the Brethren Publishing House Don Thomas sorts the addressed copies of the Gospel Messenger. If you could look closely at the bags, you would see their destinations and recognize Brethren centers like Hagerstown, Maryland; Goshen, Indiana; Roanoke, Virginia; Lititz, Pennsylvania; McPherson, Kansas; Waterloo, Iowa; Ashland, Ohio; and Lanark, Illinois—to name only a few.

Each week the Gospel Messenger starts on its way from this mailing room to its destination in more than 41,000 homes. Into each home it brings the message of the church and there it witnesses to the eternal gospel—the good news of Jesus Christ.

From a house—the Brethren Publishing House—to a home—your home—the Gospel Messenger speeds on its way every week.





Screen Traveler from Gendreau

ACROSS the BAY

BEFORE returning home, many Brethren who have been at San Jose this week will take a look at the San Francisco Bay bridge, shown above, and turn their eyes westward, if only for a few moments. One cannot look through the Golden Gate without thinking that the waters of the Pacific lead to the very shores of Korea. We cannot forget the suffering there, as we cannot cease to pray for our Chinese Brethren who are separated from us.

Someday we may learn how to build bridges that will span the gulf between East and West as effectively as this giant bridge spans the bay. But now the distances are tragically increased and we must pray that the efforts already made to bring peace and friendship will be blessed of God. In his sight the oceans are as lakes. East and West meet in his love.

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 23, 1951

Volume 100 Number 25

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The Color of the Skin

In this business of living among people, whatever the color of their skin, no one but the Creator knows the significance of skin color after all. And as the creature begins seeing through the eyes of his Creator, there is certain to be a true understanding of people whose skin perchance happens to be of a different color from our own.

One decisive element about the skin is that the natural color does not rub off. Only what collects and accumulates on it does that. So to be pleasing and likable in social relations, what matters is the cleanliness of the person. Therefore, respect to the color of the skin when other conditions are not offensive is irrational and wrong. If God is no respecter of persons, neither need we be.

God's ability to see is not limited to the depth of the skin. Nor does any sort of color limit God's vision. God looks through the skin to the heart. The color of the heart makes the difference for the heart that has been purged in Jesus is clear to see God as he is; and to see other peoples of the earth as God sees them.

"Blessed are the pure in heart for they shall see God." Clean skins and pure hearts are both acceptable to God. Neither will rub off.—G.S.A., Dumont, Iowa.

Grain for India

Reading your note in the Messenger, "Grain for India," has again aroused me and I'm glad to write that letter, but the letter is to you with all Christian love in my heart. When Christ said, "Feed ye them" why should we look to someone else to feed them? If we neglect to do this our Brotherhood is stranded, is on the rocks.

Perhaps you will say they are helping elsewhere and that may be true. But I say to you that God will hold us responsible for the death of these starving people when we have such an abundance of everything. If we don't feed them, what we have will be taken from us in taxes and other ways. It will pay us to sacrifice. God, looking on, knows that the money our brethren spend for that which is not bread (very unnecessary things) would feed every hungry mouth in this world and care for every need. It's up to us to do this.

Enclosed find a P.O. money order

for \$50 to go to feed the starving of India. Please make a double effort to feed them. There is a time for this and time for that but right now is the time to feed the starving of India. Please!—Nellie E. Mishler, Syracuse, Ind.

Our church has been deeply concerned about the great suffering in India as the result of famine and crop failure. We have provided a modest revolving fund to our mission in India (that is, for the Joint Council in India) for famine relief. We have also been working in Washington to encourage our government to provide as a gift, or on a long-term loan basis, large quantities of grain for India. We are continuing to urge our people to write their congressmen, encouraging immediate passage of such legislation.

Such a letter as the one above is the kind of immediate response that can be most helpful to the starving millions in India. The Brethren Service Commission is happy to channel gifts of money and grain to those who suffer in India today.—W. Harold Row, Brethren Service Commission.

If We Really Believe

Won't you urge every Christian to do or say something special for Jesus each week in addition to sitting in church on Sunday morning and giving his tithe?

The enemies of Christ do not ask for pay to spread their hatred against Jesus Christ and Christians. They are busy at it day and night, often going hungry, cold and destitute to spread their beliefs. If we really believe Jesus Christ is the Son of God and the Savior of the world, we certainly ought to put forth as much effort to win the cause of truth as our enemies do to destroy Christianity, and of our own free will and not just because we think we get a free vacation with expenses paid. Faith without works is dead.—Mrs. Arthur Brewer, Bradford, Ohio.

• • •

I like the cover of the Sept. 23, 1950, issue because the children there are about my age. It is true that there are many people who are afraid to lift the latch and enter in. It makes me think that I could be a Sunday-school hostess and help other children in entering the church.—Harriet Rudolph, Walbridge, Ohio.

Pilgrims of the Way

find life and liberty

Galen Ogden

La Verne, California

An Annual Conference Message

an electric shock on the end of his nose or a red light flashes or a bell rings. Only by turning the right way each time can he find his way to the coveted cheese.

Now, we are men and not mice. The world is our laboratory, and we have been trying many ways to reach our goals—the goals of peace and goodwill and brotherhood. We have tried slavery, war, mass starvation and obliteration bombing. But every time we turn down one of these alleys, the bell rings, and the red light flashes. At long last we are being shocked into an awareness that human slavery, economic blockades and obliteration bombing are not the way. These ways lead only to fear and futility, to disease and starvation. They do not bring us to the abundant life which we so earnestly desire.

LIFE presents many problems that are difficult to solve. Sometimes there is only one answer to our problems. At other times there are many solutions to the difficulties that confront us, but almost always one way stands out above all other ways.

The chemist has only one way to make water. He takes two parts of hydrogen and mixes it with one part of oxygen to produce water. This is the way. This is the only way. All other ways are futile. It does not make any difference whether he likes this way or not, it is still the way.

When the physician wants to listen to the heart, he uses a stethoscope. This is the way. When the astronomer wants to study the stars, he uses a telescope, preferably the one mounted on Mt. Palomar in southern California. When the laboratory student wants to study the smallest living animal, he uses

a microscope. A telescope or a stethoscope would be of no value to him. He is required to use the instrument that is best suited to his needs. It would be foolish for him to try to use any other instrument.

When a farmer bridles a mule, he knows that there is a way that is highly superior to all other ways. That is, he knows that it is always best to speak to the mule before walking behind him and, again, proper respect must always be shown to the mule's magnificent ears. Mules do not like to have their tall, sensitive ears folded over and stuffed through narrow slots. Any farmer who disregards this is open to trouble.

College students often experiment with white rats. Sometimes they set up a maze of streets and alleys for them and then place a bit of green cheese at the far corner of this miniature metropolis. Every time a rat makes a wrong turn, he gets



Jesus told Nicodemus, who came seeking the way of life, that to have life eternal one must be born of the Spirit; then he can perceive that which is spiritual

Painting by Axel Hou
Photo by Camera Clix

It is my faith that there is a better way to reach our goals than the majority of men have yet found. Indeed, we can say with confidence, it is the only way they will ever be reached. All other ways will fail because they go against the grain of the universe. This way will ultimately succeed because it is in harmony with the basic realities of life. It is the Christian way. It is the way of Christ, and we are pilgrims of this way. Hear the words of our Master as he says, "I am the way, the truth and the life. No man cometh unto the Father but by me."

Now instead of debating the efficacy of this way, let us look at the way itself. We find that it is the way of service. It is the way of love. It is the way of bondage.

It is the way of greatness through service. Jesus measured greatness in terms of service. Not by the ability to command it, but by the willingness to give it. He himself was the greatest of all servants. Isaiah spoke of him as the suffering servant of Israel. He healed the sick, cleansed the lepers, gave sight to the blind, caused the lame to walk and the deaf to hear. He preached deliverance to the captives and good news to the poor and brokenhearted. To the disciples who wanted to be great he said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever shall be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Christian way is the way of service. It is the way of greatness through service. Per-

haps the greatest living exponent of this way is Albert Schweitzer of Africa. He is a five-talent man. He is a theologian, a philosopher, a musician, a surgeon and a great missionary. In 1906 he was acclaimed the world's greatest organist, the foremost interpreter of the life and works of Johann Sebastian Bach and the leading analyst of the life of Christ. Soon afterwards he turned his back on a brilliant career in Europe and went to Equatorial

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God, Set One Star

Grace Bosserman Heisey
Elizabethtown, Pennsylvania

God, set one early star for me
Deep in the soft and tranquil sky;
Set where the eye of faith can see
Its promise ere the night draws nigh.

Set one star while the sun still
rides
High and warm on his destined
course;
One star to say that love abides.
Thou, God, its Light and thou its
source.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Africa, where he built with his own hands a hospital on the Ogawe River, paid for medical supplies by giving organ concerts in Vienna, London and Paris, and wrote his famous series on the Philosophy of Civilization. He has achieved distinction in our world, not because he desired to be great, but because he was motivated to serve. If we are to be pilgrims of the way, we must gird ourselves with the instruments of service, knowing that in the divine economy of God, not even a cup of cold water given in his name shall lose its reward.

In the second place, we find that the Christian way is the way of love. It is the way of forgiving love. It is the way of redeeming love. It is the way of peace and brotherhood and righteousness—all these are born of love. We want peace

and goodwill to prevail in our world, but we so often forget that they are born only of love. Jesus said that our first duty is to love God, and our second duty is to love our fellow men. "Ye have heard it said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. . . . By this shall all men know that ye are my disciples if ye have love one to another."

A few years ago I heard about a brother who practiced the way of love. He purchased a new farm, and he went out one day to rebuild the line of fence that separated his farm from his neighbor's farm. The neighbor came out and declared that the fence had been over on his property for the last ten years. Whereupon the good brother said, "Very well, let us put the fence on my property for the next ten years, after which we will put it back where it really belongs." This made the neighbor feel entirely different and he said, "Let's put it where it belongs now."

The way of Christ is the way of forgiving love. It is the way of peace and righteousness that are born of love. We will not have peace on the earth until we learn how to build bridges of love across the chasms of men's hatred. If we would be pilgrims of the way, then we must have an attitude of love toward all men.

In the third place, the Christian way is the way of bondage. But it is the way of freedom through bondage. Now, if this seems to be paradoxical, let me remind you that there is no freedom worthy of the name apart from bondage. All true freedom is made possible by the observance of law and order—laws that are either self-imposed or imposed from without.

Continued on page 9

EDITORIAL

The Conventions Are Coming

ONLY a few days after both the Republican and the Democratic parties announced that Chicago would be the location of their national conventions next July, the merchants in that city estimated that the events would bring forty thousand visitors who would spend ten million dollars. It is expected that of this sum \$1,270,000 will go to theaters and night clubs, and beverage dispensers will get \$770,000.

When Christian citizens, both Democrat and Republicans, reflect that these conventions are assembled primarily for the purpose of choosing a candidate for the presidential office, they will pray that the delegates may be moved to do their work soberly and thoughtfully, for seldom has so much wisdom in making decisions been demanded of them. But the estimated figures for "entertainment" and "beverages" are not an encouraging sign.

We are just concluding a week of spiritual refreshment when a few thousand Brethren have convened in San Jose to think and pray and act together for the good of the church, for the glory of God and for a witness to those among whom we live. May we continue to confer and vote and choose our leaders in the spirit of those who seek always the guiding of God's spirit. We hope that those who hunger for the Gospel and those who need our helping hands will benefit by our being together—even if theaters and taverns are disappointed in our lack of patronage.—K.M.

Three Perspectives

IF YOU have been trying without success to get a friend to change his stand on an issue that seems important to you, take note of what changed the vote of a state senator on the question of colored oleo. Because he came from an agricultural district, he thought his constituents were against making margarine the color of butter. But the housewives in the district thought differently. And finally his wife brought home some uncolored margarine, handed it to him and said, "Start mixing." He changed his mind and voted for colored margarine.

Can you imagine what might happen if the most belligerent leaders in the U. S. Congress were put into privates' uniforms and dropped down in the midst of the Korean fighting? Or if the advocates of segregation could be given a dark skin for a few days in which they sought medical care in a white hospital? Or if the man who says, "I can drink it or leave it alone," would live through an alcoholic's lost week end?

Now I shall sleep under thy feet, under thy hands, O Lord of the mountains and the valleys. Who is my mother? Who is my father? Thou alone, O God, thou who seest me, thou who defendest me, along my journey in the darkness which is above me, and in every hindrance which thou canst remove from me, O my God, O my Lord, O Lord of the mountains and of the valleys.—Prayer of the Kekehi Indians.

Suppose that the most critical layman in the church exchanged places with the pastor for two weeks. The layman might change his mind about the "easy" life his pastor had (and the adequacy of his salary). But the pastor would realize also that living up to Christian ideals at the shop bench or at a sales conference is not as simple as he thought.

There are obvious reasons why a tour of mission fields will convert a selfish Christian to the cause of missions. It takes the visit of German students in our homes to disabuse our minds of some prejudices held over from wartime. For most of us, in other words, some direct experience is necessary before we are certain of the truths that we profess. Is it essential, then, that every Christian become a world traveler before he senses the world's needs? And must we always burn our fingers before we learn to stay away from fire?

One answer to such questions is that we can have direct experience of God and his mercy. We can "taste and see" that the Lord is good. We can "know whom we have believed" and discover, like Paul, that for us to live is Christ. Without such direct experience our professions of faith give forth a hollow sound.

The New Testament gives us a method also for putting ourselves in the shoes of others. It takes only a little imagination and a larger dose of sympathy to practice the Golden Rule, which quite simply means thinking of another as you would yourself and looking on from his viewpoint as well as your own.

We might conclude that the Christian has three perspectives: his own, his neighbor's and God's. To live like a child of God in days like these he needs all three. Without them he is blind and certain to lose his way.—K. M.

"THINE IS THE KINGDOM"

When the power of God becomes central in men's lives, then God can use them to bring about his kingdom

Desmond W. Bittinger

Moderator of Annual Conference

ONE of the outstanding things about our Lord was the way he spoke. Never before had any man taught as he taught. But even more outstanding must have been the way he prayed. Two of his intimate disciples walked with him along the Emmaus Road and heard him speak and teach through a hot afternoon without recognizing him, but when he took bread in his hands and lifted it up to pray, they immediately recognized him and fell upon their knees. For never did man pray as he prayed.

The disciples were experts at prayer. All Jewish people were. They knew all the postures and the washings that were required for proper prayer. But one of the things which these disciples observed concerning Jesus was that his prayers were not like theirs. He seemed to enter very intimately into the presence of God and there quietly to talk with his Father. And when he came away from these intimate prayer talks, he was renewed and strengthened. One day these experts of prayer confessed their own lack of expertness and said to him, "Lord, teach us how to pray."

Then he began to teach them a prayer which not many from that time to this have been able really to pray. All of us have learned it; all of us have said it many times, but not many, not even many Brethren, have really prayed it. The reason it is so difficult to pray is that it pushes everything aside, save

God alone. "Our Father," it prays, "hallowed be thy name, thy kingdom come, thy will be done on earth, even as fully as it is done in heaven."

This seems indeed a fantastic dream, for presumably in heaven God's will is done completely. Yet, the followers of the Master were to pray that God's kingdom would come here also and that his will would be achieved on earth just as completely as in heaven. It seemed almost a hopeless prayer. It seemed but a wasting of words.

With the New Testament as their guide, the Brethren have sought to carry out Christ's commission to go, preaching, baptizing, teaching

Hobart from Monkmeyer

It need not be hopeless, however, for the prayer indicates how the kingdom is to come. "For thine is the kingdom, thine is the glory, and thine is the power."

The prayer can never be answered until we pray it with everything pushed aside save the kingdom of God. Then the power of God which has become central in men's lives can bring about the kingdom. Then his power will establish his kingdom; men are the instruments he will use. He can use them to bring his kingdom successfully and completely when they have learned to pray this prayer as he prayed it.

A good illustration of it comes from Africa.





In Africa there are many lepers. In every gathering one can notice them with their peculiar deformities brought about by the leprous disease. Some years ago the Brethren invited the leprous people to come near to the Brethren mission and there a hostel or a colony would be set up for them. They came on donkeys, on foot, on camel back. Some were carried, for they had no feet on which they could walk.

Before long they became very much interested in the kind of a God who would care for such as they. Many became Christians; they wished to build a church. The first permanent church or chapel was built of stone. The lepers went to the hills and with their little hoes dug out the stones. They carried them to the site of the building and there, painfully, they trimmed them and shaped them. Then they fashioned mortar and one after another they laid up the stones. Some were shaped for foundations; some were trimmed for cornerstones, some for window arch keystones. Presently the building was completed. It took many months to complete it. Then the Africans were ready to give it to God.

They said, "It is not our church; it is God's. It is a house of prayer."

It had seemed impossible that they could build it. But broken in body as they were, they had

This panel of the mural by Medford Neher shows the background of persecution out of which came the Church of the Brethren, the group which gathered for Bible study and prayer, and the first baptisms

undertaken it. They themselves had been instruments, even as the stones were instruments, in building God's house. Now they could say, "For thine is the house, thine is the church, thine is the kingdom. And as for the building of it, thine is the power."

The Brethren in God's Kingdom

As the Christian church grew in emerging modern civilization, it became very different from the church which Christ had first established. Instead of being a church of the open field, the blue sky, the starry heavens, and the green lake, it became a church of giant cathedrals. Instead of having its existence in the hearts of men with little regard to elaborate organization and carefully designed church buildings, it became a church of both organization and buildings. Here one could come in from the fields and in the quiet solemnity and shadows of the great cathedral, he could meet God. But when he departed from the cathedral, he was not sure that he could take God with him back into the fields or along the city streets. God was more in the cathedral than he was in life.

In the high cathedral pulpit a Bible was chained. It was chained there because it was

valuable and because there were not many Bibles. The common man did not have access to this chained Bible. He could not have read it if he would have ventured into the high pulpit where it was chained. He could learn of God only through the priest who spoke as an interpreter of God. God was in the cathedral; the Bible was in the pulpit; the preacher was the interpreter.

Under such circumstances man's mind was not free to commune with God; his spirit could not grow like unto God. He could not crawl up into the lap of God, as it were, and place his arms around God's neck and pray, "Thy kingdom come." Rather, he could believe only what the priest told him. If he ventured on his own and gave expression to a few ideas about God that had come to him in the open fields, he might be called before the church authorities and there made to recant his unorthodox beliefs.

Inevitably man sought for a free Bible and for the right to have God speak to him through it. A number of denominations emerged, but unfortunately each in its turn became almost as authoritative as the one from

which it had split away. The free mind had not yet emerged. The spirit of inquiry and personal fellowship with God was secondary to litany and churchly authority.

Before 1708 several men and women gathered themselves together for Bible study and for prayer. Medford Neher's picture of them kneeling together around the open Bible typifies their searching. These searchers brought into existence the Church of the Brethren.

Their first emphasis was upon the free Bible. It alone was sufficient to become their guidebook. It was to be equally free to man and to woman, to layman and to priest. No one was to write down a creed which other men should memorize or which should be binding upon others. Christ and the open free Bible were forever to be at the center.

The ordinances of the church were to be used as growing devices, as a means whereby God helped men and men helped one another to grow in grace. They were not to become legalistic requirements for salvation. Rather they were to be helpful devices for the deepening and enriching of the spiritual life. As men dramatized through these ordinances the spiritual requirements of the kingdom—humility, service, cleansing, fellowship sharing—they were to grow in these graces.

Finally around this open, free Bible, utilizing the ordinances as devices of growth and teaching, a great fellowship of Christian brothers was to emerge. This was to be a teaching fellowship, a sharing, helpful fellowship. Each was to teach the other as they together sought truth and right from the open Bible. Religion was not to be a thing of force, but a thing of sharing. The individual was to be the most important thing in it, for God had made him and in

Christ men had the power to become sons of God. It was for the individual that God's own Son had come into the world and for men that his Son had died. This group of Brethren men and women took seriously Christ's commission: "Go ye, teaching, baptizing, teaching—until they learn to observe all things."

It seems almost miraculous that this group of people in the midst of Germany could have

guidebook and to Christ as the center. "Thine is the kingdom," we need to be able to pray with conviction. For a long time with commendable satisfaction we Brethren have spoken of our church. We need to retain the consciousness of our church; it is precious. But we must never carry it to the place where it becomes ours instead of his. Whenever our ideas about the church get in the way of what



Photo by J. Henry Long

The ordinances of the church are a means of deepening and enriching the spiritual life of each individual member who partakes of them

discovered a philosophy so rich and so free as this. The German people highly regard authority, but here it was not authority which was emphasized so much as fellowship and inquiry and teaching and growth.

Whither the Brethren?

This heritage which has come down through the years to the present generation of Brethren is sacred and holy. It is needed in this day.

In this day of many philosophies and "isms" it is a surety and a relief to be able to turn confidently to the Bible as the

Christ would have it to be, then our ideas are wrong and we must modify them. Whenever we would stop the church from growing or changing or progressing, we depart from the thought of its founders and we endanger its life. It must grow; through the church his will eventually shall be done on earth as it is done in heaven. For the Brethren nothing must ever become ours alone, everything must always be his. Our nation must never become more important to us than his kingdom. Our jobs must never take the place of his

purposes in our lives. "Thine is the kingdom." This must always be central to Brethren.

The ordinances must continue to be means of spiritual grace and growth. They must be teaching devices. In this Annual Conference we are discussing them. We must never let them become legalisms lest we deny the very purposes of them. Christ made them means of growth and grace.

Around Christ at the center and the ordinances as growing devices, we must become an ever-enlarging fellowship of those who love the Lord and who love one another. Our sharing must increase, our forbearing must broaden and deepen, and our teaching must reach out to the ends of the world. Our

lives must be patterned after Christ's. We must continue to be known for the "good life" in every part of our behavior.

The Brethren should never become just another denomination. They should be known as people who walk close to truth, who seek always to find more truth, who accept the whole Bible, who try to practice all of it, and in whose lives the life of Jesus, the Savior, is continually reflected.

As the denominations now move co-operatively toward one another, the Brethren have much to take into the total sharing of Christian people. We should take it prayerfully under the direction of our Lord and Savior.

May God bless us as we go forward. "For thine is the kingdom, the power and the glory."

Pilgrims of the Way

Continued from page 4

One of my hobbies is wood-turning. I discovered early in this venture that if I wanted to turn wood at high speed, it had to be securely and rigidly bound to the lathe. Freedom to turn it at 3,600 r.p.m. came only when it was in complete captivity.

There is no freedom worth having apart from bondage. You may hold a violin string in your hand and note the freedom with which it coils itself about your fingers, but that string is not free to sing until it is securely bound between two points over a resonant chamber.

The Apostle Paul often boasted of his freedom. He said he had never been in bondage to any man. Yet he regarded himself as the slave, or the bond servant, of the Lord Jesus Christ. He said, "I am crucified daily. Nevertheless, I live, yet not I, but Christ liveth in me."

Jesus came to set men free. He sets us free from the bondage of sin and ignorance, from the bondage of fear and hatred, from the bondage of suspicion and jealousy. But those whom he would set free he first binds to himself with the strongest bonds of gospel love and affection. "If any man would come after me, let him deny himself, and take up his cross daily and follow me."

There is a great deal of confusion and uncertainty in the minds of many about the way of life. Humanity has tried many ways that do not work. It is our faith that in Jesus Christ we find the way that leads to life and liberty. It is the way of greatness through service. It is the way of peace and righteousness through love. It is the way of perfect freedom through complete bondage to Jesus of Nazareth. We are pilgrims of this way.



A shipment of 300,000 vitamin capsules, a friendship gift from three American agencies working in India—Church World Service, American Friends Service Committee, and War Relief Services of the National Catholic Welfare Conference—was presented to Mme. Ramji Ram Saksena, wife of the India consulate general in New York, by Miss Eileen Egan of the National Catholic Welfare Conference and chairman of the Committee on India of the American Council of Voluntary Agencies for Foreign Service, at a brief ceremony at Idlewild International Airport on May 4. The shipment of vitamins will be flown to India by Pan American Airways where they will be distributed among children suffering from malnutrition. Also taking part in the ceremony were Dr. Wynn C. Fairfield, executive director of Church World Service; Delbert Replogle, board member of the American Friends Service Committee; Mme. Urmilla Choudhury, daughter of the India consulate general; and Ailene Hyde, Pan American stewardess.

Courtesy National Council of Churches

Have you forgotten . . .

Your Baptismal Vows?

The yearly deacons' visit served to keep us reminded of the faith we confessed at our baptism; we need to examine ourselves often to see whether we are growing in that faith into mature Christians

DeWitt L. Miller

Pastor, Washington Church, D. C.

Photos by J. Henry Long

ALL our churches could be transformed if people took seriously and really kept their baptismal vows. Ministers, deacon boards and officials of churches should give serious consideration to the matter of how the meaning and significance of the baptismal vows can be presented to all of the members of the church. Much creative thinking ought to be done and churches ought to share thoughtful and successful ideas with one another. The following recommendations are merely suggestive:

Consideration should be given to restating the baptismal vows in more meaningful ways. Instead of the customary three vows with additional instruction on the basis of Matthew 18 and the peace position of the church, the following five questions seem to cover all important points:

Do you believe Jesus is the Son of God, who was sent to redeem us from our sins and show us how to live?

Do you accept him as the Lord and Master of your life?

Baptism should come only after a period of study about the church and the meaning and obligations of being a part of it

Do you promise with God's help and under the guidance of his Holy Spirit to turn aside from everything out of harmony with the Spirit of Jesus and rid your life of everything contrary to his teaching?

Do you pledge yourself to the Christian way of service, brotherhood and love?

Acceptance of Christ also involves responsible membership in the Christian fellowship. Do you accept the obligations of church membership, agreeing to support the church by regular attendance, the giving of tithes and offerings and rendering service in keeping with your abilities, living as far as possible in peace and harmony with all the members, laboring continually with them for the advancement and establishing of the kingdom of God?

These questions should not

merely be asked but they should also be interpreted.

Our baptismal services should be public so that the vows may be taken in front of the congregation and also in order that the congregation may be reminded of what they promised when they were baptized. If our baptismal services are to be public we should give far more attention than Brethren generally do to the details of the service. We should strive for a worshipful atmosphere and endeavor to make it beautiful, refined and in keeping with the finest esthetic tastes. The arrangement of the sanctuary and the architecture of the church sometimes hinder rather than help in the achievement of these ends. The thought given to overcoming such handicaps which for the time being cannot be changed will be most rewarding.





When new members are received into the church, those already in the fellowship might also renew their vows

Many of our churches have anniversary, rally day or other services when a large number of the membership is usually present. For some churches World Communion Sunday in the fall would be a most appropriate time. It would certainly help if we would incorporate into the service on such occasions the renewal of our baptismal vows. Due attention should be given to the preparation of the people for this experience. It should be stated in the announcements that everyone will be expected to renew his vows at the service. The arrangement of the music, Scripture, litanies, prayers, devotional talks and everything else should all lead to that high moment when the entire congregation stands together and takes again the solemn vows of consecration to Christ and his church. Such a service should be closed with a well-worded, sincere and heartfelt prayer of consecration. Directed or silent prayer could be used effectively in this connection. A solo voice singing a musical prayer with the congregation spontaneously joining in on a familiar refrain would

help make the occasion an inspiring one.

Periodically, at least once a year, the minister should preach a sermon or series of sermons dealing with the obligations of church membership and remind the people of the solemn vows which they took at the time of their baptism. Efforts should be made to keep these sermons from being stereotyped. Instead they should be fresh and vital.

All of our churches should adopt the growing custom of refusing to baptize a member into the fellowship of the church who has not first had a period of training in the meaning of church membership. S. Loren Bowman's book, *Choosing the Christian Way*, is admirably adapted for this purpose, especially for children and young people. There are pamphlets like Rufus Bowman's, *The Meaning of Church Membership*, and other denominational literature that can be used in discussion with adults.

We do not get very far in watering down the requirements for discipleship and ministers should not pull any

punches in reminding church members of what it means to accept Christ as Lord and Savior and to come into the fellowship of the Christian church. To that end we need to do everything we can to keep before us the meaning and implications of our baptismal vows.

WIDE OPEN

Roy White
Chicago, Illinois

"Surely you aren't narrow! Show us how open you are." This device sets many Brethren scrambling to demonstrate without further inquiry.

Even if they train their minds to be broad as a desert and open as a garbage dump, they yet must answer: Is this what they set out to do? Are they keeping faith with Jesus? How closely are they walking with God?

"How can you believe, who receive glory from one another and do not seek the glory that comes from the only God?"

John 5:44 (R.S.V.)

The Call of the Church

Brethren Service Commission
22 South State Street
Elgin, Illinois

Notice to CBYF Member, Christopher Mack: You are hereby notified that you have been found to be properly qualified and have been classified IA by our commission.

Therefore, you are ordered to report to our center at New Windsor, Maryland, on June 20, 1951. There you will begin your training in Brethren Volunteer Service.

This action was taken on May 8, 1951, and you are given ten days to appeal to your District Elders' Body.

Deep Creek Church of the Brethren

Notice to Member, Christopher Mack. The Church Council, meeting in its regular spring meeting under the guidance of the Holy Spirit, has called you to the ministry of the church.

You are hereby notified to make the necessary arrangements to attend McPherson College this coming fall. The church stands ready to help you financially and otherwise, if that be necessary.

We will consider this action final unless you appeal it to the church cabinet within ten days.

Dale Brown
Pastor, Stover Memorial Church
Des Moines, Iowa

right to alter and interfere with the lives of our youth, so does the church. There is, however, one basic difference. The government uses coercion, backing its demands with the power of the courts and the threat of prison. The church uses only moral and spiritual power and leaves the final choice always to the individual.

If we believe strongly in the program of the kingdom, we will be quick to lay the claims of the church on the shoulders of those who are capable of service. However, at the same time, we will be careful to maintain one of our cardinal tenets, "There shall be no force in religion."

The Jefferson Bible in American History

S. S. Sanger
San Diego, California

THE existence of a remarkable book now commonly known as "The Jefferson Bible," was little known to the public until fifty-five years ago, when it was purchased from the Thomas Jefferson heirs by the fifty-first United States Congress and placed in the National Museum, where it remains carefully preserved. The most interesting and amazing viewpoint of the public, in this connection, is that the busy and brilliant, thoroughly educated, lawyer, writer, student of government, Thomas Jefferson, owner of the greatest private library in America, should give many of his evening hours to Bible study which it required to assemble his book in such careful manner.

How did he make this book? By clipping from the Bible the

WHAT if Brethren youth should receive notices similar to these? Would they not laugh? And would not most of us regard them as some sort of a practical joke? Seriously, does the church have the right to send such notices?

Brethren families in the last dozen years have altered their plans and their lives in many ways to comply with the demands of government. If we truly regard the church of Jesus Christ as greater than human institutions, then, does it not have even more right to make demands upon its members?

Traditionally, it has been the practice of our church to elect its officials and leadership in the church council meeting. The call

of the church has been considered to be the call of God. Some of our finest ministers and servants of the church today are ministers not entirely of their own choosing, but primarily because they received the call of God through the call of the church. In the past generation in many parts of our Brotherhood, the church has failed to elect ministers unless they first volunteered. Many good servants have been lost to the church because of inaction.

A vote of confidence on the part of the congregation is all that it would take to make the difference in many lives. A vote of interest and support in a council meeting might send another boy or girl to volunteer service, who might not go otherwise.

If the government has the

portions or verses giving the account of the life and moral teachings of Christ, as recorded by Matthew, Mark, Luke and John, and pasting them in a book of blank pages. Those verses, arranged in order of sequence, make, without repetition, a connected story of Christ's life from his birth to his burial (about 25,000 words, four hours' reading time). Along with the English, he placed, in three additional parallel columns, the corresponding verses from the Greek, Latin and French translations. Being a master of all of these languages, Jefferson could do this.

Then he had this book, five by eight inches, bound in beautiful red morocco leather, with gold edging and gold stamping. This he compiled and made, not for publication or for anyone's theology, but as a code of life for his own use. In his own handwriting Jefferson titled this book, "The Life and Morals of Jesus of Nazareth." He told a number of his friends about his enjoyment and interest in making the book, and in a letter to his friend, John Adams, com-

menting on the teachings of Jesus, Jefferson wrote: "This is the most sublime and precious code of morals ever given to mankind. . . . I am a real Christian, that is, a disciple of the doctrines of Jesus." This letter he wrote after he had served his second term as President and declined a third term, and after he had wholeheartedly given forty years of distinguished service toward establishing the firm foundations of our country and fifteen years after he had started the actual assembling of the Scripture passages which built this unique book.

President Theodore Roosevelt called this "one of the most remarkable books in American history"; in 1903 the fifty-seventh Congress directed the government printing office to make 9,000 complete duplicate copies of the Jefferson Book, and directed the librarian of the Smithsonian Institution to write a factual introduction. These duplicate volumes, completed the following year, were faithfully made by photographing every one of the ninety double-leaf pages (including a map Jeffer-

son had pasted in of Palestine and Asia Minor), making 186 photo-lithograph plates for printing. The books were then bound in red leather, with gilt stamping like the original. Nearly all of these elegant duplicate volumes were allotted to the members of Congress for presenting to museums and libraries according to their own discretion. Being such an unusual historic book, they soon became distributed throughout many parts of the world.

I am glad indeed to own one of these historic volumes, well preserved, giving in the four languages the carefully selected and neatly placed Scripture verses. It shows Thomas Jefferson's own handwriting on the title page, his three pages of index, and some of his personal notations.

At the cornerstone ceremonies in 1939 of that magnificent \$3,000,000 Thomas Jefferson Memorial Building, in Washington, D. C., there was placed and sealed within the cornerstone one of these complete duplicate copies of the Jefferson Bible. This was a tremendous public attestation to the prominence and significance of the Bible and teachings of Jesus in the life of the man whose noble character and marvelous talents made such valued contribution to our country and who said, "The Bible is the cornerstone of our liberty."

Many historians believe it is probable that the humanitarian acts and attitudes of this great American statesman were more or less influenced by his professed following and indorsement of the teachings of Jesus as the way of life. The spirit of Christ's Sermon on the Mount, his parables, his acts of love and humility may be reflected in the exemplary life of Thomas Jefferson. His repeated efforts to end importation and holding of hu-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Do you believe in family vacations, or is it better for each individual to have his own change of environment?

Dear Friend,

For most people a vacation is a means of rest, relaxation and recreation from the day-to-day duties. The methods by which these values can best be achieved will need to be adjusted to each family pattern, pocketbook and personality.

Family vacations can be great family unity builders. Parents can learn to know their children in a new and wholesome way. Children will see their parents in a different light when the strains and stresses of routine duties are absent. Family vacations should build for greater

family happiness.

Occasionally it is wholesome for one member of the family to get away alone. The father and the children who give the mother several days' vacation from her housework will find that she returns to her job with renewed vigor. Likewise, the mother and children should be sure that the father has his opportunity for leisure. The children also need the experience of camping with other children in church camp or other supervised situations.

Many variations of the vacation pattern are available to the family which plans well. Every family should plan for times of recreation and rest to renew family strength and happiness.

Harry K. Zeller, Jr.

man slaves, his utterances on temperance, his advocacy of Christian missions for American Indians, his abhorrence of pomp and adulation in high public office, his zealous urging of public educational privileges for rich and poor probably stem from his study of Jesus' teachings. Although he was an active vestryman in the Episcopal Church,

recognized state church of Virginia, Jefferson sponsored and finally achieved the law giving equal and independent rights to all churches, so as to protect minority denominations and individual conscience. The last of his life and fortune were devoted to founding, directing and serving the University of Virginia.

Don Snider Will Direct B.S.C. Work in Germany

Raymond R. Peters

General Secretary, General Brotherhood Board



Don Snider

DON SNIDER, who has served the Church of the Brethren as youth director for the past seven years, has resigned effective July 1, 1951, to engage in our European relief work. He and his family will make their headquarters at Kassel, Germany, and he will succeed Byron Royer as director of Brethren Service work in Germany.

During Bro. Snider's service as youth director he has contributed much to an expanded camp program and increased interest in recreation. He has also led the young people to a growing emphasis on the devotional life. He has worked closely with Brethren Volunteer Service and has taken a keen interest in the relief program of the church.

Members of the General Brotherhood Board, its staff and others, have been deeply appreciative of the work of Don Snider and are reluctant to see him

leave his present position. Their good wishes go with him to the important work which he will be doing. The board is working on the selection of his successor as youth director and announcement of that appointment will be made to the church at a later time.

Four Gardens

S. G. Meyer

Lebanon, Pennsylvania

THE first garden is the garden of Eden. "And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed" (Gen. 2:8). Out of the ground God caused every tree to grow that is pleasant to the sight, and good for food. In the midst of the garden were two trees that were unique, namely, the tree of life and the tree of knowledge of good and evil.

Eve speaking to the serpent said, "The Lord said, 'Ye may eat of the fruit of the trees ex-

cept of the tree of knowledge of good and evil ye shall not eat, lest ye die.'" The serpent replied, "Ye shall not surely die." That was a lie. Adam and Eve ate. God compelled them to leave the garden lest they now also eat of the tree of life and live forever.

We have no trace of either of these two trees except that in the last book of the Bible, Rev. 2:7b. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Associated with this garden is the story of temptation, lying, choice, disobedience to God, sin, punishment and the first glimpse of redemption. The story refers to the relationship between God and man. Adam is called to account. God asks, "Where art thou, Adam?"

The choice in this garden brought about a long chain of consequences that stretches out through all the years of time into the cycles of eternity and the destinies of heaven and hell.

If the story of the first garden had not been so blotted with sin, the story of the second garden would never have been written.

The second garden is found in the shadow of the cross. It is set in the black night of sin. It speaks of a complete surrender of life, "obedient unto death, even the death of the cross," and a commitment of life, "not my will but thine be done." It refers to sorrow, suffering and agony of mind and spirit, "sorrowful unto death." It might be spoken of as the hour of all time. Repeatedly Jesus said, "Mine hour is not yet come." The time came when he said, "The hour is come," and finally he said, "This is the hour and the power of darkness."

This story of the second garden also refers to prayer. For Jesus went away the third time to pray. Here a miracle of healing the servant's ear took place.

Reference is made to betrayal and arrest. Judas stepped forward in false pretense and kissed Jesus. His kiss was not a symbol of love but a sign whereby he identified Jesus whom he had already bargained to betray. This briefly is the story of the Garden of Gethsemane.

This garden leads directly to the events where the price of our redemption was paid.

The third garden is the garden of the immortal sepulchre. "Now in the place where Jesus was crucified was a garden: and in the garden was a new sepulchre, wherein was never man yet laid. There they laid Jesus" (John 19:41).

The Spirit moved the heart of Joseph of Arimathea to ask permission for the body of Jesus. He and Nicodemus went on that mission of mercy and took him from the cross and gave him a respectable burial, laying him in Joseph's new tomb.

The story of this garden is made immortal because of the resurrection of our Redeemer, the Christ of God, when he became the first fruits of them that slept. It gives abundant hope and assurance of a resurrection of all the followers of Christ. It presents undisputable proof of a life beyond the grave, in the risen living Christ.

A fourth garden is found in Jer. 31:12. "Their soul shall be like a watered garden." One might call this the garden of the soul.

The first Psalm mentions a saint being like a tree, a tree planted by the rivers of water, a tree that brings forth fruit.

A poet uses the figure of a heart instead of the garden of the soul:

"Our hearts are the gardens;
Our thoughts are the seeds;
Our words are the blossoms;
Our deeds are the fruits."

When bereavement befalls mortals, it often brings tears

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

His Name Was Jesus. Mary Alice Jones. Rand McNally, 1951. \$2.50.

This is a biography of Jesus for boys and girls. Imaginative details and background material are woven into the gospel stories, making a clear picture of the Master, who won the love and loyalty of many kinds of people. But opposition and jealousy grew in the minds of his enemies as he became popular. Then came the crucifixion and after that the resurrection and the appearance of Jesus to his disciples. All who read this book will have a great love and admiration for Jesus and will respond to him with loyalty and devotion.—*Hazel Kennedy.*

Facts of Life and Love. Evelyn Millis Duvall. Association Press, 1950. 360 pages. \$3.00.

Less than a cent a page, this book contains more help on one of youth's most thorny problems than any other of the hundreds of pieces of literature that have been written on this subject. All Brethren youths of high school age should have access to a copy when they are ready for it. It is an excellent, frank, sensible, complete treatment of this business of love.

and repentance and the seed of heaven begins to grow in the garden of the soul. Oliver Wendell Holmes once said, "There is in the garden of my soul a little plant called reverence, which I find needs to be watered."

Love, kindness and unselfishness are plants in the garden of the soul that need to be watered.

Other plants are like weeds that ought to be hoed out. Just as that which grew in the garden of Eden had something to do with the guilt of Adam and Eve, so that which grows in the garden of our soul has something to do with our condemnation or salvation.

Disobedience to God is a little plant that grows in the garden of the soul but it is a weed. Dishonesty, lying, swearing and drinking are little plants that grow in the garden of the soul but they, too, are weeds. The Bible warns against causing a

Chapter headings and paragraph titles preview the contents. Some of the topics covered are: sex worries; where babies come from; homosexuality; masturbation; what age to start dating; the goodnight kiss; petting to be popular; buying gifts; parents and grandparents and dates; ladder of love development; abiding love in tune with reality; Grandma's chaperone; petting as a game; sex play building to a climax; when and how to stop; falling in love with a married person; forbidden fruit; breaking up; ten ways to forget him; reasons for the engagement period; and the other's family to be yours too.

A hearty approval can be given to page 220, where Mrs. Duvall describes "The Great American Fairy Tale," the fallacy of the romantic picture of marriage given by our culture. But at the same time Mrs. Duvall throughout the book interprets the love of man and woman as one of the most beautiful and enriching experiences known and describes in language made to order for teen-agers the techniques and etiquette for building enduring relationships.—*Don Snider.*

weak brother to stumble. Wearing of jewelry for adornment, forbidden by the inspired writers, is like a weed in the garden of the soul.

We grow good plants in the garden of the soul when we believe and obey and love the Lord Jesus. When we dress in modest apparel and our women wear long hair and a veiling and live a life of devotion and prayer, it is like growing good plants in the garden of the soul.

We grow good plants when we love the brethren, for "by this shall all men know that ye are my disciples if ye have love one to another" (John 13:35).

We grow good plants when we let our lights shine brightly so that men may see a consistent Christian life and one that glorifies God. It is the unfolding life of a soul born again.

KINGDOM GLEANINGS

Brethren Tour

Brethren Tour No. 3 is scheduled for the period from Sept. 14 to Nov. 18, 1951. A party of from fifteen to twenty-four members is to visit England, Holland, Germany, Switzerland, Austria, Italy and France. The cost, for sixty-five days out of New York, is \$1,300. If interested, write to L. W. Shultz, Milford, Ind., who will direct the party, or Brethren Service Commission, 22 S. State St., Elgin, Ill.

Mary Dadisman left the States on the SS African Sun from New York on May 23, 1951. She will be stationed at Garkida, Via Jos and Daturu, British West Africa.

All of the women in the First District of West Virginia are invited to a rally in the Keyser church July 18. They are asked to come and bring a covered dish to help out with the noon meal.

John Detrick arrived in New York on May 23 aboard the SS American from China. His address will be % Foreign Mission Commission, 22 S. State St., Elgin, Ill., for the present time. He is living in the Brethren Mission House, which is located in Elgin.

On June 1 a colorful printed folder concerning Brethren projects was mailed to camp leaders. As this folder may be of real help also to Sunday-school officers in presenting timely projects to their groups, anyone may order free copies from the General Brotherhood Board, 22 S. State St., Elgin, Ill.

The Springfield church in Akron, Ohio, will dedicate its newly remodeled basement on Sunday, July 15. Bro. Calvert N. Ellis, president of Juniata College, will speak at the forenoon and afternoon services. A basket dinner will be served in the new basement at 12:30 p.m. (DST). All who are interested are cordially invited.

Bro. Galen B. Royer passed away June 4 at the Blair Memorial Hospital, Huntingdon, Pa. He will be remembered for long years of service as secretary of the General Mission Board, 1889-1918, for his books and articles on missions, for his contribution as a teacher at Mt. Morris and Juniata and as pastor of several churches. In recent years he has been living near Huntingdon, Pa.

From our Brethren Service workers in Europe comes information concerning the Annual Conference of European workers which will be held at Villingen in Germany Aug. 20-26. Among the leaders from the States will be Harold Row, Paul Robinson, Dr. Floyd Mallott and Wilbur Mullen. Two prominent German leaders will be Dr. H. G. Renkewitz, a church historian with special interest in our church, and Mr. W. Lott of the World Y.M.C.A., who has been closely associated with the Brethren Service program. Any Brethren who may be traveling in Europe this summer and who can attend the conference are asked to contact Joe Dell, BSC, APO 171, % Postmaster, New York, N.Y., or Kassel, Germany, Wilhelmshon, Allee 64. The theme of the conference is Brethren Service, Whither Bound?

Leila B. Shively, wife of Pastor Forest W. Shively, was licensed to the ministry in the Muskegon church, Mich., on March 9.

Brother and Sister I. S. Long, now of Keyser, W. Va., inform us that they will be retiring from pastoral work on Aug. 31 and will, at that time, change their address to 52 Willow St., Harrisonburg, Va.

At the close of the morning worship service on May 27, the Brookville, Ohio, church gave a prayerful send-off to Sister Miriam Fidler Wilson, who leaves with her husband for missionary work in Ethiopia.

Brethren motorists who are returning from Conference by way of Iowa may wish to visit a trailer camp on Iowa state route 3, four miles west of Dumont, Iowa. The invitation comes from Brother and Sister J. R. Allen of Dumont.

The George Mason family left the States on the SS President Jefferson from San Francisco on May 15, 1951. They will be at Bulsar, Surat District, India, until language study is completed, after which they will be located at Anklesvar, Broach District, India.

The University of Pennsylvania in Philadelphia is sponsoring the ninth annual course in Family Living and Sex Education to be given June 27—July 31 at the university. The course is intended for group leaders, teachers, social workers, counselors, nurses, parents, religious leaders and public health workers.

Bro. James H. Morris who lives at Gotha, Fla., has prepared an outline of the Epistle to the Hebrews in printed form. He is willing to send copies free to pastors anywhere in the Brotherhood if they can use them in teaching the message of this Epistle. If a pastor or teacher arranges for a Bible class and wishes additional copies for each member of the class, Bro. Morris has offered to make them available.

The new edition of Gospel Records of the Message and Mission of Jesus Christ by Bro. A. C. Wieand is being well received by Bible scholars outside our church. One of them, Dr. Luther A. Weigle, who is chairman of the Standard Bible Committee preparing the Revised Standard Version of the Bible, says, "I am sure that your book should find a wide use, not only within the Church of the Brethren, but among Bible students and teachers generally."

Through the joint support of the General Brotherhood Board, the district board of Eastern Maryland and the churches in Baltimore a pastor-at-large will contact Brethren families living in the South Baltimore area during the summer months. Bro. Alvin Cook and his wife are being employed for the summer to head up the work. They will direct the summer work camp in the East Baltimore slum project and also act as pastor-at-large in South Baltimore.

Our New Windsor Center received unusual publicity on May 24 when the National Council of Churches staged a broadcast on Church World Service over the NBC network. Our New Windsor staff was represented on the program with National Council officials, radio star Jack Berch, and Maryland's governor. The latter aroused some excitement among New Windsor townspeople who wondered why they knew nothing of the governor's visit. Actually the program had been recorded in advance, and the governor did his part in Baltimore.

Theme: Deepening and Sharing the Christian Life

A growing interest in the Fellowship of Tithers is evident in reports that have come from Portland, Oregon, and Glendale, Calif. Leaders say that tithing pamphlets and sermons and a book on tithing are aids in enrolling tithers.

To provide for new work on the African mission field is the object of a fifty-dollar gift from a member who prefers to remain anonymous. The Lord knows and is pleased with this evidence of someone's devotion to the missionary cause.

Mrs. Walter McDaniel, R. 3, Lansing, Mich., makes weekly visits to the Percy Jones hospital at Battle Creek, Mich., to take cookies and candy to the boys who are there. She would like to have families and friends of Brethren boys who are in this hospital contact her so that she can make a special effort to visit them.

The May 19 issue of the Gospel Messenger was the subject for discussion in the Denton, Md., church early in June at a church night service. Several persons were asked to prepare short reports on editorials, features and reports in that issue. Those who had been long-time readers of the Messenger or church reporters were recognized. Quite naturally the Gospel Messenger is interested in such special services and will profit by the suggestions that come when they are reported.

One of our readers, who is "ninety-one years young," says that she has read the church paper since she was very young and would feel lost without it. She is unable to get to church and did not realize her church no longer had a 100% club. Perhaps if more churches realized that life-time readers of a church paper are certain to be life-time members of their church, they would work harder to have a 100% club.

A copy of Bro. Desmond Bittinger's book, SnowBall Comes to the Early Family, is desired by Mrs. Samuel J. Cupp, R. 5, Somerset, Pa. Anyone interested in selling a copy may write to her at that address.

La Verne College

Commencement exercises closing the fifty-ninth academic year were held in the evening of May 31. President William C. Jones of Whittier College was the speaker. The college graduated the largest class in history.

C. Ernest Davis, former president and now secretary of the Christian Education Commission, delivered the annual baccalaureate address on Sunday evening, May 27.

The W. I. T. Hoover Memorial library building construction is progressing rapidly. At this writing, the exterior structure is completed, the roof is on, and plastering is in progress on the inside. The entire building will be finished by midsummer.

Dedication date for the new library has been set for Sept. 16, 1951. This ceremony will be one of several planned in a series of events to mark the opening of the sixtieth academic year next September.

The board of trustees, which met in its annual session on March 10 re-elected Frank D. Howell of Long Beach as president. M. T. Killingsworth of Long Beach is vice-president and J. C. Brandt of La Verne, secretary. On the executive committee are M. T. Killingsworth, chairman; Frank D. Howell; M. J. Brock of Los Angeles; J. A. Allard, Pomona; F. A. Yearout, Fresno; and Virgil Wilkinson, secretary. New trustees-at-large are D.

Welty Lefever of Los Angeles, Jens Hutchens of San Diego and Fred Harmsen of La Verne.

The second annual summer session will open June 25. Special emphases are being planned in elementary and kindergarten education methods. A music education workshop and an international relations seminar are also special features of the six weeks' session. Gladdys E. Muir of Manchester College will direct the international relations seminar.

The chapel choir under the direction of Elias Brightbill was presented in a National Broadcasting Company, coast-to-coast network appearance on April 1. This is the second major radio network appearance for this outstanding group of singers.

The third annual wisteria tea was held on Sunday, April 15. More than 350 persons from surrounding communities attended the beautiful event held at the home of Mr. and Mrs. Charles Gordon in Glendora as a benefit for Miller Hall, women's dormitory. Music was furnished by the college music department and refreshments were prepared by the home economics department.

The Khormann quartet, college male quartet, consisting of Ralph Click, Norman Johnson, Wayne Snell and Cliff Pence, will tour through Northern California, Oregon and Washington again this summer, visiting churches and summer camps.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Michael Kurtz of Richland, Pa., in the Cedar church, Iowa, July 1.

Gains for the Kingdom

Seven baptized in the Polo church, Ill.
Two baptized in the Lanark church, Ill.
Four baptized in the Denver church, Colo.
Four baptized in the Browntown church, Va.
Fourteen baptized in the West Greentree church, Pa.
One received by letter in the Rocky Ford church, Colo.
Four baptized and four awaiting the rite in the Liberty church, Tenn.
Sixteen received by baptism and letter in the Meyersdale church, Pa.
Four baptized and seven received by letter in the Pittsburgh church, Pa.
Seven baptized and three received by letter in the Front Royal church, Va.
Two baptized and twelve received by letter in the Greenville church, Ohio.
Five baptized and four received by letter in the Twin Falls church, Idaho.
Two baptized and fourteen received by letter in the University Park church, Md.
Seven baptized in the Middle Creek church, West Conestoga congregation, Pa.
Nineteen baptized and seventeen received by letter in the Modesto church, Calif.

Calendar for Sunday, June 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Church Under Persecution.—2 Tim. 2:1-9; 1 Peter 4:12-5:11; Rev. 1:7:9-17. Memory Selection: Be faithful unto death, and I will give you the crown of life. Rev. 2:10 (R.S.V.).

CBYF Topic for June, Stewards of God's World.

Announcements

REGIONAL CONFERENCE

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Canada, Western.—Bow Valley, July 3-6.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Texas and Louisiana.—Nocona, July 19-22.

Virginia, First.—Poages Mill, July 24-26.

Virginia, Southern.—Spray, N. C., July 24-26.



A scene from northern Greece where Brethren Service is co-operating with other American churches, the World Council of Churches, the Greek Orthodox Church and the Greek government in a project to rehabilitate Greek rural life

WILL YOU HELP

TO BEAR THEIR BURDENS?

IN PAUL'S letter to the Galatians he instructed those early Christians to "bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6: 2).

Our church, through Brethren Service, in co-operation with other denominations and working closely with the Greek church, is endeavoring to fulfill this law by helping to bear some of the burdens which weigh upon the peasant farmers of Greece.

Some of the burdens involve problems which we as a small group cannot solve. However, in keeping with the spirit of Christ, we can show our concern by giving assistance insofar as we are able; it is for this portion which God holds us accountable.

What are some of the burdens which these people bear?

Still showing quite plainly the scars of World War I, Greece found herself again the victim of invasion in World War II. Greece was attacked by the Italian army under Mussolini and later by the armies of Nazi Germany.

Although these invasions had their physical devastating effects, their greatest harm was in paving the way for the Communist uprising which

W. Ray Kyle
New Windsor, Maryland

followed. It was in this conflict that the peasant farmers suffered most from the havoc of retreating guerilla armies.

Sixty per cent of the small villages near the Albanian-Yugoslavian border were destroyed. You may remember reading in your newspapers about the large numbers of children that were kidnaped by the retreating guerillas and taken across the border to be held as hostages; that alone would be a grievous burden to bear.

Edson Sower, director and Brethren Service representative of this project known as interchurch service in Greek villages, writes: "The villagers are not idle, but lack of farming necessities limits the amount they are capable of doing. Right now they produce only enough food for six months."

This example of near starvation is typical of all Greek villages. (In fact this same situation is true of two thirds of the world's peoples).

Of course, we who have never been forced to live under such conditions are inclined to ask the Greek peasant, "You have the land. Why don't you farm it and grow enough food?"

He would probably answer, "My friend, we work from sunup to sun-

down using all that we have—our backs and a few handmade tools. How much food can you expect us to produce?"

These farmers do not ask for the multi-purpose farm equipment which we know in America. Simple hand tools would be a great improvement over the limited crude wooden implements which they now use.

Edson Sower has selected five small villages in which to begin this project of "helping them to help themselves."

After Edson and Dean Neher, a Brethren Service volunteer, completed surveys of the villages, it became apparent that the greatest needs were for carpenter tools, pruning tools, shovels, picks, hoes, rakes, portable spraying outfits, hand corn planters, horse corn planters, hand cultivators, one-row horse cultivators, harrows, discs, land rollers (or cultipackers), grain drills (small horse drills), plows (under ten-inch shovel type), incubators (not electric).

Just as urgently needed were work animals (donkeys, mules) to replace those destroyed or taken by the various armies which invaded Greece.

The plan is to use the larger implements on a community co-operative arrangement; the hand

tools and work animals will be distributed to individual farmers.

It was thought that most of the tools and implements could likely be furnished from Brethren barns and tool sheds, perhaps tools which are no longer being used.

Acquiring the animals presents a different problem. The usual American farm horse is not suitable for the Greek farm because of its size and the climate of Greece. This means that animals will need to be imported from Cyprus or Turkey with any funds donated for this purpose.

It is an interesting coincidence that Paul's instructions of "bearing one another's burdens" to the early Christians should be carried down through the centuries so that Christians today, heeding his advice, respond to the needs of the descendants of these early Christians.

MIGRANT NURSERIES

The Florida migrant camp nurseries are busy places. At Osceola, the average attendance is around twenty—the number having decreased somewhat due to the fact that many have moved North recently. Many interesting incidents occur during a day's routine. One notices the change in the children individually, but at times the whole group tends to go wild. They are inclined to follow a leader whether he be good or bad. The older children have considerable influence over the smaller ones. Three 3-year-olds dramatized Cinderella one day after hearing it on a record. They acted it out in all seriousness in spite of the fact one of the girls formerly would never take part in any dramatic play with the other children. Progress is slow, but quite evident.

—Taken from a report on the two migrant units in Florida.



Some idea of the lonely, depressed and rather barren character of northern Greek countryside is gained from this pastoral scene

YOUR DRAFT QUESTIONS

Ora Huston

Director, Social Action

Brethren Service Commission

This is the second of a series of articles on draft questions commonly asked by conscientious objectors. There are to be more in coming issues. Readers are welcome to send other draft questions to the author. His address is Brethren Service Commission, Elgin, Ill.

QUESTION: What shall a conscientious objector do if the local draft board does not send him the special form for conscientious objectors after he has signed Series XIV in the general classification questionnaire?

Answer: When local boards fail to send a conscientious objector the special form, SSS No. 150, it is usually an oversight on their part. A reminder in writing to the local board will generally bring results. The local board should have sufficient time to send the form before the reminder is written. A month's delay or more is not uncommon.

If the registrant receives a classification before he has filed his special form, he should write at once to the board calling to their attention that he signed Series XIV and that he failed to receive the special form. He should ask the local board to send him this form so that he can return it and make it a part of his file. This is true whether he receives a classification above or below IV-E. When he has received a classification above IV-E before filling out the special form, he should request the local board to consider this form and reclassify him after it has been returned to the local board.

If it is convenient, the registrant might stop in at the local board's

office and talk with a board member or the clerk, pointing out that the form has not been received. A written request for it should go in whether the registrant calls personally or not.

Technically, any classification received before the local board has sent the form requested is invalid and ineffective. In such a case the registrant has been denied his procedural rights. A conscientious objector will attempt to deal with a local board on a basis of courtesy, kindness and goodwill, and will not depend upon procedural rights. He will need, however, to be firm and persistent and not be put off without having his file complete.

It is important that a conscientious objector keep a copy of all correspondence with the local board. Copies should be kept not only of requests for the special form but of all correspondence and all forms filed with the local board. If he calls on the local board in person, he should follow up with a written memorandum covering the points in the oral conversation. The only material taken into consideration in the process of classification is the written material in a man's file.

NEW WINDSOR NOTES . . .

Nine freight trains! Yes, nine trains of eighty boxcars each would be needed to haul all the relief materials received by our New Windsor Center by rail from 1945 until April 1951, according to Mr. Angell, New Windsor freight agent.

German students in various localities were recently visited by John Eberly while on a trip to the Midwest. At Elgin, Ill., he was present at a reunion of eighteen students and their host families in that vicinity. At Denver, Colo., he and Kurtis F. Naylor attended a conference of advisers to foreign students. It was reported that over 30,000 foreign students are at present in American colleges and universities. Of these thirty-one are in Brethren colleges.

Fifteen young people from the Cleveland Park Congregational church in Washington, D.C., were volunteer helpers in clothing processing at New Windsor on a recent Saturday. They put out a total of fifty bales.



SUMMER CAMPING 1951

CALIFORNIA

Camp Geenhorn, Glenville

Aug. 15-19 Family Ralph Hopwood, 515 Jefferson, Bakersfield

Camp La Verne, Seven Oaks

June 25—July 5 Senior Young People Rodney and Dorothy Davis, La Verne; Sherlo and Ila Shively, 2608 La France Dr., Bakersfield
July 5-12 Older Boys Don Wickert and Clair Hanawalt, 2228 "I" St., La Verne
July 12-19 Younger Boys Don Wickert
July 19-26 Younger Girls Mrs. Alice Jenkins, 453 Walnut, Pomona
July 26—Aug. 2 Older Girls Mrs. Alice Jenkins
Aug. 2-9 Junior Young People Truman Northup, 4114 Swift Ave., San Diego
Aug. 9-14 Family Henry Sheller, 8449 Balboa Blvd., Northridge
Aug. 31—Sept. 3 Young Adults Kenneth and Marguerite Shamberger, 363 Italia St., Covina

Peaceful Pines, Star Route, Sonora

July 1-8 Family Dillon Gnagy, 1259-15th, San Francisco 22
July 8-15 Young Adults Paul Hersch, 219 Merced, Modesto
July 15-22 Youth Wilbur Liskey, Box 96, Raisin
July 22-29 Intermediates Sherlo and Ila Shively, 2608 La France Dr., Bakersfield; Mickey Brubaker, R. 2, Box 738, Lindsay

CANADA

Camp Blackfoot, Alberta

COLORADO

Camp Colorado, Star Route, Sedalia

July 23-29 Family Kurtis Naylor, 1057 S. Washington, Denver

FLORIDA

Camp Ithiel, Gotha

July 15-22 Family Eli Gascho, N. W. 95th St., Miami
July 22-29 Youth Don Merrow, 2512 Beaver Brook Pl., Jacksonville

IDAHO

Camp Stover, New Meadows

July 2-8 Family H. G. Shank, R. 5, Caldwell

ILLINOIS

Camp Emmanuel, Astoria

July 15-22 Juniors Mrs. William Giles, Washington
July 22-29 Intermediates Daisy Dooly, R. 4, Vandalia
Aug. 5-12 Youth Homer Kiracofe, Astoria

Camp Emmaus, Mt. Morris

July 20-22 Young Adults David Wieand, R. 1, Lombard
July 22-28 Young Juniors Mrs. Quincy Holsopple, 1 N. Worth, Elgin
July 29—Aug. 4 Second Juniors Miss Dessie Miller, 22 S. State, Elgin
Aug. 5-11 Intermediates Melvin Ritchey, Milledgeville
Aug. 17-19 Family Jesse Ziegler, R. 1, Lombard
Aug. 19-25 Youth Walter Bowman, Lanark

INDIANA

Camp Alexander Mack, Milford

July 1-8 N. Ind. Juniors Sam Longenecker, Nappanee
July 8-15 Juniors Mrs. Mildred Fulton, R. 5, Huntington
July 15-22 Intermediate Girls Mrs. Mildred Fulton
July 23-28 Reg. Tr. School Galen T. Lehman, 601 Wayne St., North Manchester
July 29-Aug. 5 Intermediate Boys Eugene Gnagy, 2202 Smith St., Ft. Wayne
Aug. 5-12 Youth Arlo Gump, 606 S. Peters, Garrett

IOWA

Camp Pine Lake, Eldora

Aug. 3-5 Adults Vernon Smith, Panora
Aug. 6-11 Youth Charles Nettleton, Gowrie
Aug. 11-16 Intermediates Dale Brown, 1439 Sixth Ave., Des Moines

KANSAS

Mt. Hermon, Tonganoxie

July 23-27	Juniors and Intermediates	Meredith Rogers, Dallas Center, Iowa
Aug. 6-11	Youth	Roy McAuley, 714 E. Euclid, McPherson

4-H Camp, Oswego

July 16-20	Intermediates	Francis Shenefelt, R. 1, Box 71, McCune
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Camp Webster, Salina

July 31—Aug. 3	Juniors and Intermediates	Wilma Boyer, 503 E. 9th St., Hutchinson
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MARYLAND

Camp Mardela, Denton

July 6-7	Women's Retreat	Mrs. Clifton Crouse, Queen Anne
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July 8-15	Intermediates	
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July 15-22	Youth	
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July 22-27	Juniors	
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July 28-29	Young Adults	
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Aug. 4-5	Family	
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George Tinsman, 337 N. C. Avenue, S. E., Washington, D. C.

Annice E. Fike, Cordova

Mr. and Mrs. Gilbert Walbridge, Easton

Earl and Caroline Hutchinson, Cordova

Camp Peniel, Thurmont

June 24-30	Youth	
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July 22-28	Intermediate Boys	
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July 29—Aug. 4	Intermediate Girls	
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Aug. 5-11	Junior Boys	
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Aug. 11-18	Junior Girls	
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Aug. 18-19	Young Adults	
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Floyd Mitchell, Grottoes, Va.

D. Paul Greene, Gerrardstown, W. Va.

Vera Hoffman, Relief Center, New Windsor

Sam Flora, Jr., 501 Center St., Morgantown, W. Va.

Ruth Delano, Manchester

Jacob F. Replogle, 3610 Mohawk Ave., Baltimore 7

MICHIGAN

Church of the Brethren Camp, Rodney

July 6-8	Family	
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July 13-15	Youth	
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July 15-22	Youth	
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July 22-29	Intermediates	
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H. V. Townsend, 614 W. Van Buren, Battle Creek

Carl Welch, Lake Odessa

Carl Welch

Ernest Jehnsen, Route 2, Beaverton

MISSOURI

Camp of the Ozarks, Houston

July 23-28	Youth, Intermediates and Juniors	Hubert Swinger, Essex
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4-H Camp, Hardin

Aug. 6-18	Youth	
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Aug. 19-24	Juniors and Intermediates	
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Henry Mankey, R. 1, Hardin

Weldon Beach, Essex

NEBRASKA

Camp Schwarzenau, Kearney

Aug. 15-20	Family	
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Aug. 20-29	Youth	
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Wilbur Hoover, Enders

Dayton Rothrock, Carleton

NORTH AND SOUTH CAROLINA

C. C. Kurtz, Campobello, S. C.

NORTH AND SOUTH DAKOTA

International Peace Gardens, Dunseith

June 27—July 1	Intermediates	
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July 1-8	Youth	
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Mark Emswiler, Froid, Mont.

Mark Emswiler

OHIO

Camp Mountain Lake, Bellefontaine

July 1-7	Youth	
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July 7-14	Juniors	
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July 14-21	Intermediates	
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Lyle Klotz, R. 1, Bellefontaine

Camp Sugar Grove, Covington

July 1-2	Adult	
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July 2-7	Intermediate Boys	
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July 9-14	Intermediate Boys	
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July 15-18	Junior Girls (9 and 10)	
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July 18-21	Junior Girls (9 and 10)	
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July 23-28	Junior Girls (11)	
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July 30—Aug. 4	Intermediate Girls	
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Aug. 6-11	Intermediate Girls	
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Aug. 13-18 Junior Boys

Aug. 27—Sept. 1 Junior Boys

Aug. 19-25 Youth

Sept. 1-2 Men's Camp

Sept. 7-8 Camp Leaders' Retreat

Sept. 11-12 Ministers' Retreat

Sept. 13-14 Women's Camp

Camp Zion, East Sparta

July 8-14	Intermediates	
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July 15-21	Juniors	
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July 27—Aug. 4	Youth	
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Ernest Jehnson, R. 2, Beaverton, Mich.

Glen Bowlby, 1131 Hoover Place, N. W., Canton

OKLAHOMA

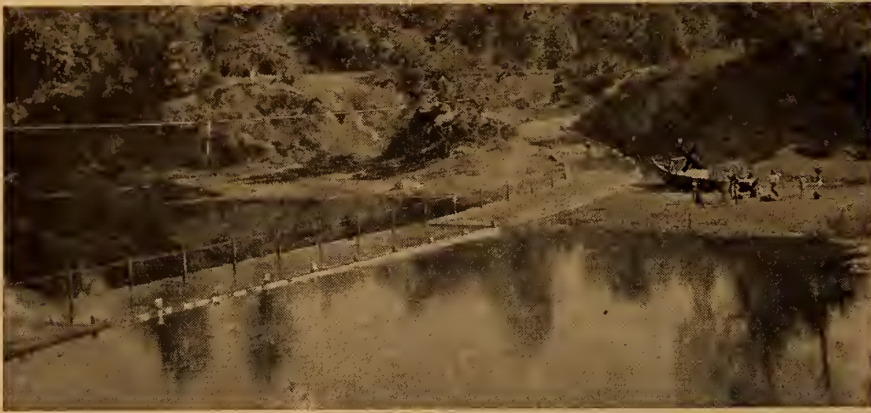
Camp Spring Lake, Cordell

July 23-29	Youth	
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July 29—Aug. 3	Intermediates	
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Jack Kough, McPherson, Kansas

Edwin Rodabaugh, Thomas



The Irish bridge on the way to Vada

Bearing Witness in Vada

Goldie E. Swartz

Vada, India

IT IS now nearing three years since I was located at Vada, for a second period of service. Formerly I had been there serving in the boarding school. Later, during a time of depression we seemed to succumb to fear and curtailed our whole mission program. Vada received probably the greatest cut. All mission work here was closed, including the Pinzal rural project and the Marathi Bible school. Moreover, most of the property also was sold. Only the new compound was retained, and later this was rented to a lumber factory, which still continues to operate. This proves to be a boon to the local area as it provides labor for several hundred people.

After being without a resident missionary for more than a decade, Vada's little Christian group pleaded that one be located among them again. Hence my placement here. Upon arrival temporary quarters which were not too satisfactory were found for me in the town. Later, both the factory manager and supervisor invited me to come and occupy part of the former "teachers' line" which was then vacant.

So this is now my "little home by the side of the road." It is a mile from the town of Vada and about

fifty-nine miles from Bombay on the Bombay-Ahmednabab highway. A knock on the door from any of you will receive a hearty welcome. Should I not happen to be in, step over to the factory and take a *darshan* (look) at its operations and products. You will be interested.

The Christian flock here, although without much shepherding during all these years, have done remarkably well in maintaining daily Bible reading and family prayers in their homes, and in selecting Christian companions for their children and having them married by Christian ceremonies. To maintain their identity they may have held themselves too aloof from their neighbors, not witnessing to them as much as they should have done, even for their own spiritual growth.

Since my coming here I have been endeavoring to give more intensive Christian instruction to their children and a closer pastoral care and to provide a worship service each Sunday.

For the want of husband-and-wife evangelists Sonubai Shivalal, a former Bible woman, volunteered to help as much as her family duties

allow. I appreciate her help very much. Quite regularly, five days a week we go out to the villages, meeting especially the women and children. Frequently we meet the menfolk as well and we endeavor to introduce them to the life more abundant and try to secure a response thereto. Saturday is reserved as my "at home" day, when school children may come to read, look at pictures, sing, have stories and games. Adults too, often come then or in evenings for friendly chats or counsel on their varied problems.

From Vada three *serdaks* (hard roads) fork off. Along these roads there are many towns and villages which may be reached by service bus. Besides the bus during the open season, public carriers ply to and fro over the network of tracks through the jungle to "cuttings," hauling out logs and charcoal. One driver with whom we were once riding to Pinzal offered this remark, "Kaylor Saheb blazed the trail for motor travel through the jungle and we follow on."

These "lorries" too are frequently available for travel use. Many of the drivers are our own local friends and often will not take fares. Recently one such remarked, "You are a Christian; I am a Moslem. You are doing God's work. May I not help in

this small way to give you a lift?"

The opportunities for service are unlimited. Go as far as one can in a day, there are still more open doors just beyond. Let some of today's activities be listed as a sample. This morning by the eight o'clock service bus we left for a town eight miles distant. I had never been there before, but Sonubai had been there years ago. She told me later that their reception then had not been very cordial. Today we were heartily received and in different homes in different sections of the village we had meetings with an attendance of fifteen to fifty at each place. The Gospels, songbooks and a variety of Christian booklets were quickly all sold. Tracts also were given out. This is a large town of varied groups and most of them were represented. We had hoped to visit another village adjoining but time did not permit. We returned by the 3:30 bus.

Furthermore, note yesterday's activities as another sample. Walking over footpaths in an area of more scattered and smaller hamlets we found a new Warali section, to which we had not yet gone, although less than three miles from my home. Approaching the nearest hut we were met at the door by the man of the house. He gave us a smile and a warm greeting. He seemed like a friend rather than a stranger. He summoned his neighbors together and we had a very splendid meeting. All gave rapt attention and made ready comments. In the ensuing conversation it was revealed that several of these Warali families had moved here recently from the Dahanu area. There they knew me formerly as I used to live among them in a tent when on tour in the Ursa-Saya area. Moreover, I would meet them on occasions when visiting our mission schools in which some of their children had studied. This casual meeting together again was one of mutual joy. When another woman came from her field work at noontime, with great pleasure she related to the others an incident which I had entirely forgotten. With deep appreciation she said, "She operated on my little girl's face and made it well."

Thus my colleague and I are finding open doors on all sides. However, it is true that we also find an occasional door slammed in our faces. Of course, it is needless to say that a Saheb and family could do a more extensive work and that the work could be enhanced by the help of consecrated pastor-evangelists (husband and wife) possessing

strong spiritual powers. But in the absence of such I am endeavoring to do my best.

In the work of spreading the good news there has recently come to my observation an aspect of connectedness of which I had hitherto not been cognizant. We frequently meet people locally who have come from other places, even far distant, and they tell us of having heard the gospel in their home places and how good it is. Such testimony adds interest and encouragement to present hearers.

As, for example, note the above incident of the Waralis who with great joy reported to their friends here something of what they had formerly learned and experienced. Likewise, consider two other examples of today's experiences. At one of the gatherings several young women arrayed in guests' clothes came and sat on the bench beside us. After we had finished a song and Sonubai was enlarging upon it, one of the women took the book from my hands and opened it to the song, King Jesus Has Come. She requested, "Now sing this." Surprised, I asked, "Where did you learn this song?" "In W. Kandesh, from the missionaries there," she answered. "I live there, and only come here to visit my sister."

Moreover, in another home where people had assembled we met a family, apparently guests, who were very friendly. Soon it was evident that they were *Gosavis* (itinerant Brahmin priests). The wife-mother reported with joy that she had heard the Jesus story in Poona, where she had been a patient for two months in the mission hospital (Scotch). This family along with others bought gospels and other booklets.

Still another example comes to my memory. Once while visiting in the home of the Phodsar in Vada, there was present a Maratha woman relative from Bassein forty-five miles distant. For a stranger I felt she exhibited great friendliness. After we had witnessed at some length she requested, "Now sing What a Friend We Have in Jesus." Surprised, I asked her where she had learned the song. "In Ratnagiri, from the missionaries [Presbyterian]," she replied. "They used to visit us when we lived there before being transferred to Bassein." With deep feeling she sang the song with us.

These diverse instances which portray the faithfulness of witness bearers hearten me to push on "living the life, singing the song, and telling the story" unto an India to be won to Christ.

Hang Out Your Light of Love

Mrs. A. Hopkinson

"If God so loved us, we ought also to love one another." 1 John 4: 11.

A STORY is told that a monk once lived in a stone hut on the mountainside where he could see from his window the villages where he had played as a boy. Indifferent to the suffering, poverty and sin of those he once knew, he spent his time reading the Scriptures and praying. One day, after reading the story of Calvary, he fell asleep and dreamed a dream. He met the Master and kneeling impulsively at his feet he cried, "O Master, why did you leave us? We need Thee so sorely." "But," said the monk, "who can bear the burden of man's need?" The Master smiled, "I share that with those who love me." "But what if they fail you?" asked the monk. "Then I have no other plan," replied the Master.

The monk awoke. Grasping his mountain-stick firmly he started down the trail. "I'm going back," he said, "back down into the midst of the problems that must be faced—down where life is hard and men must toil; down into the thick of the battle with selfishness and greed; down where men and women struggle hopelessly without love. I shall love them; I shall help my Master bear the burden of man's need; and by God's grace, I shall not fail Him."

Today embittered hearts are being locked against God and man; and only those who have the master-key of love can open them. There is greatness lying hidden in those souls—greatness in the common people with whom we rub elbows daily; greatness commensurate with the need of the hour.

Down through the centuries echoing through the corridors of time come the words of Jesus, "Ye are the light of the world; let your light so shine . . ." and mingled with His voice is the voice of a stricken and desperate world crying out in the darkness:

*Hang out your light of faith!
Hang out your light of hope!
Hang out your light of love!*

—From the Indian Witness

Nathan L. Heffley, who has accepted the summer assignment to the Guthrie church in Oklahoma and Joseph Long, who is going to Palmyra, Pennsylvania, as assistant to the pastor, consult road maps to find the Guthrie church in the oil country of Oklahoma.



The Summer Pastoral Program

The summer pastoral program is underwritten by the General Brotherhood Board through the Ministry and Home Mission Commission. Through your giving to the Brotherhood Fund, student ministers are assisted to serve in summer pastorates in strategic areas, strengthening the work of the kingdom and developing strong leadership in the name of the Master.

THIRTY-SEVEN young ministerial students were appointed to summer pastorates in widely scattered areas of the Brotherhood for the summer of 1951. Immediately upon the close of classes at Bethany Biblical Seminary and our six colleges, these young preachers set out for the destination which was to be their field of intensive service for three months. In far-flung areas from East to West and North to South these consecrated ministers in training journeyed to churches where they personally knew no one; however, together with the local people, they knew they had a common objective of service to that community in the name of the Master. The states to which these young

men trekked sound as remote as a train call—Kansas, Virginia, Nebraska, Maryland, Tennessee, Pennsylvania, Florida, Iowa, Oklahoma, Louisiana, Colorado, South Dakota, Illinois, West Virginia, Ohio, Missouri, Montana.

To each one it is a new experience. To some it is the first experience in serving a church as its pastor. Some delivered their first sermon! Others are adding to past experiences but to each young man the summer presents a real challenge to give of his very best service to the church. They are facing problems and hard problems, too. Pray for these young men that they may have the courage and spiritual leadership to be ambassadors of the Master.

Many ministers now experienced in the leadership of the church

attest to the helpful period in a summer pastorate where a group of people in a local church were patient and gave encouragement and stimulation to serve in the Christian ministry.

Churches in which summer pastors have served are just as enthusiastic about the genuine service and leadership which summer pastors bring to the local church as the young men are regarding the opportunity to work in the parish ministry where the heart throbs of life are so close. Everyone who is deeply concerned for the future of the church should give this program wholehearted support.

Next week a list of the summer pastors for 1951 together with the place of service will appear.

Summer Camping

Continued from page 21

OREGON

Camp Myrtlewood, Myrtle Point

July 23-29 Family David L. Holl, 5528 N. Moore, Portland, 11

PENNSYLVANIA

Camp Harmony, Hooversville

June 16-23	Junior High	Robert G. Mock, R. 1, Ligonier
June 23-30	Junior High	H. Austin Cooper, R. 2, Berlin
June 30—July 7	Junior High	Henry Esbensen, Box 22, McVeytown
July 7-14	Young People	Kitty Widdowson, Penn Run
July 14-21	Young People	M. Guy West, 20 Robinson St., Uniontown
July 23-29	Harmony Assembly	J. A. Robinson, Bedford St. and Miller, Johnstown
July 30—Aug. 3	Juniors	Mary Brumbaugh, R. 1, Conemaugh
Aug. 3-7	Juniors	Mary Brumbaugh
Aug. 7-11	Juniors	Dorsey Rotruck, R. 4, Box 301, Johnstown
Aug. 11-18	Youth	John D. Ellis, 164 Village St., Johnstown

Camp Swatara, Bethel

June 17-23	1st Junior	Stanley Dotterer, 746 W. Philadelphia St., York
June 24-30	2nd Junior	Stanley Dotterer
July 1-7	3rd Junior	Stanley Dotterer
July 8-13	4th Junior	Stanley Dotterer
July 20-22	Youth	Eastern CBYF Cabinet
July 22-28	Youth	Berkey Knavel, 803 S. Railroad St., Myerstown
July 29—Aug. 4	1st Intermediate	Martha Bucher, R. 2, Quarryville
Aug. 5-11	2nd Intermediate	Martha Bucher
Aug. 12-18	3rd Intermediate	Martha Bucher
Aug. 19-25	2nd Youth	David Markey, Jr., 221 Walnut St., Carlisle

TENNESSEE

Camp Placid, Blountville

July 26-29	Youth	John B. White, R. 4, Jonesboro
July 29—Aug. 1	Juniors	Mrs. C. W. McGlothlin, 1622 Linville St., Kingsport
Aug. 3-4	Young Adults	Mrs. Phyllis Wine Smith, Camp Placid, Blountville

TEXAS & LOUISIANA

Camp Meeting Grounds, Lake Arthur, La.

June 28—July 1 Family Mr. Glen Harris, R. 1, Jennings, La.

VIRGINIA

Camp Bethel, Fincastle

July 1-8	Intermediates (14)	Kenneth McDowell, Blue Ridge
July 8-15	Intermediates (12-13)	George Tinsman, 337 N. C. Ave., S. E., Washington, D. C.
July 15-22	Juniors (11)	Sam Flora, Jr., 501 Center St., Morgantown, W. Va.
July 15-22	Juniors (10)	Nancy Flory, 24 Hays Ave., Staunton
July 22-29	Youth	Mervin Martin, R. 4, Box 343, Roanoke
Aug. 5-12	Adult Fellowship	Carson M. Key, R. 2, Box 10, Roanoke

WASHINGTON

Camp Dudley, Yakima YMCA Camp Naches

Aug. 28—Sept. 2 Family Don Verbeck, R. 1, Tonasket

WEST VIRGINIA

Camp Galilee, Terra Alta

July 29—Aug. 5	Juniors	Robert L. Strickler, Purgitsville
Aug. 5-12	Intermediates	Ralph Bowman, Eglon
Aug. 12-19	Youth	Mrs. Olonzo Fike, Accident, Md.

Camp Hope, 4-H Camp, Belington

July 22-27 Family Norman A. Seese, Junior

WISCONSIN

Chippewa Valley Camp, Mondovi

July 16-23 Youth, Intermediates and Juniors Don Holsopple, R. 1, Mondovi

U.C.Y.M. TRAINING CONFERENCES

Eastern, August 6-18, Lake Winnepesaukee, N. H.	Southeastern, June 24-30, Lincoln Academy, Kings Mountain, N. C.
Central, August 13-25, Lake Geneva, Wisc.	Rocky Mountain, August 5-11, Estes Park, Colo.
Pacific Southwest, July 28—August 4, Camp Colby, Pasadena, Calif.	Southwestern, July 15-21, Lake Brownwood, San Antonio, Tex.



United Church Men

Pictured above are the officers of the executive committee of the United Church Men, which is a branch of the National Council of Churches. The group is made up of the presidents and secretaries of the twenty-nine denominational groups in the National Council. Willard Powers, president of the Council of Men's Work in the Church of the Brethren, and R. E. Mohler, executive secretary, are shown at the right of the picture.

This group of men met recently to organize and to talk over program and plans for the future. The purpose of United Church Men is to co-ordinate the work of the men's groups of the denominations represented. The following projects were proposed: visitation evangelism, weekday school of religion, distribution of Christian literature, reaching the unchurched of our population, the recruiting of Christian leaders, and assisting in preventing juvenile delinquency. As a denomination we should be very happy in having the privilege to help shape the plans and program of this group. Willard Powers was appointed a member of the administrative committee and also the committee on long-range planning. R. E. Mohler was appointed a member of the publicity committee.

Anniversaries and Weddings

Golden Wedding Anniversary

Jan. 14, 1951, marked the fiftieth wedding anniversary of Brother and Sister J. E. Peck of Morrill, Kansas. Open house was observed at their home to recall with friends the occasion which had taken place in 1901 in the home of Sister Peck's parents. Friends and relatives who witnessed the wedding service were present for the anniversary.

Brother and Sister Peck lived on the farm until they moved to Morrill in 1923, building for themselves the home they now occupy.

Even before their marriage they were members of the Church of the Brethren, serving many years in an active capacity in the many departments of the church at Morrill. Bro. Peck was the faithful treasurer of the church for twenty years. Sister Peck has been a loyal worker in the ladies' aid society and always helped with quilting or any task that waited willing hands.—L. J. Smith, Morrill, Kansas.

Golden Wedding Anniversary

Mr. and Mrs. Charles E. Lontz of Covington, Wash., celebrated their fiftieth wedding anniversary on Sunday, April 15, 1951, with a reception held at the King Cole Cafe. More than 160 relatives and friends called. A dinner was also served to the members of the family.

Charles Lontz of Logansport, Ind., and

Lillie Thomas of Marion, Ind., were married at the bride's home on April 18, 1901. After living on a farm near Logansport for several years, they moved to Oklahoma, living there eleven years. Since that time they have lived in Washington. Brother Lontz is seventy-eight years old and Sister Lontz is seventy-three.

All of their eight children were present for the celebration. They are as follows: Mr. and Mrs. Virgil Lontz of Kent, Mr. and Mrs. Bert Jacques of Los Angeles, Calif., Mr. and Mrs. Ed Kunz of Seattle, Wash., Mr. and Mrs. R. D. McNair of Long Beach, Calif., Mr. and Mrs. W. W. Lontz of Vashon Island, Wash., Mr. and Mrs. Vern Lontz of Mercer Island, Wash., Rev. and Mrs. L. A. Stellar of Pocatello, Idaho, and Mr. and Mrs. Don Lontz of White Center, Wash.—Clement Bontrager, Kent, Wash.

Golden Wedding Anniversary

Mr. and Mrs. Hubert Sweitzer celebrated their golden wedding anniversary on Sunday, March 11, 1951, in the social rooms of the Waterloo church, Iowa, with a family dinner following the church services. Open house was observed in the afternoon and 135 friends were present to help celebrate the occasion. Many gifts were received from relatives and friends.

The Sweitzers have lived in Waterloo for over thirty years, during which time they have been faithful members of the church. For many years Mrs. Sweitzer's primary interest was in the ladies' aid society. Bro. Sweitzer is seventy-four years old and Mrs. Sweitzer is seventy-two.

Hubert Sweitzer and Martha Beckly were married March 14, 1901, in Black Hawk, Iowa, by Bro. L. R. Peifer. Both united with the church in their teens and have always had a warm interest in the

church. The couple have two sons, Edgar L. and Glenn B., both of Waterloo. There were five people present for the golden wedding celebration who had been present at the wedding ceremony fifty years before.

Mrs. Sweitzer, noting that there was no gavel to present to the moderator-elect of the district conference, commissioned her nephew in California to secure one. The gavel was presented to the moderator-elect at a later date.—Mrs. John Thompson, Waterloo, Iowa.

Arney-Malpitano.—John Arney and Frances Malpitano, March 1, 1951, at the home of Mr. and Mrs. S. H. Krabill, by the undersigned.—J. W. Krabill, Denton, Md.

Belcher-Linthicum.—Garrett Belcher and Marian Linthicum, in the bride's home, Chatham, Va., May 12, 1951, by the undersigned.—I. D. Hoy, Boones Mill, Va.

Bond-Dininger.—Jack Bond and Elizabeth Dininger, both of near Greenville, Ohio, in the Pleasant Valley parsonage, April 26, 1951, by the undersigned.—E. S. Hollinger, Union City, Ind.

Brallier-Hill.—Jesse R. Brallier of Goshen, Ind., and Mary Jane Hill of Middlebury, Ind., April 17, 1951, in the Middlebury church parsonage, by the undersigned.—T. G. Weaver, Middlebury, Ind.

Burris-Newcomer.—Russell L. Burris and Margie Newcomer, both of Wenatchee, Wash., April 27, 1951, in the home of T. J. Barnhart, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Crout-Roop.—Alan Lee Crout of West Middletown, Ohio, and Elizabeth Roop of Linwood, Md., March 31, 1951, in the Pipe Creek church, Md., by Bro. William E. Roop, Westminster, Md.—Mrs. Ruth Roop Rinehart, Westminster, Md.

Etter-Warner.—Harold Etter of Verona, Ohio, and Jane Warner of Union, Ohio, in the Salem church, April 21, 1951, by the undersigned.—C. C. Sollenberger, West Milton, Ohio.

Gardner-Ross.—Kenneth Gardner of Walkerton, Ind., and Mardell Ross of North Liberty, Ind., in the Pine Creek church, April 17, 1951, by the undersigned.—E. Wayne Gerdes, North Liberty, Ind.

Hoover-Dutro.—Dale Hoover and Lida C. Dutro, April 15, 1951, in the Blissville church, by the undersigned.—William H. Loucks, Plymouth, Ind.

Howe-Crist.—Chester Howe of Wenatchee, Wash., and Mary Jo Crist of La Verne, Calif., in the La Verne church, April 14, 1951, by the undersigned, father of the bride.—Roy A. Crist, La Verne, Calif.

Jenkins-Frizzell.—Daniel Jenkins and Betty L. Frizzell, May 5, 1951, by the undersigned.—Paul Fike, Union Bridge, Md.

Lolos-Van Selue.—Andrew N. Lolos and Joan Van Selue, both of Wenatchee, Wash., in the Wenatchee Valley church, Dec. 27, 1950, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Marker-Ford.—John G. Marker of East Wenatchee, Wash., and Margie Lou Ford of Wenatchee, Wash., in the Wenatchee Valley church, Jan. 28, 1951, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Miller-Bowers.—Conrad Miller of Stanley, Wis., and Jeanette Bowers of Muncie, Ind., Feb. 23, 1951, in the Muncie church, by the undersigned.—Edward Angeny, Muncie, Ind.

Nolt-Rice.—James R. Nolt and Jacqueline D. Rice, both of Lancaster County, Pa., Feb. 25, 1951, in the Bareville church, by the undersigned.—S. Clyde Weaver, East Petersburg, Pa.

Norris-Swigart.—Harold Norris and Patty Swigart of Anderson, Ind., in the Anderson church, March 23, 1951, by the undersigned, assisted by Bro. Elden Petry.—E. O. Norris, Richmond, Ind.

Rhodes-Purdy.—Harrison W. Rhodes and Eva Kay Purdy, both of Oroville, Wash., in the Wenatchee Valley church, March 29, 1951, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Obituaries

T. Simon Richardson

T. Simon, son of James C. and Adra Richardson, was born Feb. 28, 1904, in Roanoke, Va., and died Aug. 21, 1950.

The early part of his life was spent in the vicinity of Roanoke and he finished his high school education at Daleville Academy. In his early teens he united with the Church of the Brethren. In 1924 he was ordained to the ministry. In 1926 he moved to Miami, Fla., where he joined with a small group of members of the Church of the Brethren, who had gathered from the east coast of Florida and were meeting in homes. In 1935 the new congregation was organized in his home and he took charge of the church in 1938. In 1942 he became elder of the church.

The work of the church was his main interest and he took great pleasure in helping where he was needed. He served as district youth adviser and had been district treasurer for the past five years. He was also a member of the mission board of Florida and was the trustee from Florida to Bridgewater College. He helped to start the work on the new parsonage and worked constantly and faithfully and saw it to near completion.

As a friend, father and husband he was most understanding and helpful, and a true follower of Christ's principles which he put to use constantly.

Surviving are his wife, Mary E., to whom he was married in 1930; four children, Dorothy, John, Howard Wayne and Mary Jane Richardson; his mother, Mrs. J. C. Richardson of Bedford, Va.; five brothers, Jesse A. of Roanoke, Va., Fred W. of Wyco, W. Va., J. Maurice of Miami, Fla., James R. of Roanoke, Va., and Frank A. of Lynchburg, Va.; and three sisters, Lillie Fariss, Lenora Richardson and Lucille McMillan, all of Bedford, Va.

Funeral services were conducted by Bro. C. E. Bower, assisted by Rev. C. H. Eiland of the Miami Shores Baptist church, and Rev. O. G. Thurmond of Northwest Baptist church. Burial was in Southern Memorial Park, Miami, Fla.—Dorothy V. Richardson, Bridgewater College, Va.

Samuel G. Nickey

Samuel George, son of Benjamin Franklin and Catherine Wert Nickey, was born in Cumberland County, Pa., March 22, 1866, and died March 13, 1951.



While still a young man he moved west to Illinois, where he settled in Macon County and taught in the public schools. At the age of twenty-four he was baptized by Elder S. S. Miller in the Okaw or La Place church, Ill. In 1896 he was called to the office of deacon at the La Place church. In 1899 he was called to the ministry in the same church. In 1906 he was advanced to the

eldership by the Oakley church.

For many years his livelihood was farming. He took courses at Mt. Morris College and Bethany Training School. He served in the pastorate of the Moorefield church, Nebr., the Haxtun church, Colo., the McClave church, Colo., and the Sterling church, Colo. He loved the Church of the Brethren and gladly devoted his strength and intelligence to building up the church through his pastoral work. He served on Standing Committee six times.

He was united in marriage to Annie E. Arnold, and to this union were born two children, a daughter, Elvira, and a son, Carl. His wife died fourteen years later. In 1908 he was married to Susie N. Sheckler. His daughter died in 1912. In 1924 his son was killed accidentally. In 1929 his second wife died. In 1930 he was married

to Mrs. Anna Beidler Wagoner of Carlisle, Pa. They worked together faithfully for the church for a number of years. The last years of their lives were spent in retirement at Carlisle, their early home community. His third wife died in 1948. He was also preceded in death by all of his brothers and sisters. He is survived by two granddaughters.

Funeral services were held in the Carlisle church by the undersigned. Further services were held in the Oakley church by Brethren W. J. Heckman and D. J. Blickenstaff. Interment was in the West Frantz cemetery, near Oakley.—David J. Markey, Carlisle, Pa.

Robert A. Hilbert

Robert A., son of Joseph and Sue Miller Hilbert, was born Nov. 14, 1873, and died March 26, 1951, at his home near Jonesboro, Tenn., where he was born and reared.

Bro. Hilbert united with the Church of the Brethren in his early teens and was ordained to the ministry in 1902. Later he was ordained to the eldership of the church. He held pastorates at Hawthorne, Boones Creek, Piney Flats, Pleasant View, Central Point, Jonesboro and Pleasant Valley, Tenn.

He taught school for a number of years and was a high school principal for several years. He was active in both church and school affairs until ill-health forced his retirement in 1939.

In 1899 he was married to Lydia McIntyre. They observed their golden wedding anniversary two years ago. The couple resided near the Hilberts' ancestral home during their entire wedded life.

Surviving are his wife, a son, Charles Robert of Johnson City, Tenn., three daughters, Mrs. J. C. Lyle of Washington, D. C., Mrs. Oscar Taylor and Mrs. Mary Hilbert, both of Jonesboro, and three grandchildren.

Funeral services were held at the home by Brethren Frank Isenberg and John B. White. Burial was in the family cemetery near by.—Beverly A. Smith, Camp Placid, Blountville, Tenn.

Barnhart, Catherine Sink, died Dec. 25, 1950, at a rest home in Roanoke, Va., at the age of eighty-four years. She was married to Benjamin E. Barnhart on Jan. 7, 1886. He preceded her in death on Dec. 28, 1938. She was a member of the Old Brick church in Franklin County, Va. She served with her husband in the office of deacon for several years. She is survived by four sons, one daughter, one foster daughter, all members of the Church of the Brethren; twenty-four grandchildren and thirty-four great-grandchildren. Funeral services were held at the Brick church by Brethren George Bowman, J. B. Peters and Frank Layman.—Mrs. A. W. Spigle, Roanoke, Va.

Benson, Mary Jane, daughter of the late John B. and Margaret Jane Davis, was born May 30, 1879, and died April 28, 1951. She was married to William H. Benson in 1897 at the home of Bro. J. H. Jellison in Allison Prairie. She is survived by her husband, eleven children, thirty-five grandchildren, thirteen great-grandchildren, one sister and two brothers. In 1913 Brother and Sister Benson united with the Allison Prairie church. Funeral services were held in the Allison Prairie church by the pastor, Bro. Elmer Johnson, assisted by Bro. Durward Hays. Interment was in the Centerville cemetery.—Elmer Johnson, Lawrenceville, Ill.

Bowman, Eddie K., daughter of A. C. and Willis Kinsey, was born Aug. 24, 1883, in Franklin County, Va., and died March 17, 1951. She was married to Jake S. Bowman on Dec. 22, 1909, and to this union was born one son. As a girl, she confessed her faith in Christ and became a member of the Baptist Church. She attended the Bethlehem Church of the Brethren and helped in the women's projects of the church. She is survived by her husband, one son, one sister and two grandchildren. Funeral services were held at the Bethlehem church by Bro. Oscar R. Fike, Bro. Roy K. Miller and Elder N. C. Peters. In-

terment was in the Bethlehem cemetery.—Christine Peters, Boones Mill, Va.

Bowser, Orman J., died at the home of his daughter April 25, 1951, at the age of seventy-four years. He is survived by his wife, Della Bouch Bowser, one daughter and two sons. Funeral services were held in the Center Hill church by his pastor, Bro. W. K. Kulp. Interment was in the church cemetery.—Flaura Bowser, Kittanning, Pa.

Clark, Ivy Amber, daughter of Sarah and Silas Kreider, was born in Darke County, Ohio, July 27, 1879, and died April 10, 1951, in the Union City hospital. She was a resident of the Pleasant Valley church community and united with the church in 1915. On June 10, 1902, she was united in marriage to Ira Clark. She is survived by her husband, one daughter and three grandchildren. Funeral services were held in the Pleasant Valley church by her pastor, the undersigned.—E. S. Hollinger, Union City, Ind.

Dupler, Charles William, son of John and Sarah Dupler, was born near Somerset, Ohio, July 14, 1869, and died April 18, 1951. About 1891, he was united with the Olivet church near Thornville, Ohio. On Nov. 30, 1890, he was married to Mary Ann Whitmer, and to this union were born two daughters. His wife preceded him in death on Dec. 27, 1950. He is survived by one daughter. Funeral services were held at the Thomas funeral home in Somerset by his pastor, the undersigned, assisted by Rev. R. E. Gehries of Logan.—Kenneth W. Hollinger, Thornville, Ohio.

Dyson, Twila Lea, daughter of Glen and Dorothy Dyson, was born Nov. 21, 1949, and died April 24, 1951. She is survived by her parents and one sister. Funeral services were held in the English River church by the undersigned. Interment was in the adjoining cemetery.—Howard H. Keim, Jr., South English, Iowa.

Ecker, Ida B., widow of Judge A. W. Ecker, died April 25, 1951, at the age of seventy-nine years. She is survived by one son. Funeral services were held by the undersigned, assisted by Bro. S. R. Weybright, in the Creager funeral home in Thurmont, Md. Burial was in the City Memorial cemetery.—Carl E. Yoder, Thurmont, Md.

Foreman, Louis W., was born Jan. 12, 1894, at Plymouth, Ind., and died May 9, 1951, at the Bethel hospital at Winkler, Manitoba, Canada. He united with the Church of the Brethren in 1916 at Egeland, N. Dak. On Sept. 29, 1932, he was united in marriage to Emma Suran of Windygates, Manitoba, Canada. He is survived by his wife and four sisters. Funeral services were held at the Church of the Brethren in Cando by Bro. E. C. Duncan. Interment was in the local cemetery.—Mrs. Owen Stong, Cando, N. Dak.

Frost, Fannie, was born Oct. 14, 1888, and died May 12, 1951. Funeral services were held in the Mansfield funeral home in Defiance, Ohio, by the undersigned. Burial was in the Forest Hill cemetery at Napoleon, Ohio.—Walter Fisher, Dupont, Ohio.

Studebaker, Susan Belle, daughter of John and Caroline Bouse, was born in East Lynn, Mo., Feb. 22, 1874, and died April 11, 1951. In 1895 she was married to Jacob Oliver Studebaker, who preceded her in death on Oct. 24, 1950. To this union were born five children. She is survived by two sons, two brothers and eight grandchildren. Early in life she united with the Church of the Brethren. Funeral services were held in the Cherry Mound church by Charles Miller, assisted by Rev. Cowlen and the undersigned. Interment was in the Cherry Mound cemetery.—R. E. Loshbaugh, Westphalia, Kansas.

Toy, Edna, died in the Armstrong County hospital March 24, 1951, at the age of forty-four years. She is survived by one daughter. Funeral services were held in the Center Hill church by her pastor, Bro. W. K. Kulp. Interment was in the church cemetery.—Flaura Bowser, Kittanning, Pa.

Church News

California

Fresno.—The men's brotherhood has adopted a Lord's acre project for this year. The BVS unit held open house at their community center project one afternoon. La Verne College night was featured at a potluck dinner, at which Bro. Harold D. Fasnacht, president of the college, was the principal speaker. Bro. Lorell Weiss of Elgin, Ill., brought us the message at our regular Sunday morning service on Feb. 25. That same evening Dr. and Mrs. Curtis Bowman, who recently visited in our community, shared some of their travels with us by showing colored motion pictures taken by Dr. Bowman and supplemented by script and musical background arranged by Mrs. Bowman. During the Lenten season our pastor, Bro. Vernon F. Miller, conducted two special series of sermons: at the morning worship hour on The Power of the Spirit, and in the evening on The Power of Prayer. The Sunday evening fellowship forum at 6:30 recently started a new series of discussions on The Church and Economic Problems, which is being led by Bro. Floyd A. Yearout. The children's department presented a praise program on Palm Sunday. On Easter evening a cantata was presented by the church choir, under the direction of James H. Winter, assisted by Mary Jane Edwards, organist. Construction work on our new church is progressing rapidly and we hope to have it ready for occupancy by July 1.—Dorothy R. Caywood, Fresno, Calif.

Long Beach.—Our school of missions held each Sunday evening during the month of January proved to be most interesting and helpful in our understanding of conditions in the Near East. Bro. Norman J. Baugher, upon his return from South America, gave us interesting accounts of the people and their customs. At the March meeting of the missionary society he spoke on Missions in the Clouds and displayed souvenirs he had brought back with him to show us the arts and crafts of the Ecuadorian people. We have had the following guest speakers in our morning worship services: Galen B. Ogden, pastor of the La Verne church; Frank Howell, resident minister; J. W. Lear of La Verne; Harold D. Fasnacht, president of La Verne College and Willard W. Bartlett, teacher, world traveler and lecturer. In the evening services there have been a number of outstanding programs, including an illustrated lecture by Elsie Farris, attorney and world traveler; the showing of the film, Desert Venture; a pageant by our young people, Fatima's Challenge; a concert of sacred music by the La Verne College choir; a play, The Lost Church, by the young adults of the San Fernando Valley church and Easter music by our own sanctuary choir, directed by Robert Walker. The children's choir participated in this service. A large representation attended the New Era banquet of La Verne College. At a recent meeting of the men's brotherhood Prof. Su, formerly of Nanking University but at present pastor of a Japanese church, was the speaker. The World Day of Prayer was observed in the First Congregational church. Since our last report, we have received thirteen persons by baptism, two by letter and four by reaffirmation of faith. The cabinets of our district women's work and our local missionary society are sponsoring a little district meeting for our regular monthly meeting in April. Plans for a vacation Bible school are now under way with a tentative date of July 30 to Aug. 10. Plans are also being made for a visitation program and later on an evangelistic meeting.—Mrs. Homer E. Flke, Long Beach, Calif.

Canada

Bow Valley.—An Easter play was presented by our young people and was

directed by our pastor, Bro. Willard McDaniel. The play was called The Magdalene. The young people were represented at the Pacific Coast Region conference held at Medford, Oregon, by Ralph Oberholtzer and the district was represented by Mrs. Ruth Michael. They were accompanied by Nova Crawford and Mr. and Mrs. Chester Arney.—Marvina Beagle, Arrowwood, Alberta, Canada.

District of Columbia

Washington.—Since our last report, twenty-four new members have been received into the church; twelve new babies were dedicated; one of our young men, Larry Durr, was installed in the ministry and two of our faithful members have been lost by death. A three-day children's workers' conference, under the direction of Dessie Miller, national director, and Mrs. Nevin Fisher, regional director, was held at our church. More than thirty of our members attended the National Capital Christian school held at the Calvary Baptist church. The ABC (Active Brethren for Christ) class, taught by M. Kermit Roser, send a CARE package overseas every quarter. A displaced persons family from Germany is now living on the farm of Brother and Sister Van E. Thompson. A two-day institute of foreign missions and

international relations was held in our church Feb. 2 and 3. Boy Scout Troop No. 18, which meets at our church, celebrated its twentieth anniversary with a banquet served by the women of the church. The Lenten and Easter programs began on Feb. 8 with a message by Bro. Paul M. Robinson of Hagerstown, Md. Our pastor, Bro. DeWitt L. Miller, preached at both morning and evening services during the Lenten season. The morning series was on the theme, Behold Your God, and the evening series on Fruits of the Spirit. During Holy Week our assistant pastor, George Tinsman, preached each evening, Monday through Thursday, on the theme, Great Choices of the Last Week. A Good Friday three-hour service was held with seven speakers participating. The Easter offering, together with the Lenten sacrifice offering, which was divided among the building fund, current expenses and the Brotherhood Fund, enabled us to send a check for \$883 to Elgin. The Easter season was brought to a close with a baptismal vesper service.—Mrs. Mary M. Hinshaw, Washington, D. C.

Illinois

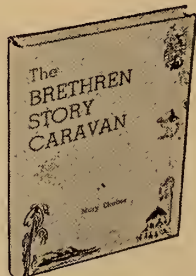
Astoria.—Our church sponsored a school of missions. We studied the book, Introduction to Islam. The film, The Differ-

Questions to Brethren parents . . .

Do you want your children to understand and appreciate the life upheld by the Church of the Brethren?

Do you want them to be acquainted with key personalities in the church through its span of existence?

Are you providing them the type of reading which will engender understanding and appreciation?



As an aid to the accomplishment of this worthy and essential aim, the Brethren Publishing House has published some books designed especially for Brethren children. One of these is

THE BRETHREN STORY CARAVAN

by Mary Garber

In *The Brethren Story Caravan* are thirty-six two-page stories about more than thirty Brethren from 1708 to the present who have exemplified in some outstanding way the life ideals of the Church of the Brethren. In simple and understandable language these life-centered stories carry idealism and inspiration which your children need to build into their lives. *The price is \$1.25.*

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

ence, was shown at our church recently. Pre-Easter services were held, followed by our annual love feast on the evening of March 22. Our business meeting was held on March 26 with our elder, Dewey Cave, presiding. One letter was granted and five persons have been added to the church by baptism since our last report. Our delegates to district meeting are Robert West and Raymond Bricker.—Lizzie Wherley, Browning, Ill.

Oak Grove.—The women's work held a missionary program and had their annual rain barrel opening, which amounted to \$64.21. The Sunday evening studies on Revelation have been completed. A Mother's Day program was presented on Sunday evening. A dedication of babies was held on Mother's Day. The youth stimulator team was at our church recently. Our communion service was held on March 25 with Elder M. A. Whisler presiding. On April 8 the Sunday evening service was conducted by Otto Meyer, the German exchange student who is staying at the Dale Kenyon home. He told of conditions in Germany. Our council was held on April 29. Bro. Whisler was retained as our elder and church officers were elected. Sister Juanita Whisler was elected to serve as our delegate to Annual Conference. Our delegates to district conference are Jesse Hardman and Juanita Whisler.—Juanita Whisler, Lowpoint, Ill.

Walnut Grove.—We met in our regular spring council on May 5, with our elder, Bro. D. A. Ridgely, presiding. Attendance has not been so good because of sickness and bad roads. Our pastor, Bro. Glenn Stauffer, is with us on the first and third Sundays and at Martins Creek on the second and fourth Sundays. We are looking forward to our revival service to be held Aug. 21—Sept. 9 with Bro. Edward Kintner as the evangelist. Our daily vacation Bible school will be held in June under the direction of Bro. Stauffer.—Maranda Ridgely, Parkersburg, Ill.

Woodland.—We are looking forward to our revival to be conducted by Bro. A. H. Miller of New Philadelphia, Ohio, Sept. 10-23. The music committee sponsored the pageant, The Unseen Guest, which was presented by the young people on Easter. We are planning a daily vacation Bible school for the first two weeks in June. The finance board sponsored the play, The Lost Church, and a repeat performance was given at the Astoria church. Eight of our number attended the spring rally for men and women at Springfield. Our young people were also represented at their rally at Virden. Bro. William Deardorff was a guest speaker on April 1. The aid met in the pastor's home on May 2 and gave a birthday shower for Mrs. Deeter, the pastor's wife. Brother and Sister Lester Beery of La Place worshiped with us on May 6 and Bro. Beery explained the heifer project more fully. We are furnishing a heifer for the shipment which Bro. Beery expects to accompany overseas this summer.—Mrs. Annie Blickenstaff, Astoria, Ill.

Indiana

Brick.—Bro. Harper Will of Chicago held a week's evangelistic service at our church. We have had another series of mission studies. This time we studied home missions. Round-table discussion, playlets, etc., made the studies interesting and helpful. A men's work meeting for this district was held on March 13 with Mr. Lehman, district leader of men's work, in charge. The superintendent and teachers of the children's department showed scene-o-graph pictures of the burial and resurrection of Jesus to the children before Easter. The Easter sunrise service and breakfast, sponsored by the young people, was well attended. The speaker was Mrs. Stanley Davis. Our spring communion service will be held on the evening of April 28. Bro. E. O. Norris of Richmond will officiate.—Mrs. Robert Bowman, Greens Fork, Ind.

Fairview.—Our church and the Lafayette church co-operated in pre-Easter services. Our Easter program was presented in the evening. Our family nights on the second Sunday of each month consist of a variety of good programs, followed by a fellowship hour. We observed Manchester College day on April 8, with Bro. Hoffman, a professor at Manchester College, as the speaker. Plans are under way for a community vacation Bible school to be held in the Brethren church at Pymont. Two persons have been received by letter and three by baptism. The aid society has been making comforters for relief. They pledged \$250 towards the church budget. The men's work has sponsored the drilling of a well at the parsonage. We plan to have revival meetings the first two weeks in August with Carl Hilbert of Hagers-town, Ind., as the evangelist.—Mrs. Irvin Deal, Lafayette, Ind.

Pleasant Valley.—Since our last report, Dr. Bosler, a returned missionary to Africa, was with us one Sunday and gave us a good talk on missions. Bro. James Beahm of Brookville, Ohio, was with us March 4-11. As a result of these meetings, eleven persons accepted Christ. We wish to thank the Middlebury congregation for their help in the song service and also for their attendance. The wife of our pastor, Bro. Weaver, took ill two weeks before the meetings and was able to attend only the last few evenings. She is slowly regaining her health, for which we are all thankful. Bro. Weaver and Bro. Beahm visited fifty homes during the week. On March 13 we held our members' meeting with Elder Homer Schrock presiding. Before the meeting, baptismal services were held for the eleven converts, five going to the Middlebury congregation as they live in town and six staying in the Valley congregation. Mrs. Harold Hershberger and Paul Bollman were elected as our delegates to district meeting. We also decided to send a delegate to Annual Conference. Our love feast will be held at the Valley church on the evening of June 1, in co-operation with the Middlebury congregation. An Easter play, Breaking the Bread, was presented at the church on Easter evening. Two of our younger men have been called into the service.—Mrs. Lizzie Berkey, Middlebury, Ind.

Spring Creek.—Bro. Wayne Miller of Manchester College brought the morning message one Sunday while our pastor and his family were visiting their home church at Troy, Ohio, where they were ordained to the full ministry. On Feb. 7 a group from Manchester College was with us and presented a play, The Terrible Meek. Sister Lionel Kreger died on the first of February. On the evening of Feb. 11 we had a speaker from Alcoholics Anonymous. Our quarterly business meeting was held on March 5, with Elder Howard Kreider presiding. Parents day is to be fittingly observed. We will co-operate with other churches again this year in a vacation Bible school and the last night of school will take the place of a children's day program. So far no one has been secured as our delegate to Annual Conference. The service committee brought the following suggestions to the church for approval: to continue giving one Sunday's Sunday-school offering each month for relief; to support one young person in Volunteer Service; to send one person to the seminar at Washington, D. C., meeting and to send at least one heifer to relief each year. These were all approved except the third one. The aid society continues to sew for relief and is making felt slippers for an Austria hospital, which is the district project for this year. Several of our ladies attended the district rally on March 29 at the Pleasant Dale church.—Ada Stumpff, South Whitley, Ind.

Union Grove.—On March 14 a women's work, all-day sectional meeting was held in our church with Bessie Crim, China missionary on furlough, as the guest speaker. Bro. Jesse Whitacre conducted

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our two weeks' pre-Easter evangelistic services. Five persons were baptized on the Sunday following Easter. On Easter we had a sunrise service, followed by an Easter breakfast and the regular Sunday morning services. Several new families have moved into our church community and are taking an active part in the church program. The women's work continues to sew for relief and has recently packed several boxes of used clothing for foreign relief. The men's work is planning to enlarge and improve the driveway, which will increase parking facilities and relieve traffic congestion on the church grounds. Our spring communion will be held on April 22.—Lula R. Tinkle, Albany, Ind.

Oklahoma

Guthrie.—We were pleased to have with us in February the youth stimulators, Joe Johns and Don Richards, to encourage the young people. A meeting was held by Jack Kough and his party prior to Easter. We are very grateful to the churches of the district for helping us out in our work and especially to our pastor and his wife, Brother and Sister Irvn Stern, who have driven down from McPherson, where they are in school, the second and fourth Sundays of each month. On April 8 two of our Sunday-school girls were baptized. There are only a few of us here but with the help of members of other organizations, we are trying to carry on as a community church under the sponsorship of the district and Brotherhood boards.—C. L. Mohler, Guthrie, Okla.

Washita.—Brother and Sister Forest Eisenbise conducted our pre-Easter meetings. Five young men accepted Christ and were received into the church by baptism. On March 25 the young people of the church held a spiritual banquet with Jack Kough of McPherson College, Kansas, as the speaker. The girls' trio of McPherson College sang on April 30. Our love feast will be held on June 11. We are planning a two weeks' vacation Bible school for this summer.—Addie Yoder, Cordell, Okla.

Ohio

White Cottage.—The men held a brotherhood meeting the last of February with Bro. Kenneth Hollinger as the guest speaker. Bro. C. D. Bonsack was with us for a week of pre-Easter meetings, closing on Easter evening with our love feast. Six persons were baptized. The women's work meets regularly to quilt and do relief sewing. We regret that our pastor

and his wife, Brother and Sister H. P. Garner, are leaving us to take over the pastorate of the Bristolville church the first of May but we pray that God may be with them in this work. Our council meeting was held April 3 and at that time we learned that Bro. Ivan Fausnight will be with us after June 1. We plan to hold a farewell dinner for Brother and Sister Garner on April 22.—Mrs. Perry McGee, White Cottage, Ohio.

Pennsylvania

Spring Creek.—As a result of our week of spiritual emphasis, six persons were added to the church. During the month of April we had a program by the Elizabethtown College a cappella choir and one by the Hershey Industrial School choir. We also had our father and son banquet in April with Bro. Berkey Knavel of the Myerstown church as the speaker. Also during this month our pastor held a series of meetings in the Hatfield church. On May 6 we will hold our love feast with Elder Henry King as the guest minister. During this month we will observe the festival of the Christian home, which will include the service of child dedication, sermons and a film on the family. On May 11 we will have our mother and daughter banquet and on May 20 we will observe youth Sunday. Brethren Rufus K. Eby and J. Herbert Miller will represent our church at Annual Conference.—Mrs. Moyer Craighead, Elizabethtown, Pa.

Spring Run.—The church purchased and installed a new electronic organ. Our church has gone on record as being opposed to the operation of theaters on the Lord's Day. We have also opposed the liquor interests by writing to state representatives and senators. There were about 120 persons present at our father and son banquet. Bro. Lawrence D. Ruble resigned as our presiding elder. He has served the church faithfully for fifty years as a minister and eighteen years as presiding elder. The church council elected Bro. Fern Dunnire to take his place. Beginning Feb. 21 the community churches co-operated in a series of four Wednesday evening Lenten services. On Feb. 1 eighteen of our young people attended the Mifflin County youth rally. Several of our young people attended the district CBYF banquet at New Enterprise on Feb. 23. Rev. Joseph Armstrong, the Baptist minister of Lewistown, spoke to us at our Sunday-school workers' conference on Evangelism and the Church-school Pro-

gram. Pastor Henry Esbensen conducted evangelistic services for the Waterside congregation Feb. 26—March 11. Twenty-nine young people attended our Easter sunrise service. The choir sang the cantata, Easter Glory, on Easter morning and in the evening the children's department presented their Easter program.—Mrs. Henry Esbensen, McVeytown, Pa.

Tyrone.—Bro. William Kinsey conducted our spring revival March 11-25. Four persons were added to the church by baptism. The missionary society has invited Dorothy Brown to be with us on April 19. Our church is very much interested in missions since we are supporting Miss Laura Sewell and the CBYF is supporting Miss Wise. The women's work made sheets for hospitals in Austria and Germany. Several of our men attended the men's work meeting at New Enterprise on March 30. Our pastor, Bro. M. J. Weaver, has led us in a study of the Gospel of St. John at our prayer meeting service. We are looking forward to paying off the debt on the remodeling of the

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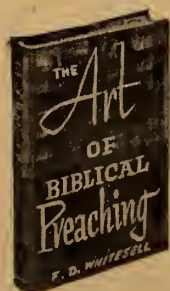
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church basement in the very near future.
—Mrs. Hiram Brubaker, Tyrone, Pa.

Welsh Run.—Our church met in council on April 7, with Bro. William Hunsberger presiding. There was a good attendance. Brethren Russell Martin and Roy Keller are our delegates to Annual Conference. We expect Bro. Hiram Gingrich of Lebanon to be with us May 13-25 to hold an evangelistic meeting which will close with our love feast on May 26.—John D. Martin, Mercersburg, Pa.

York, First.—Guest speakers during the last quarter included Elder J. M. Baugher, Dan West and Bro. Carl W. Zeigler of Lebanon, who led us in a week of evangelistic meetings March 11-18. Bro. Zeigler was also the speaker at the Sunday-school and church workers' dinner meeting on March 14. Again Pioneers and Helfende Haende were movies shown in recent weeks. Our women's work activities included a family night in April and meetings with Henry A. Shoemaker of the Pennsylvania Historical Society and Mrs. George Detweiler of Waynesboro as the speakers. The initial meeting of our Boy Scout troop was held on March 19. The motion picture, *The Pilgrimage Play*, was shown during Holy Week. Our church worshiped with neighboring churches in Good Friday services. Special Easter services consisted of a resurrection service, baptismal services and the presentation of the cantata, *Rise, Glorious Conqueror*, by the choir. Bro. W. David Albright conducted a concert of sacred music by the Elizabethtown College choir on April 1. The Brethrenaires male quartet presented a concert on April 15. We observed our love feast on May 7. The annual mother and daughter banquet was held on May 10. A service for the consecration of babies and their parents will be held on Mother's Day. In the evening the volunteers in Brethren Service from New Windsor will present a program.—Esther M. Hershey, York, Pa.

Virginia

Greenmount.—A Sunday evening Bible study class on the Book of Matthew was conducted by our pastor, assisted by the other ministers of the congregation during the past quarter. Despite the cold weather the class was well attended. Bro. Ray

Showalter spent two weeks in our congregation soliciting for Bridgewater College. Pre-Easter services were conducted by the lay members of our congregation. An interesting and inspiring program was conducted each evening, planned by two women, two men and two young people. Bro. David Wampler, who was pastor at Pulaski, gave up his pastorate there, and he and his family moved here to help care for his invalid father. He and his family are helping with the church work here. He conducts a mission point Sunday school, fills some of the preaching appointments and helps with the church music. At a recent council three young men, Raymond Shoemaker, Carl Showalter and Fred Wampler, were called to the ministry. We are looking forward to several evangelistic meetings in our congregation this summer.—Mrs. O. T. Funkhouser, Harrisonburg, Va.

Harrisonburg.—Bro. J. M. Henry, a former pastor, preached for us one Sunday while our pastor was engaged in a preaching mission in Akron, Ohio. The women's organization presented the play, *Growing Pains of Women's Work*. During the early winter the CBYF held a series of discussions on the Problems of Christian Youth led by Mrs. Lawrence Hoover. Our school of Christian family life was held with discussions by Dr. Abner Robertson of Richmond on the subject, *Some Problems of Child Training* and by Bro. Marshall Wolfe of Bridgewater College on *The Bible and Family Life*. In addition to the discussion groups a series of moving pictures was shown on the general theme, *Modern Marriage*. Contributions to our building project totaled \$14,000 and a dedicatory service was held for them. A fellowship supper and discussion groups on the Near East, followed by a worship service and moving picture, were included in the program of our annual school of missions. The play, *The Unlighted Cross*, was presented by a cast of characters from our own congregation on the evening of March 18. Nine new members were received into the church by letter on Easter. Others are awaiting the rite of baptism in the new sanctuary, which will be dedicated on the afternoon of May 13, with Bro. Rufus Bowman as the guest speaker.—Ruth M. Good, Harrisonburg, Va.

Oak Grove.—Our church interior is being redecorated. We also plan to paint the outside and redecorate the parsonage. Our pastor, Bro. F. Mervin Martin, has resigned and will leave us on Aug. 31. Bro. Paul Sanger of Stuarts Draft has accepted the call to succeed Bro. Martin, beginning Sept. 1. A temperance play was presented recently by the women's group of the Green Hill church. Our women plan to present the play, *Mother Blessing's Job*, in May. Our pastor is conducting a series of film strip services for the training of our teachers. Six of our young people attended the recent regional round table at Bridgewater. We plan to burn our parsonage note in June.—Mrs. H. C. Eller, Salem, Va.

Peters Creek.—Since our last report, the parsonage has been completed and the pastor and his family have moved into it. Our pastor, Bro. Ringgold, conducted an evangelistic meeting at the Maple Grove church near Ashland, Ohio, recently. During his absence the pulpit was filled by Brethren J. P. Bowman, D. P. Hylton and E. J. Jacobs. The film, *Shepherd of India*, was shown at one of the Sunday evening services. A young people's choir has been started under the direction of Mrs. Ringgold and Mrs. J. W. Hamblin. The intermediates and young people meet each Sunday evening prior to the regular Sunday evening service for recreation, worship and study, under the direction of Brother and Sister Ringgold. Family night was held on March 9 with a supper, after which the film, *Is Your Home Fun?* was shown. A similar meeting is planned for each month. The Clericus chorus from Bridgewater College presented a musical program on March 11. Services were conducted each evening during Holy Week with different speakers from surrounding churches and the pastor bringing the messages. Two persons were added to the church by baptism and one was received by letter. Communion services were held on Easter evening with our elder, Bro. Ralph E. Shober, presiding.—Mary E. Naff, Roanoke, Va.

Poages Mill.—Two persons were received by baptism and two by letter as a result of our evangelistic meetings. Our attendance and offerings were fairly good during the winter months. Our community pre-Easter services were held March 18-25. Elder John Showalter, assisted by Elders O. D. Eller and H. C. Spangler, installed John and Stella Grubb, Wilford and Marie Long, Silas and Margaret Hartman and Roy and Peggy Woods into the office of deacon on March 18. Our spring council meeting was held on April 15, with Elder J. S. Showalter presiding. Brethren Paul Grisso and Wilford Long were elected as our delegates to district meeting. The meeting will be held in our church July 24-26. We are planning to have Bro. Perry L. Huffaker of Ohio conduct our evangelistic meeting this year if it can be arranged.—Mrs. John Grubb, Roanoke, Va.

Roanoke, Central.—Since our last report, twenty new members have been received into our church. Bro. Bob Richards of La Verne, Calif., conducted a two weeks' meeting for us the latter part of February. While in the city, he spoke in all the high schools, to most of the civic clubs and to many other groups. Six persons have been baptized as a result of the meeting. Our church basketball team won first place in the Y.M.C.A. church league this season. During March all of our Sunday morning services were broadcast. On Palm Sunday evening we had our communion with one of the best attendances ever. The women's organization has assumed the sponsorship of the project to raise money for food to be sent to the Brethren Service unit. Their freewill offering for missions was \$268.—Mrs. Pernie H. Faw, Roanoke, Va.

Schoolfield.—We had pre-Easter services Thursday through Saturday with our pastor, Bro. Eugene H. Kahle, in charge. Bro. Mark Wolfe of West Virginia conducted our revival April 23—May 2. We held our love

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feast on the Sunday following the close of the revival. A musical program was given at our church by the Bridgewater male chorus. An electric organ has been installed in the church. One of the projects conceived and carried out by the junior Bible class was the disposal of souvenir plates to members and interested friends, thus raising the initial payment on the organ. The men's organization has completed the remodeling work on the church basement and has several other projects planned for the future. Interest among the men in this work is unusually good. The Thursday evening Bible hour has a good attendance. Our council voted to pay fifty dollars on the expenses of anyone who can go to represent our church at Annual Conference.—Mrs. Orva Shaw, Schoolfield, Va.

Summit.—We held our regular quarterly council in April, with Elder R. V. Simmons presiding. Since our last report, twelve letters have been given. Three of our people attended the missions and international relations conference in Washington, D. C., on Feb. 3 and 4. Eleven intermediates attended the round-table conference at Middle River in April. The union World Day of Prayer was held in our church with the Methodist church at Centerville and the St. Michaels Reformed church worshipping with us. A picture, Ambassadors for Christ, was shown on Feb. 11. The picture, Jo Jo, was shown on March 11 and on March 4 Bro. Nevin Fisher of Bridgewater led the congregation in singing hymns from the new hymnal. We are sending an order for 100 hymnals as soon as they are available. All books are donated by members of the congregation. During Easter week we had services on Wednesday and Thursday by our pastor, Bro. William Eicher. On Good Friday we had our communion. A program of Easter music was presented on Sunday evening. We sent forty-three dollars to a family who lost their home in an explosion. We sent fifty dollars to Margaret Glick, who is at Kassel, Germany, with the Brethren Service Commission. Our collection taken on the One Great Time of Sharing Sunday amounted to \$212.11. The women's work sent 114 pounds of clothing and gave fifteen dollars to the National Home Society for Negro Children at Yazoo City, Miss. Mrs. Effie Glick will represent us at Annual Conference.—Mrs. Sada Craun, Bridgewater, Va.

Washington

Richland Valley.—Brother and Sister Wilbur Liskey of Raisin, Calif., held our two weeks' evangelistic meeting. Sister Liskey taught songs and told stories to the children. We observed our communion

at the close of the meetings. Five persons were received into church membership and two await baptism. About twenty-six persons from our group attended the rally of the coast churches, which was held in the Olympia church on April 28 and 29. Work is progressing on the building that is to be used for classrooms and fellowship gatherings. The women and girls of the church and community enjoyed a mother and daughter tea on May 6. Recently slides on the work in India were shown. We have had two of the films from the series on The Life of Paul. We plan to have the entire series of six films. In the near future we will show a temperance picture. We are happy to report that in April a large number of our young people signed the abstinence pledge. Carole Steele, one of our group, will represent the young people of the Washington District at the international work camp in Kassel, Germany, this summer. We are making plans for a vacation Bible school. Our women's work, recently sent 170 pounds of clothing to relief.—Mrs. Martha Newton, Riffe, Wash.

West Virginia

Wiley Ford.—The Holiness mission church of Wiley Ford joined us in our program in observation of the World Day of Prayer. We had one week of pre-Easter

services with the following ministers filling the pulpit: Agnes Border, Galen Fike, A. S. A. Holsinger, Charles Self, Robert Dayton (Mennonite) and Philip DeMuth (Methodist). On Easter morning we had baptismal services for three boys. In the evening we observed our communion. During the Lenten period our Sunday school collected over twenty dollars for missions. A men's work has been organized. We are purchasing new hymnals for use in worship services. The CBYF recently heard lectures by lay members and the pastor and his wife on church history, creative recreation, missions and nonresistance. At present they are writing and presenting dramatizations of parables in the New Testament. Eleven of our young people attended the district round table at White Pine. Twelve of them attended the regional round table at Bridgewater. Twenty-four of our Sunday-school members attended the training school at Keyser. On March 4 we enjoyed a musical program presented by the Old Furnace church. A new church sign has been donated and erected by one of our members, Bro. Eldridge Helmick. The church has elected Bro. Vernon Beckman to serve another year as pastor and Bro. A. S. A. Holsinger to serve as elder. We are planning to have a vacation Bible school in the early part of the summer. The women's work is planning to hold a mother and daughter banquet on May 11.—W. R. Beckman, Wiley Ford, W. Va.

Wisconsin

Maple Grove.—Our spring council meeting was held on March 26. At this time our elder, Bro. Oscar Stern, resigned as he is leaving this locality. Bro. Walter Miller was elected to finish his term. We voted to continue with our building improvement program. We decided to have evangelistic meetings and a Bible school this summer. We made plans for our love feast. Our attendance at both church and Sunday school is increasing. Much work was done on the church during the winter. A new oil-burning furnace was installed. We held a home-coming celebration at Maple Grove on the occasion of its sixty-third anniversary. Mrs. Frank Mohr gave a talk on the past history of the church and Bro. Donald Holsopple gave a talk on the future. We meet once a week at the various homes for Bible study. We have a large group of young people who meet twice a month. They took charge of the evening church service on April 8. The young people of this district will meet at Maple Grove on May 26.—Mrs. Raymond Koepf, Boyd, Wis.

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Church of the Brethren
Gospel

MESSENGER

JUNE 30, 1951



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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JUNE 30, 1951

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Number 26

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Cover: California scenes

Photos by E. G. Hoff

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Alternative Service

In the March 24, 1951, issue of the Gospel Messenger, appeared an article by Wilbur Dunbar, "CPS—Yesterday and Tomorrow." As an ex-CPS conscriptee, may I express the wish of many who were in CPS that there be no CPS "tomorrow." That is, that there be no CPS administered by the Church of the Brethren in co-operation with Selective Service.

I am against the Church of the Brethren administering a military unit in the armed forces, or operating a prison camp for the U.S. bureau of prisons for Brethren people who choose to obey their conscience rather than their government, when they conflict in today's war-torn world. I am also against the Brethren again helping to administer a nonmilitary, noncombatant program in co-operation with a government agency whose chief purpose is conscripting men for military service, and as such must plan alternative service to help such conscripting.

The "Guiding Principles on Alternatives to Military Service," recently approved by the General Brotherhood Board, are fine. It is interesting to compare the actualities of CPS with these guiding principles. Such comparison shows that CPS did not meet half of them. It is gratifying to know that some of the improvements in the nature of CPS that many of us ineffectively worked for are now recognized in principle by the General Brotherhood Board although such pleas during CPS from the men in camps went unheeded because of the inability of the churches to work them out under the "compromise of church and state."

For those who did not know CPS firsthand, let them realize that there is a world of difference between *voluntary* service projects and *compulsory, conscripted* labor. A "working compromise" between the historic peace churches and the government had the monotonous and discouraging habit of the peace churches doing most of the compromising. There is no reason to believe that any similar program in the future will be different if such is begun.

In considering church-administered alternative service, it is interesting to look at the choice of the men in CPS camps who were polled in 1945. The men in Brethren

and Friends camps voted against continued church administration of CPS at that time. This was after about four years of trying the experiment.

As a liberal prison system or a nonuniformed aid to the war effort, there may be some type of alternative service, but such a system should not be administered by religious groups such as the Brethren who, through their Sunday-school teachers, baptismal vows, and ministers, have helped the youth to arrive at the pacifist position and action. The church should continue voluntary service projects and work camps but should never permit them to be debased by transforming them into programs of government conscription.

Let us get away from the idea that co-operation with our government is always a virtue, especially when it is engaging in bombing with jelly fire-bombs women, children and civilians, leaving them burnt to a crisp in an instant. Co-operation with evil is no virtue. A negative attitude in regard to such action would indeed be a forward step for a Christian. Refusal to help destroy the people and property of Korea might be more basic than helping such destruction with our tax money and other economic ways and then attempting to patch up a fraction of the damage we helped to cause with a small part of our remaining strength directed toward relief.

Do not misunderstand me. I am for such relief work (and only wish that we might have been allowed to have done such work in CPS) but basically we must refuse to help in this madness so that we will be able mentally and spiritually to help with relief. It is better to build a barrier at the top of the cliff than a hospital at the bottom. It is better to hack at the roots of evil than at the twigs and leaves.

May I urge that the Brethren officials in Washington and elsewhere spend less time and effort in trying to figure out ways of co-operating with conscription and much more in opposing the passage of further draft and universal military training legislation. The people in local congregations need more information and education on the issues of further militarization of our country and ways in which they can help stem the tide. May I also urge that such people as General

Continued on page 25

THE CHRISTIAN WITNESS

"You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

THE word *witness* is a common word signifying a testimony. When used as a verb it means to testify. To "bear witness" is often used in John's Gospel. It is a phrase which comes from the same Greek word from which we get our English word *martyr*. It has a strong connotation. To be a witness places one in the position of a martyr.

What was the nature of John's testimony? A review of the language of John 1 makes it clear. In the first place John bore witness to the presence of Jesus. "This is he of whom I spake." The Jews looked for a Messiah. He is here among you, and is

I. V. Funderburgh
La Verne, California

the one for whom you have looked, John would say. Well might it have been said, "The kingdom of heaven is at hand," for the King is here.

Again, John testified to the supremacy of Jesus. "He was before me," he said. Later he referred to Christ as being the Son of God. In the first statement of his message he mentioned that "the Word was with God and the Word was God." Jesus was not only the Son of God but God, the Son. John recognized him as being the agent of grace and truth, and the revealer of the

Father. Mark records John as saying: "He is mightier than I." So John presents Jesus as the One to whom belongs all recognition and honor.

He also bore witness to the sacrifice of Jesus. He proclaimed: "Behold the Lamb of God." To the Jews a lamb meant one of two things. Either it was a source of food or a sacrifice. Certainly in their minds there was no doubt as to what John meant. The Hebrew sacrificial rites and ceremonies were familiar. Here was one to whom the prophet made reference when he said: "he is brought as a lamb to the slaughter." Christ was God's offering for the sins of the world, whose coming sacrifice meant redemption from sin. John continues this reference when he later wrote: "... the blood of Jesus Christ his Son cleanses us from all sin."

As John bore witness to Christ, so we are committed to a testimony—a witness. We also witness to the presence of Jesus, for he is here in his teachings, in his matchless example of perfect manhood, and in the person of the Holy Spirit, his personal representative on the earth. We testify to his supremacy as the God-man, the fullest revelation of God the Father. We bear witness to his sacrifice because through the cross there

Our making known the hope and joy and peace we find in the Christian faith may help another to find an answer to his fear and restlessness and confusion

From the film, *Answer for Anne*; courtesy of the Religious Film Association





J. Henry Long

Attendance at church each Sunday is only one way of witnessing to the Christian way; a more effective way is by personal contacts

is redemption and forgiveness of sin to a lost and troubled world. "God was in Christ reconciling the world unto himself." "And I, if I be lifted up . . . will draw all men unto me." Are we lifting him up?

The urgency of the Christian witness stems from the Great Commission—the last expressed desire and command of Jesus before he ascended. The commission is referred to as great because it is unlimited in spiritual resources necessary for its achievement. It is based on the lordship of Christ, to whom was given all power and whose promise was to be with his disciples to the end. The commission is great in its outreach—all the world. It is great in its possibilities for success. The simple testimony of the gospel has won thousands, yea millions, of stubborn hearts to Christ and his way.

The Christian testimony is urgent also because the world needs it so much. Men are lost, hopeless and helpless without Christ. People the world around

are overwhelmed with fear. There is restlessness and confusion everywhere. Hope and joy and peace are found in the Christian faith. To us this is a great trust. Only to the Christian church has been committed the task of proclaiming the gospel of the good news. It is imperative then that we become busy in making Christ known.

There are many kinds of evangelism. In all there is a common element—the bearing of a personal testimony. Jesus' method was one of personal contact—the interview method, and he commissioned his followers to go out two by two and do the same. It was found in a certain study of religious influence that six per cent of church members joined the church because of doctrinal belief, while sixty-seven per cent joined because of the influence of friends.

The gospel today needs witnesses. This responsibility belongs not alone to the ministers, but the burden rests on the laymen of the church. We are all witnesses. A man had a dream in which he saw many coming into the church through the pul-

pit but few by way of the pew. As a result he began to witness and became a soul winner.

Here is a great potential for Christian laymen. The men's work of the church frequently seems hard put for projects. Here is one that will bear satisfactory returns. The day of lay evangelism is here. Many congregations are experiencing joy and growth because of laymen's activity in family visitation and personal contact with men and women who are not Christian. Good fishermen go where the fish are and one of the best "holes" for the Christian fisherman is the home. Fortunate and successful is the congregation that has an evangelism committee, and promotes a continuous, consistent campaign to win unsaved folk to Christ and the church.

But to win men and women to Christ and record their names on the church roll is not all of the task. It is a sad picture when we review the multitudes who have drifted away after being received into the church fellowship. Our lists of inactive members speak loudly against us, and must bring pain to the heart of our Lord and Master. Front-door evangelism is not enough. We must close the back door through which many slip away. To conserve the results of an evangelistic effort is as important as to have had one. Our motto and theme for this year is pertinent here. Very often we have emphasized the first "teaching" in the Great Commission to the neglect of the second—"teaching them to observe all things whatsoever I have commanded you."

To win men to Christ is urgent, but to build men up in Christ is imperative. The new recruits to the Christian faith need to be taught the principles characterizing the Christian way of life. They must be tutored in the meaning of Christian dis-

EDITORIAL

In the Steps of Paul

CHRISTIANS from many parts of the world have gone to Greece this summer to mark the nineteen hundredth anniversary of Paul's arrival in Europe, bringing the Christian message to that continent. In the last days of this month church leaders were scheduled to visit the locations of many of Paul's labors as recorded in Acts and in his letters. These special observances serve to remind us that the destiny of a whole continent was affected by Paul's response to a call from Macedonia.

Since most of us who read these pages are unable to travel as pilgrims to lands made holy by early Christians, we would do well to make a spiritual pilgrimage with Paul by reading again his letters and following Luke's graphic account of his travels. Some readers are frightened by Paul's theological language, but we hope they are not blinded to his doctrine. For we need his understanding of the Gospel of Christ, his experience of the Damascus Road, his zeal for winning men to his Lord, his daring response to the visions that were his.

Tourists will find it difficult, even today, to follow in the steps of Paul. For Christians it is an even greater challenge to walk with him through the inspired pages of the New Testament. —K. M.

The Church in Your House

ONE Sunday in April every member of our family was suffering with a cold. Rather than run the risk of infecting others, we stayed at home that morning and planned our own church service. We arranged the chairs in the front room so that they faced the piano. Then we made a few simple plans to expedite the service. The oldest boy selected a record to play on his record player that would remind us of church bells and call us to worship. We asked his brother to lead the singing. Their sister agreed to lift the offering.

Our brief service began with a recorded prelude. We sang selected verses of hymns the children already knew. As minister for the day, I read the Scripture and made the announcements. My wife accompanied the hymns and helped with our singing. For the basis of my "sermon" I read the rather vivid account in Acts 16 of the escape of Paul and Silas from prison, a story that not only appealed to boys with their interest in cowboy adventures, but gave an opportunity to point up briefly some basic truths in Christian faith

I observed that whoever had surrendered his entire heart to Him who had created it, redeemed it, and sanctified it for His temple, found his other members freely and by degrees to follow the heart, and to incline where God directed. O Christian, whoever you are, free yourself from the fetters of the flesh, discover, try and learn that the obstacles which your mind imagines are not able to impede your will provided only that you are in earnest!—John Comenius.

and action. The twenty-five-minute service ended appropriately with a benediction.

In spite of the informal nature of our "church-at-home," I was surprised to see with what reverence our children entered into it. These brief moments were no substitute for the assembling of ourselves in God's house with others, but they helped us to remember that our house also could be God's house. And much as we need the beautiful sanctuaries we build for worship, they should never become so lofty or distant that they draw us away from the intimate experiences of God that we find in family worship.

The first Christian churches began in homes—in Jerusalem and in the cities that Paul visited. Many new Brethren churches are beginning also in homes because the living fellowship that makes a church often precedes the building of a house of worship. But should we not also encourage the little "church" that consists of the members of a family unit: father, mother, children, grandparents? As long as there are homes in which Jesus Christ is honored, we can be assured that there will continue to be churches and a Christian community.—K. M.

Galen B. Royer

WE ARE saddened to learn of the passing of Brother Galen B. Royer. Because he had been retired from active service for several years, it is possible that many who are younger in the church may not realize the contribution he made throughout a fruitful life. While still a comparatively young man, he was appointed secretary of the General Mission Board. In the memories of many persons his name will always be associated with the missionary cause. Others knew him intimately as teacher, pastor, author.—K. M.

During the Greek civil war many people were driven from their homes into refugee camps like the one pictured here

James A. Ryberg

Christians Lend a Helping Hand

This is a story about a group of practical-minded young Protestant Christians who, as members of an ecumenical team of workers in the isolated, battle-scarred mountain villages of northwestern Greece, are aiding their Greek Orthodox brothers to reclaim valuable farm land which has been lost to a swamp

ONE cold Sunday afternoon last January, Edson Sower and Dean Neher, both Americans and laymen in the Church of the Brethren, drove their jeep into the small Greek village of Delvinakion, nestled in a valley surrounded by rugged mountains about thirty-five miles north and west of the city of Jannina.

The two young men, accompanied by Miss Julitta Gaselee, a member of the Church of England working in Athens as representative to the Greek churches from the British Council of Churches and from the Department of Inter-Church Aid, W.C.C., were seeking useful projects which Christians in other lands would want to support and which would also benefit the destitute, deserving people of Greece.

The playground for the children in refugee camp is the bare ground in the space between barracks

Delvinakion, largest of thirty-three small villages surrounding it, was battered, mauled and plundered by three different military forces during the past twelve years. First invaded by the Italians in 1940, closely followed by German occupation until 1945, the village also changed hands several times during the recent Greek "civil war."

Like hundreds of similar mountain villages in northern Greece, years of warfare had taken a heavy toll in property and installations in Delvinakion. In many ways the rebels who controlled the area during the "civil war" were far more destructive than either the Italians or the Germans.

In addition, the rebels had caused the evacuation of whole



communities, dividing villages and families, and forcing 700,000 villagers to seek refuge in the crowded refugee camps of the South.

Most families from these unfortunate villages lost all household furnishings, crops, farm animals and equipment—through warfare and subsequent neglect by two years' absence of the owners. Late last fall most of the villagers had returned to their shattered homes and had begun to start their primitive lives over again.

Acting in a common Christian concern over the desperate plight of these sorely-stricken Ortho-



Top: Primitive methods of farming do not utilize to the full the ground available for raising food



Left: The women in Greece carry water and gather the wood for fuel

dox fellow Christians, a group of interested Protestant churchmen last November organized the ecumenical team of workers, known as Inter-Church Service in Greek Villages, with the sole purpose of providing practical assistance in a time of need and as a demonstration of Christian fellowship and solidarity.

Into this setting came Edson Sower and Dean Neher, both veterans of the Brethren Service Commission's voluntary relief program in Germany. They were sent to Greece by the organizing committee in December to survey relief needs among the villages of northwest Greece—recommended by the Archbishop of Athens as among the most

needy in the country—and to set up a program of ecumenical projects which other Christian churches around the world might want to support.

Delvinakion has provided the team with its first important project. Talking with the villagers, Edson and Dean learned about three smaller villages located on the border of Albania, some fifteen miles over tortuous mountain roads to the northwest. They heard about a swamp which had developed because of poor drainage and which was making the land unfit for cultivation.

Questioning the villagers further, the two men learned that the whole area had been under

Turkish control until 1913, when, following the Balkan wars, the area was finally liberated by the Greek army. Some 150 years previously, the Turks had forced the local Greeks to construct a half-mile-long tunnel through a hill in order to drain the valley.

As the story went, when the tunnel was finally completed, the Turkish officer in command forced a Greek to go in one end of the tunnel and come out at the other end, in order to prove that it was open. And, each year thereafter, the Turks saw to it that the tunnel was cleaned out properly and in good working order.

When the Turks were driven out in 1913, after nearly 500 years of occupation, the Greeks were overjoyed with their new-found freedom. But, like many subject peoples under foreign domination, they had had little opportunity to learn the responsibilities of free, democratic government.

With no one to force the villagers to clean the tunnel, it gradually began to fill with silt, and after about fifteen years it no longer drained the valley. Consequently, a swamp began to form over the once-useful farm land. With the swamp, came malaria as an ever-present menace to the health of the people, taking an increasing toll in sickness and misery.

Pressing the villagers for more information, Edson and Dean, with Miss Gaselee as interpreter, learned that several attempts had been made some years previously to reopen the tunnel, but that each had ended in failure. Last attempt, under a contractor, was discontinued because of the outbreak of World War II.

Returning to their Jannina headquarters, the team members enlisted the services of a Greek engineer to make a survey of the tunnel, in order to determine its approximate depth and length, and to locate the terminal ends, long buried by debris.

The survey made with the interested participation of the engineer, who marvelled that such a tunnel could have been constructed nearly 200 years ago, the two Americans set out with rope and shovels to do some initial work. They were heartened by promises of some of the villagers who wanted to help.

Exploring the terrain of the hill, the men discovered a number of holes which apparently led down to the tunnel, though most of them were plugged with the silt and vegetation of nearly thirty-eight years. Edson and

Dean guessed that the holes must have been used as work-openings to get tools down to the tunnel workers and also for light and air.

Descending by ropes through one of the well-like passages, the team members were pleasantly surprised to find the tunnel interior at least partially open, and that the condition of the air was good. All the while, they wondered that so few of the villagers knew anything about the drainage passageway.

Working hard all the first day, Edson and Dean were unable to find any exit to the tunnel. Returning to counsel with the engineer, he became so intrigued with the project that he agreed to help out. But again the pair were unsuccessful, yet by their dogged determination they had won the confidence of the villagers, and more of them promised to work along.

Several days passed, during which time the team members counseled with the villagers, drawing up a verbal plan of work. Each villager agreed to contribute five days' work as a beginning, with four men working each day. Arrangements were also made to have four or five women and boys to assist.

The men would work in the tunnel with shovels, and the women and boys would lower buckets through the air holes from on top, in order to draw out the debris in the passageway.

But, let Edson continue the story in his own words:

"The first day, we had one well cleaned and two more nearly finished. The village people worked very hard. One young man, who had been most willing of all the people, made a statement to the effect that it took two foreigners to come and show them the way to do their job, and now they would work harder, because it didn't seem to be as big a job as they had expected.

"Even with the drainage of the swamp, our job will only be started in these villages. They have a wonderful valley with many undeveloped resources. They have a large spring which could be used to irrigate much of the valley. They have forest land and stony mountains which need to be planted to trees. If we can succeed in this first project, then we will have won the confidence of these people, and will be able to work with them on many things.

"These are wonderful people

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Our youngest child has just recovered from a severe illness. For some time he will have to be in bed and for a longer period he will need more than usual attention. We do not want to spoil him. Already his older brother is beginning to resent the extra attention given to him. Can you give us some help?

Dear Friend,

It is very natural for your older child to notice and resent the attentions which you, out of necessity, must give to your younger child. You will need constantly to be aware of the needs and normal desires of your older child who is beginning

to feel that he has lost some of the "status" he once had in the family circle.

Your younger son's illness need not be all-demanding of your time. Be resourceful in leading him into those quiet activities which he can pursue alone. Give your older child some of the responsibility for helping to care for his brother.

Always keep in mind that both of your boys need the feeling of affection and security which makes for complete happiness. If they sense this, then even the strains of protracted illness can be met successfully.

Harry K. Zeller, Jr.

Using God as a Chore Boy

C. Ray Dobbins

and willing, when they know what to do, but they must be shown and taught better methods if they are to have a decent life. This is the job of Christians. The people of Orenon, Kserovalto and Pontikates will not forget the helping hand from Christians from other lands."

Other support for the cleaning of the 200-year-old drainage tunnel has been promised by the American ECA mission to Greece. It will include a grant of money and technical advice on irrigation and other projects.

In addition, CARE has begun distributing farm tools in the Jannina area, following conversations with CARE officials in Athens by members of the team. The CARE gifts include farm hand tools such as the 4-tine pitchforks, weeding hoes, mattocks and shovels, plus specially designed plow kits, proved effective in a variety of soils.

Edson and Dean are also setting up a plan whereby they hope to get churches and communities in the United States and other countries to "adopt" individual Greek villages.

The team members report that the villagers are extremely gratified that Christians from other lands are lending a helping hand. "More and more we realize how little help they have received," Edson wrote in a recent letter, "and how hungry they are to find and to try better methods."

"I wish," Edson said, "it were possible for American and European farmers to see how little these village people have to do with, in comparison to the things which we from other countries accept as a matter of fact."

When the Inter-Church Service in Greek Villages team swings into full operation, it will include representative workers from a number of Christian churches, none of which have any direct denomi-

ONE of the greatest temptations we are confronted with is to try to make God or one of his graces do for us what we want done. We want to be happy and progressive, popular and successful; so we try to get God's powers to achieve these for us.

With these objectives in mind we use prayer as a morale builder and praise it as a great help if we get what we want. Faith is boosted and is in popular acclaim because it helps one get rid of his worries and tensions. Belief in the promises of the Bible are commonly recommended as a sure remedy for whiskey drinkers getting rid of their demonic habit; the beliefs must be good if they do this. That righteous living will be rewarded with material success is also a common belief.

Although certainly these graces of God will help a person get rid of some of his evils, are these the only values and is this not trying to make God a chore boy to run all unpleasant errands for us?

When our morale gets low and we are down in the dumps and prayer is recommended, we might remember that true prayer, rather than giving us a boost, might open our eyes to

our sins and give us a guilty conscience which would plunge our morale even lower! True faith rather than letting us off easy might cause us more serious tensions—even to the place of repentance! And a close examination of the promises of the Bible might call our attention to the strict demands made on those who would accept them. And although good living is certainly conducive to successful material life it is not always assured—especially if that is the sole reason for trying to be good.

It is true that prayer does help a person's morale, faith drives away worries, realization of the promises of the Bible helps destroy evil habits, and righteous living is conducive to material success, but he who accepts these graces of God merely because they do for him what he wants done is trying to make God a chore boy.

The chief end of man is to glorify God—and not to use him. Like Job we should be able to say, "Though he slay me, yet will I trust him." Our lives then will be safe though they may not be completely free of sagging morale, worry, evil habits, and failures.

Reprinted from The Cumberland Presbyterian

national ties in predominantly Orthodox Greece.

Included will be young Christians with farm background from churches in Norway and Sweden, from the Disciples of Christ in the U.S.A., and from the Greek churches.

In addition, material and financial support will be forthcoming from the Church of the Brethren, the Presbyterian Church in the U.S.A., the Lutheran World Federation, the

Department of Church World Service of the National Council of the Churches of Christ in the U.S.A. and from American Baptist Churches.

A half-dozen other churches in America and Europe have expressed interest in the ecumenical team to Greece, and the organizing committee has indicated that the "doors are open to all" who wish to participate.



The hour of decision is here. Each must choose whether he will serve the god of war or God, the Father of all, for straddling the fence is not appropriate for Christians in an hour of crisis

Kirby Page

Photo by H. Armstrong Roberts

An Annual Conference Message

The Peace Witness of the Church in this hour of world crisis

ONLY a miracle can save us from the suicide of a third world war. A miracle is not magic but a mighty work of the living God in the hearts and minds and wills of men. A miracle will be required because peoples and governments are now trusting in military weapons for security and justice. Nothing less than direct illumination and power from God can transform this sinful and tragic illusion into ro-

bust confidence in spiritual power as the divine resource of peacemakers.

Long have we known the message of the Prince of Peace: Blessed are the meek, the merciful, the peacemakers; love your enemies and thus show yourselves true sons of your Father; forgive seventy times seven; resist evil with good; seek the salvation of the evildoer; take up your cross, run risks, accept consequences; do right and having done all stand; trust God and leave the results in his hands.

The Christian way is not safe. It is safer. It is not safe to resist Russian communism with good. It is safer than to resist it with atomic bombs. Courage and faith from God are needed if the United States is to wage peace rather than to wage war.

A minimum peace policy for the United States includes:

1. A stupendous plan of world-wide economic co-operation for the common good of peoples on all sides.

2. Efforts to strengthen the peacemaking functions of the

United Nations and the endeavor to transform it into appropriate world government.

3. Persistent efforts to obtain agreements with Soviet Russia and other nations to reduce armaments simultaneously by substantial and rapid stages until the insanity of the race of armaments is ended.

A miracle will be required to make this policy effective. Most of our people have despaired of reaching peaceable agreements with the godless men in the Kremlin and are convinced that military power offers the only chance of protecting ourselves and other peoples from totalitarian domination. So widely has the military idea been accepted that General MacArthur received almost delirious ovations from vast multitudes; this brings to mind the parades of Hannibal in Carthage, the Caesars in Rome, Mussolini in that same city, the Japanese war lords in Tokyo, Hitler in Berlin and Stalin in Moscow. Mankind is in the grip of the military mind. Our Congress appropriates by acclamation billions for military purposes. Not a single congressman or senator is standing resolutely against these military appropriations. Hardly a newspaper in the land is opposed to this military trend. Few educators and other men in

public life are known to be opposed to the arming of the United States on a vast scale.

This massive preparation for war cannot bring peace on earth. If it could, there would be no rational ground for belief in a holy and righteous God. If we could sow profusely the fertile seeds of war and reap enduring peace, we would be living in a universe of moral chaos. The United States is now spending on military preparedness at the rate of 500 billion dollars a decade. This 500 billions will not buy world peace, but will pour that amount of oil on the flames of world-wide suicide. Soon the military authorities on each side of the tragic division of mankind into two armed camps will possess killing power sufficient to destroy most of the human race. Day by day the war fever is rising. Millions of Americans are already saying, "Why don't we get at it and get it over with?" While the truth is that if all-out war with Russia comes, their ruthless leaders will use whatever weapons will hit us hardest and our side will retaliate with the same weapons on a vaster scale.

At this decisive hour, the historic peace churches must offer their peace testimony with fresh purity and renewed zeal. Ministers must take the lead by

making a clean-cut choice between the military way and the way of Jesus. Clearly they must proclaim their position so that everyone may know precisely where they stand on this life-and-death issue. They must preach and teach the message of peace. With evangelistic zeal and with winsomeness of spirit, they must plead with the members of their congregations to make an outright break with the war system and give their total allegiance to Jesus Christ as Prince of Peace. Young Christians must be challenged to run the risks of waging peace rather than to run the risks of waging war. The churches must stand resolutely by the side of the young men who refuse to participate in war. Straddling the fence is not appropriate for Christians in such an hour. We must choose this day whom we serve, not the god of war but the God and Father of our Lord Jesus Christ. To him we must render our total allegiance.

Each person must provide God with one life in which a mighty miracle can be wrought. By dominant desire to know God's will and by consuming passion to do what he wants us to do, we must open every door and window of our lives to the guidance and empowering of the Holy Spirit. We must walk in the light as God provides it, and use power as it comes from our Father. With humility and penitence we must continue steadfast in prayer. With anguish of soul we must engage in intercession for our own leaders and for the men in the Kremlin. For their sakes we must sanctify ourselves. There is a right way to live, whether we have just one day left or are spared many years.

Only the light and power of God can dispel the clouds of fear that envelop the whole world



Have you forgotten--

Your Marriage Vows?

Jacob T. Dick

Pastor, Lititz Church, Pennsylvania

Through the years marriage vows acquire a content and meaning that those just starting life together cannot conceive of



Top: Photo by H. Armstrong Roberts

Bottom: Photo by Eva Luoma

AS JOHN and Mary were returning home they started discussing what had happened in their church that morning. The pastor had preached a splendid sermon on The Home. Then he had asked each married couple to stand, join hands and pledged themselves again to their vows.

This was the first time John and Mary had recalled their marriage vows in the eleven years of their wedded life. The idea so thrilled them that they could not stop talking about it. All through the Sunday dinner hour and during dishwashing time they talked of what they thought these marriage vows really meant—not what the preacher had said the vows meant, but what they meant to John and Mary in their daily living.

They Promised to Be One

"John, do you take Mary to be your wedded wife?" "Mary, do you take John to be your wedded husband?" This couple had said "before God and these witnesses" that

they were willing to become one. "For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one. So they are no longer two but one" (Matt. 19:4-5, R.S.V.).

"Mary, we promised to be one. Because the two of us have become one our life is much fuller and richer than it could have been for either of us alone." As this couple looked back across the years they saw clearly how they were increasingly becoming one. Their lives were already so interlocked in program, purpose and thought that neither one felt complete without the other. This first marriage vow to them meant a togetherness. More and more they developed a "mutuality in conviction about values." They were one in their values and in their daily preferences, and that oneness contributed toward the building of a happy home.

They Promised to Love

"Do you promise to love, honor and cherish her (him)?" "Only such excellent qualities of personality are strong enough to hold two people together, John," Mary said. "We thought we were in love to the limit when we were married. Now we see that love grows deeper and soars higher with each passing year. We know now that married love includes not only physical passion but also appreciation and gratitude, kindness and unselfishness, honesty and humility, respect and honor."

As they looked back across the eleven years of their married life they could see their periods of difficulty in the perspective of time. Difficulties had arisen at times, differences in thought, but Mary always respected John, and so she respected John's thoughts. John, too, enjoyed the originality of Mary. At the close of a difficulty they would laughingly say, "Two heads are better than one, after all."

"I'm glad God doesn't make

two persons exactly alike," Mary continued, "I was attracted to you, John, because of your special differences. Let us always keep the thrill of appreciating each other's unique personality."

They also recalled the question the pastor asked them in their premarital conference, "What are your plans for growth in love?" They didn't tell the pastor all their plans for growth but they had some plans. Those plans were shaping into reality as the years passed. They had promised to love each other then. They had promised it again today. This time there was even more content in the "I do" than the first time.

"We also promised to honor and cherish each other. These attitudes have become so much a part of our lives that they crop out in every action. I vowed to myself on our wedding day,

**M a r r i a g e
m e a n s c o - o p e r a -
t i o n i n t h e
w o r k o f b u i l d -
i n g a h o m e l i f e
a n d i n p l a n -
n i n g f o r t h e
c a r e a n d
d i s c i p l i n e o f
c h i l d r e n**

Photo by
J. Henry Long

Mary, to continue my loving habits and cherishing manners that helped me win you in the first place," John recalled. "I always want to continue to open the car door for you, to hold your coat, to write thrilling notes, to shine your shoes, and to do the many other little things which are only outward expressions of my inner honoring and cherishing of you."

Mary replied, "John, remember how I told you I could tell you were in love with me by the way you looked at me? After

eleven years your eyes tell me the same thing even here in the kitchen. Not only your look speaks to me, but the kindnesses you remember and the tone in your voice speak of the love in your heart."

They Promised to Grow

John and Mary had not realized that marriage meant so much growth eleven years ago. In the marriage vow there was an innocent looking phrase that said the husband would "cultivate for her sake all manly virtues." And Mary didn't realize it either but she vowed that she would "cultivate for his sake all womanly graces." Both of them had said naively on their wedding day, "Oh, that's easy." But through the years they began to realize all the deep meaning hidden in that vow. It meant growth, and sometimes that growth was slow and even pain-



ful, but always rewarding. Now marriage means for them growth, and not all the growth is in the past, but the unfolding years ahead will mean more glorious advances. Marriage for this couple is not static, but an alive fellowship based on mutual love.

"John, I believe we have both grown tremendously in the area of forgiveness. Do you remember the book we read last week by Dr. Bertocci in which he said

that 'human beings are never beyond the struggle for mere safety until they can achieve the inner freedom to overlook the meanness of others and treat them in a way which encourages their growth'? Growth in forgiveness was hard and slow but it is one of the sides of growth which is most rewarding."

"Maybe that is why the pastor said this morning in his sermon that 'marriage is a thrilling adventure.' He meant that growth becomes increasingly sweet. Mary, I promise you, alone before God, that I will continue to grow with your help and God's help."

"John, if I kiss you it means that I promise, too."

That dishpan kiss was a beautiful expression of their determination to continue to grow.

They Promised to Co-operate

"John, do you remember the book review at the young adult meeting last month? One thing I recall, and it keeps coming back to me," said Mary, "is that 'home is a laboratory of Christian love. A laboratory is where you learn by actual experience.' I cannot forget the fact that home is a laboratory where we learn by experience through the fine art of co-operation. Marriage means co-operation in the physical work involved in home life. It means a co-operation in a common plan for the care and discipline of the children. Marriage also means co-operation in the development of creative leisure-time activities."

John and Mary realized that they had a large work assignment in the area of co-operation for the building of a Christian home. The pastor did not state it in so many words in the vows, but they both knew what was implied. The vows asked them to promise "in all things to seek each other's welfare as you seek your own, so that by God's grace you may together build a happy

home." It implies that each mate will think of the happiness of the other. Mary had found her highest joy in making John happy. John was always thinking of Mary.

"Do you remember the 'make-believe village' on the top floor of John Wanamaker's Philadelphia store?" asked John. "There was one house which I liked very much until I saw the kitchen. Running through it was a pillar which seemed to cut up the floor plan. A sign on the pillar said, 'This pillar is not a part of the original plan; it is a girder of the store building.' Yet without that pillar, Mary,

the house would have crumbled. That reminds me of marriage, for without certain pillars of love, thoughtfulness, respect, honor and faith built right into the plans and experiences of marriage there could be no solid home life."

"John, it was fine to recall our marriage vows in church this morning, but after this talk together, I'd like to say 'I do' just to you alone."

"Mary, 'I do' too, and I am eagerly looking forward to keeping those pillars of unity and love and growth and co-operation in the original floor plan for our Christian home."

Your Concept of God

Wayne Zunkel

Manchester College, North Manchester,
Indiana

IF YOU do not have a different, bigger concept of God now that you had last year at this time, something is wrong. What we think about God is a pretty good mirror of ourselves. A man's idea about God is a measure of what he is. A small man just cannot think big thoughts.

And when a man has it all down pat and says, "Now this is what God is like. This is it!" look out! For here is one person who has stopped growing and when one stops growing, he is dead. We are often amused at Peter and his lack of faith. It hardly seems possible that he should fail to understand about God after so much training. But most of us have not gone as far as Peter. We are still back in the wilderness somewhere with Moses. We still think of God in terms of so many laws to fulfill. We try to figure out how little we can give him and get by.

When we fail to grow, we make of the All Powerful one who is without much power. When we pray to him, nothing

much happens—we do not expect much, because we have limited and fenced him in until there is little he can do for us.

The African in the jungle has a god for his own tribe. He prays to that little god and when he fights he fights for his god against another tribe and their little god. The African, in his limited way, has a limited god. His god is powerful over just a little section of land. But we limit our God also. Churches do it. We Brethren have our God and the Methodists have theirs, and the Catholics have still another. Some folks raise their voices insisting that he is all the same, but we do not believe it, really. We are not big enough to dream of a God who can be worshiped by both Quakers and Catholics.

And there are gods for nations, too. We sometimes talk about a Creator of all the nations, but we like to think we have him all tied up to our country and our cause. We are getting ready to fight a war now and we have done a pretty good job of making sure that he is

on our side. We have our God and the Russians have theirs. We even attach him to our economic and political system. And instead of an ever-enlarging concept, we have a very little one. Failure to grow in our concept of God is dangerous. Such narrowness often leads to wars. All down through the years Christians have been committing a type of *hara-kiri*. In World War I, the Germans had on their belts *Gott mit uns* or "God is with us." And on the other side of the lines were Americans also fighting to defend the cause of the same Father—as if armies could defend or destroy his cause.

We also limit the Immortal by describing him with human phrases. We say "God is love." But God is not only love. He is much, much more than that. *Love* is a human term and while it is the best that we have, even that is not adequate. When a man begins to see more of what the Eternal really is, all of the ideas he used to describe God seem so small; old concepts are shattered and old terms are filled with new meaning.

A warning should be added. If a person is not willing to have all of his old foundations washed away, he would better avoid an encounter with the Almighty. For when human frailty meets God, lives are changed. Nice people become new men. Jesus said, "Blessed are the pure in heart: for they shall see God." More than that, when a man sees God, he longs to be pure in heart with every fiber of his being and is not satisfied until he is. Old methods for solving problems are no longer of use, for when we grow closer to God we grow closer to one another. In this growing, whole new worlds of spiritual reality open up.

When we try to limit God we limit ourselves. We should say with Frank Laubach, "I am trying to be utterly free from ev-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Pencil Pastimes. Jeff Thompson. Hart, 1950. 191 pages. \$1.00.

This big book of pencil pastimes has crossword puzzles, dot puzzles, jumbles, mazes, quizzes, word games and other play ideas. There are things to do with a playmate and things to do alone. There is fun on every page for boys and girls eight to twelve years old.—*Hazel Kennedy*.

Best Sermons. G. Paul Butler, editor. Harper, 1950. 326 pages. \$3.00.

Another volume of many outstanding sermons by some of the greatest living preachers. Includes sermons by men such as Walter A. Maier, Paul Tillich, Ralph Sockman, Lynn Harold Hough, Clovis Chapell, Willard Sperry, John Bailies, Paul Scherer, James W. Fifield and a host of others. Certainly anyone enjoying great preaching could profit from many of these fifty-two sermons.—*Charles E. Zunkel*.

Leadership of Teen-Age Groups. Dorothy Roberts. Association Press, 1950. 195 pages. \$3.00.

For adult advisers and aspiring youth leaders this book is very enlightening. It vividly interprets the mind and the world of the

teen-ager. It outlines with many supporting illustrations methods of helping youths organize themselves. It is exceptionally good in analyzing the make-up of a teen-ager leader. It has a helpful section on program planning. One caution: It wrongly assumes social dancing is entirely positive. A comparison of Sunday-school and youth fellowship methods is pertinent. Here is an excellent text for adult advisers to discuss jointly.—*Don Snider*.

Restoring Worship. Clarice Bowman. Abingdon-Cokesbury, 1951. 223 pages. \$2.50.

Our generation desperately needs to meet God. We can meet him in worship but we often muff the opportunity. Real worship would profoundly affect our lives and our relations to the world in which we live. This book gives much help on the problem of how to put God first in worship. The nature of worship, training in worship, aids to worship, and the guiding of children and youth into growing worship experiences are all helpfully discussed. You will find yourself turning again and again to this book for basic principles in worship.—*C. Ernest Davis*.

everybody, free from my own self, but completely enslaved to the will of God every moment of this day."

The Christian Witness

Continued from page 4

cipleship, and continuously nurtured in the fellowship of the Christian group. Pleuthner in his recent and most excellent book, *Building Up Your Congregation*, says, "Churches should be interested first in the quality of their members' lives and only second in the quantity of their numbers." This statement was well interpreted recently by a pastor friend who said if there was the proper quality in the membership we wouldn't need to worry about quantity.

So, let us have for our slogan: Christ for every life and for all of life. God has "committed unto us the word of reconciliation."

The nature of the Christian message and the need for it in our day makes it imperative that we become witnesses unto him and ambassadors of the good news. In the Acts there are frequent references to the activities of the apostles in some such words as these: "they sailed"; "we set out"; "they journeyed." These are but practical means of translating the word *go!* To respond means to go out in the high adventure of winning men to Christ, of rewinning those who have slipped away, and of giving guidance to youth and to others in the meaning of the Christian way. In the life story of each of us there ought to be a sentence reading something like this: "Unfurling the sails of faith, we put out—to bear witness unto him."

New Draft Law and CO's

The new extension of the Selective Service law was passed by Congress and sent to the president for his signature on June 7. It makes an important change in the status of IV-E conscientious objectors. Instead of deferring such an objector, as was the case since 1948, the new law states that:

he . . . shall . . . in lieu of such induction, be ordered by his local draft board, subject to such regulations as the President shall prescribe, to perform for a period equal to the period prescribed in Section 4-B such civilian work contributing to the national health, safety or interest as the local board may deem appropriate and any such person who knowingly fails or neglects to obey any such order of his local draft board shall be deemed, for the purpose of Section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title.

At this writing it has not been determined just what this will mean in practice. The President's regulations, mentioned in the law, have not yet been issued. It seems clear, however, that objectors will be required to do some kind of work in national health, safety or interest for a period equal to that required of men in the armed forces. More information will be furnished as soon as possible.

Bro. Farrel Culler was installed into the full ministry in the Maple Grove church, Ind., recently.

Bro. Charles V. Self of R. 1, Ridgeley, W. Va., has assumed the pastorate of the Old Furnace church, First West Virginia District. His address will remain the same as before.

We are sorry for the error by which, in a recent report, the Kansas City church, Mo., was credited with giving only forty-seven dollars in their McPherson College offering. The correct figure should have been \$147.

Bro. Monroe C. Good closed his pastoral work in the First church, Quakertown, Pa., May 27, 1951, to attend Bethany Biblical Seminary in preparation for foreign mission work. For a time his address will be R. 2, Meyerstown, Pa.

Calvin Bright was to arrive by plane in San Francisco on Friday, June 15, according to word received at the Foreign Mission Commission office. He joins several other missionaries on furlough who attended Annual Conference this year.

Mrs. Annie E. Hitt, who has served long and faithfully in the church, has brought together many of the poems that she has written and has had them printed in a booklet entitled Thoughts in Verse. Anyone interested in purchasing a copy for one dollar may obtain it by writing to her at 5224—37th Avenue, South, Seattle, 8, Wash.

Bro. G. G. Canfield informs us that he will be available for evangelistic services. His address has been changed from Astoria, Ill., to Bader, Ill.

Bro. Lawrence E. Lehman of 713 W. Fourth St., Clovis, N. M., informs us that he will assume the pastorate of the Prairie View church, Southwestern Kansas District, as of July 1. His address will be changed to Friend, Kansas.

A CPS reunion will be held on Aug. 5, at the East Fairview church, near Manheim, Pa. A basket dinner will be served at noon. The speaker of the afternoon will be Dan West. There will be special music. Everyone is welcome to join in the fellowship.

Topeco church, Va., will dedicate its new church building on Sunday morning, July 15. Bro. Rufus D. Bowman will bring the dedicatory address at 11:00. Bro. Kermit Flora, who was the first full-time pastor of the Topeco congregation, will bring the afternoon address at 2:30. A basket lunch will be provided at noon. All former members and friends are invited to attend.

Neighbors and friends of the Robert Tedford family, members of the Allison Prairie church in Southern Illinois, got together and plowed, disced, packed and planted the crops on the Tedford land. Just a few days before, five-year-old Jerry Tedford was severely burned when gasoline suddenly burst into flame. According to latest reports Jerry is making rapid recovery and his father is thankful for the brotherly action of good neighbors.

Recent visitors through the Publishing House and General Board offices were: Mrs. Charles H. Wampler of Harrisonburg, Va.; Mrs. Beulah Shank of Mt. Crawford, Va.; Stanley R. Wampler of Chicago, Ill.; Mr. and Mrs. John Loucks of Elkhart, Ind.; Mr. and Mrs. Joe Hygema of Goshen, Ind.; Mrs. Thurman Hann and Mary Hann, both of Peru, Ind.; Mrs. C. W. Agee of Leaksville, N. C.; Mr. and Mrs. H. H. Hendricks of Adrian, Mich.; Mr. and Mrs. C. Hendricks and Ruth Hendricks, all of Alvordton, Ohio.

A group from the Polo church, Ill., were visitors through the Publishing House and General Board offices recently. They are as follows: Mrs. T. R. Engle, Mrs. Lloyd Summers and Sheryl and Judy Summers, Iris Reed, Donna Lubbs, Iowa Kuehl, Vernabell Hammer, Billy Hare, Edwin West, Rhoda Hare, Carol Plum, Bernice Frey, Helen and Patricia Ruth Wales, Della L. West, Lucile Wales, Esther Garrison, Ruth Humphreys, Annabel Cunningham, Carolyn Cunningham, Mrs. Howard Slifer, Mary M. Miller, Lorraine Slifer, Mrs. Fred Krum, Mrs. Walter Schmidt and Jimmy, Joyce Wales, Elizabeth M. Gayman and Dora, Patsy and Randall Wagner.

Bethany Biblical Seminary

The baccalaureate and commencement services of Bethany were held on May 27. President Rufus D. Bowman brought the baccalaureate message on The Promise of the Rainbow. Dr. D. Elton Trueblood was the commencement speaker.

There were forty in the graduating class. Thirty-eight were Seminary graduates, and two Bible Training school graduates.

The honorary Doctor of Divinity degree was conferred upon Frank Stauffer Carper of Palmyra, Pa., and Charles Edward Zunkel of Elgin, Ill.

Theme: Deepening and Sharing the Christian Life

During the year the Bethany alumni association raised \$900 for helpful projects. One hundred and fifty dollars has been applied toward the expenses of Floyd E. Mallott's trip to Europe this summer in which he will not only serve the Brethren Service Commission, but also carry on research into our early church life. Seven hundred and fifty dollars is being applied toward the creation of a vault for the library in which precious documents will be conserved.

The new officers of the Bethany alumni association are: Glenn McFadden, president; Harper Will, vice president; Charles Zunkel, secretary-treasurer; Dean Frantz, associate correspondent secretary-treasurer; Paul Shrider, arrangement committee; Everett Fisher, nominating committee.

David J. Wieand has been elected as secretary of the Chicago Society of Biblical Research.

President Bowman brought the commencement messages at the Freeman Junior College, South Dakota, and at Bluffton College, Ohio. He is also serving on the committee of the American Association of Theological Schools to make a survey of the libraries of theological seminaries and develop standards for accredited seminaries.

Chalmer E. Faw will serve as pastor of the First Church, Chicago, this summer until the coming of Bro. James Beahm, the first of September.

Elizabethtown College

Ernest V. Hollis, United States office of education, addressed the eighty graduates at the forty-ninth commencement exercises on May 28. The honorary degree of Doctor of Science was conferred upon Dr. Galen S. Young, Philadelphia physician and surgeon. The degree of Doctor of Science in Education, voted by the trustees a year ago, was conferred posthumously upon the late Harry C. Moyer. Mr. Moyer, who was killed in an automobile accident on May 10, had served as superintendent of Lebanon County schools for twenty-five years.

President A. C. Baugher delivered the baccalaureate sermon, Growth by Addition, in the Washington Street Church of the Brethren on Sunday, May 27.

Elizabethtown College and St. Joseph's hospital, Lancaster, announce an affiliation for medical technologists. After three years of college work students complete the fourth year in the recognized hospital laboratories. Upon the completion of the course and the certification by the proper agency the students are granted the Bachelor of Science degree in Medical Technology. The first two students to complete these requirements will receive their degrees in October.

The final concert of the a cappella choir was presented on May 25 in the college auditorium. The program under the direction of W. David Albright consisted of anthems, spiritual and secular songs.

Students who participated in intercollegiate and public relations activities during the college year were feted at a recognition dinner in the gymnasium on May 21. Dr. Byron K. Horne, president of Linden Hall Junior College, addressed the students and faculty.

The summer session program is being offered in three units. Unit I permits of registration for one course from June 4-23. Unit II carries a two course program from June 25—Aug. 4. Unit III is a one course schedule from Aug. 6-25.

The conference of the Eastern Region of the Church of the Brethren will be held on the campus Sept. 6 to 9.

Five of the nine ministers in the graduating class hold charges. Four will be entering seminaries in September and one entered at the beginning of second semester.

Robert A. Byerly, pastor of the Kokomo church, Ind., for the past seven years has been appointed as instructor in Bible and director of religious activities. He will begin his duties on Sept. 1. He received the A. B. degree from Oklahoma A & M College; the B. D. from Bethany Biblical Seminary; and the A. M. from Butler University. He is a leader in the activities of his district.

The college has received a bequest of \$15,000 from the estate of the last Emma C. E. Landes, the income of which is to be devoted to the teaching of Esperanto. A course in Esperanto is scheduled for the first semester of 1951-52.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. I. R. Beery in the Otter River church, Va., Aug. 5-26.
Bro. Roy S. Forney of Johnstown, Pa., in the Woodbury church, Pa., July 8-22.

Bro. Charles Albin of Ottumwa, Iowa, in the Allison Prairie church, Ill., July 9-22.

Bro. Mark W. Wolfe of Crab Orchard, W. Va., in the Vinten church, Va., June 25—July 4.

Bro. Roy S. Forney of Johnstown, Pa., in the Woodbury church, Pa., July 8-22; in the Penn Run church, Pa., July 30—Aug. 11.

Gains for the Kingdom

Four baptized in the Lena church, Ill.

Five baptized in the Peoria church, Ill.

Three baptized in the Marilla church, Mich.

Seven baptized in the Okeechobee church, Fla.

One baptized in the Council Bluffs church, Iowa.

Sixteen baptized in the Greenmount church, Va.

Three baptized and three received by letter in the Potsdam church, Ohio.

Seven baptized and one received by letter in the Ellisforde church, Wash.

Thirteen baptized and three received by letter in the Mill Creek church, Va.

Two received on the reaffirmation of faith in the Imperial Heights church, Los Angeles, Calif.

Calendar for Sunday, July 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, A Basic Principle.—Gen. 1: 26-27; Matt. 8: 1-4; 12: 9-13; 18: 1-6, 12-14; 1 Peter 1: 17-19. Memory Selection: For thou has made him but a little lower than God, And crownest him with glory and honor. Ps. 8: 5.

CBYF Topic for July, Democracy, So What!

Announcements

REGIONAL CONFERENCE

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Canada, Western.—Bow Valley, July 3-6.

Colorado.—Fruita, Aug. 18-21.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Middle.—Flora, Aug. 15-18.

Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Maryland.—Peach Blossom, Md., Easton house, Aug. 29.

Michigan.—(Undecided), Aug. 25-28.

Missouri, Southern, and Arkansas.—Carthage, Aug. 17-20.

North and South Carolina.—Mill Creek, S. C., Aug. 16.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

Tennessee.—Camp Placid, Blountville, Aug. 14-16.

Texas and Louisiana.—Nocona, Texas, July 19-22.

Virginia, Eastern.—Valley, Aug. 8-10.

Virginia, First.—Poages Mill, July 24-26.

Virginia, Southern.—Spray, N. C., July 24-26.

West Virginia, Second.—Shiloh, Aug. 17, 18.



Student Exchange Reaches

BEYOND THE BOUNDARIES

I SAT in the office of the principal of a large high school in Ohio. Two German students are in this school and among many things said was this: "It is good for our school to have them."

Another principal said, "The boy's scholarship and conduct are helping the standards of our school." A classroom teacher said, "He is our best senior."

In another school, the student is on the swimming team; in another, he made a touchdown in the third football game in which he ever played.

In still others, one girl was on the yelling squad; one was an attendant of the home-coming queen; a boy was chosen an escort of one of the out-of-town princesses of the queen's ball and later called to the microphone before the thousands of people at the festival.

This boy was selected vice-president of the FFA; that girl was a guest at the local Rotary Club and talked about Germany.

The third grade wanted to know about Christmas in Germany, and the student spent a period in that room. I could recount many such instances for pages from the experiences of the 284 high school students whom our student exchange program has thus far brought to America.

But I want to admit some negative aspects of this program too. There are problems of misunderstandings, of misfits among students and families, of some poorly selected homes and of occasional lack of tact. Sometimes ill-will is encountered, and much indifference is met in many communities.

Nevertheless, I am daring to say, from my rather intimate knowledge of these 284 student examples, that the percentage of success runs higher than in any other human relations situation.

This foster-child situation set up in the American family has a much

John H. Eberly

Director, Student Exchange Program
New Windsor, Maryland

higher percentage of compatibility than is the average already existing in the family, and the serious concern the foreign student has to make good in school and in community activities surpasses the effort and achievement of our own young people.

This is because the student is a short-time guest and is able and willing to do for one year what is almost exceptional conduct. The student is an ordinary person in an extraordinary situation.

Our own young people in an exchange to another country would also surprise us by their heroic response. And our young people also need this opportunity and experience to be outstanding persons, an opportunity which they may not achieve in the ordinary course of life in their home community.

The most heroic accomplishments of the student exchange program may be illustrated by several more incidents. One of our German girls told me that the senior social science class just did not understand. In a discussion several days before our conversation, the class placidly admitted that wars were inevitable and were "caused by other nations anyway, so what could you do?"

She said that she attacked this position so vigorously that, after her rebuttal, she burst out crying right in class. She was ashamed and was afraid she may have overdone it, but the class and the teacher were startled by an idea which they had been more than willing to ignore.

One of the boys paced back and forth in my office, so stirred was he over the evolving understanding coming to him from this international experience. His thought was, "I can see so much better now the things wrong with Nazism. But you are doing so many things in America, also, like the things the

Nazis did in the beginning. The students at school are just about willing to accept anything. They don't seriously think. Even the teacher, the other day, justified a false statement in the newspaper about Russia by saying, 'It is necessary to arouse the country.' And he added that we must do something about such things.

I long ago discovered that it is good for the student to become thus aroused and critical, even though it may be about America. For the student is understanding his own problem, the problem of Germany. Incidentally, he is also understanding the American problem when he recognizes any similarity of faults in the two nations.

The essence of freedom begins with criticism, but it must not remain only that. I want to criticize Nazism and the concentration camps in Europe, but it is going to take more than the criticism of Hitler to prevent similar mistakes in the United States.

This ability to give and to take, and then to "do something about it" is a possibility in the student exchange idea that many schoolmen who have had such students comment on with enthusiasm. It is the vision that led the superintendent of a popular city school system in Pennsylvania to request that a student be placed in his school. And a pastor in California wrote, "We need a student in our church."

Another incident proving that student exchange may be the best method of bringing us to brotherhood and universal truth is what happened in a high school in a Midwestern state. The principal told me the story.

A lecturer, coming from a European nation neighboring Germany and very bitter toward Germany since the war, was talking to the high school. He had not been appraised of the fact that a German girl was a student in this school, nor should he have needed to be.



Hundreds of Brethren and other American families cherish pictures like this one of Dr. Cecil Rust and family of Dayton, Ohio, with the German high school student, Maria Rossbauer of Ingolstadt, Germany, who spent her American year in their home

But his lecture on European problems seemed to incriminate the German people as a whole with sole responsibility for many things.

After the lecture, when comments and questions were invited from the students, the German girl, trembling, got up and in a shaking voice confessed to the startled speaker she was a German and wished he could believe the German people were not all as he had pictured them.

Seldom is a speaker "put on the spot" like this and challenged with the truth. Before that school audience he frankly admitted doing possible injustice to many German people and promised to revise his lecture.

Student exchange comes more nearly than any other method to making the truth of brotherhood inescapable. A Brethren pastor had in his home a German girl out of our first program of 50 who came in September 1949. A year later the pastor, his wife and two small children brought the girl to New Windsor for the home going. The two children clung to this girl, almost unable to let her go. There were tears at this farewell; there was real Christian love and family affection that had enveloped them as "one people."

The accompanying photograph shows Dr. Cecil Rust of Dayton,

Ohio, and his family. The German student is Maria Rossbauer, eighteen years old, of Ingolstadt, a town in Bavaria, Germany. Her Bavarian religion and background is considerably different from the environment in which she is spending this year in America. In the home she is very active in all its responsibilities.

She said in a letter, "I am so glad to be in Dr. Rust's family. They really keep me like their own daughter and are very kind to me."

She attends the Mack Memorial Church of the Brethren and sings in the choir. In the Fairview high school, she is rated as a junior and takes English, sewing, biology, typing, drivers' training and chorus.

This student is not only finding great happiness in the realization that Americans are good, kind and friendly, but she is successfully showing her people to be the same kind. What you may conclude about this beautiful family project and experiment can be found in many, many other homes where students live.

And now some conclusions are not so difficult to reach. The student exchange is not only daring, but it is proving itself successful. Observations, study and reports begin to point out more clearly a way, this way to intercultural and international understanding.

Differences when viewed in the light of an exchange do not constitute barriers but valuable variety.

The student exchange is an experience of living beyond the boundaries of nations, creeds and races.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: What help can I get in filling out my conscientious objector form, SSS Form No. 150?

ANSWER: If you expect to fill out this form before long, you will be wise to secure a sample copy of it in plenty of time. Write to the Brethren Service Commission, 22 S. State St., Elgin, Ill., or to the National Service Board for Religious Objectors, 1105 K St., N.W., Washington 5, D.C., for a copy. Your pastor or local peace counselor should also have a copy in his files.

The National Service Board will also try to send you helpful suggestions on filling out the form if you ask for them.

Fill out this form in your own words, expressing honestly in the best language you can your answers to all the questions. The form's purpose is to test your sincerity and not the fluency with which you write or the depth of your knowledge on all the questions asked. Above all, let your language be your own and sincere.

If there is not enough room on the form for any answer, it is all right to use extra paper.

Members of the Church of the Brethren will find it helpful to attach to the form a copy of the church's official Statement on Position and Practices . . . in Relation to War adopted at the Colorado Springs Annual Conference in 1948. Get a copy from your pastor or the Brethren Service Commission.

You will do well to talk your position over with your parents, pastor, friends or other advisers to clarify your thinking on the various questions. But make the answers your own.

Other questions on the draft will be answered in forthcoming issues. If you have a specific question, send it to the Brethren Service Commission. It will be answered in a personal letter. If a fairly common type of problem, it may be used on these pages also.



Is Your Peace Counselor Busy?

AS 1951 began, it became evident that our church needed a more thorough system of counsel on draft and other war problems. The Brethren Service Commission, therefore, in co-operation with several of the regions, took steps to provide local peace counselors for all congregations willing to co-operate.

The Situation

Congress was about to consider changes in the existing draft law. The war in Korea was proving a good excuse for steps toward more militarism. Proposals for universal military training and universal military service were gaining ground. There was a strong possibility that, under the new law, IV-E conscientious objectors would face some type of alternative service instead of being deferred as they had been under the 1948 and 1950 laws.

Information through the mails did not fill the need for counsel. Although our Elgin offices were constantly trying to supply it through the Gospel Messenger, pastors' packets, etc., the inquiries coming in showed that very often the inquirer had failed to see this information.

This is understandable. Though most Brethren get the Messenger, they do not always read all of it. Neither do people who receive special packets always read the contents carefully. They are busy people. And even if the material is read, it is likely to be laid aside or lost if there is no immediate need for it.

The Need

All this showed that each congregation needs some one person who

The Brethren Service Commission recommends that each local church designate some qualified and trusted person to stand ready to give special aid and counsel to young men faced with problems of registration

Lorell Weiss

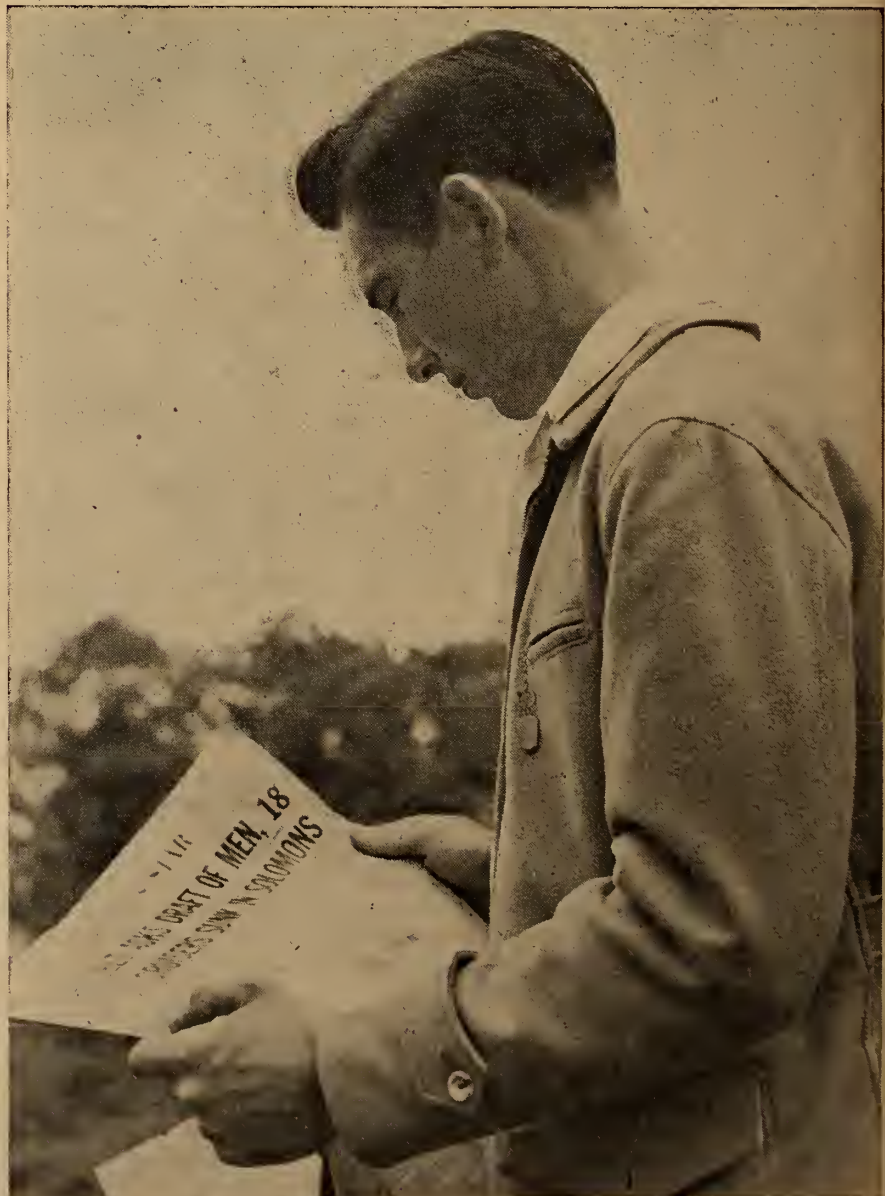
Director, Social Education, Brethren Service Commission

will be responsible for receiving and digesting all such information so that he can make it available to other people when they need it.

The counselor and his responsibility should be well enough known

to the congregation so that any person with a draft problem will know that the counselor is the person to see.

The counselor should have the time and patience to read the Mes-



senger and all packets or other mailings from Elgin carefully for any news on draft problems.

He should also have time to talk things over with young men or their families when they need help. He should, of course, have counseling ability. That is, he should be able to discuss matters helpfully and sympathetically with people so that they will more clearly understand the problem and how it can be solved. He need not, and in fact usually should not, dictate a decision. Instead, he should help people reach their own decisions.

While draft problems are the counselor's main concern, his duties can well be broader. For instance, questions relating to civil defense programs in the local community may confront many members who are not facing military service. Here again information and suggestions as to good Brethren policies will be needed.

Steps Taken

Once the need was perceived, the next question naturally was: How shall such a system be arranged for? How can our local congregations be encouraged to secure such counselors?

The answer seemed to lie with our district and regional organizations. To secure local counselors and keep them on the job, obviously called for someone to be responsible on the district level. Each district needed one or several district counselors to guide and encourage the local men.

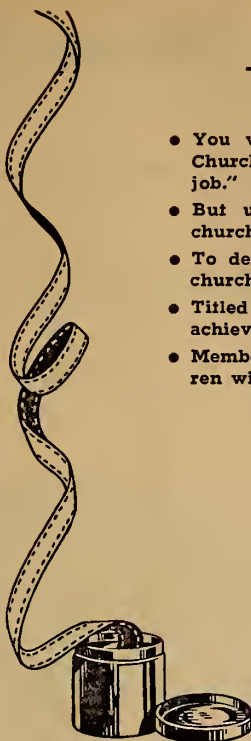
But to secure the district men and keep them on the job, called in turn for someone to be regionally responsible. The regional secretaries were, therefore, consulted and asked to invite the districts to appoint district counselors and send them to regional training sessions. The district men then in turn were expected to arrange for the appointment and training of local counselors.

Results So Far

How well has this plan developed? As this goes to press late in May, three regions, Eastern, Central and Pacific, have held regional training sessions. Many of their districts have also held district sessions.

The Eastern Region did the most systematic job. It held its regional session and all its district sessions in less than ten days.

The Southeastern Region had become conscious of the need somewhat earlier and, by the time this program was initiated, had already set up a slightly different system of its own.



SEE AND HEAR

The Story of Your Church at Work

- You who have dedicated your life to serve Christ through the Church of the Brethren know your church "is doing a remarkable job."
- But unfortunately many members do not realize the good our church is doing in so many fields.
- To develop a better understanding of the scope and work of our church, a 15-minute, sound filmstrip (78 rpm records) was created.
- Titled **MY PEACE I GIVE TO YOU**, it vividly illustrates our church's achievements in many fields.
- Members will enjoy a far deeper appreciation of our far-flung Brethren witness after viewing and hearing **MY PEACE I GIVE TO YOU**.

General Brotherhood Board, Elgin, Illinois
Gentlemen: Please send **MY PEACE I GIVE TO YOU** (filmstrip & 78 rpm records) and Leader's Guide.

.....	1st choice date	2nd choice date
I understand purchase price is \$5.00 and rental is \$2.00, plus postage.			
I want to purchase <input type="checkbox"/> rent <input type="checkbox"/>			

Send to

Address

The Western Region, because of its great distances, has not so far found it possible to call a training session or get the program started.

And Now?

Each local church now faces these questions: Do you have a local counselor? Is he at work? Are you making use of him?

If the answer to any of these questions is negative, someone needs to get to work.

Possibly your district leaders have not yet helped you secure a counselor. If so, you ought to ask them to get busy and help you.

Perhaps your district leaders have been urging your church to appoint a counselor, but you have not gotten around to it yet. If so, bring it up at your next official board meeting, cabinet meeting, or church council—whichever fits into your procedures. If your local leaders are slow, it is the privilege of any church member to bring this up in council and request action. Young men of draft age or their families have every right to speak up at this point.

Perhaps your counselor has been appointed, but is not as active as he could be. This could be due to any one of several reasons. Maybe he is too busy. If so, it might be better to secure someone else. Maybe he is too modest to advertise his services. If so, others in the church ought to see that this is done.

Maybe he could not or did not attend a district training session and

does not yet fully understand his duties. If so, the church should see that he and his district counselor spend some time together.

But maybe your local man is willing and eager to be of service and yet few come to see him. In that case you may be able to help. Remind your people, especially those with draft problems, that your church has a peace counselor.

Many churches will find it good to devote an evening service to the draft situation. In such a meeting the counselor can play a prominent part so that the people will become more aware of his work and the opportunity to use him.

Pastor As Counselor

In selecting a local counselor, the first impulse of many congregations will be to appoint the pastor. Often this will be the wisest thing to do, but the congregation ought to consider whether some layman may be available and well qualified for the job.

We are likely to fall back on the pastor too quickly. He may already be too busy to do a good job at this point. It may be good for some layman to bear this responsibility and relieve the pastor for other duties. It may even be true that some layman can do a better job than the pastor. But, whether pastor or layman, the most important thing is for the counselor to be on the job.



A SHORT-TERM INTERNSHIP IN THE PARISH MINISTRY

Robert E. Keim receives a farewell greeting and the blessing of Rufus D. Bowman, president of Bethany Biblical Seminary, as Robert with his family leaves the seminary in Chicago to make the long journey of more than one thousand miles to Rosepine, La., where they will serve the local community for the three months

Photo by F. Wayne Lawson



EACH week the summer pastor makes a weekly report of his activities and program. He makes four copies, sending one each to the office of Ministry and Home Mission Commission, General Brotherhood Board; to the regional office; and to the district ministerial secretary or fieldman; and leaving one for the local files. Letters and a weekly news release, which is a compiled summary of the weekly reports of the summer pastors, go out regularly to the student pastors. Through the sharing of helps, news and views in the newsheet the summer pastors are kept in contact with others experiencing the same thrills, problems, joys, and struggles. One summer pastor said that the newsheet was like a "spring in the desert."

A summer pastor, accepted under the summer pastoral service plan, is guaranteed a salary of \$450 for the summer if he is a married student

at Bethany Biblical Seminary or a college senior coming to Bethany Biblical Seminary the following fall, and \$400 if he is single; \$300 if he has completed the junior year in college. Transportation to and from the field of service is paid for the summer pastor and his wife. The local church pays as much as possible or all of the expense of having a summer pastor; the district pays what it can and then what is needed to make the guaranteed remuneration is paid by the Ministry and Home Mission Commission. In addition to providing a place for the young man and his family to live, many local churches not only pay the guaranteed salary and travel but also generously provide food for the living of the family.

1951 Summer Pastors and Churches
Albright, William—McLouth church and district camp, Northeastern Kansas

Atkinson, Earl L., Jr.—Richmond church, Eastern Virginia

Berkey, Byron—Ozawkie church, Northeastern Kansas

Boose, Raymond R.—Mont Ida church, Southeastern Kansas

Boyer, J. Robert—Gravel Hill church, Southeastern Kansas

Campbell, Glen A.—Afton church, Nebraska

Cook, Alvin—Baltimore rehabilitation project, Eastern Maryland

Crumley, Paul D.—French Broad church, Tennessee

D'Amico, James V.—Philadelphia, Calvary, Southeastern Pennsylvania

Dennison, Paul—Sunnyland church, Florida

Dubble, Curtis W.—Long Run church, Eastern Pennsylvania

Farringer, Dwight—Franklin church, Southern Iowa

Flora, James S.—Boone Mill church, Southern Virginia

Flory, Daniel C.—Erie group, Western Pennsylvania

Garner, Wm. H.—Midland church, Eastern Virginia

Gosnell, John W.—Pleasant Dale house, Daleville church, First Virginia
 Heffley, Nathan L.—Guthrie church, Oklahoma
 Hess, Robert A.—Hollywood church, Eastern Virginia
 Keim, Robert E.—Rosepine church, La., Texas and Louisiana
 Kline, Donald L.—McClave church, Colorado
 Lehman, Earl S.—Smith Chapel church, First Virginia
 Long, Joseph—Palmyra church assistant, Eastern Pennsylvania
 Lyons, Edward E.—Garber church, Iowa, Northern Iowa, Minnesota and South Dakota

McDowell, Floyd E.—Center, Pike Run and Fairview churches, Western Pennsylvania
 Myers, J. Weldon—Arcadia church, Florida
 Naylor, Kent E.—Octavia church, Nebraska
 Ritchey, Paul E.—Willow Creek church, S. Dak., Northern Iowa, Minnesota and South Dakota.
 Rohrer, Dean C.—Ellison church, Mont., North Dakota and Eastern Montana
 Shank, Donald H.—Bear Creek church, Western Maryland
 Shank, Max—Bethel church, Colorado
 Shallenbarger, Clyde — Batavia

church, Ill., Northern Illinois and Wisconsin
 Smith, Emory C.—Pleasant Hill church, Second West Virginia
 Smith, W. Dwight — Mansfield church, Northeastern Ohio
 Smith, Delbert—Carthage church, Mo., Southern Missouri and Arkansas
 Stehman, H. Robert—Milk River Valley church, Mont., North Dakota and Eastern Montana
 Strausbaugh, Maurice — Gahagen House, Shade Creek church, Western Pennsylvania
 Wagoner, Paul—Miami church, New Mexico, Colorado

The Church Abroad

Edited by Anetta C. Mow



Members of the leper colony in Garkida worship in this church

Dr. Howard A. Bosler
 Garkida, Nigeria

Twenty Years of Progress

I SHALL always remember when I went to the Garkida colony in 1931. I did not care for my lunch that noon. I did not think I would ever like to work there. The cases were mostly advanced: dirty, ignorant and sick with other ailments along with their leprosy. I shall always remember how repugnant and undesirable to me at that time was the work I had come out to do. My attitude has changed with twenty years of progress!

In that time we have treated about 4,700 cases. We have more than 5,000 acres of fertile river valley land

where a great agricultural colony is run. And now we are treating more than 1,900 cases where people in the twelve happy villages live as farmers. And we do not talk about leprosy in the colony at all; it is not mentioned. Since everybody has it, there is no stigma, no feeling that you are worse off than anybody else.

Now suppose you make a visit to the Garkida colony. As medical superintendent I shall have the privilege of taking you about. We live on a hill about fifty feet high right in the center of the colony, villages all around us. So one of the first things

we shall hear in the morning will be hymns being sung from all different directions where the prayer groups are held before they go out to the day's activities.

Farms and Hospital

Then we may visit the farms. We shall see seven or eight hundred people preparing virgin soil for rice and corn, or building schools and medical units. (We have apprenticed masons and carpenters being trained by trained artisans.) We shall see the 150 cattle, that furnish milk to the

nursery and to the seriously ill cases, being taken out to graze by some of our boys.

Now we shall drive over to the hospital where we'll see seventy-four medical workers. (In 1931 there weren't any!) All of them are interested in living Christianity. (For the colony is Christ-centered. Even the masons and carpenters are trained to take the Christian message and life to their people. We shall see 500 patients receiving injections at the rate of 125 per hour and the seriously ill in two scientifically kept wards under supervision of Christian leaders and workers, with two registered missionary nurses supervising the work. In the surgical ward we shall find everything prepared for me to do major surgery. I can leave and not see the patient until the next day, and everything will be sterile, clean and properly taken care of. The laboratory, where bacteriological and blood sedimentation work is done, is run as scientifically as in America with properly trained technicians and Christian leaders, ex-patients of the colony in which they are working and witnessing of Christ among the people they have known for ten or fifteen years. At the school, which Mrs. Bosler supervises, we shall find about 500 students, one of the most hopeful parts of the colony. No longer the older mutilated group we had in 1931, but 500 children and young people, less than twenty years of age, who are going to be trained in the different departments I've been telling you about and are to be the Christian leaders of that area.

We have forty-two tribes in this colony, each with a different language. The school is taught in three of them with twenty Christian teachers supervising, and the nurses also go there to teach preventive medicine. The school principal, an expatient, is well trained. So different from 1931 when missionaries did all the teaching and all progress was discouragingly slow because nobody could read, and the language was not even printed yet! None could write or keep records or do anything except of a very menial kind.

A Real Christian

We shall now go to the crafts. Istakis, a Christian leader, on the executive committee of the church, teaches all of them: making shoes, leather work, weaving baskets, making pottery, weaving sleeping mats. It is wonderful service. Just before I left I said to Istakis one day "Why

did you go to school?"—"Because Mrs. Royer told me I should," he replied. "I was afraid not to! But when I got there, I saw Bowa praying one day before class. I saw him bowing his head, and I said 'There, that is the type of medicine I came for. So I must learn to pray that I may get well.'" Every night Istakis reads his Bible but not until 10 o'clock, because he says he cannot commune with his Lord until everything is quiet. Then, after the curfew rings, he reaches for his Bible and communes with his Lord and prays until midnight. He is quite an ill patient and I tell him he must get rest and completely recover, but meanwhile he is doing a great work.

Suppose we go on over to the corn store and the canteen where people can buy anything they want. (We do not dole out anything in this institution at all. Everybody buys what he wants and that's a fine morale builder.) You'll see twenty tons of peanuts raised by the patients themselves. After the oil has been pressed out the residue is all consumed by the patients themselves and, with the supplement they get from the herds, supplies a tissue-building food high in protein content, so lacking in the African diet.

Now we shall go to the nursery and you will see twelve fat, plump, well-kept babies—the babies of ill mothers. They will probably never develop leprosy. They are being cared for by well girls who will be the future Christian mothers of the African church. They learn to bathe babies and prepare formulas so that when they go out they can have a happier home than that of the pagan mother who loses a child each year that one is born. Thus we're building up an institution in which we are training leaders.

I should like to take you to one of the twelve villages I told you about. Suppose we go to Istaki's village. We find the mothers with the younger children who are too young to be alone. Some children are helping with the cleaning and with preparing food. Others are working outside. The community is built up by the women's carrying on their home life in a better way than they ever did in their pagan communities. In the afternoon you will see adults in the village chapel, for those above school age are learning to read their Bibles and to write in order to be useful Christians in the community of the future.

The pastor here is the hero of your motion picture, *The African Prince*. I have never known a pastor

so efficient as Mai Soule. He does not remember mealtime or bedtime or anything else. He is serving a thousand Christian people who seek better to follow Christ, some of whom fall by the wayside but rise again with the help of Soule. Soule is making the church grow. It is a church run by the Africans, the problems solved by the Africans; and they come to me only to ask for advice and get my consent in disciplinary actions; but they make all their own decisions. I believe we are so successful in this church because Soule has a free hand with the leading of the Holy Spirit to carry on a program with a people who are as religious as any I have ever been around. He used to be a Mohammedan. Istakis says that Soule used to get up and go out when the blessing was asked at mealtime. His father was a chief, very great, owning I don't know how many wives, but probably seventy or a hundred; and he was a staunch Moslem. But Soule has become a Christian who surpasses most Christians I know. And he is leading the church.

Out of the Depths

I've heard our evangelistic leaders say that the Garkida leprosarium is the greatest evangelizing influence of anything in our entire mission. I think it is true that Christ does more for the person with leprosy than any other person I know. He takes him from the depths of misery to heights of Christ's love. And the leprosarium is sending out leaders. We never detain anybody in the medical or school work who is called by the church to go out as a missionary with his Christian wife and establish a Christian home. When such a cured patient goes out, he is the most popular Christian leader of anybody in his whole area. Dozens of such leaders are establishing homes in all directions, and are instrumental in sending hundreds of early cases into the colony.

I will never forget when I left Soule last month. He had said he would not be there when I left because he couldn't bear to take leave of me. But he did come, just before I got into the car, and said, "You are going to return." (Because of illness in our family we have no present date for returning.) "You will return, father. You're coming back because we're all going to pray for you until you do. You've got to return." Then he began, "If I never see you on earth . . ." and could not say any more. He just held his hands up to Heaven.

(Reprinted from *Leprosy Missions Digest*)

Readers Write

Continued from page 2

Hershey not again appear at Annual Conference as a featured speaker as he did in 1944.

In the Revolutionary War, a Brethren leader, Christopher Sower, was severely persecuted, his property was confiscated and his real estate sold because of his noncooperation with the war effort. He may have suffered physically and financially but there was no question of his stand on the moral issue of war participation.

Let the Brethren teach peacemaking and urge the youth to take the strongest possible stand for peace and against war. After they have taken their stand we should visit them regularly and keep constant contact and fellowship with them, whether they be in prison, the armed forces or alternative service. In any consideration of alternative service neither the integrity of the individual conscientious objector nor the essential spirit of voluntary service should be compromised. In all, we should hold to our historic peace ideals and strive to live up to them.

—Robert L. Lam, Astoria, Ill.

Anniversaries and Weddings

Fifty-first Anniversary

Mr. and Mrs. John W. Grim of Felton, Pa., observed their fifty-first wedding anniversary on Sunday, May 6. They were married May 6, 1900, at Abbottstown, Pa. Mr. Grim has been operating a sawmill for more than fifty years.

They are the parents of twelve children: Mrs. Martin Winters of East Berlin, Pa.; J. Lavere of Spring Grove, Pa.; Mrs. Charles Winter and J. V., both of Hanover, Pa.; Mrs. Clair Berwager of Abbottstown, Pa.; Joseph of Alice, Texas; Richard of Glen Rock, Pa.; Mrs. LaVere Roseman, W. Stuart and Mrs. John Myers, all of Red

Lion, Pa.; David of Wrightsville, Pa.; and Glenn of Dallastown, Pa. They have thirty-six grandchildren and seven great-grandchildren.

Both are enjoying good health and are active members of the Yorkana church.—Mrs. Charles Winter, Hanover, Pa.

Golden Wedding

Mr. and Mrs. Maurice D. Slifer of near Boonsboro, Md., observed their golden wedding anniversary on Sunday, Dec. 17,



1950, when more than 200 relatives and friends greeted them while open house was held.

The celebration, arranged by their four daughters and three sons, was held in the chapel of Fahrney Memorial Home of which Mr. and Mrs. Slifer are superintendent and matron. The Slifers have nine grandchildren.—Mrs. Myrtie Slifer, Frederick, Md.

Sixtieth Wedding Anniversary

A surprise celebration, including dinner and worship, was held March 11, 1951, for Brother and Sister George B. Hamstead,



at their home in Eglen, W. Va., in honor of their sixtieth wedding anniversary. The couple were married March 12, 1891, in the Eglen community, by Elder Jonas Fike.

They have two daughters, Mrs. Elva Bland and Pearl Hamstead, both of whom were present for the happy occasion. Brother and Sister Hamstead have lived in the Eglen community during their entire lifetime.

Both of them have been members of the Church of the Brethren for most of their lives. Sister Jane Hamstead is the daughter of Peter S. and Christiana King Fike. Bro. Hamstead is the son of John and Martha Evans Hamstead and a brother of Obed Hamstead, who is now deceased.

Nearly fifty persons called to extend congratulations throughout the day. Many lovely gifts were received from friends and relatives who shared in the celebration.—Ralph D. Bowman, Eglen, W. Va.

Algate-DeMond.—Frank A. Algate of Lansing, Mich., and Joyce A. DeMond of Woodland, Mich., May 27, 1951, in the Woodland church, by the undersigned.—Glenn J. Fruth, Woodland, Mich.

Peters-Vaughn.—Charles D. Peters of East Wenatchee, Wash., and Mayme Vaughn of Cashmere, Wash., in the Wenatchee Valley church, April 7, 1951, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Sanders-DeCamp.—Carl H. Sanders and Patricia DeCamp of Richmond, Ind., in the bride's home, May 11, 1951, in Richmond, by the undersigned.—E. O. Norris, Richmond, Ind.

Schlemmer-Newcomer.—George Schlemmer, Jr., of Bremen, Ind., and Janet Newcomer of Nappanee, Ind., May 12, 1951, in the Union Center parsonage, by the undersigned.—Herbert Fisher, Nappanee, Ind.

Shenk-Stauffer.—Ernest Sherk of Myers-town, Pa., and Marian Stauffer of Lawn, Pa., in the Annville church, May 6, 1951, by the undersigned.—Berkey Knavel, Myerstown, Pa.

Silvers-Maust.—Harold Silvers of Hicksville, Ohio, and June Maust of Nappanee, Ind., May 11, 1951, in the Union Center parsonage, by the undersigned.—Herbert Fisher, Nappanee, Ind.

Stoltzfus-Brendle.—Samuel Stoltzfus and Mary Ellen Brendle, both of Lancaster County, Pa., April 7, 1951, in the Bareville church, by the undersigned.—S. Clyde Weaver, East Petersburg, Pa.

Toland-Nerland.—Richard D. Toland of East Wenatchee, Wash., and Nancy Nerland of Wenatchee, Wash., in the bride's home, May 5, 1951, by the undersigned.—Loren Bowman, Wenatchee, Wash.

Wagner-Hall.—Calvin H. Wagner and Katherine E. Hall, both of Pasco, Wash., Nov. 3, 1950, by the undersigned, at his home.—Loren Bowman, Wenatchee, Wash.

Werking-Clapper.—Byron L. Werking and Dorothy M. Clapper, May 13, 1951, in the Hollidaysburg church, Pa., by the undersigned.—Daniel C. Haldeman, Hollidaysburg, Pa.

Whitmer-Fulk.—Bruce Whitmer of Broadway, Va., and Helen Fulk of Fulk Run, Va., April 7, 1951, by the undersigned, at his home.—J. S. Roller, Timberville, Va.

Wolf-Schlott.—Paul B. Wolf and Joanne Schlott, both of Akron, Pa., in the Akron church, May 12, 1951, by the undersigned.—George B. Wolf, Akron, Pa.



Country Doctor Named American Mother

Dr. Mary T. Martin Sloop, aged seventy-seven years, a country doctor of Crossnore, N. C., was named the American Mother of the Year. Dr. Sloop's husband, shown with her, and two children also are practicing physicians in Crossnore. She has five grandchildren. The woman doctor founded the Crossnore school where "she has been a mother to 3,000 mountain children and a tremendous influence in their lives." A leader in promoting intercreedal goodwill among the people of Avery County, she is also credited with bringing them good roads, modern farming methods, a hospital and vocational instruction.

Photo by Religious News Service

Obituaries

Jesse A. Weaver

Jesse Albert, son of Abram A. and Emma J. Weaver, was born Aug. 9, 1887, at Leeton, Mo., and died April 18, 1951, at his



home in Grand Junction, Colo. In 1904 he moved with his parents to Grand Valley. In 1908 he was married to Olive Smith. They established their home in Appleton, Colo., engaging in farming until 1945, when they moved to the city. His first wife died in 1948. In 1949 he was married to Mrs. Jennie Anderson.

He was a faithful member of the First Grand Valley church. He served as Sunday-school teacher for the adult class for over twenty years and as church clerk; he was a member of the district board.

He is survived by his wife, one daughter, three sons, eight grandchildren and three brothers.

Funeral services were held at the Martin chapel by Bro. Ralph Hoover. Burial was in Orchard Mesa cemetery.—Berma N. Kelley, Grand Junction, Colo.

Rosa Lee Weeks

Rosa Lee Weeks, daughter of August and Sarah Dilling Kepp, was born near Monticello, Ind., Nov. 10, 1883, and passed away April 14, 1951.



In 1911 she was married to Robert Weeks, and to this union one son, Joseph, was born. Her husband and son died as the result of an automobile accident in 1938.

She united with the Church of the Brethren at the age of eleven years and

was a faithful and devoted member until her death. For a number of years she taught in the junior and intermediate departments of the Sunday school.

She is survived by one brother, Harry Kepp of Monticello, Ind., and two sisters, Mrs. Rebecca Clouse of Indianapolis, Ind., and Mrs. Elsie Zimmerman of Lombard, Ill. She was preceded in death by one sister, Emma Kurtz of Indianapolis, and one brother, George Kepp of Monticello, Ind.

Funeral services were in charge of Bro. Daniel Long. Burial was in the Floral Park cemetery, Indianapolis, Ind.—Mrs. D. D. Hylton, Brownsburg, Ind.

Pearl R. Stern

Pearl R. Stern, daughter of David M. and Sarah C. Ross, was born Aug. 17, 1888, in Darke County, Ohio, and passed away at Tonasket, Wash., March 15, 1951.

When she was still a child the family moved to Nebraska, where she grew to adulthood. At the age of seven she became a member of the Church of the Brethren. She attended the Kearney state normal school and taught in the public schools for three years. In 1910 she was married to Charles V. Stern. Together Mr. and Mrs. Stern prepared themselves to serve the church.

In 1919 they moved to Wenatchee, Wash., where they served in the pastorate of the East Wenatchee church. In 1922 they moved to the Okanogan Valley and had made their home in the Tonasket-Oroville community since that time. Her motto of life was service to others. She spent much

time in practical nursing in the communities where she lived as well as in the usual ministrations of a minister and elder's wife.

She is survived by her husband, three children, Virginia Ruark of Tonasket, Wash., Marion of Granger, Wash., a minister in the Church of the Brethren, and Leona Jones of Honolulu, Hawaii; seven grandchildren; two brothers, Joe H. Ross and Charles G. Ross, both of California; and one sister, Mrs. Mary Miller of Minnesota.

Funeral services were conducted at the Ellisforde church by Bro. Miles Blickenstaff. Interment was in the Brethren cemetery near by.—Virginia S. Ruark, Tonasket, Wash.

Harvey Fillmore

Harvey Fillmore was born Feb. 14, 1871, near Rockford, Ill., and died Jan. 12, 1951, at his home in Gridley, Calif.



As a lad, he moved with his parents to Osage County, Kansas. In 1890 he was married to Mattie Miller. In 1892 they were baptized into the Church of the Brethren in the Big Creek congregation, Okla., of which he was a charter member. He also helped to erect the church building. His first wife died in 1904.

Four children survive from this union.

In 1906 he was married to Mary Rosella Ott of St. John, Kansas. In 1908 they were installed into the office of deacon. In 1916 they moved to California and settled in the Live Oak congregation, where Sister Fillmore and most of the large relationship remain in residence. He is survived by four sons, six daughters, twenty-two grandchildren and ten great-grandchildren.

Bro. Fillmore was a good and likable man. He was a man of wide experience and was widely known in the West and the states of the Pacific Slope.

Funeral services were conducted by the undersigned. Interment was in the Live Oak cemetery.—Ralph G. Rarick, Live Oak, Calif.

Gearhart, Joseph Andrew, son of William and Sadie Taylor Gearhart, was born near McVeytown, Pa., Dec. 25, 1877, and died at his home near McVeytown Feb. 8, 1951. He united with the Spring Run church on Feb. 4, 1895. He graduated from Juniata College in 1901. He was married to Ollie Swartz on Oct. 11, 1902. He is survived by his wife, four children, two sisters, three brothers and ten grandchildren. Funeral services were held in the Spring Run church by Bro. Henry W. Esbensen, his pastor, assisted by Rev. Ellsworth Campbell, a nephew.—H. W. Esbensen, McVeytown, Pa.

Griffith, Ernest Lincoln, son of Andrew and Elizabeth Judy Griffith, was born May 11, 1873, at Lanark, Ill., and died at the family home near Carleton, Nebr., on his seventy-eighth birthday. He was united in marriage to Daisy Belle Burns and to this union five children were born. He was a member of the Bethel church. His wife preceded him in death on Aug. 25, 1936. He is survived by five children, fifteen grandchildren and three sisters. Funeral services were held at the Bethel church by the undersigned.—Lewis Naylor, Carleton, Nebr.

Hackman, Nathan W., son of the late Aaron and Lydia Walters Hackman, was born Feb. 2, 1884, and died in the Ephrata Community hospital March 21, 1951. He was a member of the Springville congregation for forty years. His wife, Elsie Noll Hackman, died fourteen years ago. He is survived by four sons, two daughters, twelve grandchildren, two great-grandchildren and one brother. Funeral services were held in the Mohlers church by Elder John L. Myer and Bro. Ralph Hei-

sey. Interment was in the Fairview cemetery in Denver.—Mrs. Mark Royer, Denver, Pa.

Hershey, Mabel, daughter of Abraham and Mary Garman, was born Sept. 3, 1883, and died at her home in Hershey, Pa., April 9, 1951. She was united in marriage to Michael Hershey on Feb. 11, 1911. She is survived by her husband, six daughters, eight grandchildren and one brother. Funeral services were held in the Spring Creek church by the undersigned. Interment was in the cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Hines, Nellie Vern, daughter of David and Mary Ann Dickey Graft, was born near Peru, Ind., March 30, 1888, and died May 1, 1951, at the home of her daughter near Peru. She was baptized into the Church of the Brethren in 1906 and remained faithful until her death. She was a Sunday-school teacher for approximately forty-three years. She requested that she be given no flowers but that the money be given for missions. Approximately \$125 were raised in her memory. She was united in marriage to Pliny Hines of Peru on March 6, 1911. He preceded her in death March 20, 1938. To this union were born seven children. One son and one daughter died in infancy. She is survived by four daughters, one son, four brothers, one sister and fourteen grandchildren. Funeral services were held by Bro. Fred Hollenberg, the pastor, and Bro. Charles Oberlin, a former pastor, in the Peru church, of which she was a member for many years. Interment was in the Metzger cemetery near Peru.—Mrs. Lamoine Lawson, Peru, Ind.

Kintner, Henry Frank, son of Jacob and Eliza Kintner, was born July 6, 1865, in Defiance County, Ohio, and died May 5, 1951, in the old folks' home at Fostoria, Ohio. In 1918 he was united in marriage to Emma A. Weisz, who preceded him in death in 1945. Bro. Kintner is survived by three brothers, two sisters, three stepchildren, four grandchildren and six great-grandchildren. He was a member of the Church of the Brethren at Adrian, Mich. Funeral services were held by the undersigned at the Harrold funeral home in Fostoria, Ohio. Burial was at Sherwood, Ohio.—H. H. Hendricks, Adrian, Mich.

Longenecker, Clyde Franklin, son of Mahlon and Catherine Royer Longenecker, was born Feb. 16, 1891, in Noble County, Ind., and died April 15, 1951, at his home near Churubusco, Ind. He was united in marriage to Edna Disler on March 26, 1914. He united with the Pleasant Hill church in 1935. He is survived by his wife, four daughters, two brothers, one sister and two grandchildren. Funeral services were held in the Pleasant Hill church by Bro. Samuel Longenecker of Nappanee, Ind.—Everett Chapman, Churubusco, Ind.

Ludlow, Katherine, daughter of John and Isabelle Marks, was born March 21, 1863, and died May 1, 1951. Funeral services were held in the Dupont church by the undersigned. Burial was in the Kalida, Ohio, cemetery.—Walter Fisher, Dupont, Ohio.

Miller, Eliza, daughter of Samuel J. and Mary Lichty Miller, was born Nov. 7, 1861, and died April 4, 1951. On Feb. 7, 1879, she was baptized and became a member of the Meyersdale church. She had spent more years in the Meyersdale church than any other member. She is survived by one sister and eleven nieces and nephews. Funeral services were held in the home by the undersigned. Burial was in the Meyersdale Community cemetery.—I. C. Paul, Meyersdale, Pa.

Miller, William E., son of Mr. and Mrs. John L. Miller, was born June 27, 1875, and died at his home in Hummelstown, Pa., April 17, 1951. He was united in marriage on Feb. 11, 1894, to Charlotte May Keller. He was a member of the Church of the Brethren for many years. He is survived by his wife, one son, two daughters, four grandchildren, five great-grandchildren, one brother and one sister. Funeral services were held at the Bowser funeral home at Hummelstown by Bro. F. S. Carper and the undersigned. Interment was in the

Hummelstown cemetery.—J. Herbert Miller, Hershey, Pa.

Moyer, Clara Ann, daughter of Mr. and Mrs. Michael Henry, was born Aug. 15, 1864, and died May 1, 1951, at her home in Hershey, Pa. She was united in marriage to Christian L. Moyer, who preceded her in death. She had been a member of the Church of the Brethren for many years. She is survived by one sister and eleven nieces and nephews. Funeral services were held in the Spring Creek church at Hershey by the undersigned. Interment was in the cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Palmer, Senah Myrtle, daughter of Elisha F. and Adah Burton, was born in Henry County, Mo., March 20, 1896, and died April 13, 1951, at her home near Deepwater, Mo. At an early age she united with the Baptist Church but later transferred her membership to the Church of the Brethren. On Dec. 24, 1920, she was united in marriage to Charles Palmer. She is survived by her husband, two sons, three daughters, one half brother, one half sister and six grandsons. Funeral services were held at the Sickman and Dunning funeral home in Clinton, Mo., by Bro. L. L. McWhorter. Burial was in the Carrsville cemetery.—Mrs. Viola McWhorter, Osceola, Mo.

Peters, Mary Lou, was born March 8, 1869, in Franklin County, Va., and died Feb. 15, 1951. On Dec. 11, 1888, she was married to Riley G. Peters, and to this union were born two sons and four daughters. She had lived a consistent Christian life for many years. She was a member of the Bethlehem church, serving with Bro. Peters in the office of deacon as long as her health permitted. She is survived by her husband, two sons, four daughters, twenty-three grandchildren and twenty great-grandchildren. Funeral services were held by her pastor, Bro. Oscar R. Fike, Bro. E. E. Bowman and Elder N. C. Peters. Interment was in the church cemetery.—Christine Peters, Boones Mill, Va.

Price, Charles A., son of Joseph and Ethel Price, was born near Rolla, N. Dak., Sept. 13, 1907, and was killed instantly on May 7, 1951, when his tractor tipped over and pinned him underneath. He was united in marriage to Ruby Johnson and to this union were born four children. He is survived by his wife, four children, his mother, two sisters and three brothers. Funeral services were held in Egeland by Bro. E. C. Duncan of the Cando church. Interment was in the Egeland cemetery.—Mrs. Owen Stong, Cando, N. Dak.

Ross, Martha Susan, daughter of Mr. and Mrs. William Adams, was born in Burden, Kansas, March 24, 1874, and died at her home in Helena, Okla., May 6, 1951. In October 1888 she was united in marriage to Nathan Harney Ross, and to this union were born ten children. Her husband preceded her in death four years ago. She united with the Church of the Brethren of Aline, Okla. She is survived by two sisters, four sons, four daughters, twenty-four grandchildren and eleven great-grandchildren. Funeral services were held in the Baptist church at Helena by Bro. Harold G. Correll, pastor of the Aline church, assisted by Rev. C. E. Bailey, pastor of the Baptist church. Burial was in the Good Hope cemetery.—Mrs. Cecil Ford, Aline, Okla.

Wise, Nettie I., daughter of Abram and Margaret Camerer Ebersole, was born Feb. 16, 1872, at Geneseo, Ill., and died May 7, 1951, at her home in Dallas Center, Iowa. On Oct. 8, 1893, she was united in marriage to Jacob A. Wise and to this union were born two daughters. Her husband preceded her in death on Sept. 10, 1944. At the age of seventeen years she united with the Church of the Brethren. In October 1920 she and her husband were elected to the office of deacon. During her last illness she called for the anointing service and was greatly comforted by it. She is survived by one daughter, three sisters and one brother. Funeral services were held at the Dallas Center church by the undersigned, assisted by Bro. M. W. Eikenberry.—Meredith V. Rogers, Dallas Center, Iowa.

Church News

California

Glendale.—At our recent business meeting our pastor, Van B. Wright, was chosen to represent us at the San Jose Conference. June 16 has been set as the date to dedicate the new recreational court. Pre-Easter services were conducted by the pastor, closing with our love feast on the evening of March 22. We met on Easter for a sunrise service, which was followed by a fellowship breakfast in the social rooms of the church. On a recent Sunday evening members of the Calvary church in Los Angeles presented the play, *The Lost Church*, in our sanctuary. Our ladies were hosts to an all-day meeting of the district officers of women's work and the ladies of the Glendale, San Fernando, Bella Vista, Calvary and Pasadena churches. The church is building up a rotary relief fund to the amount of \$200 to be used locally. Our mother and daughter banquet was held May 10. One person has been baptized since our last report and one letter was granted.—Martha B. Flory, Glendale, Calif.

Raisin City.—Our pre-Easter services were participated in by Brethren Paul Hersch of Modesto, Vernon Miller of Fresno and Don Wirth of Laton. Our pastor, Bro. Wilbur Liskey, delivered the Easter message. On the evening of March 22 a La Verne College cast under the direction of Dorothy Dupler, dramatic instructor at the college, presented the one-act play, *One Woman*. Our pastor and his wife have returned from a three weeks' stay in Washington, where they held a meeting in the Richland Valley church. During their absence the pulpit was supplied by Harvey Snell of Fresno, a former pastor. The young people of the church presented a play entitled *Fatima's Challenge*. The young adult Sunday-school class has selected a Lord's acre project for the coming year. William Walton and Marilyn Thomason together have donated three and one-half acres of choice land to be planted in cotton. Our love feast was held on the evening of May 2. Plans are being made for a vacation Bible school.—Mrs. Sadie Scott, Raisin City, Calif.

Delaware

Wilmington.—We have sent three heifers abroad and the men's work is sponsoring the purchase of a fourth. Bro. Ernest E. Wampler, missionary to China, was our speaker recently. Union three-hour services were held on Good Friday in the Calvary United Presbyterian church by the Richardson Park Methodist church, the Calvary United Presbyterian church and our church. We had our annual sunrise service. An Easter play, *The Terrible Meek*, was presented in the evening.—Mrs. Dorothy L. Wickersham, Wilmington, Del.

Iowa

Des Moines Valley.—Our church gave ninety-nine dollars to the Japan International Christian University fund. The first Sunday of Lent was observed as commitment day when everyone was given a chance to sign an abstinence pledge. Our love feast was held on Easter evening. Eleven persons were received into the church by baptism and one by letter. A panel discussion group was with us recently and presented an interesting and unique study on the Christian college. Bro. Zunkel was with us on the same evening. The McPherson College ladies' quartet was with us on April 25. Our Sunday-school attendance has increased 10% during the past year. We are growing spiritually as well as numerically under the able leadership of our pastors, Brother and Sister G. A. Zook.—Mrs. Harry Purdy, Elkhart, Iowa.

Fredericksburg.—The sound films, *Beyond Our Own* and *Helpende Haende*, were shown at two different Sunday evening services. We have a 100% Messenger club again this year. Special services of the Lenten season were held each Sunday evening through Easter. Midweek prayer fellowship was also held. The ladies' aid

made many garments from print feed sacks for relief. Four young people and two adults attended the regional CBYF conference at McPherson College. Bro. Clarence Sink presided at our spring council. A dedication service for five babies was held on Palm Sunday. We held our communion service on the evening of March 22. On Easter morning the ladies' aid served breakfast following a sunrise service for the young people of the community. Several persons attended the daily vacation Bible school institute at West Union on April 18. On April 24 Bro. Charles Zunkel of Elgin met at our church with the pastors and ministerial boards of this northeast Iowa area. We held our mother and daughter banquet on April 27 with Mrs. F. E. Mallott of Chicago as our guest speaker. Our pastor's eldest daughter was seriously injured when she was struck by a car on April 18. We are happy to report that she is making a remarkable recovery. Six trees were planted on the church grounds during Arbor week.—Mrs. Glen Elliott, Fredericksburg, Iowa.

Salem.—On the evening of May 6 we met in our regular council meeting, after which we had a fellowship supper together. The late Mankin Wray left an eighty-acre farm to the church to be used toward its upkeep. The pastor lives there, the men's group does the farming and, with the regular offerings and help from the aid, all expenditures are easily taken care of. Because of the distance, the church decided not to be represented at Annual Conference in June. We decided to have our love feast on June 3. The Sunday-school offerings on the first Sunday of each month go for district missions and on the last Sunday of the month for Korea. We are looking forward to having our temperance director, Bro. James Renz, with us on July 1. Our pastor attended the regional conference at McPherson and brought back a good report. The bulletins which the pastor puts out each Sunday are inspirational. A union daily vacation Bible school is being planned for the last of the month. Our pastor gives us good sermons and we are inspired to move onward and upward.—Nora Colyn, Lenox, Iowa.

Maryland

Union Bridge.—We have purchased a new organ for our church. Brother and Sister Frank Garner celebrated their fiftieth wedding anniversary recently. Our pastor started a series of sermons on *The Discipline of Christian Living*. A school in Christian living was held at the center for several of our churches. Six persons have been received into our church by baptism and four by letter since our last report. Dedication services for small children were held recently. A religious film, *For Good or Evil*, was shown on March 4. The young people presented a play, *What Shall It Profit?* at the school on March 11. Holy Week services were held at the Pipe Creek house this year. On Easter evening the combined choirs of the Pipe Creek and Union Bridge churches presented the cantata, *The Message of the Cross*. Our love feast was held on April 15 at Pipe Creek.—Mrs. James S. Hoy, Union Bridge, Md.

Missouri

Broadwater.—The old church building has been torn down and a new one has been constructed. During the building period Sunday-school and church services were held in a room back of the main building. Bro. Ramie Gass held a revival and three persons were added to the church by baptism. During the winter months the young people met in the church basement each Wednesday evening for recreation and fellowship. On April 14 and 15 the youth rally was held at our church with a good attendance from the other churches of the district. New church pews were purchased recently and on June 10 dedication and home-coming services will be held with Bro. William Beahm

as the guest speaker. A special invitation is given to all former pastors and members of the Broadwater congregation to attend.—Mrs. Hubert Swinger, Essex, Mo.

Deepwater.—We have a fine women's work. They serve lunches at sales and hold bake sales. The men have planned for the Lord's acre. Deepwater is small in number but is willing to do its part for the total church program. We are planning to hold McPherson day soon. Our district adult rally will be held June 3 at the Fristoe church. We are looking forward to a fine time.—Mrs. Viola McWhorter, Osceola, Mo.

Ohio

Bear Creek.—Since our last report, twenty-three persons have been added to the church membership, sixteen by baptism, three on former baptism, three reclaimed and one by letter. Our pastor, Bro. G. W. Phillips, conducted pre-Easter services. The dramatic play, *The Challenge of the Cross*, was presented on Palm Sunday evening and the choir presented the cantata, *The Exalted Christ*, on Easter evening. Departmental meetings have been held on Sunday evenings, when the adult and young people's departments have been studying the question of peace. The play, *A-leadin'*, has been presented by the local cast in four other churches. The pastor was elected as our delegate to Annual Conference. Bro. Paul Halladay of Manchester College conducted a music institute in our church on April 28 and 29. Our mother and daughter banquet was held on May 4.—Clara Patterson, Dayton, Ohio.

Canton, Maple Avenue.—On March 25 we held our semiannual love feast with Bro. Milton Taylor presiding. Twelve persons went to the home of our pastor on the evening of communion and had a communion service with him. Because of his illness, our services were taken care of by the deacons and lay members. On April 1 the film, *A Job for Bob*, was shown in the evening. Bro. William Sayers of North Manchester was our speaker for Manchester day. Our offering for Manchester College was ninety-six dollars. We were happy to have Grayce Brumbaugh, missionary to Africa, with us on April 8. Mr. and Mrs. Hale, who are not members of our church, donated two dozen Bibles to the children's division and will give more if they are needed. On April 29 six persons were baptized. On this day we also had a dedication service for babies. We are studying the Book of John at our Bible study and prayer meeting.—Plezzie Maust Meyers, Canton, Ohio.

Eden.—The Willing Workers class sponsored a family night and received a free-will offering of \$66.01 towards putting ceiling in the basement. We are having another family night on April 28 with a free-will offering. We shall have pictures of Northeastern Ohio on that evening. The ladies' aid made baby blankets for relief. On Feb. 9 we had a father and son banquet. Our guest speaker was Rev. Kenneth Hult from the First Evangelical United Brethren church and music was furnished by a male quartet from West Nimishillen. Our pre-Easter services started on March 22 and our communion services were held on March 23. The young people presented *The Seven Sayings of Christ on the Cross*. On March 24 and 25 Grayce Brumbaugh, returned missionary, had charge of the Sunday morning service. Our Wednesday evening prayer meetings are well attended. We are studying Corinthians.—Mrs. Thelma Barkley, Massillon, Ohio.

Eversole.—On the evening of March 11 the Pilgrimage Play was shown at our church, sponsored by the F.H.C. class. The Manchester choir presented a fine program on March 17. Our Easter meetings were held March 18-25, with Bro. J. W. Simmons bringing the messages. At the close of the meetings five persons were baptized. Fourteen more were baptized within a period of two months. Communion services were held on Easter with

Bro. J. W. Simmons presiding. Our regular council meeting was held on the evening of April 5. Mrs. Harriett Bright, a missionary to China, showed us some very interesting pictures on April 1. Our pastor, Bro. J. Oliver Dearing, is teaching the church doctrines to anyone who is interested every Saturday afternoon for seven weeks. On April 18 the women of the church spent the afternoon at the Greenville Old Folks' Home and a program was presented. On May 6 a representative of the Gideon Bible Society will be with us to bring the morning message.—Miriam Denlinger, Brookville, Ohio.

Harris Creek.—The children presented a program on Easter morning and in the evening the young people presented Joseph of Arimathea. On Palm Sunday evening the religious film, *Barabbas, the Robber*, was shown. A remodeling program is being started in the basement of the church. Sister Kathryn Eikenberry and Bro. Roy Hollinger were elected as our delegates to

the district meeting at Oakland. Our pastor was chosen to represent us at Conference. Myron L. Oxley was chosen recently to act as our peace counselor. The Friendly Folks' class and Bro. Helstern have enjoyed taking a short program into the homes of our shut-ins. On April 29 the temperance committee of the women's work is arranging a program with Brother and Sister Paul Halladay as their guests. Our women will be the guests of the Bradford ladies on April 25, when Mrs. Calvin Bright will be the speaker. Several members of our congregation are singing in *The Messiah*.—Mrs. Galen Detrick, Bradford, Ohio.

Mansfield.—Our spring council was held on March 9, preceded by a deacons' visitation of the membership. Bro. Kenneth Hollinger moderated the meeting. On March 11 Sister Bessie Crim gave us an interesting and helpful talk on her work and experiences in China. Our pre-Easter services were held March 11-18, with Bro.

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Frank E. McCune as the evangelist. An Easter program was presented in the morning. Bro. Paul Noffsinger of North Manchester preached for us on the morning of April 1. In the afternoon Brother and Sister Dale Fulwider and Brother and Sister Homer Weaver were installed into the office of deacon by Elder Jacob Zigler and our pastor. Our women have made comforters and baby layettes, and finished cutout garments and collected used clothing and soap grease. Our mother and daughter banquet will be held on May 11. Our young people were hosts to the sub-district CBYF rally on the evening of April 11. Mr. John Cunningham of Butler was the speaker for the evening. We plan to have a children's day program on June 3. Our daily vacation Bible school will begin June 11 and continue for two weeks. Our pastor and his wife, Brother and Sister I. E. Oberholtzer, will represent our church at the San Jose Annual Conference, June 19-24. In their absence Brother and Sister Dwight Smith will be our summer pastors.—Mrs. Ruth Treace, Mansfield, Ohio.

New Carlisle.—Our church attendance has been increasing steadily under the leadership of our pastor, Bro. Robert L. Sherfy. The recently remodeled church is very much appreciated. The New Carlisle

Council of Churches sponsors our Boy Scout troop and recently they and their leaders were given a part on the program at the Sunday morning service. The annual birthday supper was held on the evening of Feb. 11. The offering that was taken was sent to the Prentiss Institute in Mississippi. The film, *For Good or Evil*, was shown on the evening of Feb. 18. During the Sunday-school hour the pastor conducted a five weeks' class on *What It Means to Be a Christian*. We had a spiritual emphasis week March 4-11 with Bro. J. Clyde Forney, pastor of the Beaver Creek church of Southern Ohio, preaching for us each evening. On Palm Sunday eleven persons were received into the church by baptism and one was received by letter on Easter. Union services of all the churches of the town were held during Holy Week with a union communion service on Thursday evening. Our Easter morning program consisted of an impressive worship service, sermon and several anthems by the choir. In the evening the youth choir presented the pageant-cantata, *Dawn in the Garden*. In the Sunday school the children had been given Easter offering banks which, with the special Easter offering of the church, amounted to \$287. Ten calves have recently been donated to be raised for overseas shipment in

August 1952. The One Great Time for Sharing offering for Brethren Service was \$266. The aid society has also been sewing and collecting clothing and soap grease for relief. Bro. Sherfy recently spent one week at New Windsor, Md., teaching a class of youth who were in training for volunteer service. On April 15 Bro. Ernest Wampler, returned missionary to China, spoke on conditions there at the present time. On April 28 and 29 Bro. Galen Lehman, regional fieldman, will meet with the teachers, officers and church boards to discuss plans for a better church program. Our pastor has been chosen to be our delegate to Annual Conference.—Mrs. Guy Studebaker, New Carlisle, Ohio.

Owl Creek.—We broke ground and started work on our new parsonage, with much of the work being donated by members and neighbors. Bro. Floyd C. Emrick accepted the call to this pastorate. He graduated from Bethany and came directly to our church. The congregation gave a piece of luggage to our retiring pastor, Bro. W. D. Keller, and at the same time we brought gifts of food to our new pastor. Our new parsonage was near enough to completion that Brother and Sister Emrick could move into it. Several new members have been received into our church this past year. We now have several boys in the service and are remembering them in our prayers. The attendance at our prayer meetings on Wednesday evenings has been improving. Our women's work organization has been sewing for relief. The Sunday evening services are well attended. Our quarterly council meeting was held in March with our elder, Bro. McCormick, presiding. We held Easter sunrise services this year for the community and served a light breakfast. Our pastor held revival meetings April 15-29. Communion services were held on the 28th. Much landscaping is being done about the church and parsonage at this time.—Mrs. Roscoe Swank, Butler, Ohio.

Pleasant View.—Our Sunday-school and church attendance has been steadily growing with a 13% increase over last year. Fourteen new members have been received into the fellowship of the church during the past quarter. A committee of representatives from the Sunday-school classes is responsible for planning our Sunday evening services. Our pastor, Bro. Edgar Petry, held services each evening during Holy Week. On Easter evening the one-act play, *For He Had Great Possessions*, was presented by the R.F.T.M. class. The women's work organization meets each month to do relief sewing. A mother and daughter banquet was held on May 11. The men's work organization has been working on the project of improving the church kitchen. At our last council meeting a committee was named to make and submit plans for an addition to our parsonage. We surprised our pastor and his family on April 29 with a basket dinner at the church in appreciation of their five years of service. We presented them with a chair and Ottoman for their home. During the afternoon and evening our church was host to a sectional conference on Home and Family Life. The program was in charge of a group of Manchester College students under the direction of Bro. Don Royer. Plans are under way for our vacation Bible school to be held June 4-15.—Rena Byerly, Lima, Ohio.

Toledo.—Our pastor, Bro. James Boitnott, held revival services in the Fruitdale, Ala., church. Two of the outstanding evening programs sponsored by women's work, have been a progressive dinner and an address by Mrs. R. H. Miller of North Manchester. The women have tied comforters, made towel packets and mended clothing for relief. Other projects have been filling prayer jars and redecorating a room at the Fostoria Old Folks Home. Different groups in the church have been trying to raise money for an electric organ. A junior choir has recently been organized under the direction of Mrs. Kenneth Williams. It has already

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contributed to our services. The men's work has been reorganized and has taken on several projects. Their regular meetings are held twice monthly. Mr. Jayson Lindower, one of our deacons, was elected president of the Toledo Council of Churches for the current year.—Mrs. Harry E. Miller, Toledo, Ohio.

Oregon

Medford.—The Pacific Coast regional conference was held in our church. Since the first of the year, five persons have been added to the church by baptism. A Sunday evening class on Choosing the Christian Way is being conducted by our pastor for junior high and intermediate ages. On several Sunday evenings we have been showing the new sound film series on The Life of Paul. The women of the church sponsored a birthday dinner on April 13, the proceeds of which went to our church fund. Several of our women attended a rally at the Grants Pass church in March. One of our young people, Geraldine Linger, who is teaching at Myrtle Point, is attending a work camp in Europe this summer. Several of our men are planning to go to Klamath Falls to help with the new church building there. In observance of family week a mother and daughter banquet and program were planned by the women's group.—Marie Pence, Medford, Oregon.

Pennsylvania

Annville.—Our ladies' aid meets every Wednesday to quilt and make comforts for relief. Last month's project was canned goods and this month's project is new and used clothing for relief. Elder Henry Bucher conducted a Bible institute for us. The women of the church have recently reorganized. The men's work group is raising vegetables, which the women are planning to can and freeze for the district meeting which will be held in our church in November. The Mennonite chorus from Akron presented a program of sacred music in our church on March 11. Pre-Easter services were held by Bro. Robert Hess. As a result of these meetings, three persons were baptized. Bro. R. W. Schlosser was with us for eight Wednesday evenings, teaching a course on the Book of Ephesians. Last year each member of the Homebuilders class who cared to take part in this project was given a dollar to increase for the Lord's work. As a result, the class received \$769. This same project will be carried on this year. Our elder, Hiram Gingrich, is our delegate to Annual Conference.—Anna E. Shuman, Lebanon, Pa.

Center Hill.—Three churches from our district, Oakdale, Plum Creek and our home church, took part in a farewell service for our outgoing missionary, Mabel Claypool. At the close of the service a gift of money was given to her. Our ladies' class gave \$100 to the old folks' home at Scalp Level. They also sent clothing and soap to New Windsor for relief. We had messages at two Sunday services by Missionary J. M. Blough. On Easter the young people of our Sunday school presented a program. The young people's circuit held its rally in the Oakdale church with each group presenting a short Easter play. Our pastor has been delivering a series of sermons on The Four Comings of Christ and using his wall chart for illustrations and references. Bro. Ralph Shober of Roanoke, Va., closed a two weeks' revival meeting in our church. Eight persons were received by baptism and one by letter.—Flaura Bowser, Kittanning, Pa.

Lancaster.—As a result of our pre-Easter evangelistic meetings conducted by Bro. Robert Eshelman of Elizabethtown College, seventeen new members were added to our church roll. Our pastor, Bro. Wayne H. Dick, recently resigned to serve as pastor of the New Enterprise church in Middle Pennsylvania. Our pastoral board, which has been temporarily increased, has already taken steps to secure another pastor by Sept. 1, when Bro. Dick will leave.

Since Mary Schaeffer's return from the China mission field, we have assumed the support of Sister Louise Holderreed, who is doing mission work in India. Easter was celebrated with a dawn service in charge of our CBYF; our regular morning worship service; the last of Bro. Eshelman's series of evangelistic messages and a cantata, Christ Victorious, by our senior choir in the evening. Our choirs, which are now under the direction of Mr. Eugene Saylor, our first salaried choir director, continue to add a great deal to our worship services. The girls' choir of the high school where Mr. Saylor is supervisor of music presented a program for us on April 1. One Sunday morning a male quartet from Elizabethtown took charge of our service. We were also privileged to have the ladies' chorus of Messiah Bible College in Grantham at our evening service on April 8. This program was sponsored by our men's work group. Our CBYF sponsored an old-fashioned hymn sing one evening in April. The women are paying for the support of one child in India, one in China and one in Africa, and they have also contributed to our general building fund. They continue to sew periodically at one of the local hospitals. During the past quarter our CBYF held a social in order to raise money for goods needed at New Windsor. Twenty-one dollars were realized and several cartons of canned food were sent to Maryland. A week-end outing at the shore for CBYF members and their friends is being planned. We are also making plans for a daily vacation Bible school again this summer.—Mrs. Walter D. Mellinger, Witmer, Pa.

Lebanon.—On April 1 the evening service was a program of music by the Myers-town church. This was part of program exchanges we have with their church. We held our part of the program in their church on April 22. We decided to conduct our own daily vacation Bible school as many more of our own youngsters and those of our neighborhood can come to our services. The Sunday school will sponsor four broadcasts on the Church of the Brethren Hour, which is held every Sunday evening at five o'clock. We doubled our giving to Elizabethtown College. We held our semiannual family night. A part of the program was a film on Christian family life. The church membership contributed generously to the buying of gifts for the guests at the Lebanon County Home. Our pastor, Bro. Carl W. Zeigler, had charge of the services. At the morning service on April 22 all of our Sunday-school teachers were presented with a red rose as a token of appreciation for the work they do Sunday after Sunday. One of our teachers, Miss Cora McKinney, has been teaching for fifty years and Mr. E. E. Myers for forty-five years. As a token of appreciation of their work, both in our school and in our community, our pastor presented them with a Bible with their names inscribed in gold on the covers. The women's missionary society served a dinner in observance of oldsters day, an annual affair of the Lebanon Council of Church Women. Elder Henry King was the speaker as well as the song leader for some of the old German hymns. Our pastor conducted two Saturday evening Bible study classes at the Hanoverdale church. He was also moderator of the district ministerial meeting held in the Myerstown church. The men's work group had charge of one Sunday evening service, at which time the film, South of the Clouds, was shown. Many of our men attended the district rally held at the East Fairview church.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Myerstown.—The theme of the school of missions sponsored by the women's work was the Near East. Our guest speakers in the worship services were two missionaries and a Chinese student. Bro. Elmer Hoover of Elizabethtown College was the speaker for our Bible institute. Bro. Charles D. Bonsack was our evangelist in a two weeks' evangelistic meeting. Nine persons were received into the church by baptism following these services. Five had been baptized a month previous to the

meetings. The youth had charge of the Sunday evening service on Easter. Our pastor, Berkey Knavel, had charge of the pre-Easter services, using as his theme The Way of the Cross Leads Home. The intermediates had a part in the worship service on Easter morning. Bro. Rufus Eby spoke at our Sunday-school workers' conference. Our men's work entertained the men from the Palmyra church recently. The a cappella choir from Elizabethtown College presented a concert at a Sunday evening service. Our church was host to the Lebanon County ministerium recently. Our exchange programs with the Lebanon church showed very encouraging attendances. Each church presented a musical program. We are continuing to broadcast on the Church of the Brethren hour over station WLBR. Our Christian education class is meeting each week with Bro. Henry Bucher of Elizabethtown College as the teacher. We observed loyalty Sunday in our church and Sunday school in an effort to have a 100% attendance.

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No. 556. Belleville church would like members to settle near. Good farming country, many fertile farms changing hands. Write: The Bouska Real Estate Agency, Belleville, Kansas, or Colwell Land Agency, Belleville, Kansas.

Our church was host to the ministerial meeting of the Eastern district. Our pastor will represent our church as delegate to Annual Conference.—Beulah Balsbaugh, Myerstown, Pa.

Parkerford.—The Juniata trio presented a program one evening. Our Lenten services were held in the different churches of East Coventry Township. On March 11 we had a baptismal service for four applicants for baptism. On the following Sunday one person was received by letter. Our quarterly council meeting was held on the evening of April 4. At the meeting we decided to donate money toward the building of a swimming pool at Camp Swatara. We have been having our Bible study and prayer meeting in the homes of the congregation every Wednesday evening. On April 15 our offering was used to buy a heifer for relief. The offering we raised came to the total of \$271. Our love feast was held on the evening of May 6.—Margaret Lee Hurt, Parker Ford, Pa.

Pittsburgh.—Our pastor taught a class in Brethren doctrines and practices and, as a result, four of our junior boys and girls were baptized and seven persons were received by letter. Our women's work organization is thinking of sending money to open a school in India. We bought a new organ, which was dedicated on Palm Sunday by the presentation of an organ recital with the chimes. At our April council meeting our minister, Bro. Lawrence Rice, tendered his resignation, effective Oct. 1, to take up the pastorate at the Ninth Street church in Roanoke, Va. Our semiannual spring communion was held on May 6. Our annual mother and daughter banquet was held at the church on May 11. The men's organization is serving a fried chicken supper on May 17.—Mrs. Ray Bechtel, Pittsburgh, Pa.

Sipesville.—On March 30 Bro. H. L. Alley, missionary to India for thirty years, spoke and showed pictures concerning the mission work in India. April 1 was Juniata day in our church. Bro. Alley represented the college and spoke on Christian Education. Tom Shumaker, who is working with the youth of this district is holding three meetings in our church. The young people's project of raising money for the building fund was \$100. Our communion was held on Easter. Three members were added to our church family by baptism. Our communion offering was \$104 and the building fund was \$1,000. We have a junior

choir which sings the first Sunday of every month. It was decided at church council that Bro. Keeny be our delegate to Annual Conference. Our ladies' work group sent clothing and three comforters for relief.—Mrs. A. G. Maust, Sipesville, Pa.

Uniontown.—Bro. Clyde Shallenberger, Bethany Biblical Seminary student, preached for us on Palm Sunday morning. Our pastor, Bro. M. Guy West, conducted our pre-Easter services, which were concluded with our communion service on Easter evening. Seventeen persons were added to the church by baptism and three by letter. Our church building improvement project has been completed and the week of April 1-8 was set aside as dedication week. Services were held each evening with special music provided by different groups, including the parsonage quartet from Johnstown, the Juniata College male quartet and the Uniontown community chorus. Speakers included Rev. J. C. Carraway, president of the local ministerial association; Bro. Roy S. Forney, district moderator; Bro. Calvert N. Ellis, president of Juniata College; Elder Levi K. Ziegler, executive regional secretary; and Bro. Rufus D. Bowman, president of Bethany Biblical Seminary. Bro. Bowman was with us Friday through Sunday evening, giving us very inspirational messages at all five sessions. The dedicatory service was held on Sunday afternoon. Following the Sunday evening meeting, the Wings Over Jordan Negro choir presented a sacred concert. Our church sanctuary has been completely renovated.—Mrs. Pearl Cunningham, Uniontown, Pa.

West Greentree.—We have recently closed an inspiring two weeks of evangelistic meetings with Bro. Perry Liskey of Anville as the guest speaker. These services were well attended and the visible results were eight converts. We had six converts previous to the evangelistic meetings. Baptismal services were held the following Sunday afternoon. The guest speakers for our love feast were Brethren Rufus McDannel and Reynolds Simmons of Virginia and Bro. Harry Fahnestock of Schuylkill County. Bro. Benjamin Stauffer of Chiques was also a visiting minister. We have quite a few shut-ins who were visited and given communion. They are also visited with a recording of the Sunday morning services each week. Our young adults are furnishing the church with a weekly bulletin of various church announcements, which they also send to

the shut-ins. On May 9 we held our weekly prayer meeting at the Neffsville Brethren Home. Bro. Howard Bernhard was the speaker on Mother's Day. The young people furnished special music. They also favor us with music on other occasions and to other districts. The men of the church have erected a Scotch-o-lite gospel sign along route 230. The Lord's acre is being planted in carrots, and sugar peas are being raised at the homes of approximately twenty-five members. The women have just completed nine comforters for relief. Sister Hiram Eshelman spent most of her time patching comforters and quilt tops for the ladies' aid. Relief clothing was sent to New Windsor and feed bags to Puerto Rico. Our delegates to Conference will be Elder Abram Eshelman, Bro. Howard Bernhard and Bro. John E. Eshelman. Their wives will accompany them. We are planning to hold our annual Bible school in July.—Mrs. Samuel Becker, Florin, Pa.

York, Second.—The Elizabethtown College male quartet presented a service of sacred music one Sunday evening. Our pastor, Bro. Linford Rotenberger, conducted a two-week evangelistic meeting in the Rockhill Furnace church. Open house was held following the redecorating of the parsonage. The music committee planned a special program of music on March 5 for the evening service. Visiting Brethren who filled the pulpit were Robert Hess of the Chiques congregation, Chauncey Trimmer and Milton Baugher of York. Pre-Easter services were held on Wednesday and Friday evenings before Easter. Bro. Hiram Gingrich of the Anville church held a series of evangelistic meetings in April. As a result, seven persons were baptized, one was received on former baptism and one was reconsecrated. Family night was observed in a local auditorium with a program and fun for all. During the past quarter three letters were granted. At our recent council meeting our pastor and Bro. Charles Keim were elected as our delegates to Annual Conference. The music committee was given permission to start an organ fund. At one of the women's work meetings Mrs. H. C. Imhoff of York talked about the Pennsylvania Dutch. Five of our women attended the spring luncheon of the Southern District at Hanover.—Mrs. Walter M. Bachman, Jr., York, Pa.

Puerto Rico

Castañer.—Rev. H. Ellis Plyler, secretary of Rural Protestant Churches in Puerto Rico, conducted services in Spanish during Holy Week in which three Protestant churches co-operated. Each afternoon of Monday, Tuesday and Wednesday youth conferences were held at the Castañer community center. There were groups for all ages, the central idea being to influence the youth to better rural living. Through stories, talks and movies the importance of rural communities to the world was shown. Periods of recreation were also enjoyed. Worship services were held on four evenings in the Brethren Academy. Rev. Clodomiro Crespo, Baptist, Rev. Francisco Rios, Pentecostal, and Bro. Homer Burke, Brethren, assisted Rev. Plyler in the pulpit. The Brethren conducted the music, using hymnals from all the churches. One evening a short history and sketch of the growth of Protestantism from the time of Christ to the present time in Castañer was given. Never before have we sung together, prayed together and thought together. As many as 250 persons filled the house and the windows. Thursday and Friday services were held in each church respectively. At the Brethren church Dr. Burke led an impressive unveiling of the cross. On Sunday morning early we met again on a hillside for a sunrise service. Easter meant much more to us as we sat in morning worship having been inspired by seventy-five persons of different beliefs giving thanks together for the risen Son of God.—Violet Harris, Castañer, Puerto Rico.

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Tennessee

Beaver Creek.—Our council was held April 14, with our elder, Bro. J. H. Peterson, presiding. Bro. J. R. Jackson of Galax, Va., who has served as our pastor since October, was also present. Bro. Jackson is doing some fine work here. We will have our love feast on May 19. Our Sunday school is doing nicely. Bro. Jackson comes to us each third Saturday and Sunday.—Mrs. Vernon Spangler, Fountain City, Tenn.

Liberty.—Beginning April 15 Bro. Ova Edwards conducted a two weeks' revival for us. As a result, four persons were baptized, four await the rite, one was received by renewal of faith and many were reconsecrated. The church as a whole was greatly strengthened. Bro. Edwards visited in many homes. He visited in a home where there were eleven sons and brought all of them to Sunday school and church.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

Texas

Falfurrias.—We now have group meetings for the youth, Pioneers and children, followed by an evening service. The church school has grown in attendance. There has been good interest since February in a class for adult Latin Americans taught in the Spanish language. On April 1 twenty of our Latin American people joined the church by baptism and three members were received on former baptism. Every two weeks we meet with the women in one of the Latin American homes for sewing and fellowship. The craft classes and kindergarten groups on Saturdays have increased in interest and are attended by 50-60 children. During the winter there have been several church dinners attended by 200 people. There have also been parties for the children and a youth banquet. Since we received rain on Easter, there is work in the fields and gardens for our people and the bitter poverty is alleviated. We were happy for a visit from Bro. Ora Huston in the interests of the B.V.S. program. We now have ten volunteers who are making a fine contribution to the program of the church and center here. W. Harold Row, James Elrod and J. B. Firestone also visited the center in February. On Feb. 25 Bro. Elrod preached twice for us. In the afternoon there was a combined service for the dedication of the new parsonage and the licensing of Bro. Lee Spitzer to the ministry. He is sponsoring the mission work at Corpus Christi.—Mrs. H. M. Landis, Falfurrias, Texas.

Virginia

Blue Ridge.—The Sunshine Circle sponsored a missionary film, Kenji Comes

Home. The intermediate class is having a drive for clothing for relief. Our pre-Easter meetings were held Wednesday through Friday. On Sunday our pastor, Bro. K. E. McDowell, brought us a very inspiring message, The Meaning of the Resurrection. Our quarterly meeting of Sunday-school teachers and officers was held on March 27 and for our program we had the first of a series of leadership training film strips. The Sunshine Circle sponsored a covered dish fellowship supper on April 6. Our spring love feast was held on April 22. The men's work organization has been working one night a week, painting the walls and floor of the basement. They have also put up partitions for three Sunday-school rooms. Last year the men rented land and planted beans from which they received \$174.50. This year they have planted wheat, which looks very promising.—Mrs. Elsie R. Radcliff, Blue Ridge, Va.

Front Royal.—Our young people presented a play entitled The Lost Church at Front Royal on April 1 and at Luray on

May 6. Six young people and one adult were received by baptism and three persons by letter since our last report. We have received the detailed blueprints for our church at Front Royal and are placing them in the hands of interested contractors to make bids for the erection of the building. The district CBYF cabinet members met with our young people on April 15. Eight of our young people attended the annual youth round table held at Bridgewater College April 21 and 22. Four of our ladies attended the district women's meeting at the Greenmount church on March 31. Our pastor, Bro. Platter, served as chairman of the community Easter sunrise service and took part in the community Good Friday services held in the Front Royal Methodist church. Four people were received by baptism at Browntown. Two persons were lost by death and two letters were granted. The Front Royal church met in council on April 21 with the elder, A. J. Fitzwater, presiding. The main business of the meeting was a discussion of the building plans for the new church at Front Royal and the selection of deacons for the church. Brethren John Smith, Charlie Dodson and Guy Clatterbuck and their wives were elected to the office of deacon. Brethren I. C. Senger, Mark Roller and Ernest Muntzing had charge of the installation services for these new deacons and their wives. The progress of the plans for the new church building were discussed. The district board will be represented on the local building committee. Bro. Platter is to contact Bro. I. D. Leatherman in regard to evangelistic services in 1953.—Cecile R. Smith, Maurertown, Va.

Troutville.—We met in our semiannual business meeting on the afternoon of April 8, with our elder, Bro. D. H. Miller, presiding. Three letters of membership were granted. Our communion will be held on May 8. Committees were appointed for the renovating of the church auditorium. Delegates were elected for the district meeting. The joint choirs of our church and Daleville presented a very impressive Easter cantata in the two churches. Our choir also gave the Easter morning service in song. Our ladies' aid is very active in relief and other work.—Mrs. E. C. Woodie, Troutville, Va.

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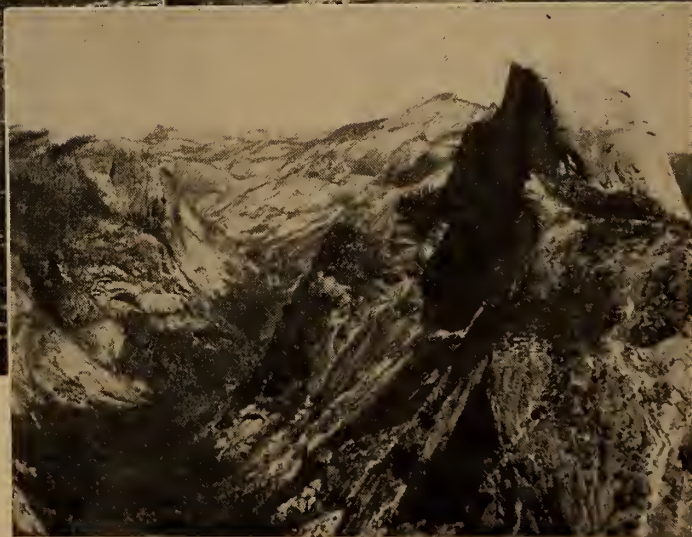
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ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

JULY 7, 1951



*"O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches."*

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 7, 1951

Volume 100 Number 27

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Ways of Serving Others

The request in a recent "Family Counselor" prompted me to write this, hoping it might not only enlighten this young pastor but hasten the Lord's work by aiding others to carry on their work more efficiently.

I believe if more of us, including the pastors, should carry on as Jesus conducted his work of a few short years in serving others, our churches would not have so many empty pews. Instead of just calling on folks continually and asking them to attend our services, we should look about us and find personal tasks we might do for individuals of our community.

When there is a death in a family, I have found that it is very effective to dress a chicken or two, bake a large pan of chicken pie, bake a pie or cake and, if I am unable to take them to the home, send them with a member of my family with a note of regret, sympathy and best wishes. I often write a letter to bereaved ones who are too far away for me to make a personal call.

So many of us just step up to the greeting card counter, buy a sympathy card, paste a two-cent stamp on it and drop it into the post office or mailbox. The recipient reads it, then places it on the huge stack along with the others so nearly alike, but the personal letter received by a bereaved one is read over and over.—Mrs. Omer, Vanscoyoc, Welda, Kansas.

"Children in Church"

Recently we have read several articles concerning the presence of children in the worship service. Your editorial in the March 31 Messenger just could not be passed by without comment.

Although our family is only one and we do not know how we would handle four through a service, we are definitely in favor of their presence. Perhaps our experiences would be at least interesting and we hope encouraging to others.

Our first secret was an early start. Six weeks seemed a good time. Food later proved very helpful. We were not only interested in keeping quiet and order but in having church service take on meaning.

On time for service was and still is a must. A "no-talking" rule is observed between parents, and friends are requested to wait until after the service to greet us. No

"hushes" were necessary when we entered the sanctuary.

A Bible is essential for service. Not only does it give a testimony when carried to and from service, but it shows the toddler that this is where the minister is reading. We never had family devotions but now the need came very forcefully. The Bible read at home just as the minister did seemed to make a deep impression. Hymns used often at church were sung almost every day at home. What the minister said was discussed at Sunday dinner in words that were known. A question and answer method between parents fixed one single idea of the message in the mind of the entire family.—Mr. and Mrs. J. Hamersley, Council Bluffs, Iowa.

More Liberty?

Some of us here in Tennessee are told now that we may omit many of our former teachings and practices. With your permission I am calling your attention to some points in question.

Is the yearly visit by deacons necessary? Should the holy kiss in greeting be continued? Is the head veiling of our sisters necessary? Should brethren be prohibited from going to law? Is the kneeling posture essential to worship? Should the wearing of jewelry be frowned upon? Should God's servants bear arms against other men? Is it advisable to take communion only after feet washing and the Lord's Supper; or is it just as well to join other religious groups in the noon observance of this rite?

Down here in this part of our Brotherhood quite a few of our members are pleased to learn of this greater liberty. Then why not leave off two dips in baptism in order to play the role of harmonizing with other churches? I would like to know why we cannot leave off even more that our strict brethren used to press down upon us.

Doubtless, someone may write on these tenets and tell us that we are just one of the religious groups and that all of us can be alike; that it does not make any difference what church we belong to, since we all should be one. On account of oneness we should get rid of some of our old notions. The old way has kept many out of the church.

I anticipate reading in the Messenger discussions of these matters and this way of more liberty.—J. H. Thomas, Johnson City, Tenn.

LIFE'S SUPREME DENIAL AND AFFIRMATION

Christ does his work in the world through those who have made him supreme in their lives

TO BE a true disciple of Christ involves life's greatest negation, the denial of self. There is commonly a failure to grasp or to accept the full significance of Jesus' words when he said, "Let a man deny himself." He meant something different from denying oneself of certain material conveniences which in themselves are not morally wrong. Self-denial is not asceticism. It is not "starving the body to purify the soul." Early in the fifth century a certain Symeon from near Antioch sought to gain holiness for himself by living his life and per-

forming his spiritual exercises on top of a high pillar only a yard in diameter. He certainly succeeded in denying himself of all but the barest physical necessities but apparently missed the point of the exhortation to deny *himself*; for all his striving was but the efforts of self to win for himself that which was already freely offered him in the gospel of grace apart from human merit. As long as a person thinks that by denying himself of certain things he is succeeding in being "pretty good," that very fact is evidence that self is still in control. A person under the

Glen E. Norris
Ambler, Pennsylvania

domination of self can make a rather good showing in religious accomplishments, as judged by human standards, but such achievements will never bring true peace and assurance to the soul of man.

What then is self-denial? It is the dethronement of self as the ruling power or principle in the individual's life. It is saying "no" to self-interest as the dominant force in life. It means the break-up of egocentric patterns of life and conduct.

Strange as it may seem, victorious, satisfactory life is found only by denial of self. This is the meaning of Jesus' paradoxical statement that "whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

Life's supreme negation, the denial of self, is impossible without also making life's supreme affirmation. The domination of self-interest as life's motive can be overcome only by securing another dominant interest. If life is to be no longer centered in self, it must be centered in another. No man can serve two masters, but also no one can go on living without any master.

What is life's supreme affirmation? It is the affirmation of Christ as Lord. Only this affir-

When Paul surrendered his life to the Master, he from that day denied self and acclaimed Christ as Lord of his life

Photo by Camera Clix
From a painting by H. Siegmundfeldt



mation, made without reserve, can make the denial of self possible. There is only one Lord strong enough to break the bonds of self-centeredness. Such affirmation is more than a mere creedal statement. It must be an inner attitude, a conviction of the heart, resting on the basis of a living faith in Christ. Only so does it become the guiding principle of a person's action, the determinative of his conduct.

The acceptance of the lordship of Christ involves a daily choice. "Let him . . . take up his cross *daily* and follow me." This does not mean that the decision to fol-

low Christ has to be made over and over again, but that the decision once made should be kept glowing by daily reaffirmation of one's allegiance to Christ.

The denial of self and affirmation of Christ is referred to by the Apostle Paul, who, having in mind his personal experience, wrote, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

What is the outcome of deny-

ing self and following Christ? It is life worthy of the name, abundant life—life that is not narrowed down and shriveled by being bound by the limitations of one's own little self, but life that is expanded by union with him whose interests and love reach out to all mankind.

It is those who have found the true meaning of life by saying "no" to self and "yes" to Christ who are of the greatest value in the world. It is they who exert a constructive, positive influence for good, for it is through them that Christ can do his work in the world.

EDITORIAL

The Cult of Violence

THE man in the next barber chair was describing the fight he had seen on television. The crowd at the match had been small because the fighters were not known to be "slug-gers." Yet someone in the barbershop remarked that color television, just approved by the Supreme Court, ought to be popular because you could see the red blood flow when a fighter's face was smashed.

We have no reason to suspect that the man in the next barber chair would lift a finger to harm another person. But like many of our mild-mannered friends and neighbors he seems to relish a diet of violence when he chooses his entertainment. If he watches a TV screen from dark till midnight, he may join The Racket Squad, applaud the brutality of a wrestler and prepare for sleep with a Murder Before Midnight. His children will have followed the latest gunplay involving their heroes, Sagebrush Sam, Cactus Jim and Lone Ranger.

The bill of fare at the local movie theater is no better. There is usually a double feature, "two danger-laden thrillers." One may select a "shocking," "tense," "exciting," "daring," "shameful" or "enthraling" picture, the subject of which will likely be murder, war, espionage, blackmail, terror, bullfighting, theft, treachery and greed. Summing up the plot of a recent movie, a reviewer put it this way, "Everybody plots to betray, cheat or kill someone else."

You need only to glance at the lurid covers of the paper-bound books on sale at the drug

store, to leaf through one of the many "comic" books that young readers devour, or to browse among some of the high-ranking best-sellers available at your library to realize how violence and brutality demand the attention of millions of people today. But few of the customers who perpetuate this cult of violence seem to realize how their own tastes encourage the growth of crime in their own communities. And still more tragic is their willingness to accept violence as the only means of resolving the conflicts that involve the nations of the world.

Every act of violence should be abhorrent to a Christian. If there is any doubt about the way God looks at violence, let our readers take a concordance of the Bible and look at the many uses of the word, chiefly in the Old Testament. But look also at the example, the words, the gospel of Jesus Christ, who suffered violence in order that men might be made new, dropping their ways of brutality and learning the ways of peace. There is no place for violence in the life of a Christian.

What, then, can Christians do as the cult of violence spreads? We can do more in our own homes than we are doing. We need not allow a Sunday afternoon schedule to be determined by Hopalong Cassidy. We can write an occasional note to program directors of radio stations, to publishers and editors, expressing our Christian concern. We can choose our heroes: instead of honoring the gun-toting cowboy, the five-star general or the bullfighter, we can give proper credit to all heroes of the cross. We can underline the Christian witness against the way of violence, praying that it be rooted out of our own lives and that constructive, helpful action be substituted for it in the conduct of states and nations.—K. M.

The Brethren Meet at San Jose

ALMOST every available method of public transportation was used by Brethren this year as they left their homes to journey to San Jose. For many families the trip to Annual Conference included an extra week or two of vacation. So they polished up the car and studied road maps and allowed time to stop at scenic and historic spots along the way. Some attached trailers to their cars, thus providing a home on wheels and assuring a soft bed and warm meals wherever they wished to stop. Others took equipment for overnight camping. We learned also of some young folks who took themselves out West by delivering new cars from a supplier in Chicago to a dealer in San Francisco.

But not all could take a leisurely trip. Some of us, including your reporter, stayed by home and office duties as long as we could and then stepped aboard a shining streamliner to go West. We too were able to enjoy the majestic sweep of "spacious skies, for amber waves of grain, for purple mountain majesties above the fruited plain!" We missed the friendly welcome of our national parks but we took advantage of every breath-taking glimpse of towering rocks and snow-topped peaks we could get from the "vista dome" observation cars provided by our train.

Seen by the Way

What did the Brethren see on the way? Perhaps later when more have come we can give you a full report. The early arrivals seem to have missed little. They speak enthusiastically of the Grand Canyon, of painted deserts and petrified forests, of the great national parks and the glories of Yosemite. Many of them must have heeded the counsel of a recent contributor who urged us to look for evidences of God's creative artistry, to see not merely a wonder of the earth but an evidence of God's majesty and power.

Some Came by the Southwest

Man's use of God's gifts—oil fields, grain elevators, grazing cattle—were in evidence as our train sped across the great Texas plains. Pampa, Texas, and Clovis, New Mexico, were familiar names because of our churches at those places. Sagebrush and cactus, strange vegetation to our eyes but fascinating for that reason, indicated that we were really in the Southwest. We wondered how people could exist in what seemed to us like only wasteland. Water is the answer, of course. Water gives life actually and symbolically.

The Southwest is also canyon country. Along with many others we included the Grand Canyon on our westward journey. Many of you know the breath-taking immensity and grandeur of

this gorge cut by the Colorado River. "How can any one doubt the existence of a Supreme Being after seeing that!" a man remarked as we gazed into the depths at the slim thread of water that was the Colorado. The words of the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" come to one's mind time and time again as he looks at the different parts of the Canyon.

A Missionary Returns

Some Brethren came by plane. Your reporter was among the fortunate few who watched Bro. Calvin Bright, so lately released from prison in China, alight from a Pan American clipper at the San Francisco airport. The plane had come from Hong Kong by way of Honolulu and some passengers were still wearing the wreaths of flowers they were given on their departure from Hawaii. But our eyes were all for our brother for whom the whole church has been praying and whom everyone was happy to see arriving safely. Even as we rejoice in his safe return to the States we are grieved at the course of events which made it necessary for all our missionaries to leave China.

San Jose

On arriving at San Jose our Brethren sought out the hotels or motels or private homes they had contacted in advance, or lined up in front of a window in the entrance to the Civic Auditorium, where Bro. Cecil Smith was kept busy securing lodging for them. Once settled, they took time to look over the city. The verdict, in most cases, was favorable, for we heard many expressions of delight with the city, its climate and its facilities for a Conference.

San Jose is a city of moderate size located in the midst of a prosperous fruit-growing and processing area. The Civic Auditorium, where Conference sessions are held, is next to the civic center at the heart of the city and close by many places of historical interest. San Jose is an old city, having been a Spanish center for almost seventy years before gold was discovered in California and the forty-niners traveled West to seek their fortunes there. San Jose was the first capital of the state. Its teachers' college is the oldest college in the state.

The Auditorium

The auditorium provides most of the facilities Brethren need for an Annual Conference. Its auditorium will seat almost 3,500 persons. In addition, there are a smaller auditorium, rooms

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A deep sense of responsibility and obligation is basic to the act of dedicating one's children

J. Clyde Forney
Dayton, Ohio

Photo by E. G. Hoff

HAVE YOU FORGOTTEN YOUR VOWS AS PARENTS?

THE parents, with the child, shall then stand before the minister, who shall ask these questions, to each of which the parents shall make answer."

So reads the small print under the words, "Vows of the Parents" written in large capital letters. All that has been a part of the dedication service for children to this point has been a matter of preparation, preparing the parents to take the vows in the dedication of their child, and laying the spiritual background in the Scriptures, and in the life of the church for such acts of dedication. As in marriage, these acts of dedication should not be entered into lightly or without a deep sense of responsibility and obligation.

The first essential in having a service of dedication for a child is a lofty concept of parenthood, realizing that the child is a gift of God and that the heavenly Father has a purpose for his life.

The motive for standing before the minister in the presence of all the people is to dedicate a life, in its early days, to the will of God; and to purpose to give full co-operation with God in the fulfillment of his will in the life of the child. Through such dedication, parents reaffirm their faith in God and in Christ and the church as the only living presence of Christ in the world. These acts also bear witness of their commitment to the Christian way of life.

At the close of a service of dedication, the minister may be confronted with the question, "Do you really think that there is any intention on the part of the parents to keep the vows they have taken this morning?" Let no man be deceived; for all men are subject to the limitations of human nature. It is far more simple to make a promise than to make good in the fulfillment of it. We show a mark of wisdom when facing a ques-

tion like this to acknowledge weakness.

Parents seek the help of God because they feel the responsibility of supplying the spiritual atmosphere and Christian nurture for the child entrusted to their care. When one makes a vow in the presence of many people, he places high importance upon the vow. The taking of vows in the sanctuary of the church, "before God and these witnesses," is not only a public confession, but a deepening of convictions and an increasing of faith. There is a sense of common responsibility and duty with other parents and an awareness of Christian fellowship—entering into the sufferings and joys of other parents who have like problems and duties.

Notice again these words that appear in small print under vows, "then stand before the minister." These words refer to the minister and his responsibility. If these vows are not to

be taken lightly, the importance and place of the service should be lifted up again and again before the whole congregation of believers. Parents seeking dedication for a child should counsel with the minister and have clearly in mind the place of such a service in the life of the church and the family. The church believes that when parents seek dedication of the child, they are moving in the right direction for the security of the Christian family and the well-being of the child.

Let us consider the vows taken by parents in the dedication of a child. The first vow is the purpose to present the "child to Almighty God, your heavenly Father" that he may grow in faith and love toward Jesus Christ, in solemn dedication. This is in keeping with Christian teaching and practice, and is essential to Christian nurture. The second vow is the

purpose to "consecrate yourselves as parents" to bring your child up in the nurture and admonition of the Lord. This is the central purpose of the service. The Christian family is made secure and becomes a power in the community and church when parents are dedicated to their Christian duty. Out of such families come mature men and women of balance and self-control.

The third vow is very practical and lays a noble responsibility on parents, "the instructing of children in the teachings of Jesus, in the art of praying and daily giving guidance in Christian growth." This obligation is a part of Christian parenthood and should have much thought and prayer. The fourth vow is the ultimate goal of child dedication, that parents, to the best of their ability, shape the home life of the child by creating a Christlike atmosphere, by

the practice of prayer, and by Christian attitudes, so that he will most naturally at the proper age come to open confession of Christ as his Lord and Master and come into the fellowship of the church. The responsibility for Christian nurture and child evangelism rests with the parents. Here the patterns of life are fixed for the child and he is dependent upon his parents. Before God, the parents are held accountable.

As the parents stand before the minister, the congregation of believers should be included in the service of dedication. The parents need the help and support of the believers. The Christian training of a child cannot be fully discharged by the parents alone. For good or ill the whole world will exercise influence. Therefore, since we are the body of Christ, and members in particular, the responsibility should be shared by all. Everyone present at a service of dedication should renew his vows and share in the spiritual benefits. The service should lift up the common cause for which the family and the church of Christ were brought into being, the growing of men into the likeness of Christ.

The service of child dedication merits a very important place in the program of the church. It may well be held on some special day, but for some it should come at a time through the year when the parents voluntarily present the child for dedication. This practice makes the service normal and fitting for the family and enriches the spiritual life of the church. The practice of the minister and the church should maintain the spiritual ends for which the service is intended. May the service and the practice of it be maintained at a high level for the glory of God and the good of man.

The responsibility for the Christian nurture of the child through creating a Christlike atmosphere, the practice of prayer and Christian attitudes rests ultimately upon the parents

Eva Luoma



The Sacramental Life

*Worship must become a habitual attitude
which carries through every hour of the day*

Glen Weimer

Timberville, Virginia

IF WORSHIP ends in the sanctuary, it ends. And one may question whether there was a real encounter with God. The adoration of God must not be an occasional act, a marginal interest of life. It must become the habitual attitude towards everything and carry through twenty-four hours of the day. One goes forth to see and praise God in the prosaic functions of life as well as before the altar. So life becomes a sacrament through which we discern and love God all the time.

Our work is brought to the test of worship. Can this work really be an offering to God. One youth discovered that the work of his mind and hand was contributing to the creation of a deadly bomb. He left that job because that piece of work could not be offered to God.

Our Lord never ceased to discern, adore, commune and labor with God in and through the common life. So real was the habit of worship in his life that when his eye fell on a yoke, a plow, a seed, a loaf, a patched garment, a fruitless tree, a bursting wine skin, his mind immediately went to God. Each fact of life revealed something of the mystery and glory of God, declaring some truth of God for life.

The mind that really worships is trained to see God in the common life; and that mind makes the common life an offering of praise to God. Can we sow a field, mend a garment, build a house, teach a lesson, make a friend without thinking of God,

without finding God in that moment of experience, without offering to God the life and experience of the moment?

Recently at a railway station I saw two men covered with grime and dirt with hammers and lanterns in their hands moving through the night to test the wheels of each train coach. In a flash it came home to me how utterly dependent I was on the sweat, toil, drudgery of these men with their hammers

and lanterns. And my heart leaped up in praise to God and in loving desire towards these workmen. Too, as the darkness of night engulfed the train, I saw dotting the mountainside the lights of factory, farm, church and school. All this seemed to me a parable of the time in which we live. Darkness has gathered the world into



Painting by Albrecht Dürer

All of our work must be brought to the test of worship

its embrace, but the lights of God are dotting the landscape of the world and dawn is coming. In that moment I felt God had spoken to me his strengthening word of assurance through the dying of day. Do we not agree that the experience of the temple must carry over into the world of common things? We meet and know God through the sacrament of the material world—yes, in and through the flesh. Indeed, the world must become for us the altar of God and his holy temple.

Building a Successful Home

Floyd E. Bantz

Summer Pastor, Kansas City, Missouri

THE Church of the Brethren regards marriage as an institution of divine origin and has always upheld and sought to preserve the sanctity of the home and the marriage relationship. The church holds that marriage should issue in affectionate home and family life and in the rich and tender relationships of parenthood." This statement is taken from the Annual Meeting minutes of 1933. It clearly states in simple form what the Church of the Brethren believes about marriage. The purpose of the sacrament is to build a home. The home is the important thing. This home in order to be a Brethren home must have in it three things—love for one another, love for children and love for God. Without these three, no two people can become a family.

The Church of the Brethren believes that two people can build a successful home if they really love each other. That love is not real love which is lost when some of the outer glamour is gone. The love that the Church of the Brethren believes is necessary for a successful home lives through the common mundane things of life.



Lois Rupel

Off to Conference by the modern covered wagon

The Brethren Meet at San Jose

Continued from page 5

available for exhibits and offices and a large, fully equipped stage. Of special interest to Brethren is the outdoor area, allowing room for the informal

"visiting" that is essential for every Brethren gathering. It is too early yet to tell how many persons will be arriving to attend sessions, but already the merchants and civic leaders have been alerted to prepare for a large number of visitors.

The Church of the Brethren also believes that there must be love for children. Christ loved children. No home can be complete unless a child is in that home. Those who can not have children should do all they can to adopt one or more, for children are an essential part of the marriage sacrament. This love for children can not be expressed when the parents are both working and sending the child to a nursery or similar establishment. The first six years of the child's life are the crucial years. That is when he needs his mother. Neither is this love expressed if the parents do not accept the child as part of the family group. He has his own ideas; let him work them out. Discipline is not commanding but the building of

a sense of responsibility. The Church of the Brethren believes that marriage is complete only when there are children in the home.

The third thing is love for God. The home is the basic worship group. Here children see their parents practice what they preach if the love of God is present. The children can learn real Christianity in the home. The home's biggest job is the religious training of its children. If the love for God is really present, this can be tackled.

The Church of the Brethren believes that love in these three ways must be present if the Brethren marriage ceremony is to build a Brethren home.

The Use of Liturgy in Worship

Paul Minnich Robinson

The worshiper may come into the presence of God in various ways: through silence, a simple ritual or elaborate symbolism

Courtesy of the Saturday Evening Post
Painting by Norman Rockwell



PUBLIC worship is an art. While the various forms of religious exercises in a service of worship are never artistic ends in themselves, but rather seek to bring the worshiper into the presence of God, they nevertheless should be, as Isaac Watts phrased it, "a piece of holy skill."

Every public worship service employs some kind of ritual. This may vary from the elaborate symbolism of the Roman Catholic or Anglican churches to the silence of a Quaker meeting. Ritual is simply the form which public worship may take. In many of the denominations this form is well established and rather rigidly followed from week to week. These are the liturgical churches. In other churches, no form of liturgy is prescribed but the order of the service is left entirely to the minister or to those who are to direct the service.

The Church of the Brethren

has always been among the free, or "nonliturgical" churches. This does not mean that we have had no liturgy, but that each church was largely free to develop its own form of worship. In many cases the liturgy in the local congregations, though simple, has grown to be almost as inflexible as that of the liturgical churches. That is, the service, whatever it may be, is the same from week to week with very little variation. Since, however, the services of worship in our churches are not bound by any kind of ecclesiastical formality it is possible for them to be greatly enriched by careful planning and the wise use of artful liturgy. A great responsibility, therefore, rests upon those who must plan and direct public worship to make the best use of liturgical materials and to keep the service in proper balance.

Services in most of our churches are informal, in that they may be changed from week to week as the minister desires. Yet this informal service must be planned

with great care so that it will have unity and movement, with each component exercise designed to meet a particular need.

The value of the active participation of worshipers in any service is being increasingly realized in our churches. This participation is a part of the genius of Protestantism. A carefully planned service will, therefore, give ample opportunity for the congregation to join in praise, petition or confession at various points in the service. The new Brethren Hymnal will prove invaluable in aiding ministers in a wise use of congregational liturgy. In addition to the hymns which will inspire congregational singing, are the Scripture readings, some of which are designed to be read responsively and others prepared for reading in unison. Carefully selected prayers for various parts of the service in which the whole congregation may share are also provided. In a section of the Worship Aid materials, which ministers will find increasingly

useful, are the litanies for various occasions. They will add variety and dignity to the service and give an opportunity for an unusual kind of congregational participation.

Well-planned liturgy is but an orderly means of lifting the soul of the worshiper into the presence of God. The Church of the

Brethren offers a happy kind of freedom in the use of these liturgical materials. As ministers and leaders of worship we need to develop a familiarity with the resources at our disposal. We must discover a freshness and beauty in their use which will make each service a thrilling fellowship with the Divine.

GEORGE BLACKBURN HOLSINGER

Freeman Ankrum
St. James, Maryland

ALAD who was born near the village of Pleasantville, Pennsylvania, on May 10, 1857, was destined to make a contribution to the church in a line somewhat different from that of many of his illustrious ancestors. This boy was born to the farm family of Joseph and Rebecca Blackburn Holsinger, and was given the name of George Blackburn. Perhaps it was his father's love of music as he led the hymns in the old Mock church, the nearest Church of the Brethren to the family, which furnished an inspiration to the eager boy.

It is likely in the long winter evenings around the blazing fire-side, that they talked of young George's Great-grandmother Elizabeth, daughter of William Mack, who married John Holsinger. She was the great-granddaughter of Alexander Mack, the founder of the church of which the Holsingers were such faithful and loyal supporters.

George's father had a natural talent for music and no doubt was a valuable aid to his son. The hills and valleys around Pleasantville were beautiful and added many pictures to the delight of the growing boy. The old log church building, given the name of the "Mock" church, still stands with its chinked logs. It is no longer used for worship services. The writer visited the

church and cemetery a few years ago, reveled in the beauty of the scene and fancied pictures of other days.

In George Holsinger's early years, because of the distance from school, his mother was his teacher. Later he was able to secure eleven months of common school education; thus he prepared himself for teaching in the same schools. Music, however, was his first love and toward this end his efforts were shaped.

In 1875 he had an opportunity to attend a singing school taught by Benjamin Everett. From this training he began class work himself.



George Blackburn Holsinger

He played the organ before he was able to read music. Numerous musicians of his day were the sources of his instruction. There were times when he would pay as much as six dollars for a lesson of one hour. When Bridgewater College was founded in 1882, known then as Virginia Normal School, George B. Holsinger took charge of the music department. He ably filled this position for sixteen years. Being very versatile he taught piano, organ, voice, history of music, harmony and composition. He is said to have given 30,000 lessons of instrumental music alone.

From Bridgewater, he entered a larger field of service and in 1898 went to the Brethren Publishing House at Elgin, Illinois. Here he gave his time to the preparation of songbooks and to traveling among the churches, where he conducted singing classes and music institutes. He was a very successful editor and composer. Over two hundred songs were given to the public as a result of his ability. Some of the most popular were, Rest Over Jordan, At The Savior's Right Hand, and Meet Me There. Mr. Holsinger had an efficient helpmate in his wife who before marriage was Sallie A. Kagey of Bridgewater, Virginia.

For many years George Holsinger was a regular leader of song in the Annual Conferences. Standing before them with his baton, he was the master of assemblies and led them to the highest summits of earthly praise. He was an inspiring leader who conducted with a minimum of apparent effort.

George Holsinger had some striking characteristics. He was easily discouraged but, in spite of this, persevered in his chosen calling. He was modest to a fault, yet at home with the largest audience. Selfishness was not a part of his make-up and every

opportunity that came to him to help another was used. His ability was not uppermost in his mind, but the thought of how he might accomplish the most in his classwork.

This highly consecrated and talented man was cut down in the very height of his active life. He had gone to Astoria, Illinois, to teach a vocal class when he was stricken with a malignant form of pneumonia and before either his wife or son could reach his bedside he was gone to join the chorus in the city of the great King. He had called for the anointing service and his last words were, "I have a narrow passage to go through. If it were not for my wife and poor child, I would be ready to lie down and go to my Father." His death occurred November 22, 1908. His funeral was preached by the "walking Bible," Andrew Hutchinson, of whom it was said that he had memorized the entire Bible.

In the newly published Brethren Hymnal George B. Holsinger's work is represented by three familiar hymns: I Am Trusting Thee, Lord Jesus, On the Radiant Threshold, and Purer in Heart, O God.

Who Is My Neighbor?

Glen E. Norris

Pastor, Ambler Church, Pennsylvania

A LAWYER once said to Jesus, "Teacher, what shall I do to inherit eternal life?" Jesus referred him to the law of supreme love to God and of love to one's neighbor. The lawyer then asked the question, "Who is my neighbor?" Apparently he wanted to make it easy for his conscience by restricting the meaning of "neighbor." If this word applied merely to his own people, the Jews, he could have claimed a reasonable fulfillment of the law; but if "neighbor" meant any one outside the Jew-

ish people, then he would have had to acknowledge that he had fallen short of the law's requirement.

The desire of the lawyer to narrow down the meaning of "neighbor" is but one example of a common tendency. Are we not all guilty of making our neighborhood small? Even though we at times contribute to the welfare of suffering and needy people beyond our national boundaries, do we not sometimes regard certain groups, classes or races of people as if they did not count? Not that we have necessarily thought ill of them; we just have not been in the habit of thinking of them at all. It seems difficult for us to extend our compassion to those who greatly differ from

us in customs, beliefs or color.

By what is the familiar parable of the Good Samaritan Jesus gave an indirect answer to the lawyer's question. After describing the response of the priest, the Levite and the Samaritan when confronted by desperate need, Jesus changed the question to this form: "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" This makes the question one to search the heart and arouse the conscience. It requires of every one who is at all concerned about neighborliness or brotherhood, that he take it upon himself to become a neighbor. For us, then, the question is not, "Are the Negroes or

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The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I am writing you because I am puzzled and am so eager to keep our marriage headed in the right direction. I am one who has always felt romance should never die out, but should continue all through one's married life. Now I wonder whether I am going to be able to bring this about in our marriage. I feel it is slipping a bit.

When we were first married, my husband always noticed the little things I did to please him—the favorite food, the clean house, the new dress. Now, after several years, I feel he is so often preoccupied. He reads the paper, often goes to sleep in his chair, or is moodily silent. I feel he still loves me, but sometimes the thought comes that I could be wrong.

A Puzzled Wife.

Dear Friend,

It is a fine thing, after a few years of married life, to stop and take an objective look at your progress. Anything as priceless as mutual happiness in marriage is worth whatever effort it takes to keep it growing in the right direction. You are right not to want things to go on as they are and I believe it is largely up to you to bring about a change for the better.

You mention the fact that your husband used to notice and praise the things you did for him and does

not now. I wonder whether or not you responded with a hearty "thank you" when he praised you. And have you noticed and praised the things he has done for you along the way? Have you shown an interest in the things he has been interested in—his friends, his books, his work? (A man's work means much to him and his wife, contrary to some people's idea, should be willing and happy to "talk shop" with him if he desires.) Have you kept yourself physically fit by getting enough rest—so that you could be alert when he came home or have you gotten lost in the maze of housework and been worn-out and irresponsible at his return?

Are you as much interested in creating an atmosphere for the growth of the mind and spirit as in providing for the needs of the body in the form of food, clothing and a clean house? A husband wants more than a house and housekeeper. He wants a home and a companion.

Begin by believing he does still love you. Undertake a positive program of love and companionship in the light of these questions. Take some time each day to read, to meditate, to pray, to think of your values in the light of Christ's values. Be patient where you do not understand and I believe you will be encouraged at the results.

Naomi Will.

In the Bible is training in righteousness for those who seek it

Ward Pratt
Yakima, Washington



KEEPING OUR MINDS OPEN TO BIBLE TRUTH

SEVERAL years ago, while visiting a group of Brethren people who were working together in the timber, our family stopped by the beautiful Crater Lake of southern Oregon. The pictures we had seen had prepared us for the grandeur we found there. Some one had told us that this lake is so deep that there are places they cannot find the bottom. We thought of the truths of the Scriptures, as deep and unfathomable as the waters of beautiful Crater Lake.

The Bible is like the ocean in that it has such breadth that we cannot see the far-reaching values and possibilities it contains. Yet the Scriptures are so

simple a child can find guidance and strength. At the same time, the Word is so profound that the most learned philosopher cannot fully comprehend it. To the unbeliever and skeptic the statements of the Bible are bewildering and confusing, but to the Christian believer these statements are stimulating and refreshing. In God's Word one finds sustenance in the time of sorrow, pain and death; and in the time of happiness and joy, there one finds spiritual happiness and joy. There is guidance for home and family life, for business, for the political and international relations of man, as well as in individual and person-

al problems. "The Bible remains an inexhaustible treasure house of truth." Brethren should continue to search the Scriptures with minds open for truth to live by in our day.

Timothy had been taught in the home by his mother, Eunice, and by his grandmother, Lois. By them he had been grounded in the religious literature of the Law, Psalms, and the Prophets. When Paul visited Lystra he found this fine young man grounded in the Scriptures. Timothy readily received Paul's teaching about Jesus and became first a believer, then a

servant and minister of Christ. Paul in writing to Timothy refers to the lad's early training in the "sacred writings" which had been a means of leading him to Christ. Then Paul makes this profound statement: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work (R.S.V.)."

The future of our church depends upon our opening our minds to Bible truth. The most profitable teaching material is in the Bible. Teach the Bible in the home, in the church and establish our children in the living and adventurous literature of the Bible. The whole program of the church is that of teaching; whether it is in the formal teaching of the church school or whether it is by the bedside of the one near death, the truth of God's Word needs to be shared.

There was a day when we felt obligated to set the straying Christian straight. Paul, in writing to the young minister, Timothy, counseled with him on this matter. Instead of pointing out too bluntly the sins of people, get them to search the Scriptures and they will discover their spiritual shortcomings. In our day we like to read the Scriptures that bring inspiration and comfort and leave unread the portions that point out our shortcomings. Paul's advice is good: let the Bible reprimand and rebuke us, censure us for our faults and shortcomings.

The Bible can help us correct our faults. Reading the Scriptures can lead to the overcoming of sin and to living a fuller and more spiritual life. In the Book there is "training in righteousness" for all who will seek and find. One is not only straightened out but is also started out on a life of spiritual growth and

attainment through the guidance of the Spirit. The result, Paul states, is a "man of God, . . . complete, equipped for every good work."

Two fine young men went out into the mountains to hunt elk for the winter meat supply. A storm came up, the snow began to fall, it grew colder and colder. They perished because they had gone hunting unequipped for the storms they must face. There are far too many people in our church today who are spiritually unequipped to face the world they live in, as they have closed both their minds and their Bibles and are not grounded in the faith. They have confessed belief in Jesus Christ but have no foundation for living.

Many homes have Bibles. They are read when convenient or necessary and then placed out of the way. They become part of a stack of newspapers and reading material of various kinds. How much better it would be to find a convenient place in the home and keep the Bible lying open at all times, with helpful passages underlined, so that easy reference might be made from time to time as one goes about the home.

Today we need more regard for the faith of our fathers—the faith of Abraham, Moses, Samuel, David, Isaiah and the prophets. We need to keep the fires they kindled burning. We need the faith Jesus brought into the world, which was found in Peter, Paul, Eunice and Lois, Martin Luther, Alexander Mack and our living faithful today. The Bible is the history of man's faith in God. The fire still burns; the story of its burning is in the open Bible. It will burn in us when we open our minds to the truth that is there. Bible-reading, prayer in the home, and reverence for the spirit of Christ will give us faith in God, ourselves and the mission of the church.

Moral Standards and the Christian Faith

Ernest R. Jehnsen
Beaverton, Michigan

RECENT surveys show a shocking disregard for moral standards on the part of the American public. There are probably many inconsistencies in the studies made by Dr. Kinsey and in the report on teen-agers made in a prominent monthly. Yet there is doubtless enough truth in them to be alarming. These studies record that even in church circles there are great irregularities in the sex standards which we profess to hold.

This is not the first time the church has been disturbed by the moral problems of the times. Paul attacked the problem of fornication that existed in the Corinthian church (1 Cor. 5). The case recorded is that of a young man who had run away with his father's wife, likely his stepmother, but it raised the whole question of moral standards and their application to the Christian faith.

There were probably some in the church at Corinth who were inclined to excuse this abnormal practice which even the heathen abhorred. We moderns are inclined to excuse many things on the ground that people are young or in love. We overlook the penalty that is attached to sin and the great retribution that follows it. Many modern novels set aside any moral code in order to make the hero and heroine happy. Paul, like many of the Christian writers of later times, sought not so much to make people happy as to save their souls from damnation and to purify the church of the evils of that day.

Today there is such a flagrant abuse of freedom that people begin to question the existence of any moral standards. Young people today ask questions frankly and honestly. They want to know if it is right to

sow your wild oats and then slip back into the role of a respectable Christian with no sign of repentance or seeming regret. They want to know why some people get away with sex irregularities and are still permitted to remain in the church. They want to know if there are really moral standards or if we are just pretending.

We must say to young people, "Yes, there are moral standards. Without them the finest of our institutions, the best of our culture and the finest of our Christian heritage cannot exist." Although promiscuity seems to be accepted in much of society, Christian young people must resist the advances of persons who have no moral background or moral scruples. Many temptations come to young people which conspire to break down moral resistance but in such situations young people are still masters of their fate and captains of their souls. By the grace of God they can go to maturity in the midst of these temptations and still be chaste, pure and holy.

A return to prudish victorianism is unnecessary. Christian young people today are better prepared and better equipped to resist the moral disintegration of our times than any other young people who have ever lived. Yet they need prayer, much grace, much personal discipline and certainly a great commitment of their lives to God, who can give victory.

The saving of one's self for a loved one is not outdated. Young people are still growing to maturity who can say to each other truthfully that there is no moral reason why they may not lawfully be joined together.

Yes, there are moral standards. They are necessary for the preservation of home and family life and have their roots in the Biblical tradition and in the experience of the race.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Ask-Me Book of Best-Loved Fairy Tales. Mary K. Winters. Hart, 1950. 96 pages. \$1.25.

Here are some of the favorite stories of children. After each story are questions to help the child and his parents talk about the story. These fairy tales will provide much fun for family reading.—*Hazel Kennedy.*

Fifty Nifty Crossword Puzzles. Tom B. Leonard, editor. Hart, 1950. 96 pages. \$1.25.

Easy crossword puzzles come first in this book. There are harder puzzles to solve after this group for beginners. Last of all are the very hard ones for the older boys and girls. This is a book for the family or for one child to enjoy for many years.—*Hazel Kennedy.*

Positive Protestantism. Hugh Thomson Kerr, Jr. Westminster, 1950. 147 pages. \$2.50.

A most timely and vital book which grew out of the author's theological course, *The Essence of Christianity*. Going back to the Reformation, he points out that it was because of what the reformers believed, and not because of what

they denied, that Protestantism came into being. He gives a fresh exposition of the principal elements of the Christian faith, emphasizing that Christianity is to be found in a "deeper plunge into the gospel." He helpfully presents "the gospel in Christianity," what it means to preach this gospel, the perspective of evangelism and Protestantism's hope for tomorrow. A great, vital and challenging book.—*Charles E. Zunkel.*

Strengthening the Spiritual Life. Nels F. S. Ferré. Harper, 1951. 63 pages. \$1.00.

The individual and family who live by the spirit of this book will go a long way toward solving the acute problems of our day. In warm, human terms, the author speaks helpfully and humbly about the way we ought to live. Out of a rich personal and family experience in growing toward God, Dr. Ferré helps us mightily in strengthening the spiritual life. He is concrete about ways of strengthening the personal devotional life and the family devotional life, about the use of money, and about a sense of vocation.—*Edith Barnes.*

Who Is My Neighbor?

Continued from page 12

the Russians or the Jews or displaced persons, etc., my neighbors?" Rather, the question is, "How can I be a neighbor to the people of all these classes, races, nationalities?"

Christian love, and only Christian love, will find the answer to this question. Such love leads each of us to say, "My neighbor is any one whose life I can touch helpfully, any one to whom I can show mercy, any one to whom love can minister through me." An aggressive goodwill can find ways of being neighborly, sometimes even to those beyond the various "curtains" that separate humanity. Without this God-given concern for the welfare of others, however, we cannot be true neighbors—not even to those who live near us. Self-interest never has been

a satisfactory motive to urge us to neighborly action. From this it follows that we can be neighbors in the way Jesus meant only if we are in vital touch with God, who is the source of life and love. That is, we must be born again, must have eternal life, to have the true neighbor spirit.

The time has not yet come when real neighborliness and brotherhood prevail throughout the world. So much the more, then, we ought to make our testimony before an unbrotherly world by letting Christian love have its way in us, and through us in neighborly service, wherever there is the call of human need. A look at the world will reveal abundant opportunities to live the neighborly life. Thus we create friends across the seas.

KINGDOM GLEANINGS

Word has been received of the death of Bro. Frank N. Sargent, whose funeral was held on June 18 in Chicago, Ill. A full account of his life will appear in a later issue of the Gospel Messenger.

J. L. Miller of R. 8, York, Pa., would like to have a copy of the Annual Meeting Minutes from 1778 to 1922. Will anyone having copies of these minutes to dispose of kindly contact Bro. Miller at his address?

A "Friendship Ship" loaded with grain for India's starving left the United States on July 4. CROP is assuming responsibility for the shipment of the grain. The Indian government, through the Indian ambassador, Madame Pandit, has agreed to provide transportation for all the grain that is made available.

One thousand Bible picture sets have been held in reserve to ship to Korea Sunday-school leaders. Recently a request has come, and the cost has been underwritten, for an additional thousand. Bible story pictures will be of incalculable value in the rebuilding of the processes of Christian nurture where other resources have been practically obliterated.

A Sunday school is being revitalized in the town of Sidon, a town which Jesus once visited. Mr. Ibrahim Murkus writes that he is the superintendent of the Sunday school and six others work with him as teachers. They meet once a month to discuss problems and to lay plans for improving methods of teaching and getting the boys and girls interested. About eighty boys and girls are in regular attendance.

Manassas church, Eastern Virginia District, will have a home-coming day on Aug. 5. Bro. Edward K. Ziegler will be the guest speaker at both the morning and afternoon services. A fellowship meal will be served at noon. Special emphasis for the day will be given to the new church building campaign. Friends and former members are invited to attend these services. Bro. Conrad Snavelly is the pastor.

Recent visitors through the Publishing House and General Boards offices were: Jesse, Ruth and Daniel Whitacre, all of Spencer, Ohio, and Mr. and Mrs. Charles Whitacre of Chicago, Ill.; Mr. and Mrs. Wayne Dubble and Mr. and Mrs. Elmer Stutzman, all of Richland, Pa.; Mr. and Mrs. J. Roy Keller and daughter, Lois, and Mr. and Mrs. Russell Martin, all of Mercersburg, Pa.; Mr. and Mrs. George Hunn and Rosalie of Dayton, Ohio; Mr. and Mrs. Ray Musselman and Ruth of Vernfield, Pa.; Mr. and Mrs. Raymond Risden and Margaret Ann, John and Nelda, all of Lenox, Iowa; John and Mary Shank of Rheems, Pa.; Mr. and Mrs. A. A. Price of Harleysville, Pa.; S. H. Hess of Royersford, Pa.; Mr. and Mrs. C. W. Gibbel of Manheim, Pa.; Mr. and Mrs. Charles Van Winkle of North Liberty, Ind.; Mr. and Mrs. J. Y. Sollenberger of South Bend, Ind.; Orpha Bollinger of Lititz, Pa.; Naomi Witters of Ephrata, Pa.; Mr. and Mrs. Walter M. Eshelman of Lititz, Pa.; Norman W. Patrick of Hummelstown, Pa.; Mr. and Mrs. A. W. Bergey and Mrs. Myrtle A. Wrigley, all of Salford, Pa.; Mr. and Mrs. Lloyd Vanderslice and Mary Jane of Pottstown, Pa.; Mr. and Mrs. Paul Keyser of Royersford, Pa.; and Mr. and Mrs. Elam M. Hollinger of Washington, D. C.

Norman Harsh has changed his address from Antioch, Va., to Ridgeville, Va. Will correspondents please note?

Eagle Creek church, Ohio, will have an all-day meeting on Sunday, July 8. Bro. Albert Helser will be the speaker. A basket dinner will be served at noon.

Life magazine, issue of June 25, featured pictures, one full page and in color, and a short article about Bob Richards as the Pole-vaulting Parson. Read further of Bro. Richards on page 6 of next week's Gospel Messenger.

The following people were licensed to the ministry recently: Paul Myers in the Lena church, Ill.; Brother and Sister Allen Weldy in the Elkhart City church, Ind.; Donald Fogelsanger in the Shippensburg church, Pa.; and Morris Wright and Randolph Abshire, both in the Boones Mill church, Va.

Ellis G. Guthrie of 155 Reed Ave., Marion, Ohio, informs us that his address will be changed to South Cherry St., Eaton, Ohio, as of Sept. 1. Bro. Guthrie will terminate his pastoral work with the Marion church on Aug. 12. He will then hold a week's meetings in the Castine church, Ohio, before taking up the pastorate of the Eaton church.

Calvin Bright, formerly of House 53, W. China Union University, Chengtu 9, Szechuan, West China, arrived in San Francisco, Calif., on Friday, June 15, 1951, from Hong Kong, China. Upon his arrival he was immediately taken to Annual Conference at San Jose. He will be joining his wife at Berea College, Berea, Kentucky. He may be addressed in care of his parents, Mr. and Mrs. J. Homer Bright, R. 1, Union, Ohio.

At the conference of United Church Women at Buck Hill Falls recently one speaker, Mrs. James Wyker, plead for an understanding of the youth in uniform and the conscientious objectors on the part of laity and the ministry. She emphasized that many of the conscientious objectors derived their views from the teachings of the church and were frequently disillusioned with the hostility of the clergy when they publicly refused to bear arms.

All Brethren of the German hymn singing tradition are invited to participate in the State Folk Festival which will be held at Kutztown, Pa., on July 8. The afternoon German hymn singing hour will be under the direction of A. F. Brightbill and Aaron Breidenstein, assisted by Amos Frantz and John F. Brightbill. The program will be given at 1:30 p.m. A rehearsal will be held on the grounds at 11:00 a.m. The following hymns will be sung and can be found in the English and German Hymnal, edited by D. L. Miller, L. F. Holsinger and H. B. Brumbaugh, which was published by the Brethren House in 1903: Ich will lieben und mich üben; Setz dich mein Geist, ein wenid; Jesu Wahres Gotteslamn; Gott des Himmels und der Erden; Sei Lob und Ehr'dem höchsten Güte; Kommt Brüder Kommt; Mein Gott das herz ich Bringe Dir. July 8 has been designated as Brethren day at the State Folk Festival.

La Verne College

A seminar in international relations will be held on the campus July 9 to 20 in co-operation with the Brethren Service Commission. Gladdys E. Muir of Manchester College will conduct the seminar. This will be especially attractive to church leaders and Christian

Theme: Deepening and Sharing the Christian Life

laymen as it is possible to enroll for credit at regular tuition rates, or for \$3.00 as an auditor.

Commencement exercises, May 31, were attended by 1,200 people. Seventy-six received degrees and nineteen more were recognized as a class who would be eligible to receive diplomas at the completion of the summer session work. This is the largest class in the history of the college.

Two students received special honors at commencement. Highest scholastic distinction, *magna cum laude*, was achieved by Virginia Davis, daughter of Mr. and Mrs. C. Ernest Davis of Elgin, Ill. Second honor, *cum laude*, was awarded to Neva-Jo Eisenbise, daughter of Mr. and Mrs. Forest S. Eisenbise of Dallas, Texas.

The honorary degree, Doctor of Laws, was conferred upon Joseph A. Allard, Jr., at commencement. Mr. Allard, an outstanding lawyer and Congregational layman, has been attorney for the college since 1921, and a member of the board of trustees since 1933. He is in constant demand as legal advisor for the Brotherhood and the churches of the Brethren in California.

Mrs. Grace Hileman Miller was given a special citation of honor at the annual awards day convocation, May 15, in recognition of more than a half century of faithful and unselfish service to the church, to Christian education, and to the community. Mrs. Miller, known throughout the Brotherhood as a children's work leader, earned the B.S.L. degree from La Verne in 1914.

Bethany Hospital

The annual membership meeting was held in April, at which time annual reports of various departments of the hospital were given. Mrs. Curtis B. Bowman of Oak Park, Ill., was elected trustee representing the Bethany Hospital auxiliary membership.

Dr. W. W. Wieand has been appointed by the trustees to be a member of the executive committee of the hospital. Wilbur Bollinger is chairman of this committee.

Bethany Hospital auxiliary had its annual benefit dinner in April, which was well attended. This group has accepted the project of installing an electric dumb waiter at the hospital this year at a cost of over \$3,300.

Dr. E. Harry Anderson, a member of Bethany Hospital staff for twenty-one years, passed away May 20, 1951. He is remembered for his years of faithful service to the institution.

Rev. Paul E. Kampmeier of Bethany Biblical Seminary will be traveling for the hospital during the summer in the interest of the campaign for the nurses' home and nursing education building. Bro. D. D. Funderburg will also give part time to this work.

A number of memorial gifts have been received as a part of the nurses' home building fund.

The Bethany Hospital Exhibit at the San Jose Conference highlighted the history of the ministry of healing in the Church of the Brethren.

Mary E. Gosnell, R. N., has been named supervisor of the maternity division to replace Marie Tritt, who left the city.

John C. Eller, assistant administrator and purchasing agent, was a speaker, at the regional chairmen's section of the national conference of the National Association of Educational Buyers held in Detroit, Mich., in April.

National Hospital Day, May 12, was celebrated by

having open house, which included guided tours through the hospital.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Dewey D. Fleishman of Nokesville, Va., in the White Pine church, W. Va., July 16-29.

Gains for the Kingdom

Five baptized in the Greene church, Iowa.
Three baptized in the Manor church, Md.
One baptized in the Conewago church, Pa.
One baptized in the Outlook church, Wash.
One baptized in the Beatrice church, Nebr.
Two baptized in the Boones Mill church, Va.
Six baptized in the Big Swatara church, Pa.
Sixteen baptized in the Curlew church, Iowa.
Three baptized in the Clovis church, N. Mex.
One baptized in the Hooversville church, Pa.
Nine baptized in the Broadfording church, Md.
Two baptized in the New Enterprise church, Pa.
Nine added to the Washington City church, D. C.
Twenty-five baptized in the White Oak church, Pa.
Two baptized in the Western Mt. Carmel church, Va.
Three received by letter in the Navarre church, Kansas.
Twenty-five added to the San Fernando Valley church, Calif.
Twelve baptized in the Upper Conewago congregation, Pa.
Six baptized and two awaiting the rite in the Fairview church, Iowa.

Two baptized and two received by letter in the West Branch church, Ill.

Two baptized and four received by letter in the Hatfield church, Pa.

Four baptized and nine received by letter in the Minneapolis church, Minn.

Sixteen baptized and three received by letter in the Green-castle church, Pa.

Nine baptized and eleven received by letter in the Elkhart City church, Ind.

One baptized and eight received by letter in the Liberty Mills church, Ind.

Seventeen baptized and three received by letter in the Windber church, Pa.

Seventeen baptized and five received by letter in the Ashland City church, Ohio.

Eleven baptized, two awaiting the rite and two received by letter in the Lena church, Ill.

One received on reaffirmation of faith in the Imperial Heights Community church, Los Angeles, Calif.

Calendar for Sunday, July 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Living Together in the Family.—Luke 2:51-52; 10:38-42; Eph. 5:22, 25; 6:1-4; 2 Tim. 1:1-6; 3:14-15. Memory Selection: Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Eph. 4:32 (R.S.V.).

CBYF Topic for July, Democracy, So What!

Announcements

Regional Conference

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

District Meetings

Colorado.—Fruita, Aug. 18-21.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Middle.—Flora, Aug. 15-18.

Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Mardela.—Peach Blossom, Md., Easton house, Aug. 29.

Michigan.—(Undecided), Aug. 25-28.

Missouri, Southern, and Arkansas.—Carthage, Mo., Aug. 17-20.

North and South Carolina.—Mill Creek, S. C., Aug. 16.

North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

Tennessee.—Camp Placid, Blountville, Aug. 14-16.

Texas and Louisiana.—Nocona, Texas, July 19-22.

Virginia, First.—Poages Mill, July 24-26.

Virginia, Eastern.—Valley, Aug. 8-10.

Virginia, Southern.—Spray, N. C., July 24-26.

West Virginia, Second.—Shiloh, Aug. 17, 18.



"I WAS IN PRISON..."

Here are reports from two of our BVS volunteers who have been serving at the Federal Reformatory for Women located at Alderson, W. Va.

TO START A NEW LIFE

Donna Butterbaugh

Alderson BVS Unit

I HEAR the sound of voices, the hitting of a softball and birds singing everywhere amidst a land of beautiful flowers, bushes and trees.

This is the Federal Reformatory for Women, Alderson, West Virginia. The time is early evening after the day's tasks are done and the entire reservation is a scene of relaxation.

Yes, this is the Federal Reformatory for Women—a prison without walls. The entire campus is set up on a college plan with the inmates living in large brick buildings called cottages. They are larger than the word "cottage" makes them sound, but are called cottages because it gives them homey atmosphere.

Each cottage houses thirty girls. Each girl is given her choice of paint and allowed to fix up her room.

The population of the institution is usually around 442 girls, with sentences ranging from three months to life. We volunteers, who are here working, playing and living an everyday life with the inmates, call them "the girls" or just "our friends."

Since Alderson is the only women's federal institution of its type in the world, there is every kind of "criminal" here. To those on the outside they are criminals, but to us volunteers who are learning to know them and love them they are just like anyone else.

We love them because we believe in God, and believing in God is believing in love, for God is love. We must love each other before we can have a peace-loving nation, and we are constantly trying to let those who were less fortunate than ourselves see this love.

Our jobs here range from working in the storehouse with the girls, to helping with new girls in the receiving building and working in the



Administration building at Alderson reformatory

information office. Besides our daily jobs we visit cottages at night, have recreation with the girls and also visit the hospital girls.

The girls themselves have a variety of jobs to do. Some of these are: working in the garment factory, the laundry, farm, dairy, or piggery; working in staff kitchen and dining rooms, and, of course, doing the jobs around the cottages such as cleaning, cooking, etc.

Many of these jobs pay the girl so much a month and also give her "good days." To the girl here, one day a month deducted from her sentence is worth much more than money. Time is a big issue because all they live for is a chance to get out into the "free world" again, and start over or take up where they left off.

You may want to ask if a girl has a chance, after she has served her sentence, to go out and begin a new life, and what becomes of her. It is very hard to know, but let us tell you Mary's story and let you answer this question yourself.

Mary was sentenced for six months on a prostitution charge. While she was here, she worked in staff dining room as a waitress. We volunteers got to know her very well as she served us our meals. She was a pretty girl with a happy disposition.

One evening, a few days before Mary was ready to leave here for home, two of us volunteers were talking to her. We had gone to the cottage where she lived to see her

release clothing and to say good-by.

As we were talking about her going home, she began to cry. We asked her what was wrong, why was she crying?

All was very quiet when Mary said, "What am I going to say to Mom when I get home?"

We asked, "Why, Mary?"

She admitted then that her parents did not know where she was. She had left home after a quarrel with her mother and had never written to her family to say where she was.

She could not bring herself to go home but went to the town where her brother was stationed in the service and got a job. She then became involved in the offense that gave her this present sentence.

Once she was in a prison she could not bring herself to write to her parents. Now she was asking us what she should tell her mother.

She didn't know whether to go to her home and confess all to her very religious mother and take the chance of being forgiven or not forgiven, or to go out and start a new life on her own.

What would you have told this girl? Would you have advised her to go home and ask for forgiveness? Would you have told her to ask God to help her?

Would you say, "Well, you left home on your own accord and got yourself into this mess. Now make your own choice. Either go back home or go out on your own."

If you had been Mary's mother, would you have forgiven Mary and taken her back as your daughter, forgetting her past?

Can a girl leave here and go out and start a new life for herself? Only you can answer that. Isn't that the public's responsibility to these girls when they leave here? We say that it is. This is where we can practice our brotherly love.

If we ever have the chance to help a girl who has just been released from a reformatory, let us do so. Let us help that girl to make a new life. Then our prisons will not be overcrowded today.

TO SEE TRUST IN THEIR EYES

Aylana Fetter

Alderson BVS Unit

IN SOUTHERN West Virginia there is a small town with six hundred to eight hundred inhabitants. It may be small, but it is noted for something that no other town or city may claim.

Within a mile of its city limits is the only Federal Reformatory for Women. Through its gates pass women of every nationality and color, who have disobeyed the national laws and have been sentenced to federal imprisonment.

To some a reformatory or prison means iron bars, guns and cruelty. But in Alderson they have neither guns nor cruelty, and only bars in the receiving building where the inmates are kept for the first three weeks.

The people who manage the Women's Reformatory and work there make it a training school. For instance, some inmates do not know how to read or write, and they would like to learn. Or some never finished high school and would like to. At Alderson they can do that, for they have a school system similar to our public schools.

There are many opportunities for training open to the women, such as sewing, cooking, working with leather or pottery, hospital work, etc.

Then when they go out beyond those gates, they have had training in a certain field of work, whichever they prefer. For when most women leave Alderson, they must have a job and a home waiting for them.

Home! Can you, reader, give a definition of the word *home*? The dictionary says, "one's abode or residence," but think seriously now, is that what it means to you, or does it mean more? Home is where happiness and sadness are shared with abounding love and companionship.

But to most women in Alderson, their home outside the reformatory did not have love and companionship; it was just their residence.

Then to some, Alderson is the first home they have known. In those fourteen cottages, which house thirty girls each, some find the love and companionship they never received beyond those gates.

The volunteers at Alderson do not take custodial work. If they work right along with the women, they can help them much more. They may work in the receiving building, issuing clothes to the new inmates, or they may work at the craft shop, the school building, the sewing room, the storehouse, or the farm.

In the evenings, the volunteers may go to recreation or visit one of the cottages and spend the evenings talking, knitting, etc.

You learn to love those women, by sharing their joys and disappointments, listening to their views on life, and adding a bit of advice when it is asked for or needed.

To see trust in their eyes when they talk to you gives you a humble feeling that maybe through you God has planted His seed of life in some of their hearts. Then through a prayer, a smile, and a kind word, you can help it to grow. Perhaps the volunteers cannot see the results of their work there, but the examples they have set may have helped more than the eye can see.

There is a saying which many have heard and some consider truth, "Once a criminal, always a criminal." Yet in each one of us there

is some bad, and you or I may have done worse in the eyes of God than some who broke man's laws. A crime is not so bad that one cannot seek forgiveness, and a heart is never too cold to be filled with warm abiding love.

Alderson Reformatory is only one of the projects in Brethren Volunteer Service. Each project, like Alderson, is full of rich experiences and opportunities for young people.

It is my wish that all the youth in the Church of the Brethren may some day give a year or more of service to help build a better Christian world, in Brethren Volunteer Service.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: How does a local board determine a man's classification?

ANSWER: Local boards determine a registrant's classification in harmony with the regulations issued by the President. These regulations have the force of law. According to the regulations the classifications and their meanings are as follows:

- I-A Available military service
- I-A-O CO available for noncombatant service
- IV-E Conscientious Objector not available for military service
- I-C Member of the armed forces
- I-D Reserve or military student
- II-A Civilian employment
- II-C Agriculture
- III-A Dependents
- IV-A Completed service; sole surviving son
- IV-B Official
- IV-C Alien
- IV-D Minister
- IV-F Physically, mentally, morally unfit
- V-A Over age

The local board starts at the bottom of this list and considers each registrant for each classification until they find one for which he qualifies. If he does not qualify for V-A, then they consider him for IV-F, IV-D, IV-C, etc., going up the list until the local board is convinced a man is entitled to one of these classifications.

Only the written material in a man's file goes into the consideration of a classification. It is, therefore, very important that a man have ample material in his file on all aspects of his life which might affect his classification.



Worship in the chapel at Alderson



THE story of what our congregation has done to bring the Gospel Messenger to the attention of our membership really begins with our drive for a 100% Gospel Messenger club several years ago. In our church of roughly two hundred families, the largest number of subscriptions had been twenty-eight. That was the situation when I was elected Gospel Messenger agent.

Telephone Campaign

Feeling that the valuable material contained in the Gospel Messenger deserved a much wider reading audience, I armed myself with a number of interesting articles from the Gospel Messenger and set about the task of calling every church family having a telephone. In my conversations I called attention to the various departments in the paper and their value, the helpful material for people active in all phases of church work, the information contained in the Gospel Messenger concerning all phases of the Brethren work both nationally and internationally, the splendid editorials, books and reading material listed and reviewed, etc.

Quite a few members did not even know we had a church publication. To these people I mailed or handed sample copies of the Gospel Messenger which I obtained from Elgin, and then made follow-up calls. Others remembered the paper from childhood or through members of their families, but had just never bothered to subscribe.

To those without telephones or in outlying districts involving toll charges, I sent a letter setting forth as attractively as possible the features of the Gospel Messenger.

This campaign, with its constant follow-up, was an excellent means of advertising the Gospel Messenger and its material, whether the calls and letters resulted in subscriptions or not. However, so many subscriptions resulted, at the regular full rate, that the church officials decided to spread the money over the entire congregation at the 100% club rate, the church treasury making up the difference. Thus every church family, even if attending only a couple of times a year, found the Gospel Messenger coming into its

home and read it where it would not otherwise have done so.

I felt that it was one thing to get the Gospel Messenger into the homes and another to get the families to read it. The co-operation of the pastor and assistant pastor was enlisted, and several things were done during the campaign and con-

Clippings for Personal Contact

In an effort to direct the attention of active church workers to the helps available in the pages of the Gospel Messenger, I clipped articles of interest to those in various departments and handed them out personally. Also, if I knew someone was interested in what the Brethren

YOUR CHURCH and the GOSPEL MESSENGER

Margaret Nowak

Detroit, Michigan

Mrs. Nowak until recently served as Gospel Messenger agent in the Detroit church, with fine success. She feels that the Gospel Messenger agent has an important job. Not only does he place subscriptions, but he works with other church officers in promoting Brotherhood enterprises and in getting important information appearing in the pages of the Gospel Messenger before the church membership.

tinuing thereafter to stimulate readers' interest.

Bulletin Board Publicity

First, the pastor made for me a bulletin board to be used for the display of articles and pictures from the Gospel Messenger.

Next, the assistant pastor called attention to the Gospel Messenger in our mimeographed Sunday morning program. At the top of the page for announcements, he placed in caps the following line: "HAVE YOU READ YOUR GOSPEL MESSENGER THIS WEEK? See pp. ———". Also see Gospel Messenger Bulletin Board in the hall." This was done every Sunday for a while, then every other Sunday or so.

The pastor himself called attention to the bulletin board when it was first put up, and occasionally thereafter.

Service Commission was doing or in church and labor relations or missions, I handed this member clipped articles on those subjects.

When I have been asked to speak on several occasions, it has been my pleasure to use Gospel Messenger articles and to refer to them.

Last year at Annual Conference I was especially impressed with one thing which I passed along to my local church. This was the fact that in every department where I sat in on meetings or conferences, those present were repeatedly urged to watch the Gospel Messenger during the coming year for reports of further developments and for general information concerning the work of that department.

Messenger Keeps Members Informed

I do not think that we stress sufficiently the fact that the Gospel Messenger is our medium of information to our general membership and that *every active church worker should read the Gospel Messenger regularly to keep informed on the work of the Brotherhood.*

I would like to relate one incident to show how co-operation between the Gospel Messenger agent, the pastor and other church officials can promote various campaigns of the Brotherhood.

During late 1950 ballots were

printed in the Gospel Messenger so that our church members throughout the nation could register their support of the traditional Brethren position on peace. Simultaneously articles appeared to stimulate Brethren congregations to become active peace centers.

I called our pastor and told him that I intended to display the ballot and the accompanying articles on the Gospel Messenger bulletin board. Realizing the importance of what our Brotherhood was trying to do, our pastor took a copy of the Gospel Messenger with him to the pulpit, held it up to show the peace ballot and the accompanying article and urged all those who felt they could to sign and return the ballot to Elgin. He also announced that the article and the ballot were displayed on the Gospel Messenger bulletin board in the hall.

Subsequent articles on the same subject were also displayed on the bulletin board and were mentioned in the mimeographed Sunday morning programs, with reference to page numbers.

Officials Work Together

I have no way of knowing what the results were. I have merely related this as an example of what can be done, with co-operation between the Gospel Messenger agent and other church officials, to promote various Brotherhood aims and materials.

Gospel Messenger agents can be much more than just the person to whom you go when you wish to subscribe to the Gospel Messenger. The Gospel Messenger agent can help to promote many of the programs of the Brotherhood and can serve as a means of getting before the church membership important information and material contained in the pages of the Gospel Messenger. This is assuming, of course, that she or he is given the full co-operation of the other church officials.

I would like to see at our regional and Annual conferences a special conference of Gospel Messenger agents, where they can share their experiences and ideas.

Try This . . .

In this column from time to time we will suggest ideas to be used on Sunday evenings in your church.

Church Periodicals

Instead of a sermon on Sunday night a church in Nebraska has the practice of discussing interesting articles in Horizons and the Gospel Messenger that appeared that week. The only thing that is planned is the worship service.

LOOKING AHEAD to August, September

World Peace Day	August 6
Labor Sunday	September 2
Annual Achievement Offering	September 16

Activities and Plans

Youth Program Topics:
For August—Families Together. See July 8 issue of Horizons.
For September—Living Above Color. See August 12 issue of Horizons.
Complete the selection of your church school staff for next year. See that they will receive Brethren, co-operatively produced, and other literature they need.

See that reorganization of the church school is complete, and plans well on the way for the promotion of children.

Aug. 6 is the anniversary of Hiroshima's atom bomb explosion. A number of churches are devoting the day or the nearest Sunday to peace. Repentance and a search for a better way than war can well be stressed.

The relationship of the church to labor needs increasing attention. An appropriate sermon or short talks by well-qualified labor representatives are in order, particularly on Labor Sunday.

Plan to use the people with unique summer experiences in a series of Sunday evening meetings.

See that a well-planned program for the whole church year is ready to go into operation. Have a retreat or conference in which retiring personnel share ideas with the new staff.

Do your part in planning for a community leadership training school. In addition, you should have a class in your own church during the year. Be accredited and clear all credits earned through the Christian Education Commission.

See that all children's workers have a Fellowship of Growth in Service folder and urge them to qualify for membership in the fellowship.

NEW FILMSTRIP HAS MANY USES



My Peace I Give to You, new Brotherhood sound filmstrip is designed primarily to increase understanding of the work of our church. You will find many uses for the filmstrip. It will be effective whenever you wish to make a comprehensive presentation of the work of our church. For example, you may use it—

1. With discussion groups (of various ages) when studying our church.
2. With church membership classes.
3. As a basic part of the delegate's report of Annual Conference.
4. With groups studying missions, world service or other phases of church work (refer to special sections of filmstrip).
5. When presenting the scope of our work to non-Brethren groups, such as interdenominational ministerial meetings, civic organizations of various types, farm organizations, PTA meetings.
6. On special offering Sundays.

We urge you to obtain maximum benefit by purchasing the filmstrip. The below-cost price is \$5.00, plus postage. The rental charge is \$2.00, plus postage. Order from General Brotherhood Board, 22 S. State St., Elgin, Ill.



The Role of Christians in Free India

Violet Paranjoti
Lucknow University

Christians in schools and colleges and elsewhere have had opportunities for living and working harmoniously with people of other nationalities, religions and cultures. They are bringing about harmony in India and helping the nation to attain the high destiny which, it is hoped, will be a source of inspiration to the rest of the world

The Rise of the Christians

THE Christians in India, one of the minority communities in the land today, were in past years mostly either Hindus or Muslims. The evangelistic fervour of missionaries lighted their lives with such zeal for their new faith, and the way of life now open to them was so satisfying, that social ostracism and other hardships failed to make them retrace their steps.

With the passing of years, the people of this faith were found throughout the length and breadth of the land. They were in all walks of life, for the Christ they followed, the Carpenter of Nazareth, had hallowed the humblest occupations of life. They fitted into whatever niches were available to them, and implementing the ideal of service, set up schools and colleges which provided the country with many of its doctors, nurses, educationists, lawyers, politicians, etc. Their hospitals, leper asylums, institutions for the handicapped, etc., served to fill many an acute need in the country.

Each generation of Christians, at the cost of much sacrifice, strove to give its succeeding generation such opportunities as itself had lacked, so that today, the Christians constitute some of the highly educated and efficient citizens of the country. It has, therefore, been possible to Indianize the staff in Christian institutions. The leadership in these fields, with a few exceptions, has passed from the missionaries to Indian Christians. The peak of such a trend in the church was attained amongst the Protestants when, for the first time, an Indian, Bishop Arabindo Nath Mukerjee, bishop of Delhi, was enthroned in St. Pauls Cathedral, Calcutta, in September 1950, as the Metropolitan of India, Burma and Ceylon. A vast change has been quietly wrought by Indian Christians in their spheres of work.

Opportunities for holding high public appointments have been scarce for Christians, so that, today they are among the middle and poor classes. The few that have had a chance to rise, for example, Sir Maharaj Singh, governor of Bombay, Rajkumari Amrit Kaur, health minister, and Dr. John Mathai, ex-finance minister, have won the

confidence of the Indian people. Their Service to Modern India

The wars that plunged the world into misery found the Y.W.C.A., the Y.M.C.A., Salvation Army, the Red Cross and other Christian institutions and organizations using all their resources for the relief of suffering. In the communal strife that followed the partition of India, and which let loose bloodshed and slaughter, hatred and desperation, the Christians with willing and eager hearts helped to bind the wounded, feed the hungry, ease the mind of its tensions and restore to the afflicted the needed faith in life. The National Christian Council of India, the Friends' Unit, the staff and students of the Y.W.C.A. School of Social Work in Delhi, were among those that rendered this essential service to the country. Miss Thomas, an Indian Christian, was awarded the Florence Nightingale Medal in 1949 by the International Red Cross Society for having, "distinguished herself by exceptional devotion to duty at the Kurukshetra refugee camp near Delhi."

It is not in times of crises alone that Christians have come forward to serve their country. Quietly and

steadily, they have served well people of all classes and creeds. According to the Christian higher education report ending March 1949, the percentage of non-Christian staff in the Christian Arts Colleges in Bengal was 63, in U.P. 48, and in South India, 39. The percentage of non-Christian students in Bengal was 94, in U.P. 86, and in South India, 52. Similar figures obtain in Christian Arts Colleges in other parts of the country; they invariably have a large percentage of staff and students of other faiths. Furthermore, Christian hospitals, leper asylums and other humanitarian institutions serve people of other faiths in large numbers.

No effort has been spared to secure all possible facilities for these institutions and to maintain a high standard of work. At the health ministers' conference held in New Delhi on December 3, 1950, mention was made of how Christian mission hospitals are supplementing the efforts of government to maintain the health of the public. These institutions secure funds from abroad and accomplish for the country what government by itself is unable to do. Mention was also made of the, "high standard of performance of missionary organizations."

India's Need—A Moral Basis

The independence of India was won at the cost of the struggle and sacrifice of many of her non-Christian citizens. Their lives of service won the admiration of all. It was expected that when independence was attained, the great ideals hitherto cherished would be implemented in the administration of the country. These hopes, alas, have been thus far denied fulfillment. Government have surely grappled commendably with many grave and staggering problems; but we have yet a long way to go before the Gandhian ideals can permeate public life. Corruption, nepotism and inefficiency have marred what would otherwise have been an inspiring chapter in the history of the world.

However, with three years of experience of these evils, a reaction has been making itself felt. The leaders are seeking such a foundation for national life as will eradicate these evils and make for constructive values. Mr. Nehru, Prime Minister of India, while in the U.S.A. in recent months, told the citizens of Vancouver that "India intended to base her national policy on Asoka's symbol of the wheel of righteousness." Dr. Pattabhi Sittaramaya, the former congress president, addressing a press conference at Nandyal in

November 1949, said, "There was moral callousness all over the country . . . and congress had set before itself the task of reviving the moral susceptibility of the nation."

What we are discovering in our country in our present circumstances, is what has been the experience of many peoples in the history of mankind. Summing up these historical lessons, Tolstoy said, "Spiritual force has been, is now and ever shall be the only force by which progress is made." The holy Bible narrating the history of many kingdoms is replete with truths such as that, "Righteousness exalteth a nation," and that, "The people without vision perish." With heritage



such as this, the Christians can help in laying the foundation sorely needed in our country.

With regard to religion and politics, there is confusion in the minds of our leaders. Some are of the view that since in our national history, religion has made for strife and division, it should be divorced from our national life and be confined to our private lives. To allow only as much of religion as is necessary to enter politics and to keep the rest of it to oneself is a great art. Ideals such as integrity fair dealing, consideration for others, etc., with which religion inspires us, are necessary in our secular life. The implementation of these ideals in our secular life, far from dividing us, will bring us together through mutual trust and respect. Christians who in schools and colleges and elsewhere have had opportunities for living and working harmoniously with people of other nationalities, of other religions and other cultures, can help towards making such an adjustment more widely prevalent in our country.

India's Need—Internationalism:

Dr. E. Asirvatham (at that time head of the department of politics, Madras University, and now in the U.S.A.) speaking in New York on the first anniversary of Mahatma Gandhi's assassination, said that, "If the Gandhian era was one of nationalism, the era of Prime Minister Nehru is an era of internationalism." Broadcasting from Chicago, Mr. Nehru, said, "The only alternative to world government, some time or other, is world suicide." International

al conferences and organizations have so far not established international understanding. A more humane approach and a deeper basis for co-operation are yet to be tried in modern international politics. St. Paul, a Christian missionary, who inspired by Christ's teachings that God is the Father of all nations, and that the kingdom of God included them all, traveled widely on his missionary tours. Summing up his impressions of contacts with these diverse nations, he says, "God hath made of one blood all nations for to dwell on the face of the earth." Consciousness of a deep bond of union with the peoples of the world has enabled world Christian organizations such as the Y.W.C.A., the Y.M.C.A., to build a bridge between nations in their sphere of work. The World Council of Churches, with which Christians in India are linked, represents 156 Protestant churches in forty-four countries. Among their efforts for promoting understanding and peace between the nations is their decision to send a delegation of white and Negro members to South Africa, "to discuss racial problems with Church leaders there." The committee of the Carnegie Foundation has awarded the Wateler Peace Prize for 1948 to the World Council of Churches in recognition of their efforts for international peace.

The Attitude of Christians to Those of Other Faiths

Christians have felt the need for studying other faiths in India. There are Christian institutions for the study of Hinduism and Islam. In Christian theological colleges, students for the ministry study all the religions in India. These studies have helped Christians to know, appreciate and respect other faiths. While Christianity has its distinctive features, it also has many points of agreement with other faiths. The Christian, therefore, seeks fellowship with those of other faiths. The Moral Rearmament Movement includes people of all faiths.

These points of contact, as well as the fact that Christians have not asked for separate electorates, can help them to bring about harmony in India and help her to attain the high destiny which will be a source of inspiration to the rest of the world. These great objectives can be accomplished in right measure if India's Christians will more fully awaken to their responsibilities.

—From The Indian Witness



Photo by J. Henry Long

The Call of the Ministry

Scene taken from the new sound filmstrip, *My Peace I Give Unto You*

One of the greatest preachers America ever produced, Dr. Charles E. Jefferson, once declared that if he could come back to earth a thousand times he would wish to return each time as a minister of the gospel.

The church can have its best young men for the ministry if it wants them. The ministerial supply is determined to a very large degree by the prevailing attitude of the church membership. If the ministry is exalted by the church, many of its young men will volunteer for this full-time Christian service. If the ministry is disparaged by members of the church, their sons will give it little consideration.

The church's real opinion of the Christian ministry is revealed in the homes of its members when parents indicate their ambitions for their sons and daughters. Many mothers and fathers never suggest to their sons that they give thought to studying for the ministry. When a high school or college youth on rare occasions intimates that he would like to become a minister, his parents are likely to warn him against the low salary and other hardships of the profession and appeal to him to consider the more

lucrative rewards of the business world. Some homes hesitate to send a daughter to a coeducational Christian college for fear that she might fall in love with a ministerial student.

As long as the church and the Christian home would rather see their most able sons enter a business or a profession other than the ministry, the problem of recruiting worthy young men for the ministry will be very difficult. The church cannot have the best men in its pulpits if it is not willing to provide them.

The responsibility for enlisting young men for the ministry rests with the local church. To fulfill that responsibility, several things are required of the members.

The members of the church must give to the children and youth of their homes convincing evidence of the sincerity of their profession of faith in Christ. The ministry must be lifted above every lay office and every opportunity for laymen to serve the kingdom of God if the church is to persuade many of its young men to seek ordination. One of the most heartening facts about the church's service at this time is that laymen have an unprecedented voice in the councils of the church. A young person does not turn his

back on the Christian life because he chooses to go into business. The church proclaims that all useful work is honorable. It points to the opportunity that every man has to witness for Christ. But if the church is to make the call of the ministry persuasive to young men, it must cause them to understand that the ministry excels every other profession and business in the opportunities that it offers for sacrificial service to the world. The church must teach that the ministry excels every other lifework in its demand for righteousness. The reason for this demand for a superior standard of righteousness is that it is not possible to separate the minister's personal life from his service.

It should be the aim of every local church to give as many of its sons to the ministry as it has required for its own leadership. If in a hundred years a church has had twelve pastors and has given only one person to the ministry, that church is a parasite.

When a church has given a young man to the ministry and assisted him when necessary through his training and ordination, it never ceases to have joy in his achievements as a minister of Jesus Christ. A church never lacks inspiration to keep it faithful to its mission if it has a number of its sons in the ministry.

Around the World

Church Women Denounce 'Repulsive' TV Shows

"Lewd and repulsive" television shows were denounced by the Nebraska Council of Church women at their annual assembly.

The church women also assailed programs that "arouse prejudice or discriminate or hold up any individual, race, creed, group or beliefs to mockery and derision." They opposed government censorship of TV programs but asked "pressure on the television industry to regulate itself."

Missouri Synod Reports Gains

Baptized membership in the Lutheran Church-Missouri Synod reached a total of 1,810,953 last year, according to the Church's annual statistical report issued at headquarters.

The report, prepared by the Rev. Armin Schroeder, head of the Synod's statistical office, showed that the communicant membership in 1950 reached an all-time high of 1,211,254.

Reception of 70,934 new communicant members gave the body a net gain for the year of 37,945. This was an increase of 2.7 per cent over the 1949 total.

Jewish Day School Movement Growing

The Jewish day school movement is spreading throughout the country.

Dr. Joseph Kaminetsky of New York, director of Torah Umesorah, reported there are now 136 Jewish day schools in seventeen states, with a total enrollment of some 25,000 students.

A day school is a school where children receive both secular and religious training, Dr. Kaminetsky explained. It should not be called a parochial school, he said, since it is not controlled by any parish.

In most cases, the day school follows the curriculum used in the public schools of the city in which it is located, but in addition it has the training in religion.

Presbyterian Moderator

Dr. Harrison Ray Anderson, pastor of Fourth Presbyterian church, Chicago, was elected moderator of the 163rd General Assembly of the Presbyterian Church in the U.S.A.

In presenting the gavel to Dr. Anderson, the retiring moderator expressed the hope that "spiritual daring will continue to be the program of the Church."

In his response Dr. Anderson told the commissioners that "we live in

an American scene which, I trust, has been shocked by the revelation of corruption of great cities." He urged the Church to "become again the salt of the earth."

"Rub it in, if necessary," he said, "until it smarts, but let the Presbyterian Church cry out against this civic rottenness which is in Chicago and Philadelphia and even in Washington."

He warned the Church, however, not to forget its primary spiritual task. "As a Church," he said, "let us set our hearts to this task with all of the strength and with all of the love and with all of the light that the Holy Ghost can give us."

Church Women Map Peace Program

President Truman was urged by a group of Protestant women to reaffirm his pledge that the United States shall not become the aggressor in any war.

The women comprised the board of managers of the general department of united church women of the National Council of Churches. They voted to ask the Council's general board to approve a special delegation of church women to visit the President shortly and present the request.

The delegation will also ask Mr. Truman to promise "that our resources will be used for building the peace through all the channels at our disposal, including the United Nations."

Churches Should Look at Blighted Areas

A proposal that church people take a look at the blighted areas in the other end of town as a step in facing the "moral issues" involved in substandard conditions was made to the Church Conference of Social Work at its annual meeting in May.

"Most Protestant churchmen," declared the speaker, Galen R. Weaver of the American Missionary Association, "live in comparatively good housing themselves and have little contact with blighted situations."

In his address Mr. Weaver proposed steps be taken to acquaint church people with the facts about housing conditions of the families in the lowest income bracket.

Tours of substandard areas in their home towns and a sound interpretation of the consequences to human beings, family life and the community were among the suggestions made by the speaker, a specialist in religion and race.

Korean Protestant Churches Form Reconstruction Group

Protestant churches have organized a special committee to assist in the reconstruction of war-damaged churches and the revival of their "cultural and social organs."

Named to head the new group, called the Christian Churches Rehabilitation Committee, were two Korean pastors—the Rev. Kwan Yun Ho, a Presbyterian, and the Rev. Pak Chang Hyun, a Methodist.

It was announced that the committee would engage also in relief efforts on behalf of homeless and destitute refugees. Part of its work in this connection will be the distribution of literature to sustain the morale of war victims.

Pastor Kwan said all Korean Protestant churches are represented on the committee and have promised to render it "every possible service."

Brotherhood News

Resolutions of the District Ministerial Meeting of Eastern Pennsylvania

As God's children, assembled here in this district ministerial meeting, we express our thanks to our heavenly Father for permitting us to meet here under favorable circumstances to deepen our spiritual life and be inspired to share it with others.

Realizing that this may be the most critical time in which we have ever met, let us admit our responsibility for the lack of discernment of moral values in our world today, and express our penitence for our blindness to spiritual values.

Against the background of our confused and bewildered world, be it resolved that, we, as elders, ministers and church leaders, will take the necessary steps—

(1) To help our people have a closer walk with God. Many of our people take God for granted—a "take it or leave it" proposition. We need to have a "burning bush" experience with God. He must become the controlling force of the lives of our people.

This means that we must encourage Bible reading and study, public and private prayer with sincere meditation to discover the will of God for our lives, and attendance at prayer meeting and the worship services of the church.

(2) To make our homes a "miniature church." Let us resolve to impress upon each couple that stands



Photo by Religious News Service

Cafeteria Workers Hold Services

Employees of the Old South cafeteria in Houston, Texas, join in hymn singing during half-hour nondenominational services held every Sunday morning. Started at an employee's suggestion, the religious program features a brief sermon by a minister from the local council of churches. Although attendance is voluntary, between twenty-five and forty cafeteria employees participate regularly. Many customers who come to eat stay to worship too. John L. Lewis, operator of the cafeteria, who instituted the program, is the second man shown at table at right.

before God in the ceremony of marriage the sacredness of the marriage vows and the sanctity of the Christian home.

Our homes must become a teaching unit for the kingdom. We can capture the spirit of the early Christians. Not only in the temple, but also "in every house, they ceased not to teach and preach Jesus Christ." With the disintegration of the home and family, we need to stress the fact that the home is still the basic unit for developing Christian men and women. For it is here that the basic concepts of religion and the fundamental virtues of character are implanted and cultivated.

Let us continue, or re-establish, the family altar, so that the love of God and the mind of Christ may be indelibly written upon the hearts and instilled into the minds of our children.

(3) To make the church an agency for the voice of God. The church must become the means for the kindling and nurturing of the spirit-

ual life of its members. With the impact of our industrial, secular culture upon our way of life and the church, there is a growing tendency to compromise with the "world" and to lose the Christian heritage that is wrapped up in our distinctive doctrines and practices.

Rather than be an echo of the ways of the world, the church must more and more become the voice of God speaking to a world that is fast losing the consciousness of God.

In a world that is fast accepting a military policy as the only method by which we can live together and by which we can solve our problems, we urge a concerted emphasis be placed upon the teaching of our New Testament peace position.

(4) Let us have the faith that if our people become "new men" and the Christian home is rebuilt around the family altar and the church is revitalized, then we will have an inner compulsion to share our blessings with others, at home and around the world.

We call the Brethren to witness to the way of Christ in their local community by living the simple life and

by living in peace with every one.

Out of our abundance let us share with the physical needs of the world.

We would call every one to the passion of Paul, who decided to know nothing save Jesus Christ and him crucified. This should send us, as it sent Paul, out into the world on a great mission of evangelism to build the church by saving souls for the kingdom of God.

Christ is still the only hope of the world. To proclaim him and his gospel of salvation is still the first work of the minister and of his church.

To these great tasks, which we believe are in line with the example and teachings of Christ, be it resolved that we will dedicate ourselves and commit our lives to Christ, knowing that he will go with us even unto the end. We know that he will not fail us, we must not fail him.

Robert F. Eshleman.

Earl C. Brubaker.

Berkey Knavel.

Anniversaries and Weddings

Golden Wedding

Mr. and Mrs. S. A. Shockley of Outlook, Wash., celebrated their golden wedding anniversary on Sunday, April 22, 1951. The



morning church service was dedicated to them and the program was appropriate for the occasion. In the afternoon about 200 friends and relatives called during the open house celebration.

Their three children, Mrs. Ida Studebaker, Clarence Shockley, and Mrs. Edna Allison, all of Chicago, Ill., were present for the happy occasion.

Many lovely gifts and messages of congratulations were received. Mr. and Mrs. Shockley have lived in the Outlook community for forty-three years and have been faithful leaders in the church work at that place since the church was organized.—Mrs. Ellis M. Studebaker, Chicago, Ill.

Canute-Robeson.—William Canute of Mason, Mich., and Ruth Robeson of Frostburg, Md., in the Frostburg church, June 1, 1951, by the undersigned.—O. F. Bowman, Frostburg, Md.

Covault-Shafer.—Clarence Covault of

Piqua, Ohio, and Mrs. Gladys Shafer of Bradford, Ohio, May 27, 1951, by the undersigned.—Moyné Landis, Gettysburg, Ohio.

Crain-McMillin.—Delbert E. Crain and Laura Jean McMillin of Akron, Ohio, April 8, 1951, in the Springfield church, by the undersigned.—L. R. Holsinger, Mogadore, Ohio.

Dulabaum-Treadway.—Marion Dulabaum of Uniontown, Ohio, and Jacqueline Treadway of Akron, Ohio, in the East Nimishillen church, Ohio, March 2, 1951, by the undersigned.—Arthur H. Hess, North Canton, Ohio.

Edwards-Lecington.—Dean M. Edwards and Ida E. Lecington, both of Muncie, Ind., March 3, 1951, by the undersigned, at his home.—J. Andrew Miller, Muncie, Ind.

Huntsman-Snyder.—Donald K. Huntsman of Waterside, Pa., and Pauline Snyder of Everett, Pa., March 21, 1951, in the bride's home, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Hurst-Patrick.—Clair R. Hurst of Ephrata, Pa., and Anna Mary Patrick of Hummelstown, Pa., April 29, 1951, in the Hanoverdale church, Pa., by the undersigned.—Norman Patrick, Hummelstown, Pa.

Loose-Carper.—John W. Loose of Martinsburg, Pa., and Gladys R. Carper of Woodbury, Pa., March 25, 1951, in the Woodbury church, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Mattox-Royon.—Floyd W. Mattox of Pomona, Calif., and Rita J. Royon of La Verne, Calif., in the La Verne church, April 25, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Newman-Keller.—Daniel L. Newman and Jo Ann Keller, both of Lebanon, Pa., in the Lebanon church, June 2, 1951, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Owen-Johnson.—Dan L. Owen and Mavis Johnson, both of Toppenish, Wash., in the bride's home in Outlook, Wash., May 21, 1951, by the undersigned.—B. J. Fike, Outlook, Wash.

Perlich-Getts.—Donald L. Perlich of Albion, Ind., and Belva J. Getts of Ashley, Ind., May 20, 1951, in the Pleasant Chapel church, by the undersigned.—Russell A. Sherman, Garrett, Ind.

Radatz-Goss.—Charles Radatz, Jr., and Coralyn Goss, both of Lewiston, Minn., in the Central Lutheran church, Winona, Minn., by Dr. L. E. Brynstad, April 28, 1951.—Mrs. William E. Wright, Utica, Minn.

Rasmussen-Foreman.—Donald L. Rasmussen of Iowa and Gwendolyn P. Foreman of Altoona, Pa., May 24, 1951, in the First church, Altoona, Pa., by the undersigned.—Stephen G. Margush, Altoona, Pa.

Samuels-Lam.—Ollivan B. Samuels of Kinderhook, Va., and Ruby Etta Lam of Earlysville, Va., May 18, 1951, in the Shiloh church, by the undersigned.—I. L. Bennett, Ruckersville, Va.

Sissel-Kilpatrick.—Curtis B. Sissel and Blanche M. Kilpatrick, both of Santa Ana, Calif., June 1, 1951, in the Santa Ana church, by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Elizabeth R. Blough

Elizabeth R. Blough, well known in the Church of the Brethren for half a century, died at her home in Hatfield, Pa., on May 11. She was born near Mainland, Pa., in February 1864, and was the oldest daughter of Mr. and Mrs. Godshall Delp.

She graduated with the Normal English Course class at Juniata College in 1889, and many years later received her A.B. degree from Juniata. Some years later she earned her M.A. degree in English at the University of Pennsylvania.

Her first marriage was to Dr. A. S. Rosenberger of Covington, Ohio. Her second marriage was to Bro. P. J. Blough of Johnstown, Pa., who was a minister in the Church of the Brethren.

Mrs. Blough was a lifelong member of the Church of the Brethren and was loyal to the faith. Being of a literary type of mind, she was a regular contributor to the Gospel Messenger, and the author of two books, *The Scarlet Line* and *Told at Twilight*.

She served as dean of women at Bridge-water College and at Blue Ridge College, and taught in the Bedford high school, Pa. She was a great friend and confidante of young people who sought her counsel. She was also in frequent demand as a speaker before church groups and women's organizations.

She is survived by a stepdaughter, Mrs. J. M. Wine of Dayton, Ohio; two grandchildren, Mrs. Carl Mueller and Dr. Charles Wine, both of Dayton, Ohio; one sister, Mrs. Jonas S. Moyer of Hatfield, Pa.; one niece, Mrs. G. R. Worley of Philadelphia, Pa.; and one nephew, Roy D. Boaz of Cloverdale, Va.

Funeral services were held at her home in Hatfield, by Glenn Norris of the Ambler church, assisted by Ralph Jones of the Hatfield church.—Roy D. Boaz, Cloverdale, Va.

Hugh Mitchell Stover

Hugh M., son of Jacob and Mary Leshner Stover, was born April 22, 1870, on a farm near Greencastle, Pa., and died April 21, 1951, in Waynesboro, Pa.

Most of his life was lived in Waynesboro, where he served the church in many capacities over a fifty-year span. For thirty-three years he was a city mail carrier, and at the same time was a free minister in the Antietam congregation. Mitchell Stover shared with his brother, Wilbur, a zeal for missions and was a member of the Missionary Reading Circle, which was organized in Waynesboro in 1893. He helped solicit funds to send Wilbur abroad. These brothers were great-great-grandsons of William Stover, the first resident elder of the Antietam congregation founded in 1752. They were also descendants of John Jacob Price (Preis), a collaborator with John Naas in Germany and immigrant to America with Peter Becker in 1719.

He met his wife, Anna Keefer, at Mt. Morris College, from which he graduated in 1890. Anna majored in music. They were married in 1892. Mrs. Stover died in September 1946.

Bro. Stover was elected to the ministry in November 1898 in the Antietam congregation and was ordained to the eldership in July 1913. He served as the presiding elder for the Antietam congregation from 1919 to 1932. Several additional preaching points were started as well as Sunday schools because he helped spearhead expansion with other local leaders. Every year he spent his vacations holding evangelistic meetings all over the East. He had a special gift in working with youth and was responsible for starting Christian Workers, a Sunday evening youth organization at the Rouzerville church.

He served on the first board of directors of the Old Folks' Home at Huntsdale. For

twenty-five years he served as an officer of the Children's Aid Society of Carlisle. He was moderator of district meeting twice, secretary six times and a reader six times. He served on Standing Committee for Annual Conference three times. He served on the district mission board from 1934 until his illness, working chiefly as solicitor.

His three children, Vernon, Ruth and Paul, are living in York, Waynesboro and Philadelphia, Pa., respectively.—Don Snider, Elgin, Ill.

Erbaugh, Mable Irene, daughter of Uriah and Amanda Beeghly, was born in Dayton, Ohio, Feb. 1, 1896, and died March 7, 1951. She united with the Bear Creek church in her girlhood and was ever loyal in her devotion to the church. In 1930 she was united in marriage to Howard F. Erbaugh. She accompanied her husband the first year in helping to open the home mission work in Turkey Creek, Ky. She is survived by her husband, four stepchildren, two grandchildren and one sister. Funeral services were held at the church by Elder N. B. Wine, assisted by G. W. Phillips and Fayette Fields. Interment was in the Bear Creek cemetery.—G. W. Phillips, Dayton, Ohio.

Evans, Cecil Leroy, son of Bertha and Thomas Evans, was born in Manistee County, Mich., March 2, 1908, and died at the Mercy hospital in Manistee Jan. 6, 1951. He was united in marriage to Florence Winters on Oct. 23, 1930, in the Methodist parsonage in Manistee. To this union were born six children. He is survived by his wife and six children. Funeral services were held at the Marilla church by Bro. R. J. McRoberts. Burial was in the Marilla cemetery.—Mrs. Roy McRoberts, Copeish, Mich.

Freed, Barbara Ellen, daughter of the late George and Susan Haynes, was born Sept. 10, 1868, and died April 23, 1951, at her home near Garrett, Ind. On Aug. 26, 1888, she was united in marriage to Frank Eldridge, who preceded her in death. She was married to William Freed on June 16, 1917. She was baptized into the Church of the Brethren on Nov. 5, 1900. She and her husband were elected to the office of deacon on Nov. 9, 1912. She is survived by her husband, two sons, two daughters, one stepson, eleven grandchildren, eight great-grandchildren and one sister. Funeral services were held in the Cedar Lake church by Bro. A. F. Morris of Liberty Mills, a former pastor, and Bro. Ralph L. Fry, the present pastor. Burial was in the Union cemetery near Garrett.—Ralph L. Fry, Auburn, Ind.

Garber, George F., son of Abram D. and Magdalene Wine Garber, was born Jan. 30, 1866, near Mt. Sidney, Va., and died April 8, 1951, in Lorain, Ohio. He was married Sept. 4, 1890, to Ida Clem of Edinburg, Va., who preceded him in death on March 11, 1939. In September 1942 he married Rosa Manuel of Washington, D. C. He was baptized in early youth, and although isolated from his church for many years, he remained faithful. He is survived by his wife, two sons, two daughters, one stepdaughter and one sister. Interment was at Lorain, Ohio.—Merle R. Hamilton, Washington, D. C.

Geib, Jonas, son of Henry and Martha Pfautz Geib, was born Feb. 1, 1871, at Womelsdorf, Pa., and died May 10, 1951, at the home of his son in Millardsville, Pa. On May 12, 1894, he was married to Mary Hunsicker. He is survived by his wife, two sons, one daughter, three grandchildren and one great-grandchild. He was a member of the Myerstown church. Funeral services were held at the Heidelberg church by his pastor, Bro. Berkey Knavel, assisted by Frank Laysner. Burial was in the Heidelberg cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Grubb, Bertha, daughter of Sylvester and Hattie Thomas Brown, was born Aug. 9, 1880, at Cuba, Ill., and died Dec. 28, 1950. She was married at Canton, Ill., On Jan.

Obituaries

Virginia Pefley Wagner

Virginia Pefley Wagner was born in Roanoke County, Va., Aug. 18, 1859, and passed away at the Church of the Brethren Home in Girard, Ill., April 29, 1951.

She and her husband, Elder David T. Wagner, moved to Girard in 1941. Her husband preceded her in death in 1947. They had moved from Girard to the Kaskaskia church community in 1892, where they worked and labored together in the Lord's work for fifty-one years. Sister Wagner had been blind for over two years.

Funeral services were conducted by Bro. R. E. Pepple, assisted by Bro. W. T. Heckman, in the Kaskaskia church. Interment was in the cemetery near by.—Mrs. Berniece Childress, Bucher City, Ill.

10, 1900, to Newton A. Grubb. She is survived by her husband and one son. Funeral services were held by the undersigned in the Wiley Lutheran church. Interment was in the Wiley cemetery.—C. H. Cameron, Canton, Ill.

Haber, Andrew, son of John and Katharine Stahl Haber, was born in Montgomery County, Ohio, March 18, 1863, and died April 29, 1951, at the DeWitt Rest Home in Dayton, Ohio. Two sons, one daughter and two sisters survive. Funeral services were held by the undersigned at the Hay and Powell funeral home in Brookville, Ohio. Interment was in the Clayton cemetery.—Lon Karns, Dayton, Ohio.

Hamilton, Viola Leon, daughter of Franklin E. and Venora Dill, was born March 5, 1900, at Gettysburg, Ohio, and died May 18, 1951, at her home in Dayton, Ohio. She was married to Lawrence E. Hamilton on May 6, 1918. She is survived by her parents, one son, two grandchildren, four sisters and three brothers. She united with the Church of the Brethren in 1933. Funeral services were held in the East Dayton church by her pastor, Bro. C. H. Petry, assisted by Bro. Henry T. Barnhart. Interment was in the Woodland cemetery.—Mrs. Roxie E. Petry, Dayton, Ohio.

Helsel, Anna Mary, daughter of David and Liza Debert, was born Nov. 15, 1881, and died March 4, 1951, at the Nason hospital. She was united in marriage to Richard Helsel on July 3, 1908. She was a member of the Albright church for many years. She is survived by her husband, one daughter, two grandchildren, two great-grandchildren and one sister. Funeral services were held in the Albright church by Elder D. I. Pepple. Interment was in the near-by cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Hertzler, Irvin, son of Daniel and Eliza Royer Hertzler, was born Sept. 20, 1871, at Brunnersville, Pa., and died May 15, 1951, at the United Zion Home near Lititz, Pa. He was a member of the Church of the Brethren for about fifty-six years. He is survived by three brothers and two sisters. Funeral services were held at the Bahney funeral home by his pastor, Berkeley Knavel, assisted by Frank Laysar. Burial was in Royer's cemetery.—Beulah Balsbaugh, Myerstown, Pa.

Hird, Mrs. Gordon, died, at her home near Gray, Pa., April 25, 1951, at the age of fifty-five years. She was a member of the Sipesville church. Funeral services were held in her home by her pastor, the undersigned. Interment was in the Sipesville cemetery.—Eli S. Keeny, Sipesville, Pa.

Hoke, Mary, daughter of Benjamin and Rebecca Bashore, was born Jan. 22, 1865, in Dauphin County, Pa., and died at the home of a daughter in Palmyra, Pa., April 19, 1951. In early girlhood she united with the Church of the Brethren. She was united in marriage to Uriah Hoke and to this union were born one son and two daughters. Her husband preceded her in death thirty-one years ago. She is survived by two daughters, nine grandchildren and several great-grandchildren. Funeral services were held from the Palmyra church by Elder F. S. Carper and J. Herbert Miller. Burial was in the Spring Creek cemetery.—Mrs. George W. Bell, Palmyra, Pa.

Miller, Jacob H., son of Daniel and Rachael Peterson Miller, was born Nov. 19, 1872, and died May 15, 1951. He was an active member of the Walnut Grove church and a member of the men's Bible class. He is survived by his wife, Ada Beeghly Miller; three sons and five grandchildren. Funeral services were held in the Walnut Grove church by Bro. J. A. Robinson. Burial was in the Grandview cemetery.—Emelia Gran Strayer, Johnstown, Pa.

Sallsbury, Royal M., was born Sept. 28, 1874, at Olivet, Mich., and died April 15, 1951, at Woodland, Calif. He was married on July 20, 1898, to Stella Mae Renfro, who died in 1945. He confessed Christ in his

youth and at the time of his passing he was affiliated with the Live Oak church. He is survived by three daughters, five grandchildren, one great-granddaughter and one brother. Funeral services were held in the Live Oak church by the undersigned. Interment was in the Live Oak cemetery.—Ralph G. Rarick, Live Oak, Calif.

Schlossnagle, Maude, daughter of John and the late Dora Spoerlein, was born at Hoyes, Md., May 7, 1891, and died at the Garrett County Memorial hospital in Oakland, Md., May 9, 1951. She was a member of the Accident church, Md. She is survived by her husband, Howard Schlossnagle; eleven children; twelve grandchildren; her father; five brothers and five sisters. Funeral services were held at the Accident church by Bro. Arthur Scrogum of Cumberland, Md., assisted by Rev. William E. Carlson of St. Paul's Lutheran Church. Interment was in the church cemetery near by.—H. Schlossnagle, Accident, Md.

Seidner, Florence, daughter of Samuel S. and Mary Tschupp Hartman, was born Dec. 31, 1885, and died May 11, 1951. She was united in marriage to Frank Seidner on Jan. 19, 1905. He preceded her in death on Nov. 5, 1948. She is survived by one

son, one daughter, four grandchildren, five sisters and three brothers. She united with the Union Center church in 1905. Funeral services were held at the Union Center church by the undersigned, assisted by Bro. John Frederick. Burial was in the Union Center cemetery.—Herbert Fisher, Nappanee, Ind.

Shoemaker, Ellen Harvey, was born June 28, 1869, and died in a Spokane hospital, Wash., April 23, 1951. She was married to William Shoemaker on Dec. 25, 1898, at Jasper, Mo. She is survived by her husband and several nieces and nephews.—Mrs. H. N. Williams, Wenatchee, Wash.

Simmons, James Thomas, son of Thomas Jefferson and Margaret Louisa Sloan Simmons, was born in Lathrop, Mo., Sept. 5, 1869, and died in the Bell Memorial hospital, Kansas City, Mo., May 17, 1951. On Jan. 6, 1898, he was married to Sarah Edith Firestone at Centropolis, Kansas, and to this union were born seven children. He united with the Church of the Brethren at Appanoose in 1916. He is survived by his wife, two sons, one daughter, one foster son, two grandchildren and two sisters. Funeral services were held in the Appanoose church by the undersigned. Interment was in the Appanoose cemetery.—J. M. Ward, Ottawa, Kansas.

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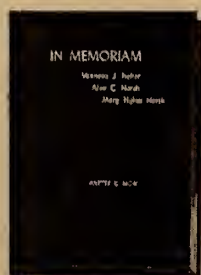


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Church News

Alabama

Cedar Creek.—The Citronelle community pre-Easter services were held in the Cedar Creek church. We had nine different speakers representing six different denominations. We began the service on Thursday evening before Palm Sunday, representing the night Jesus spent in Jericho in the home of Zacchaeus, the Publican, and ended with a sunrise service on the Citronelle school campus on Easter morning. Bro. Rhett Petcher, pastor of the Walnut church at Argos, Ind., was with us for a week's meeting April 22-29. All of the meetings were well attended.—Glen W. Petcher, Citronelle, Ala.

California

Glendora.—Five young people were baptized on Feb. 11. Willard Davison is again our camp representative. The film, *Late Pictures of Southern California and Arizona*, with Ernie Carl as the photographer, was shown on March 18. A musical program by the choir and other musicians was presented on Easter evening. Sister Lucile Strayer of La Verne College delivered the morning address on April 8. Slides on Brethren Service in Austria were shown in the evening. Both men and women have given many hours of free labor to finish the remodeling of the sanctuary. The first service in the remodeled sanctuary was held on the morning of April 22 with a wedding in the evening. With Evelyn Colebank as director of Brethren Service, relief sewing and giving of used clothing are major contributions to the relief program.—Mary Ford, San Dimas, Calif.

Modesto.—On March 4, the opening Sunday of Bro. Baugher's meetings, we received eight new members by baptism. During the meetings and since that time, eight others have been baptized. Gene Palsgrove also baptized three from the Community church, South Modesto. In Modesto and South Modesto seventeen others have been received by letter and reaffirmation of faith. At our council meeting on April 29 the church elected Paul Hersch, Fred Strohm and Maurice Heiny as our delegates to Annual Conference. The church also called Jacob Baer of Bethany to be the assistant pastor and choir director at Modesto. Two boys have arrived from the East to give a year of volunteer service at the Community church in South Modesto. Our Sunday-school superintendent, Amos Bontrager, is directing a school of family life each Sunday evening during May. Onis Leonard of La Verne College was here on the morning of May 6. Bob Richards of La Verne College will preach for us on the morning of May 20.—Harvey W. Allen, Modesto, Calif.

Colorado

Denver.—Our church is publishing a monthly paper. Our delegates to Annual Conference are Wilfred Clannin and Earl Heckman. Many others are also planning to attend. We have established a credit union for the convenience of our members. The men's club visited the Wiley and Arriba churches in April. A program was presented in each church. Mrs. Ruth Harris compiled a church directory for our membership. Our young people are presenting the play, *Blue Boy*, on May 25. The Crusaders Sunday-school class is sponsoring a supper on the same evening. An offering will be taken for the DP family

which is to arrive about June 1. A German student will make his home with one of our members during the coming year. Mother's Day was observed by a marriage rededication service with nineteen couples taking part. At the morning services two babies were dedicated. Our mother and daughter banquet was held on May 19. The Boy Scouts and the children's Wednesday activity group have been prospering. Four persons were baptized since our last report. A committee is working on a Founder's Day program which will be held June 3. On March 19 the McPherson a cappella choir presented a musical program. We extend an invitation to all who are traveling West to visit us at our church.—Mrs. Ruby Dahl, Denver, Colo.

Idaho

Twin Falls.—On Good Friday we had our communion service. On Sunday morning the junior choir presented the message in song under the direction of Rosemary Holderreed and on Sunday evening the regular choir, also led by Rosemary Holderreed, presented the message in song and pictures were shown to depict the songs. On Easter there were nine additions to the church, four by letter and five by baptism. We all enjoyed a program by the a cappella choir from McPherson College. The young people sponsored a box social to help raise their quota of a district project of travel expenses for a missionary family going to Africa. The women's council bought a piano. The junior guild is sponsoring a bazaar this fall and all of the church ladies are preparing things. Bro. O. H. Feiler of Grand Junction, Colo., delivered a message on Bible pictures. On Mother's Day three babies were dedicated. In April the women's work rally for the district was held at Twin Falls. Delegates attended from American Falls, Wendell, Nampa, Boise Valley, Bowmont and Twin Falls. Lunch was served at noon. During the last week in April Bro. Neff attended a board meeting, a ministerial meeting of the district and a Parent-Teachers Association meeting.—Mrs. Gertrude Kerlin Holloway, Filu, Idaho.

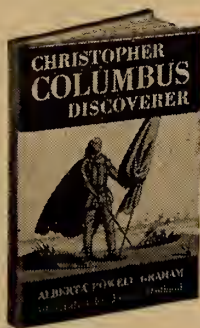
Illinois

Lanark.—Our pastor, Bro. Walter Bowman, teaches our elective course during the Sunday-school hour. The first quarter's lessons were on the Christian's attitude toward war and peace. We are now studying Communism in Theory and Practice. Our women's missionary society continues to be very active. They do relief sewing. They gave financial aid and food to a needy family in the community. The DP family sponsored by our men's group is an inspiration to us. We also have a German student in our congregation who will complete his high school course this spring. We regret having him leave. Two of our young people were baptized recently. On Easter evening the cantata, *Olivet*, was presented by our choir under the direction of our pastor. Several weeks later this program was presented at the Milledgeville church. Our Sunday school purchased a tape recorder which is used to take services to our folks who are shut-ins. On April 15 Sister Hazel Kennedy of Elgin was our guest speaker. She also had sessions with our children's workers. Our communion was held on April 29. On May 6 Bro. Jesse Ziegler brought the morning message. A dinner for adult teachers followed this service and Bro. Ziegler counseled with these workers. In the evening Bro. Bowman was ordained to the eldership by Bro. Ziegler, assisted by Bro. Joe Piesen. Family night was observed on May 10 with a potluck supper and program at the church. Appropriate Mother's Day services were held on May 13 and eight babies were dedicated. One of our young ladies, Betty Kindell, will leave soon to give a year to BVS. Our pastor will attend Conference as a member of the Standing Committee. Our Sunday-school picnic will be held the first Sunday in June at Camp Emmaus and our evening

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services will also be held at the camp.—Mrs. Clyde Broadwater, Lanark, Ill.

La Place.—We co-operated with the M. E. church in observing the World Day of Prayer, sponsored by the women of the churches. On Feb. 11 the Gideons had charge of the morning service. On Feb. 14 the Homebuilders presented the play, Fresh Variable Winds. Our annual birthday dinner was held with a program on Feb. 22. Our pastor and the Decatur pastor exchanged pulpits on Feb. 25. Bro. E. R. Henricks served as delegate to the convention of the American Association for the United Nations in Chicago. During the week following March 11 a lay visitation campaign was put on. We had pre-Easter services, closing with a candlelight communion service on Friday evening. On Thursday evening three persons were baptized and two received on former baptism. The All American quartet of Mt. Vernon presented a program of gospel songs on the evening of April 1. Several of our members attended the spring rally at Springfield on April 7. At our recent council our pastor was chosen to serve as our delegate to Annual Conference. On the morning of April 15 Burness Kampen, a missionary to Africa from the Evangelical United Brethren church of Freeport, was the guest speaker. In the evening Bro. C. Ernest Davis gave a timely address on Christian Education for Our Time. At the morning service on April 22 Bro. Joseph S. Shelly of the University of Illinois was the speaker and in the evening pictures of heifers for relief were shown. Plans are under way for our mother and daughter banquet and for our vacation school. A nursery for children under school age is to be started on May 6.—Mrs. Estella E. Emmert, La Place, Ill.

Polo.—Bro. B. Wayne Crist was in charge of our love feast on the evening of March 22. Preceding the services six children and one adult were baptized. Family night, including a hobby exhibit, was held on March 2. One of our retired ministers, Bro. John Heckman, delivered the sermon on March 11. Bro. Heckman, who is past eighty-seven years of age, still teaches the men's Sunday-school class. President Martin Waite gave a report of a meeting of the men's work group and Bro. Walter Bowman of Lanark told of relief work in Italy. The district young people held a rally at Rockford and the men and intermediates met at Lena and the women at the Dutchtown church west of Milledgeville with several of our members being represented. Evan Lang of the Illinois Temperance League, Eugene Lichty and Wolfgang Grundel, a German exchange student, have recently brought messages. Our spring council meeting was held April 9, when Bro. C. W. Stauffer, Sister Vernabell Hammer and Sister Mary Brindle were elected as our delegates to district meeting and Bro. Crist as our delegate to Annual Conference. The Dixon church presented a play, A Net Is Cast, on April 22 and an offering of thirty-six dollars was taken for Camp Emmaus. Mrs. James Kelsey of Rock Falls was the speaker at the mother and daughter banquet on May 8. A large amount of clothing, shoes for all ages and bedding is ready for the relief truck.—Mrs. Fred Krum, Polo, Ill.

Indiana

Bethany.—Our church met on May 10 in regular council to take care of our regular business and to elect delegates to the district conference. Brother and Sister Paul Warstler were elected. Our pastor, Bro. Galen Bowman, will represent us at Annual Conference. We have three of our young people in Volunteer Service and one young man is leaving in the near future. Others are planning to go this fall. We had our annual family night on May 16. The evening was spent in knotting comforters for relief. Bro. T. E. George was with us and held a short dedication service for our kitchen and social room.—Mrs. Mertie Eisenhour, Syracuse, Ind.

Four Mile.—Our church and the Hanna's Creek Christian church joined in observing the World Day of Prayer. Elder L. S. Shively presided at our business meeting. Our pastor, Bro. Pius Gible, and Mrs. Lester Gephart were chosen as our delegates to district meeting. Bro. Pius Gible conducted pre-Easter services. On Thursday evening we had our love feast. During the meetings some of the neighboring churches brought special numbers in song. On April 4 several persons from here attended the area women's work meeting at the Richmond church. The two churches in the township are planning to hold a vacation Bible school. Two persons have been received into the church by letter.—Alice M. Brower, Liberty, Ind.

Maple Grove.—Elder Albert Harshbarger delivered the message on Easter morning. Brother and Sister Farrel Culler were installed in the full ministry by Bro. McCullough, assisted by Bro. Harshbarger. On April 29 members of the New Hope church joined us in an all-day service, which was the CBYF area meeting. On the same day we were visited by a deputation team from Manchester College, who provided the program both morning and afternoon. On May 4 Elder and Mrs. E. M. Studebaker met with us and Bro. Studebaker preached for us. Our church has responded to the various church projects and to the Lafayette building fund. Our women's group, together with the other members of the church, is assisting one of our members who lost his home by fire.—Dora Mitchel, Clay City, Ind.

Monticello.—Bro. Paul S. Bowman was with us for Manchester Day. A film, The Difference, showing the difference between Christian and non-Christian colleges was shown. Bro. Paul Halladay of Manchester College was with us on April 1 and brought a sermon in song. Our churches, together with the Buffalo and Burnettsville churches held an all-day meeting on April 8 with James Renz, the Brotherhood temperance director, bringing messages on temperance and alcohol education. Sixteen women attended the district spring rally at the Pleasant Dale

church. We held our quarterly council meeting with our pastor, Bro. Jay Johnson, presiding. No delegate was elected to Annual Conference this year.—Opal Foster, Monon, Ind.

Nappanee.—Bro. George Phillips of Ohio conducted a week of revival meetings. As a direct result, two persons were added to the church and several came for reconsecration. One person was reinstated before the meetings and three have been received by letter. Our pastor and his family held open house one Sunday afternoon. During the school of missions Velma Ober told of her work in China one evening and Floy Bowers showed pictures and told about a work camp in Kassel, Germany. At our family night in March Mechtilda Greschl, an exchange student, spoke of her impressions of America. Rev. Jesse Hoover of the Brethren in Christ church talked at the Easter sunrise service. Baptismal services for five persons were held at the regular morning service and the adult choir presented a cantata in the evening. The Easter offering for missions was over \$500. The women of the church attended the district rally held at the Goshen College union hall. The choirs, under the direction of Mrs. Longenecker, are presenting radio programs over the Warsaw station on April 15 and 22. Our oldest member, Mrs. Angeline Peters, celebrated her ninety-seventh birthday on the same day that Bro. Beery celebrated his ninety-ninth birthday. Members have been working at the service center on several Thursdays. Our quota of food is being sent for Brethren Volunteer workers. Three persons from Bethany Biblical Seminary came April 1 to direct a peace program. One evening the film, Prejudice, was shown. The entire interior of the church was recently redecorated. Since the men bought a tape recorder, recording of services are taken to shut-in folks. Bro. Longenecker, our pastor, will be our delegate to Annual Conference.—Hazel Grasz, Nappanee, Ind.

Sugar Creek.—Sunrise services were held on Easter, followed by breakfast at the church and a play by the young people.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

The men have a project this year and the ladies' aid meets once a month to do relief work, sew rug rugs and quilt. Our elder, Bro. J. A. Snell, passed away on April 26.—Ruth Harwood, South Whitley, Ind.

Kansas

Parsons.—Our church had a part in the World Day of Prayer services and also in the union pre-Easter services. The noon services were held in a Negro church. Our love feast was held on Thursday evening before Easter with our pastor presiding, assisted by Elder Q. D. Reed. Joe Johns of Johnstown, Pa., a volunteer service worker, spent some time in this district. A plan to increase our building fund by giving out forty-five ten-dollar bills with the idea of having them doubled and returned on Sept. 1 is being used. Bro. Jack Kough, the director of public relations of McPherson College, spoke to our young people on Saturday evening. Our pastor is very busy as part-time chaplain of our state hospital here. The Enbergs are spending this week in Elgin, Ill., with Mrs. Enberg's parents, Brother and Sister C. E. Davis.—Julia Jones, Parsons, Kansas.

Maryland

Edgewood.—Our attendance and offerings have shown a steady increase since our pastor, Bro. Paul Fike, has been with us. The ladies' aid meets weekly. Bro. Emmert Bittinger of Flower Hill was with us on pulpit exchange Sunday. Bro. Wendell Flory, returned missionary from India, was with us one Sunday evening. A choir has been organized under the direction of Sisters Ella Mae Fike and Anna Spoerli. Our pastor planned joint pre-Easter services for the three churches in his charge and showed the film, King of Kings, at the Beaver Dam church on Easter evening. Our council was held on April 5 with Elder Samuel Harley presiding. The district vacation Bible school institute was held at our church on May 5. Plans are under way for the local vacation Bible school.—Evelyn Barnes Wilhide, New Windsor, Md.

Myersville.—A leadership training school was held in our church two nights a week for three weeks. The instructors for these courses were Mrs. Wreatha Uphole, Bro. S. Earl Mitchell and Bro. Carl H. Zigler. Approximately twenty-five certificates were awarded for credits earned during the course. Bro. Rowland Reichard brought us the morning message on April 8 and on the following Sunday Bro. Warren D.

Bowman, president of Bridgewater College, was our guest speaker. Bro. Joseph W. Yoder of Huntingdon, Pa., gave a very interesting and educational lecture on the sons of Rosanna of the Amish at a recent Sunday evening service. On the evening of April 29 Bro. Ernest Wampler, who recently returned from the China mission field, brought us a very inspiring message. A group of our young people attended the Southeastern Regional round table held at Bridgewater College. We held our May banquet in the social room of the church with Mrs. Vera Mitchell as our guest speaker.—Jeanette Rice, Thurmont, Md.

Salisbury.—Brother and Sister Russell Showalter moved to their newly purchased home on Ord Street and Bro. Showalter began his duties as pastor of our church. Our council meeting was held on April 12. Bro. Showalter has been asked to serve as our elder also. Evangelistic services were held April 25-27 with Bro. Showalter in charge. Our love feast was held on April 29. The ladies' aid served supper to ninety-two teachers on April 16 and cleared \$98.60. They donated \$200 to the building fund. A supper was also served to a women's group from Meyersdale and seventy-four dollars were cleared. The fifth district Sunday-school conference was held in our church on May 6. At the evening service a very interesting address was given by Rev. Stoup of Ligonier, who had spent eight years as a missionary in China. The church finance committee met on May 9 to discuss the church budget.—Mrs. Irvin E. Miller, Grantsville, Md.

Welty.—One of the high spots in our spring program was a Bible institute held March 11 by Bro. Henry Bucher of Elizabethtown College. On Easter morning the children and young people presented a program and in the evening the chorus presented the cantata, The Easter Triumph. Our spring quarterly business meeting was held on the evening of April 3; Bro. Walter Keeney was re-elected as our presiding elder for a period of three years. Our love feast will be held May 5 and 6. The Christian Volunteer quartet will present a musical program on the evening of May 27. May 13 will be observed with a consecration service for new babies. On Easter several young girls took their stand for Christ. Others are expected to come and baptism will be held at the close of revival meetings held in the Rouzerville church by Bro. M. A. Jacobs. Our regular pastor, Bro. John Rowland, serves at both places. We are planning an evangelistic meeting at Welty on Nov. 11-25.—Esther McCormick, Highfield, Md.

Ohio

Olivet.—Youth week closed with a program honoring youth. The young people from five churches attended. After a showing of the religious film, Crossroads, there was a social hour. All present voted for a similar meeting next year. On temperance Sunday, Feb. 11, the play, A-leadin', was presented. The mission committee sponsored a series of studies of some of the different Church of the Brethren missions throughout the world. The young people's group sent garden seeds to Willie Traub in Germany. He was the German exchange student with us last year. On March 4 Bro. Wilmer Petry was with us for our morning worship and for a business meeting following. Brother and Sister Hollinger have consented to stay and work with us for another three years. The deacons of the church are making a membership survey. If you are a member of Olivet and have not received a form, will you please notify Bro. Randolph Wilson, Thornville, or the pastor? Our pastor was guest minister on the Wayside Chapel over radio station WRFD on Easter morning. Bro. Hollinger, Leo Lyle and Ross Winegardner attended a meeting at Wilmington of the Rural Life Association made up of Brethren, Friends and Menmonites, March 29-31.—Mrs. Ruth Furse, Glenford, Ohio.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

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by

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

JULY 7, 1951

31

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Pennsylvania

Akron.—Our church was inspired by the evangelistic services of Bro. Wilmer Petry of Akron, Ohio. Eight persons were added to the church. The Board of Christian Education sponsored a temperance day on Feb. 11, with Bro. Abram Eshelman of the West Greentree congregation as the speaker and a Bible institute on March 11, with Bro. R. W. Schlosser of Elizabethtown as the speaker. An Easter program was presented by the young people of our church. At our regular March council our elder, Bro. George B. Wolf, was re-elected to serve as elder for the next three years. Bro. Wolf was elected to represent our church at Annual Conference. Bro. Warren S. Kissinger announced his engagement on Easter morning at our church service to Jean Thelma Young of Telford. He is a student at Yale Divinity School. Bro. George B. Wolf, Bro. Elwood Shelly and the writer are the active ministers at Akron, as well as Bro. Kissinger, who is at school. We are looking forward to a successful Bible school to be held some time this summer for ten evenings. Pray for the work at Akron that many souls may be added to the church.—Harry S. Dohner, Akron, Pa.

Brothersvalley.—We surpassed our mission goal of \$500 by giving \$747.40. We held a very successful series of evangelistic meetings with Bro. A. Stauffer Curry of Washington, D. C., as the evangelist. The CBYF sponsored the youth caravan with two young men helping in our congregation for a week. The congregation sent three men to the Washington layman's seminar and the CBYF sent five young people to the youth seminar. The men of the church sent Bro. J. C. Reiman and the pastor to Bluffton College in Ohio as delegates to the Rural Life Association conference. The congregation observed Rural Life Sunday by having Bro. David K. Hanawalt, our associate regional secretary, as the guest speaker. The Sunday school sent six boys and girls to Camp Harmony. The men dug out the old water line from the church to the parsonage and replaced it with a new line. Both material aid and monetary gifts for Brethren Service were generous during the year. The home department superintendent visits at regular intervals with the shut-in members and friends of the congregation, taking them Sunday-school material and devotional helps. We are nearing the completion of our pew project.—Mrs. Meyers E. Knepper, Berlin, Pa.

Ephrata.—At a missionary meeting sponsored by our women Dr. Ruth Crouse Moore spoke of her experiences in Arabia. At our business meeting Brethren Clyde Steinmetz, Alvin Adams and Joseph Nies

were elected to the office of deacon and they and their wives were installed into office. Brother and Sister Rufus Longenecker, who have moved into our congregation, have also been accepted for other service here. Pastor Stauffer has been elected to represent us at Annual Conference with Bro. A. W. Zuck as alternate. Bro. Stauffer has given us a series of helpful sermons on Steps in Christian Experiences. Musical programs we have enjoyed were presented by the Epply Sisters, the Elizabethtown College chorus and the East Fairview ladies' trio. Films shown were Second Chance and Love Thy Neighbor. Our father and son fellowship was held on March 13, with Bro. Alfred Replogle, pastor of the First church, Philadelphia, as the speaker. A youth rally was held on April 7, directed by Rev. George Palmer of Philadelphia. Elder H. J. Frysinger of the Big Swatara congregation was with us for a week of evangelistic services and as a result, two persons were baptized. Two persons had been baptized previously and two have been received by letter. We participated in the union World Day of Prayer and Good Friday services. Our choir, under the direction of Mrs. Joseph Nies, presented the cantata, Easter Angels, followed by The Hallelujah Chorus. An Easter dawn service was held on a hillside outside of the town. Bro. Berkey Knave of Myerstown presided at our love feast on April 8. At a CBYF meeting Mrs. Franklin Cassel of Lititz presented a program of slides taken by her husband in Korea, where he is doing medical work. Our women, headed by an efficient committee, are sponsoring the remodeling of our church kitchen. The men are co-operating by procuring new tables for the dining room.—Mabel M. Myer, Ephrata, Pa.

Fredericksburg.—A special offering was given to Galen L. Donmoyer and Michael U. Frances, whose barn was destroyed by fire. Brethren Minor L. Lineaweaver and William R. Myer served as delegates to the district meeting held at the West Greentree church. Jacob Wissler, one of our more elderly members, was taken by death on Dec. 23. Our CBYF presented Beyond Our Own, initial production of the Protestant Film Commission, in addition to a temperance film, It's the Brain That Counts, one Sunday evening in the Myer church. Bro. Ammon L. Merkey delivered a sermon as the main part of our service at the Lebanon County home on the afternoon of Feb. 18. On March 11 Bro. K. Ezra Bucher of Elizabethtown conducted morning and evening sessions of a Bible institute at the Fredericksburg church. Bro. Jacob Fahnstock of the Richland congregation brought a message on Good Friday at the Meyer church. Bro. Aaron S. Heisey of Midway delivered a fine sermon on Easter. Bro. Joseph G. Moyer of Vernfield conducted our evangelistic services

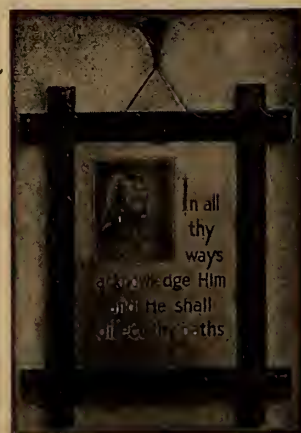
March 25—April 8 at Fredericksburg. As a direct result of these services, there were three converts. Our love feast will be held at the Meyer church, May 19 and 20.—Grace E. Meyer, Ono, Pa.

Meyersdale.—Werner Weisszrodt, the German boy who spent a year with Brother and Sister Ralph Martz and who worshiped and worked with us, has gone back to Germany. Spiritual emphasis week was observed in our church with Bro. A. C. Baugher as the guest speaker. A public address system has been installed for the benefit of mothers in the nursery. One earphone has been connected and six others can be if needed. The Juniata College a cappella choir, under the direction of Bro. Charles L. Rowland, brought us a delightful program one Sunday morning. This year marks our 100th anniversary. Plans are being made for a special anniversary observance this fall. Our annual Good Friday service was held in the Methodist church with the Meyersdale ministers presenting the meditations. Our men's chorus presented special music. During the Easter season sixteen persons united with the church by baptism and letter. Our young folks have joined with the other young people of the community in a series of social events sponsored by the different churches.—Mrs. John B. Meyers, Meyersdale, Pa.

Shippensburg.—On the closing day of the school of missions, Feb. 11, Sister Grace Clapper gave us two interesting talks of her experiences while working in China. A hymn sing was held in our church on the evening of Feb. 25. Bro. David Markey, pastor of the Carlisle church, led the congregational singing and special music was provided by several groups of singers from our own church. There was a fellowship supper in the church on Feb. 27, with Bro. George Detweiler showing slides of his stay in the home of a German pastor. Bro. Paul Fike of Union Bridge, Md., held evangelistic services in our church, March 4-11. Twelve persons were baptized on Easter Sunday and three were received by letter. We had communion services on Easter evening. Our pastor, Bro. Glenn Kinsel, and his family moved into the parsonage recently purchased by the church.—Anna J. Varner, Shippensburg, Pa.

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Brethren Publishing House
Elgin, Illinois



Henle from Monkmeyer

CATHEDRAL

THE poet who wrote that the groves were God's first temples must have looked on a scene such as the one pictured here. For in this outdoor sanctuary you can see the lifting lines of trees, arching overhead; you can look through a lacy pattern of leaves that resemble a stained-glass window; and you can trace the shafts of sunlight that break through and give a luminous quality to the interior of this green cathedral.

Like the narrow nave of a quiet church stretches the path before you. If you still your spirit and listen with an open heart, you can hear the voice of God, whose name is excellent in all the earth, whose glory is set above the heavens.

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 14, 1951

Volume 100

Number 28

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Nonresistance

Having been under the conviction of sin, I repented, turned from Satan and accepted Christ and his wonderful way of life in April 1949. I was baptized in the Palmyra Church of the Brethren by Bro. Frank Carper and was given a baptismal certificate on which was printed some of the precious truths and ordinances observed by Brethren. I read these over a number of times, taking God's Holy Word, the Bible, and studying the Scriptural proofs for these ordinances and doctrines practiced.

It didn't take long for me to realize that the Church of the Brethren opposed war on Scriptural grounds. This was contrary to my former belief, having been a member of the armed forces in World War II and thinking everyone should fight to the extent of giving his very life for his country. How Satan deceives and blinds and attempts to lead all men astray.

What puzzles me is why there are so many who have been born and reared in Brethren families who are still blinded and in darkness concerning the reasons Christians cannot participate in carnal warfare. It is rather disappointing when men who have been in the faith for years say, "Bro. Hughes, we must let each decide by his own conscience and do what he thinks right about going to war."

I pray that all men could see that war with its hatred, bloodshed and murder is not a matter for individual conscience any more than lying, stealing or adultery. War and all these mentioned are sin, and Christians must obey God. The Apostle Paul tells us he had lived in all good conscience (Acts 23:1) before God but still he had persecuted the Christians and consented to the stoning of Stephen. We are told of a weak conscience (1 Cor. 8:10), a good conscience (1 Tim. 1:5) and an evil conscience (Heb. 10:22). Can't we see that just because one's conscience may tell him to accept military service and go to war, that still doesn't take the sin out of war?

When a man's conscience and God's Word don't reach the same verdict, God is always right. We can't change the Bible to suit people's consciences. Every member should be thankful and not ashamed of the stand taken by the church

and daily testify and share with other groups the truths of the Christlike way of nonresistance.—Raleigh Hughes, Palmyra, Pa.

Church News

I hope the Messenger will always find adequate space to continue writing the church news from the various churches. It is an inspiration and challenge many times to learn the many things other churches are accomplishing. It is an easy task to keep in touch with churches we have visited along with getting acquainted with new ones through the church news.—Dorothy E. Kurfis, Millbury, Ohio.

Alcoholism

For once a religious journal gets out a sensible article on temperance and alcoholism. Your Ira H. Frantz did a good job in his article "Jane Burket, Nonalcoholic." Frantz's criticism was ever so much better than the original; your author has an excellent grasp of alcoholism as a disease. —Alcoholic Anonymous, Van Nuys, Calif.

A fund for research in world affairs is being established at Yale University under the terms of an anonymous gift of \$500,000. The purpose, according to the deed of gift, is to further "basic research in all fields of learning and endeavor significant to world peace and to all fundamental human problems underlying the causes of war." The fund has been named for Henry L. Stimson.

Dr. Tadaoki Yamamoto, outstanding Christian leader of Japan, died recently in Tokyo. He was a member of the board of trustees of the International Christian University, which is being planned. Dr. Yamamoto had also been president of the Japan Sunday School Association and the chairman of the Japan Y.M.C.A. He had also won worldwide recognition in the field of electronics.

Two church councils have created full-time departments of radio and television: the Greater Dallas Council of Churches and the Detroit Council of Churches. The Dallas council sponsors programs over the three television and radio stations of the Dallas News. The Detroit council sponsors six weekly religious programs besides special broadcasts. It is also sponsoring a weekly Sunday worship service.

LABORERS IN THE VINEYARD

Though we may lose our possessions, war may destroy what years of labor have produced, death may take our family and friends, faith remains because it is based not on the seen but on the unseen

John Dwight Ellis
Johnstown, Pennsylvania

Photo from the film, Beyond Our Own
Courtesy Protestant Film Commission



A WORK OF FAITH

This is the first of three articles based on a sermon series preached by the author at the Moxham church, Johnstown, Pa., and dedicated to the congregation he has served for twenty years

IN THE discussion of the work of those who are the "good and faithful servants" in the kingdom, we make far too much differentiation between laymen and officials. This perhaps grows out of past positions when one stood almost in the role of a judge over the conduct of another. From the standpoint of church organization there must be positions of authority, but certainly not from the vantage of spiritual activity.

On many occasions the idea of "preacher and people" has been a decided handicap in the performance of the work of the Lord. An acceptable layman ought to be a good minister and a good minister ought to be a good layman.

In taking this position we are not unmindful of the detailed list of qualifications for the various offices in the church and the ability of some to fulfill them better than others. Some certainly have the five talents of executive ability and others the one to be a good follower but regardless of leader or learner, the joy and blessing rest in the multiplication and not in the differentiation of talents.

The fence between the fields of the pulpit and pew costs the kingdom too much. We think often in terms of variation of color rather than blending; in contrasts rather than likenesses. To bring a man to Christ a pastor may use an approach dif-

ferent from that of a layman, but the important thing is not the method but the end.

With this in mind I want to make us conscious of the significance of the task of being a witness for the Lord Jesus Christ whether in the pulpit or on the street, by clergy or layman. We are and must be one in task and purpose regardless of position and station in life.

Paul, writing to the Thesalonians and giving thanks to God for them and the church, realized that it was a united effort on their part; because of this unity, they were worthy of being remembered at the throne of mercy. As he thinks he begins

to write of them as laborers in the Lord without regard to any title they might hold. For what ministrations is he thankful? He names three because in the manifestations of them "this gospel has been sounded not only in Macedonia and Achaia but in every place your faith to Godward is spread abroad so that we need not speak any thing." His words are ones that we would wish to have said about our own church and life.

As the years have come and gone in my ministry, I think I understand better these characteristics Paul mentions of those heralds of the story, these men and women in the church of Jesus Christ who daily, weekly, monthly and yearly have kept his banner flying at the top of the masts as they have sailed the sea of life. Some whom "we have loved long since and lost awhile" lived by these declarations; and many today practice these simple virtues though they are only men of the pew.

These virtues of the vineyard worker are timeless and belong to every age. They cut across all lines of demarcation and make all those who labor and are heavy laden one in God's kingdom.

The first reason for thanksgiving is that there was a work of faith. They believed that they were guided not by blind fate but by the spiritual possession that belongs to the individual who is willing to pay the price. Many of us are simply window shoppers in God's storehouse of eternal promises. We never go in and make them our very own. We stand before the window and

wish that we had the price to buy them while all the time the real trouble is that we are not willing to make the sacrifice or take time to make possible our securing of the eternal gifts.

You will note that Paul suggests it is a matter of the "sweat of the brow," sometimes even a Gethsemane, which turns the hard soil of unbelief to flower and becomes a green meadow of soft-blowing lilies of faith. It does not happen overnight; it takes hard and diligent work on the part of the individual as Paul knew well in his own life.

To see the church of your dreams become a reality takes faith, sometimes a great deal of faith, mixed with much work.

On church anniversaries when charter members are present and they think back to those humble days of beginning when it seemed the work could not go forward, they realize they went out not knowing, but by faith they traveled on and at last arrived. To believe in the unseen takes faith; the seen is so much more convincing for it is much closer to us. In after years we know that the things which are seen are temporal while the things unseen are eternal.

If we are to be happy and useful, we must answer why we are here, whence did we come, whither are we traveling? And our answers are not to be found in test tubes and laboratories

Continued on page 15

Young or old, minister or layman
all can work in faith for the
promotion of God's kingdom

Religious News Service



Before Conference Began

Last week's Gospel Messenger carried news of interesting and scenic spots which the Brethren saw en route to and in California. In this issue the report covers happenings between Friday evening and the opening session of Conference on Tuesday

Friday Evening

The earliest arrivals at San Jose, following closely in the steps of Conference officers and those who were in charge of arrangements, were members of the General Brotherhood Board. But some of them were delayed slightly so that when Bro. Calvert Ellis called the meeting to order in a room in the Sainte Claire Hotel, not a quorum was present. But following a devotional period and some announcements, most of the Board members had arrived. This meeting of the Board is one of three that are scheduled for each year. The time for meetings is limited and, therefore, the members seek to handle matters as quickly as possible, yet with an endeavor to give careful consideration to the business before them. The Board is always interested in hearing reports of the progress in giving to the Brotherhood fund since the programs for which the Board is responsible can be maintained only if there is financial support. Harl Russell and Raymond R. Peters reported on the special attention to financial matters which had been given by four districts. In each district representatives from local churches came together to consider their financial goals, to learn more concerning the Brotherhood program and to guide the Board in setting a goal in giving which our Brotherhood can achieve.

Saturday Morning, June 16

All day Saturday the five Commissions of the Board were

hard at work. Together with staff members they considered a lengthy agenda of business. One of the most interesting sessions came in the morning meeting of the Foreign Mission Commission. Calvin Bright, just returned from China, reported on his experiences. At the beginning of the afternoon session John Detrick, who had returned recently from Peking, also reported on the China situation.

Chief concern of the Christian Education Commission, especially at the time your reporter visited them, was the need for an enlarged program in four areas: temperance and moral welfare; intermediate work, camping and home and family life. No one can question the need for increased activity in the fields, and we hope the Commission succeeds in helping the church to advance in all the fields. In similarly busy sessions the other commissions applied themselves to business matters concerned with church finances, ministry and home missions and the far-flung concerns of the Brethren Service Commission.

Saturday Evening

Saturday evening the Board met again as a whole: Many matters were discussed. The Board expressed its appreciation for the service which Bro. Don Snider has rendered for nearly seven years as director of youth work. Don has resigned from that position in order to become the director of our Brethren Service work in Germany. The Board gave its attention also to a statement on peace prepared by the Brethren Service Commission to be presented to the World Council of Churches in the hope that our traditional testimony will be recognized there and carefully considered by leaders in groups which do not

share our peace convictions. This statement was sent on to Standing Committee.

Sunday Morning, June 17

Worship

As has been the custom the past few years, the Standing Committee invited to its opening session on Sunday morning the members of the General Brotherhood Board and the staff. This year families and any other Brethren already present for the Annual Conference were invited to be present.

The service was one of worship, orientation and dedication in preparation for the work of the Standing Committee, and if the singing was any indication, everyone was entering enthusiastically into the spirit of the meeting. Russell Bollinger, professor at Manchester College and alternate moderator, presided. Kenneth Morse, editor of the Gospel Messenger, led us in worship. Joel's prophecy of the outpouring of the Spirit and the familiar story of the first Pentecost were the Scriptures chosen for this occasion. A quartet—Frances Clemens, Lena Belle Olwin and Don Snider of the staff and Perry Huffaker, pastor of the West Milton church in Ohio—brought our hearts closer to God.

The Needs of the Church

For the second period of the morning's program three speakers spoke briefly on the needs of the church, the business for Annual Conference, and the spirit with which to face the problems ahead.

According to Calvert N. Ellis, chairman of the General Brotherhood Board, one of the needs of the church is deeper personal spiritual resources to meet the

Continued on page 8

THE FLYING PARSON

The preaching of this young minister is a foretaste of a new era in evangelistic preaching

A NEW day is dawning in Brethren pulpit evangelism. So say those who have heard the preaching of a young professor of philosophy at La Verne College. The vitality of Robert E. Richards will soon be witnessed by the entire Brotherhood, if the experience of Southern California is a suitable criterion.

Arriving last September at La Verne, Bob Richards is already as popular a speaker and preacher in the southern California metropolitan area as one possessing ten years' experience. Invitations to talk, speak and preach average more than one a day, often as many as three and four. To date, Richards has held evangelistic services at the Calvary, La Verne and Pasadena churches. All of this is in addition to a regular teaching schedule at the college, where he is professor of philosophy and director of religious activities on the campus.

Some, skeptical because of his youth, have attributed his immediate success to the entree his athletic recognitions give him. Others, realistically granting the publicity value of Richards' pole-vaulting achievements, insist that, in the last analysis, it is the man and the vigor of his message.

Robert E. Richards was born February 20, 1926, in Champaign, Illinois. His family background was that of a typical American boy. Although his parents did not attend church, Bob recalls that in his early

childhood he was taken to Sunday school "once-in-a-while."

Apparently his occasional visits to the Sunday school neither prepared him for life nor kept him out of mischief; for, at some point in early adolescence, he became a member of a gang of hoodlums. Together with the five other boys of the group, Bob engaged in activities typical of gang life. In time, he became the leader, known as the "Big Egg," and was considered the meanest kid of the north end of town.

The flying parson is still amazed as he reminisces about his past. The experience as a member of a gang of ruffians is but one incident concerning which, in retrospect, he sees that the protective hand of God was operative. At four years of age he was run over by an automobile, but his life was spared. Death again failed to claim him when, a year later, he was saved from drowning by his mother. As did the five other members of the north-end gang, Richards most certainly would have pursued the paths of criminality culminating in imprisonment had not his life been transformed by Jesus.

The period of conversion is an interesting chapter in the history of Bob Richards. When he was about sixteen years old, a junior in high school, he became interested in a neighbor girl. She was a wholesome Christian who desired the companionship of Christian boys. As he endeavored to win her affection, Bob received encouragement from the girl's mother. It was

Grenville A. Daun
Pasadena, California

she who gave him his first Bible. Under this influence Bob began to think about God.

One Sunday morning, while engaged in the usual routine of sleeping late and reading the funnies, Bob suddenly felt a strong urge to go to church. Though he had avoided religious services for ten years he could not now resist. Dressing hurriedly, he was able to attend morning worship at the near-by Church of the Brethren.

People were amazed when they heard the rumor of Bob's new activity. The following Sunday, passing the ball park on the way to Sunday school, he heard the mocking taunt from old friends, "When Bob Richards starts going to Sunday school, I'll believe anything is possible."

Three months later, when the invitation was given at the close of an evangelistic service, Bob Richards, the "Big Egg," went forward to accept Christ as his personal Savior.

Because of his new way of life, he became the object of continual laughter and ridicule. Today, people who knew him before his conversion cannot believe it is the same person, so complete has been the change in his life. Before he accepted Christ, fighting was a part of his daily menu. Now, he is an ambassador of peace. Even athletic and academic pursuits received impetus from his new life in Christ.

After finishing high school Richards attended Bridgewater College at Bridgewater, Virgin-

ia. The most noteworthy event of his undergraduate years at Bridgewater was his introduction to Mary Cline, who was to become his wife. Their marriage has been ideal in the happiness and love which is manifest. Bob, definitely a family man, delights in their two children, Robert and Carol, one and two years of age respectively.

Financial needs caused Bob to move his family to Champaign, Illinois, where he could finish his college training at the state university.

In 1947 Richards graduated from the University of Illinois, receiving the Bachelor of Arts degree. Continuing his studies there he received the Master of Arts degree a year later. After taking further graduate work at Bethany Biblical Seminary in Chicago, he returned to the campus of the University of Illinois, where, in addition to studying for his doctorate in philosophy, he taught sociology during the year 1949-50.

In his senior year at the University of Illinois Bob's procliv-

ity in athletics became evident. He was a member of the Illini's 1947 national collegiate track championship team, and in the same year he became the national collegiate pole-vault champion.

Richards was a member of the 1948 United States Olympic team, and in the pole-vault event he placed third. Since then, making five tours as a member of the A. A. U. champion squad, he has competed in nearly all of the major cities of Europe. He holds the European pole-vault record of 14' 11, 35/64", which he made at Helsinki, Finland, in 1950.

As defending pole-vault champion this year (1950-51), Richards has taken part in every major indoor meet in the United States and has become the second man in history to vault over fifteen feet. The world's record of 15' 8½" was made by Cornelius Warmerdam in 1944. Thus far Richards has vaulted 15' 4¾". With an optimism characteristic of his personality, Bob is methodically planning to increase his vaulting ability by two inches each year until he succeeds in setting a new world's record.

Shrugging off the glory which comes with such outstanding performances as a pole vaulter, the "flying parson" rejoices in the many wonderful opportunities which have come to him to testify of God's grace and power. With enthusiasm he tells of the many divine responses to his prayers of faith.

One of the greatest influences upon the life of Bob Richards was that of his pastor, Merlin Garber, minister of the Church of the Brethren at Champaign. Living in the Garber home during his last year of high school, Bob observed the Christ-likeness of his pastor's daily life. In the many talks during which they wrestled with spiritual problems, Bob came to know



Courtesy La Verne College

Bob Richards, a member of the La Verne College faculty, witnesses daily to the disciplined life both physically and spiritually

Jesus Christ in a living way, as a present reality.

As a result of early Christian experiences, particularly those under the influence of Merlin Garber, Bob became interested in the ministry and was licensed by his home church in Cham-paign in 1943. Three years later he was ordained into the full ministry in the Church of the Brethren.

During his senior year at the University of Illinois, Robert Richards was faced with a second great decision in life. Either as a result or a concomitant of his studies in sociology, psychology and philosophy, the joys of the Christian life began to fade before the piercing light of skepticism. At the point of giving up God, the Bible and Jesus Christ, he suddenly reached a decision: there is no meaning, no purpose, no significance in life without God.

Beginning fervently to study the Scriptures, especially the New Testament, Bob experienced the power of God's Word in his life. He came to realize that there are needs in life which man by himself is unable to meet. He now believes that there is more sound psychology, philosophy and sociology in the New Testament teachings of Jesus than in all books of human origin.

The "flying parson" will not classify himself theologically as being either a liberal or a fundamentalist. Though disliking the way liberalism dilutes the gospel of Christ to a religion of humanism, he firmly rejects the time-consuming, hair-splitting creedalist of fundamentalism. However, in the development of his thinking from the period of skepticism to the present, there is evidence of an emerging conservative theological mood.

The public appeal resulting from athletic popularity and youthful age may explain, in

Before Conference Began

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stresses of this age in which we are living. A second need, said Bro. Ellis, is an understanding that will help us to appreciate the various points of view represented in the Brotherhood in this period of changing from a sect to a denomination. Vision is the third need of the church. We need to see the place of the church in the local community, in education, in its peace testimony, in relieving tensions and healing the wounds of misunderstanding. We need to see also the new day in foreign mission work.

The Business for Standing Committee

The secretary of Annual Conference, William M. Beahm, pointed out that the Standing Committee is faced with a great volume of business. The eighteen items of unfinished business are three times the average and twice the previous high number. Seventeen new business items are listed. The second observation he made concerning the business was that it is important and vital, involving program, organization and polity. Bro.

part, Richards' success as an evangelist. This may be the reason people first come to hear him. They continue to come, however, to hear the message he brings.

Rather than preaching a stereotyped evangelistic sermon, closing with a highly emotional, threatening invitation, Bob Richards uses vivid illustrations from philosophy, history and psychology to lead the sinner to condemn himself. Then, in a familiar Biblical terminology, he reminds the unbeliever that God's judgment upon the sinner is the death sentence. Proclaiming the glad tidings of salvation through faith in the atoning death of Christ, the "pole-vault-

Beahm suggested in the third place that the business is complicated for various reasons: the wide variety of practice, the emotional reactions to some of the queries and the human limitations.

The Spirit Needed to Face the Business

The third speaker, D. W. Bitteringer, moderator, concluded the orientation period by pointing out the spirit with which each should face the work of the Standing Committee. The speaker said that there must be a deep, earnest, continuing spirit of prayer for guidance; a spirit of oneness, of brotherhood; a spirit of searching for truth and a sharing of the truths discovered; a continuing spirit of adventure, of going ahead. There must be no looking back except to gain courage and faith from our great heritage to go forward.

Following the three speakers, Bro. Bitteringer led in a consecration service for Standing Committee members.

"You Are the Light of the World"

The sermon of the morning was preached by H. F. Richards, pastor of the church at North

ing preacher," with the tenderness of a shepherd, extends the invitation of Christ to any and all who will accept it.

Without using extreme physical mannerisms, Richards captivates the attention of his audience and preaches with the finality of a prophet.

A new day dawning in Brethren evangelism? No! The old-timers will tell us that powerful evangelistic preaching has always been characteristic of the best Brethren pulpits. But in the ministry of Robert E. Richards, the "flying parson," hopes are confidently rising that this is the foretaste of a new era when Brethren preaching will become generally evangelistic.

Manchester, Ind. As a basis for his theme he used that part of Matt. 5 in which Jesus urges his disciples to be a light to the world. This should apply also to the church.

In the first place, the church must be a light to the present day by interpreting the message of Jesus. Secondly, the church must hold up the light of conscience in an age of compromise, for the church believes that right and wrong do not depend on moral expediency. In the third place, the church lifts up the light of faith in an age of confusion, fear and cynicism. Hope and faith for today lie in the message that God is, that he is good and that he is love. In the fourth place, the church up-

holds the power of the cross in an age of the sword. A sacrificial concern for all people, said Bro. Richards, must exceed any concern for organization and program.

Sunday Afternoon

In recent years the Sunday sessions of the Standing Committee have been shared with Board and staff members. The afternoon and evening sessions are fruitful periods when our leaders hear reports from every district on the state of the church. On this Sunday afternoon the reports were planned by and carried out under the direction of the regional secretaries. They were carefully timed so that a comprehensive picture

of our church at work could be given in a few hours' time.

The districts on the Pacific Coast were described in six brief reports by district leaders. They called attention to the difficulties placed upon them because of distances and scattered members, but they reminded us also of the great opportunities to reach the unchurched in these states. In Oregon, for example, only twenty-three per cent of the population belong to any church. Many churches in this region are growing as they learn how to serve the communities in which they are placed. There is a need for financial help in developing mission points, also a need for more full-time pastors.

The brief time allotted for a report from the Western Region did not allow reports from the many districts there. But Bro. Wilbur Hoover of Nebraska described the problems many of them face and three other Brethren spoke of the work in Kansas, Missouri and Iowa. Again there were encouraging stories of progress as well as a frank facing of the need for leadership and a deeper commitment to the work of the kingdom.

Bro. Jefferson Mathis presented the report from the Central Region, providing mimeographed statements concerning each of the nine districts in that region. He indicated that there are still many churches unable to support a full-time pastor. The opportunities for evangelism are unlimited. There is need for establishing churches in cities where young people have moved from rural areas.

For the Eastern Region, including five districts and a large percentage of our total membership, Bro. Levi Ziegler read a comprehensive report and then introduced the Standing Committee members from the region, some of whom gave added in-

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The Civic Auditorium, San Jose, California

Greece Honors Apostle Paul

Pilgrims from the United States and other countries will visit Greece late in June for special observances commemorating the 1900th anniversary of St. Paul's arrival in that country. Tireless dynamo of the early Christian movement, St. Paul helped more than any other to make Christianity a world religion. He came to Greece during the second of his three great missionary journeys, stopping first at Philippi, where he established the first Christian church in Europe. He subsequently visited Thessalonica, Berea, Athens, Corinth, Ephesus and other Greek centers. His longest stay was in Corinth, where he wrote his earliest extant letter, addressed to the Thessalonians. As a writer and phrase-maker, Paul ranks with the finest. During his extraordinary career, he suffered great trials and persecution, and was finally beheaded in Rome during the reign of Nero.



The Road to St. Paul's Churches

According to tradition, St. Paul, on one of his journeys, passed along this road (left, center), situated in the heart of the mighty Taurus mountain range in what was once Cappadocia, a region of Asia Minor during Biblical times, but now Turkey. The road leads to the ancient towns of Derbe, Lystra, and Iconium (in Turkey) where St. Paul established churches. Two American children (right) from the American College in Tarsus, where St. Paul was born, are shown gazing at the snow-capped Taurus peaks. In June of this year, Greece will commemorate the 1900th anniversary of the introduction of Christianity in that country by St. Paul.



Where St. Paul First Landed in Europe

This is a panorama of Kavalla, Greece, the ancient Neapolis, where St. Paul landed on his way from Samothrace to Philippi to begin the evangelization of Europe. With him were St. Luke, "the beloved physician," Silas, a Roman citizen, and Timothy, a Greek Jew.

Birthplace of Christianity in Europe

Shown here are the ruins of ancient Philippi in Greece where St. Paul preached his first sermon to the Gentiles, and the first Christian community in Europe was organized. It was here that Lydia, a wealthy woman of Thyatira, became the first Christian convert in Europe.



St. Paul on Mars' Hill

The bare rock in the center of this photo is Areopagus, or Mars' Hill, where St. Paul preached his famous address to the Athenians on "The Unknown God." The few Athenians converted through Paul's sermon—a magnificent statement of his faith—formed the first Christian church of Athens.



Ancient Corinth

Greek Orthodox clergy and laymen are seen at a religious ceremony at Corinth, where St. Paul spent a year and a half, making tents by day and preaching in the synagogues on the Sabbath. In the background is the famous Acro-Corinth, a towering grey mass of mountains. The grey-bearded figure at the left is Bishop Michael Constantinidis, now head of the Greek Orthodox archdiocese of New York.



formation concerning their districts. It was encouraging to learn that in some churches in which difficulties have been experienced the local and district leaders are moving toward a solution, which looks forward to a growing church in the future.

Bro. Ora DeLauter called on four district representatives to speak of specific activities in their districts—in Florida, Tennessee, Northern Virginia and Mardela. The regional secretary then spoke about the churches in his region, calling attention to the evidences of growth and support of the church's program as well as the problems they face.

We were reminded that our Brotherhood is more than national when we heard Bro. Angus McCune speak of our churches in Western Canada and later listened to brief reports from John Detrick concerning China, from Lillian Grisso and Ernest Shull concerning India, from Gladys Royer about Africa, and from Norman Baugher concerning opportunities in Ecuador.

Sunday Evening

Following the afternoon session the Standing Committee, Board and staff members went to the patio of the hotel for a fellowship luncheon. Perry Huf-faker led the group in a number of songs during the informal period. The remainder of the evening period was given over to a report of the General Brotherhood Board and a description of its responsibilities.

Bro. Calvert N. Ellis introduced to Standing Committee the members of the Board who were present for the Conference. He explained the functions of the Board as the administrative arm of the church. The Board does not make the policy under which our program is carried on.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I have a problem which is getting too big for me to handle. I have been happily married for ten years. Of late careless gossip has caused my wife to believe that I have an interest in another woman. This has caused jealousy to enter into our marriage with all the strain and unhappiness that come with it. Her fears are without basis as far as I am concerned. I cannot see how she can doubt that my loyalties are with her after ten years of love and trust in marriage.

An Unhappy Husband.

Dear Friend,

Since you know what it is to be happily married, I feel sure you will be willing to do all within your power to bring back this precious relationship.

Jealousy, one of the most ruthless home-breakers, does not usually enter a happy marriage; so it is a bit difficult for me to see how idle gossip which has no foundation in fact has been able to take hold of your wife's mind and heart. It usually creeps in when the mutual relationship is something less than is to be desired. Be that as it may, for her sake as well as for your continued happiness in marriage, she must be helped to rid herself of this destroying attitude. It is truly the "green-eyed monster" which causes the personalities of the possessor and those about her to wither, so it must be dealt with decisively and redemptively.

Jealousy is a partner to lack of faith and trust in one's companion. It often grows out of the fact that

the one who is jealous lacks confidence and faith in herself. Your wife may feel inadequate to measure up to what she believes you expect of her. This would cause her to feel self-conscious, inferior and insecure. She does feel insecure or she would not be jealous—why, we can only try to understand. She may not be physically up to par, therefore seeing things out of their proper proportions; so a physical checkup for her would be in place.

When something like this comes into a marriage, before any improvement can be made, both partners must recognize that each has contributed to the difficulty and both must work to correct it. In this instance, if you want your marriage to come through this first crisis to an even happier status than before, you must take the initiative.

You will need to remove first, by the grace of God, any resentment you may have of your wife's lack of trust, then lovingly and calmly tell her the reports are not true, that you still love her, and that you will try to show this to her by your actions. You may even need to ask her to forgive you if you have, unintentionally, been neglectful of her interests. Try harder than ever, in the days following, to express your appreciation for the things she does for you. Refrain from criticism. Look for and mention the good qualities she has and keep no record of grievances. I believe she will sense your sincerity and respond. Kneel together and ask God's help to begin again. With his guidance your best days can be ahead.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

That is the proper function of Annual Conference which, according to our church organization, is the legislative and judicial body for our Brotherhood. The Board is elected by Conference and is charged with the supervision of the program and budget that Annual Conference adopts. Board members serve without pay, giving generously of their time and energy to the work of the church.

Bro. Raymond Peters then introduced the members of the

general staff and expressed appreciation for the spirit in which staff members have worked together. A discussion period followed in which Standing Committee members asked questions about and commented on various aspects of the church program. Many questions concerned giving to the Brotherhood Fund and the handling of designated gifts. Considerable attention was given to a report from the Brethren Service staff relating to the most recent de-

velopments in the provisions for conscientious objectors under the new draft act.

Although no official business was transacted on Sunday, the day was a busy and profitable one for Standing Committee and those who were privileged to meet with them as their guests.

Monday, June 18

We have heard many favorable comments about the San Jose weather and we agree with all of them. Monday began as one of those "rare" days in June about which poets have written. In this city of sunshine the summer days are usually mild and the nights are pleasantly cool. Monday brought to San Jose several hundred Brethren who promptly lined up at the auditorium entrance in order to register and to secure lodging. Many had driven across deserts as well as mountains. They were ready to settle down to a week of fellowship and business.

For the early arrivals one of the chief attractions was the Brethren Publishing House exhibit. A varied selection of books and pamphlets had been already set up in Dunne Hall, one of the larger auditorium rooms. Delegates were inter-

ested, of course, in acquiring copies of the Conference Booklet, in which they could find the agenda of business, the detailed program and reports of many Brotherhood activities. With this handbook available to guide them, they were prepared to participate fully in the meetings that followed.

Let us take a few minutes to look over the exhibit. Given prominent attention at the front table is the new Brethren Hymnal. This attractive and useful volume, which had just come off the press, represents almost six years of work by a Hymnal Committee appointed by Conference and the careful labor of an editorial committee who prepared it for the press.

Delegates to the Grand Rapids Conference were privileged to use a selected number of the new hymns, but those at San Jose could have all 704 pages of hymns, responses, readings and worship aids for use at the Conference and later. They were limited to one copy each, however, because the Publishing House already has orders from churches for more than 40,000 copies and it is still difficult to get the paper needed to fill all the orders as promptly as

could be wished. As the week progresses, we will hear more about the hymnal, because it has a deserved place on the official program.

Included in the sales exhibit are copies of many recent books of theology, of Bible interpretation, books for aid in worship, books for mission study, books for youth and children and, of course, a variety of volumes designed to help leaders in their volunteer work in the many phases of the local church program.

Two other items in this room deserve special comment. Copies of the new film strip, "My Peace I Give Unto You," which will be previewed on Wednesday evening, are available for the local churches who wish to purchase or rent it. A new work of fiction by Mrs. Ruth B. Statler is also attracting attention. Her new book is called *House of Clay*. Readers who read her first book, *Whither Thou Goest*, the story of a Brethren minister and his family, will want to read this new book, which deals with a race relations theme. Mrs. Statler is present at the Conference. Undoubtedly she will be called upon frequently to autograph copies of her book.



San Jose, California, as seen by air

Courtesy San Jose Chamber of Commerce

The Challenge Is Greater

Rebecca Foutz

Philadelphia, Pennsylvania

MANY persons use the prediction of Matt. 24: 6, "of wars and rumors of war," to justify a Christian's taking part in these mass drives of destruction and the taking of human life.

What they overlook is the fact that war is of the world. It is the opposite of all Christian teaching and standards, and although the Christian is in the world, he should not be of the world or take part in its sinful practices.

Because the world continues in the liquor, gambling or other soul- and character-destroying business, we do not use this as an excuse for Christians to take part in them. Christ could have mentioned any of these evils but that would not have meant sanction of them. War is no exception.

When evils seem overwhelming, our witness against them may seem small and ineffectual. But this increases the need and

makes the challenge greater for us to testify and live for the Christian way. The early Christians did, even unto prison and death.

Peace Force or Vacuum

Julian Griggs

North Manchester, Indiana

THE war forces get their men! With millions of dollars for propaganda, hundreds of recruiting stations, and the lure of jet planes, ships, tanks and other mechanized equipment, they attract many thousand volunteers each year.

The peace forces do not get their men! If they are ever to overwhelm the war forces, they must attract red-blooded youth to deeds of goodwill rather than deeds of ill will. They must recognize youth's strong desire for adventure and challenge.

On a small scale, task forces for peace have operated with high success. The village reconstruction activities of Pierre Cerosole and his international volunteers; the ambulance units of the British Friends; the relief pioneering work of the Friends,

Brethren and others; the smoke jumper fire-fighting squads of Civilian Public Service; and the recently established year-round volunteer service projects by Mennonites and Brethren are a few of the numerous examples.

At best these efforts have absorbed only a few hundred volunteers annually. Each year the military have siphoned scores of thousands into their ranks.

While civilization totters on the abyss of self-destruction, the tramp, tramp, tramp of youth can be heard marching to join nationalist armies—now girding for a third great war. Naturally! There is no peace army for them to join! Where there could be world volunteers serving for peace, there is a vacuum.

The United Nations is in a precarious position. Despite its brilliant success in Palestine and elsewhere, world peace is not being won. The tides of war run stronger than the tides of peace.

But suppose 10,000 volunteers were answering the call of human need in 500 United Nations projects. Would not hopes for peace and the world organization

Bible Translated Into Ragoli Tongue

A Bible translated into the Ragoli language, spoken by the Maragoli people of Kenya Colony, British East Africa, is presented to Lewis Kimani Waiyaki, a student at the University of Pennsylvania and a member of the Kikkuyu tribe of Kenya (right). Presentation is made by Dr. Eugene Nida, Bible translator of the American Bible Society, during the 135th annual meeting of the Society. Mr. Waiyaki, a Presbyterian, plans to return to his own people after studying international relations and law in this country. The first consignment of the complete Bible in Ragoli will be made to Africa this summer, with 10,000 copies going to the Friends Africa Mission and 5,000 to the Pentecostal Assemblies, both active in Kenya. Other translations of the Bible in different tongues are also under way by the American Bible Society.

Religious News Service



be raised all over the world? Would not the teletypes hum with news of their creative endeavor?

In the words of a small cluster of World War II veterans who last year suggested just this sort of vital world service, volunteers would "work with people of all nations to fight international enemies like disease and starvation, build international roads, power projects, etc., construct soil conservation and flood prevention projects, carry on needed research, provide emergency disaster service."

If the volunteer service challenges, if standards of training, dedication, and education are high, the world will acquire thousands of ambassadors of good deeds—persons whose loyalty to a world community will not relax when their period of service is up, persons who will be stabilizing influences back in their home villages and towns.

Laborers in the Vineyard

Continued from page 4

of scientific achievement; they are found in our work of faith, an intelligent faith that we are the sons of God, who ought to live as brothers in a friendly universe. In our modern world with its kaleidoscopic changes and amid all the vicissitudes of living, we do need a work of faith, a stubborn faith, a faith that stays put. Any witness to the gospel today has this work of faith.

The best Biblical illustration of this type of faith is the story of three Hebrew lads confronted with the threats of Nebuchadnezzar. When the king's decree went forth that everyone should bow down to the golden image, they said, "No." And when they were summoned into the court of the king, they looked with flashing eyes into the face of the king and said, "Our God is able to deliver us, but if not, be it known unto thee, O king, we will not worship the golden

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

One Horse Farm. Dahlov Ipcar. Doubleday, 1950. \$2.00.

Big Betty and the farmer's son, Johnny, were born the same day and grew up together. The pictures and the story of their growing up make one glad to know them and the One Horse Farm.—*Hazel Kennedy.*

Swimming Hole. Jerrold Beim. Morrow, 1951. \$2.00.

Larry and his friends had a wonderful time in the swimming hole. But Steve was a new boy who had to learn that color doesn't matter before he could be friendly with Larry and enjoy the swimming hole, too.—*Hazel Kennedy.*

Remarkable Answers to Prayer. Basil Miller. Beacon Hill, 1950. 159 pages. \$1.50.

A book of truly "remarkable answers to prayer" told in brief fashion. They include experiences of many great Christians, including such as Dr. Thomas Barnardo, builder of homes for boys; D. L. Moody; Hudson Taylor; Rosalind Goforth; and Henry Clay Trumbull. Basil Miller has treated in his own readable style this great experience of answered prayer.—*Charles E. Zunkel.*

The Best Is Yet to Be. Paul B. Mayes. Westminster, 1951. 96 pages. \$1.50.

For those who are past middle age, for those who have fears or questions about the years ahead or for those who are interested in the problems of older people, here is a book which will bring assurance and faith in the future. The author fully understands and appreciates the problems of the older person and provides a challenge to make the last quarter of one's life the best. The meditation following each chapter offers rich resources in prayer and Bible study. It has been fairly recent that scientists and social workers have turned their attention to this age group, but this book shows the many opportunities for happy living in this period. For all who live with or work with older people this book should give guidance and understanding.—*Mrs. Ida B. Studebaker, Chicago, Ill.*

Whopper Whale. Anne Vaughan. Children's Press, 1951. \$1.00.

Whopper Whale was very proud of being the biggest living thing in the ocean. He thought also that he was the smartest, until he stuck fast on the sand.—*Hazel Kennedy.*

image which thou hast set up." Our God is able to deliver us. But, if not, that is the place where our work is seen. Indeed faith without works was dead back there, has been and always will be. It is a work of faith to be able to look the king in the eye and reply as the Hebrew lads did. It is never easy to resist evil in the face of probable persecution.

A modern illustration tells the same story. I stood by the bedside of one who had just lost her lifelong companion. She was hospitalized so that on his last days she could not even be at his side. As she listened to the word of heartache, she said, "The Lord knows best." That was the work of faith in action—not something she had acquired in a few hours but the result of a lifetime of work of faith.

"And what shall I say more? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephtha, of David also and Samuel and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Yes, the author and finisher of our faith went the entire way and so may we in oneness express this great truth. Having lived a good life through faith, we shall one day hear the "good and faithful" call from the lips of our blessed Lord.

KINGDOM GLEANINGS

Conference Offering

We rejoice that the 1951 Annual Conference Offering was \$143,741, a sum \$3,522 above last year's record gain over the 1949 offering. This liberal sharing for globular enterprises of the Brotherhood points towards successful fulfillment of all program goals. For members' notable response, the General Brotherhood Board and staff are sincerely grateful. In a very real sense it represents a deepening and sharing of the spiritual life.

J. M. Blough has changed his address for the summer from Martinsburg, Pa., to Regional Office, 1950 Third St., La Verne, Calif. Will correspondents please note.

Mary Dadisman of Fernald, Iowa, left New York on May 23, 1951, on the SS African Sun and arrived in Lagos on June 19. Her address is Garkida, Via Jos and Damaturu, Nigeria, British West Africa.

Lodging accommodations for First Virginia district conference, which will be held July 25-27 in the Poages Mill church, near Roanoke, Va., may be had by writing Mrs. John Grubbs, R. 7, Box 675, Roanoke, or telephone Roanoke, 28926.

Tragedy came to the Willard Powers family of Mt. Morris, Ill., as they were starting on the return trip from Conference. Mrs. Powers was killed and the little girl suffered a skull fracture and had to have surgery. The sympathy of the Brotherhood goes out to the family.

Approximately 50,000 persons met at Linville, N. C., for the twenty-seventh annual "Singing on the Mountain" meeting. Persons two miles away reported that they could hear the singing clearly. The crowd was so large that it required forty state highway patrolmen to keep traffic moving.

Recent visitors through the Publishing House and General Boards offices were: Donna and Duane Butterbaugh, both of Dixon, Ill.; Catherine Millsop of Grand Junction, Colo.; Keith F. Law of Dixon, Ill.; Mr. and Mrs. A. A. McCurdy of Ontario, Calif.; and Mr. and Mrs. R. A. Howy of Springfield, Ohio.

Word has been received that Mr. and Mrs. Ernest Ikenberry arrived in New York on June 13, 1951, after leaving China several months ago. They stopped in India and Europe on their way home. For the present they may be addressed % Ernest Ikenberry, Jr., 18A Elliot Courts, Manhattan, Kansas.

A news release from London states that a delegation of seven British Quakers will leave on July 14 for Moscow. The major purpose of the mission is to help in fostering goodwill between the people of Russia and Great Britain and to strengthen the prospects of world peace through better understanding.

Mr. and Mrs. Elmer Wirt of Utica, Minn., celebrated their silver wedding anniversary recently when a large number of friends and neighbors surprised them at their home. A program was presented and refreshments were served.

The Christian churches of Iceland have sent a shipment of 125 tons of fish liver oil to South Korea, to help maintain the health of children suffering from malnutrition. Almost all of Iceland's population of about 150,000 are members of the Evangelical Lutheran Church.

Pine Creek church, Ind., will have its dedication on July 15 instead of July 8 as was previously stated in the Gospel Messenger. The dedication service will be held at 2:30 p.m. A basket dinner will be served at noon. Bro. Jesse Zeigler of Bethany Biblical Seminary will be the guest speaker. Everyone is invited to attend.

The Tennessee Supreme Court has upheld a chancery court ruling that the Southern Baptist Sunday school board is exempt from payment of the state's two per cent sales tax. Justice Alan Prewitt ruled that, on the basis of a 1949 act, the tax should not be levied on material sold to churches and other religious and non-profit organizations.

Anton Peterson, a farmer from Minnesota, once thought he couldn't spare a dime for the church and very rarely took time off to attend church. Following evangelistic meetings in his community, he began to think differently and now he provides full support for six missionaries. Mr. Peterson is a member of the Church of the Lutheran Brethren of America.

European leaders believe that the chief danger of war just now comes not from Russia but from the "wild statements by public men in the United States," according to William H. Stoneman, noted newspaper man, as quoted in Between the Lines. This explains why the remarks of General MacArthur created such widespread consternation in both Europe and Asia.

In Washington the Baptists have just completed a two-week crusade in which total attendance at the twenty-three participating churches was 72,000, with 855 new members added to the rolls. The Methodists are already preparing an intensive campaign for next March. Billy Graham will conduct one next January in the local armory which has a seating capacity of 15,000.

Nineteen Mennonite Central Committee Summer Service Units are operating in the United States and Canada. Four more units are expected to begin operations in Europe soon. The units provide workers in various types of institutional, construction, welfare and other projects which are in need of more personnel. In some instances, special projects are made possible by the service units.

The sixty-third international camp meeting of the Church of God, largest of its kind in the nation, brought 30,000 people to Anderson, Ind., for ten days. Families from the forty-eight states, Canada, Alaska and Europe were represented. High school and college students held evening services. Families shared songbooks in the meetinghouses, joining foreign missionaries in their vow to "serve God and receive the commission Jesus gave; to die, if need be, to keep the gospel free."

Theme: Deepening and Sharing the Christian Life

Ova Edwards informs us that his address has been changed from White Pine, Tenn., to Telford, Tenn.

Bro. W. R. Argabright passed away at his home in Leeton, Mo., on June 4. Bro. Argabright was an elder in the church. An account of his life will appear in a later issue of the Gospel Messenger.

Dr. George Alden Cole, pastor of the largest Baptist church in Portland, Me., refused a church wedding to a couple who met through an advertisement and decided over a week end to get married.

One of Ocean Grove's best-known landmarks—the miniature replica of Jerusalem—has been abandoned by the Ocean Grove Camp Meeting Association. Joseph A. Thoma, association manager, said the group had decided to discontinue maintenance of the model city. He explained that the circular structure which housed the replica will be converted into a pavilion resting place for visitors.

Selfishness and moral weakness constitute as grave a peril to this nation's freedom as the threat of armed aggression, Rev. Henry Knox Sherrill, president of the National Council of Churches, declared in connection with the 175th anniversary of the Declaration of Independence. Bishop Sherrill, urging participation in the special observance, called on the nation to recognize that "the ultimate foundations of freedom" are to be found in the principles of true religion, especially Christianity.

Some 120 Protestant and Orthodox leaders from all parts of the world will meet at Rolle, near Geneva, Switzerland, Aug. 4-11, for sessions of the Central Committee of the World Council of Churches. Plans call for discussion of two main themes: The Missionary and Ecumenical Calling of the Church, and The Responsibility of the Churches and the World Council of Churches in Time of Tension. The Committee will consider a proposal to hold its 1952 meeting in India. It also will make plans for the Second Assembly of the World Council, to be held in Evanston, Ill., in 1954.

A three-year experimental project in the field of social and technical assistance in India will be undertaken by the American Friends Service Committee. The project will be financed in considerable part by a \$150,000 grant from the Technical Cooperation Administration. The undertaking will endeavor to "translate into convincing action the Committee's basic aspiration for peace and justice in the world." Tentative plans indicate that the work will involve public health, modern methods of agriculture, and education, Mr. Hoskins said. The Quakers have worked in India for more than 50 years.

Representatives of the television broadcasting industry agreed to work out a code of standards designed "to insure observance of good taste" after receiving a warning from Chairman Wayne Coy of the Federal Communications Commission. Mr. Coy brandished before the broadcasters 976 complaints against offensive programs and jokes received by the FCC in the last 75 days alone. He said that 225 complained against the showing of drinking on TV programs, and 221 were directed against obscenity and profanity. Most of the other complaints concerned scanty attire on actresses, or the character of "horror" programs depicting crime.

Twenty centuries of church history are condensed into twenty-six minutes of film in a motion picture entitled *Fire Upon the Earth*, recently released for general church use through the Religious Film Association. In full color, the picture features a new technique in which specially prepared art work is photographed and combined with incisive narration. The film presents the high lights of church history from Pentecost and the missionary work of St. Paul through the conversion of Constantine, the establishment of the church in Rome, the Reformation, and the development of Protestantism in the United States and elsewhere up to the formation of the World Council of Churches.

Pension Plan members and participating congregations should take special note of an amendment adopted at the recent San Jose Conference. Because the dollar has lost forty-five per cent of its purchasing power since the pension plan was launched at the 1943 Conference, and Social Security benefits are unavailable for ministers, delegates saw the necessity of increasing further retirement benefits for workers. Consequently, each participating church will need to contribute six per cent of the minister's salary, beginning Sept. 1, 1951. Ministers will continue to contribute four per cent. This increase of congregational contributions is similar to action taken by the large majority of other Protestant bodies operating pension plans. Further details on the amendment have already gone to local treasurers.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?
Bro. O. F. Bowman of Frostburg, Md., in the Hammer church, Smith Creek congregation, W. Va., July 20-29.

Gains for the Kingdom

Eight baptized in the St. Joseph church, Mo.
One received by letter in the Imperial Heights church, Los Angeles, Calif.

Calendar for Sunday, July 15

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Safeguarding the Home.—Gen. 27: 6-20; Matt. 19: 3-9; Luke 10: 38-42; 1 Cor. 13: 4-7. Memory Selection: Love bears all things, believes all things, hopes all things, endures all things. 1 Cor. 13: 7 (R.S.V.).

CBYF Topic for July, Democracy, So What!

Announcements

REGIONAL CONFERENCES

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Colorado.—Fruita, Aug. 18-21.
Illinois, Southern.—Cerro Gordo, Aug. 24-26.
Indiana, Middle.—Flora, Aug. 15-18.
Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.
Indiana, Southern.—Nettle Creek, Aug. 21-23.
Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.
Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.
Maryland.—Peach Blossom, Md., Easton house, Aug. 29.
Michigan.—(Undecided), Aug. 25-28.
Missouri, Southern, and Arkansas.—Carthage, Aug. 17-20.
North and South Carolina.—Mill Creek, S. C., Aug. 16.
North Dakota and Eastern Montana.—Carrington, N. Dak., July 12-15.
Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.
Oklahoma.—Pampa, Texas, Aug. 20-24.
Tennessee.—Camp Placid, Blountville, Aug. 14-16.
Texas and Louisiana.—Nocona, Texas, July 19-22.
Virginia, Eastern.—Valley, Aug. 8-10.
Virginia, First.—Poages Mill, July 25-27.
Virginia Southern.—Spray, N. C., July 24-26.
West Virginia, Second.—Shiloh, Aug. 17, 18.



BOTH GLAD AND MAD

AN ODD assortment of Brethren wiggled into Washington, May 7, in search of light. It was a bright spring day, but the light they sought was from a human-made world darkness that is thick both day and night.

Four days they spent observing congressmen in action. They saw and heard world charts explained in the State Department. They heard thorny civil rights issues discussed by men of different colored skins.

They pondered Point IV plans while eating Chinese food. They "wrestled" with their own congressmen in hospitable offices. They got a peep hole vision of the world development problem through the eyes of the United Nations agency enthusiasts.

They felt the pulse of religion in Washington through intimate contacts with several alert pastors. They tested their own reactions to all this light daily. They didn't even have time to visit museums, zoos or monuments.

Those Who Came

This was a Brethren Seminar to Washington. This one had unique value because of the cross section of seekers.

It was invigorating to have together several mental hospital volunteer workers, Iowa's CBYF president, the assistant pastor of the largest Church of the Brethren in this country, a mother of a local CBYF president, a girl formerly on the national CBYF cabinet, a boy of Polish background from Massachusetts, a full-time religious education director, a pastor who spent a summer in a European work camp, a regional secretary who specializes in youth work and service, the best discussion leader in our church, a German high school senior from Michigan, a high school senior from the Shenandoah Valley, and a man and his wife who have secured many heifers for Europe.

The Indian Embassy

One high light was a visit to the

Don Snider

National Youth Director
Christian Education Commission

Indian Embassy. A week previous a Brethren farmer from Indiana had been there with his truck and a token gift of wheat.

Dr. Moulik was very hospitable. His strong convictions that non-violent ways have great potential were impressive. But he warned that they are not for the coward, only for brave.

He stated that India firmly believes that the outbreak in Korea could have been prevented if the United Nations and the United States would have recognized the Chinese people's government in time.

"If Russia comes to India, every Indian will say, 'Please leave.' We must be willing to walk up and say, 'I love you,' and be shot. We need more experiments in the use of nonviolence. It has hardly been tried."

He warned that any coercion is a form of violence. The more we antagonize China, the more we drive them toward communistic Russia.

A Polish friend in our group said,

"Look what happened to the Jews in Poland. They didn't resist, but they were liquidated."

Our Indian friend asked, "What happened to the Nazi?"

In regard to America giving wheat to India, he felt certain that something agreeable would be worked out soon. We detected no bitterness concerning the long delay and resistance on the part of our government.

FAO and Hunger

Hunger is the number one problem in the world. One out of every two people is on the verge of starvation. In China a grain of rice is a grain of gold. Any government that feeds its people stays in power. Two thirds of the world's people are farmers. Food production is the biggest business.

Is it possible to feed all the hungry? The answer is yes. We have the knowledge. In fact, we could feed twice as many. But the knowledge is in the laboratories and not in the hands of toiling people. Most of the two and one half billion on earth are illiterate and have been doing things for centuries in the same old ways. They plow with hands and sticks.

At a breakfast conference in

We spent four days observing Congress in action, conversing with them in their offices and discussing our reactions to the issues at hand

Photo by
Lois Rupel



Washington two plows were placed on the table for an object lesson. One was a wooden stick with a crude flint stone attached. The other was the same size but had a metal tip. This represented 2,000 years of progress in farming. The metal tipped plow cost \$2.00. All Asia uses the crude plow.

The principal means of harvesting grain for half the world is a hand sickle. Many harvest grain one stalk at a time. Just a long-handled sickle, which would get people off their knees, would be tremendous progress. The first pressing need is not big dams or tractors or combines. It is little things like two dollar plows.

On the banks of the Nile a common sight is twenty men standing shoulder to shoulder, each with a goatskin bucket. All day they pass water, one from the other, up the bank to irrigate the land beyond. A five-dollar pump would do the job and replace twenty men for other useful work in the battle for bread.

These tremendous facts were outlined simply and clearly by Miss Reynolds who works in the Food and Agriculture Organization of the United Nations. Two-dollar plows and five-dollar pumps coming out of Willow Run plant at Detroit and Fairchild's plant at Hagerstown with the same speed that automobiles, planes and tanks have come out could revolutionize the world.

Foreign Missions

Time and again foreign missions were complimented by Washington experts. Long before the United Nations, the church has been out on the front lines of hunger, disease, ignorance and poverty. This heroic work is finally getting the recognition it deserves.

Miss Reynolds, who has traveled extensively, said, "Wherever I went in the world, I found one class of humanity on the spot working to help the people. They were not living in hotels. They lived with the people. They were the missionaries and they were interested in the whole man. What's happening in the world is the result of hate. We must start with love as do the missionaries if we are to make a better world."

In the Indian Embassy we asked if our missionaries are appreciated in India. The answer was, "I do not know of any difficulty with any Christian missionaries you have sent us. We could use hundreds more. The only thing we do not

fully appreciate is certain forms of proselyting. We believe that being religious doesn't depend on professing a certain faith as much as living a good life."

But We Got Mad

But some things made us mad. One leader pointed out the extent to which our economy is dependent on military expenditures. There is big money from the Pentagon for education, labor and other groups who stop opposing conscription and armaments. It is granted that they do so partly because of fear from abroad. But it is a false belief that communism will be stopped by guns.

One leader said, "If the peace we want would come suddenly, there would be economic chaos in sixty days." Very few people are figuring out the ways to reverse all these expenditures for arms and armies. A congressman even told us he saw no possibility of a depression or a military dictatorship in America.

Then we saw contradictions in our foreign policy. We are against communism; yet we aid Yugoslavia. We are against totalitarianism; yet we aid Franco. We are for disarmament; yet we arm mightily. We are against economic aid abroad, but we also give millions of aid. We want "America First" and we want the United Nations to succeed.

This looks queer to many other nations. Our foreign policy seems to be too much a short range policy for present expediency instead of long range policy based on consistent, sound principles.

NEW FILM

Home Is Nowhere. 16 mm. sound film. Black and white. 25 minutes. Rental, \$5.00.

This new film on the plight of refugees in various countries around the world was made on the recent tour by Dr. Franklin C. Fry, Lutheran leader, and Albert Crews, cameraman for Church World Service, just before the *One Great Time of Sharing* campaign last spring.

Refugee conditions in Japan, Korea, China, Burma, India, Pakistan, Palestine, and Europe are pictured. Considering the speed with which it was made, the picture is surprisingly effective.

Churches will find it useful in interpreting the continued need for Brethren Service relief and rehabilitation work. Order from the Audio-Visual Education Department, 22 S. State St., Elgin, Ill.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: What can I do if my local draft board does not give me the right classification?

ANSWER: If the classification is higher than the registrant thinks right, he can do two things. First, he can appear personally before the board. Second, he can appeal.

To arrange a personal appearance, send the board a written request within ten days after the improper classification is mailed.

The board will notify the registrant of the time and place to meet one or more members. In the interview the registrant can add material to his file, explain why he thinks his classification is wrong, and discuss any points the board might have overlooked. Afterward the board will send a new classification notice.

If the registrant feels sure that an interview will not be helpful, he can appeal at once. His letter notifying the board that he is appealing should reach them within ten days after his improper classification is mailed.

He can also appeal if, after a personal appearance, the board still refuses the right classification. Here, again, he should file his letter of appeal within ten days after the new notice is mailed, following the interview.

NEW WINDSOR NOTES . . .

Ben Bushong, New Windsor, Md., has been spending six weeks in Europe on a special mission for Church World Service. His visit is in connection with the displaced persons and the refugee resettlement program. He arrived in Munich, Germany, on May 24.

A farewell party was given in Becker Hall on May 25 for the Wassili Kotliarewsky family who had lived at the Center for more than a year. The Kotliarewskys left for Denver, Colo., where they expect to make their new home. During the past year Wassili had contributed many fine wood carvings for the International Gift Shop. Mrs. Kotliarewsky helped in the dining room and in clothing processing. Mr. and Mrs. John Eberly served as host and hostess at the party where more than thirty guests were present to wish the family well as they left for their new home.



PROGRAM GUIDE CALENDAR

1951-52

Part One

OCTOBER 1951

Stewardship Emphasis	Month of October
Religious Education Week	Sept. 30—Oct. 7
Rally Day	Oct. 7
World Communion Sunday	Oct. 7
World Order Sunday	Oct. 21
World Temperance Sunday	Oct. 28
Reformation Sunday	Oct. 28

ACTIVITIES AND PLANS

Youth Program Topic: Ways We Worship.

Launch your series of church school workers conferences. The Brethren Bible Study Monthly offers guidance to the program builder.

Are your leadership and in-service training plans well under way?

Plan to use World Temperance Sunday to stimulate interest, research and study of the local community and its alcohol problem. Begin plans for a program of alcohol education climaxing on Commitment Day, the first Sunday of Lent, 1952.

Co-operate with the other Protestant churches in the community in Reformation Sunday services.

Sunday evening group meetings are rich ore—unworked in many congregations. A special Sunday evening committee might be assigned to experiment with unusual and creative kinds of programs.

Installation services for teachers and officers of the church school, CBYF, men's work, women's work, and other groups should add dignity and meaning to these tasks.

Lift up the practice of tithing and present other aspects of Christian stewardship. Order list of members comprising the Fellowship of Tithers. Make use of stewardship materials and outstanding audio-visuals in sermons, classes, forums, etc. The Harvest Home occasion held in many congregations in this month presents an excellent opportunity for stewardship emphasis.

NOVEMBER

World Peace Emphasis	Month of November
World Community Day	Nov. 2
Men and Missions Sunday	Nov. 11
Home Missions Offering	Nov. 18
Thanksgiving	Nov. 22

ACTIVITIES AND PLANS

Youth Program Topic: The Christian in an Unchristian Environment.

Write to the Brethren Service Commission for program suggestions for your November world peace emphasis.

Check on the need for some elective units in youth and adult church school classes next quarter.

Observe Home Mission Day in your church. Home Missions spearheads aggressive evangelistic program; aids student ministers; provides summer pastoral service; supplements mission pastors' salaries; counsels in building programs; makes grants to build churches.

DECEMBER

Universal Bible Sunday	Dec. 9
World-Wide Mission Offering	Dec. 23
Christmas	Dec. 25

ACTIVITIES AND PLANS

Youth Program Topic: Missions in Latin and South America.

Keep Christ at the center of Christmas programs and observances.

Plan to include the college students and others home for the holidays in programs and special fellowship occasions.

The world-wide mission offering is occasion for familiarizing the members with the great outreach of our mission program. Point out how this can be continued only as the giving of our people makes it possible.

Order materials for the January school of missions, from missionary education department. This includes material for all age groups. Themes: Latin America and Churches for Our Country's Needs.

JANUARY

School of Missions	Month of January
Week of Prayer	Jan. 6-12
Youth Week	Jan. 27—Feb. 3

ACTIVITIES AND PLANS

Youth Program Topic: The Call.

Check your Sunday-school average attendance for last quarter and, if not satisfactory, take steps to improve it.

Don't neglect the winter opportunities for leadership training.

Co-operate with the youth of the city or county in the observance of Youth Week. Write to the youth department for the theme, manuals, worship programs, and other program aids.

Are plans in progress for the church membership class? Use the new manual, Choosing the Christian Way, with the workbook for pupils, I Choose the Christian Way.

FEBRUARY

Brotherhood Emphasis Month of February
 Race Relations Sunday Feb. 10
 Christian Education—Bethany Biblical Seminary
 Emphasis Feb. 17
 Ash Wednesday (beginning of Lent) Feb. 27
 World Day of Prayer Feb. 29
 Brotherhood Week Feb. 10-17

ACTIVITIES AND PLANS

Youth Program Topic: Forerunners of the Peace Churches.

Co-operate with other churches of the community in observing the World Day of Prayer.

Interpret the educational ministry of Bethany Biblical Seminary and the general agencies of Christian education. The program serves every age group; offers guidance to Sunday schools and to summer camps for all ages; provides materials for leadership training, music, worship, temperance, and family life.

What is happening in your Sunday evening groups? If they are ailing, get the doctor and call for a consultation!

MARCH

Commitment Day (for Total Abstinence) March 2

ACTIVITIES AND PLANS

Youth Program Topic: The Challenge of the Church.

The first Sunday of Lent is Commitment Day. Use the poster sent to you last year for Commitment Day. Emphasize total abstinence and total commitment. Enlarge the area of work. Encourage the signing of total abstinence pledges by those who did not sign last year.

Is the Brotherhood Fund at the halfway mark? If not, it is time for extraordinary giving.

Time for Sharing, interfaith appeal for relief and related needs, comes in the month of March, on a date to be announced. Three years of consecrated effort with other communions has convinced us we do a better job of supporting our Brethren Service outreach by joining wholeheartedly with other faiths in this annual call for funds.

Try This . . .

In this column from time to time we will suggest ideas to be used on Sunday evenings in your church.

Debate

Resolved that the Christian life is easier to live now than it was twenty-five years ago. One youth and one adult talk eight minutes on the affirmative and one youth and one adult for the same length of time on the negative. Give two minutes for rebuttal. Then throw the whole idea open to the congregation for discussion. Other subjects of interest could be used in like manner. Town Hall forums have proven themselves on the radio.

Tape Recording Playbacks

Through the week record some outstanding radio speech, forum or program that would be good to play back Sunday night at church and then discuss. Or if there is a sermon or program of great worth that everyone could not share during the week, record it and play back to Sunday evening audience. Or interview some outstanding persons such as a congressman, teacher, writer or traveler, and record the interview. Play back and discuss.

General Suggestions on Preparing for Presentation of MY PEACE I GIVE TO YOU

Secure the necessary equipment. Here are the specifications for sound filmstrip equipment:

—SOUND FILMSTRIP PROJECTOR. Several manufacturers (Operadio, Viewlex and others) have a unit which will project the filmstrip and also play the record. This is highly desirable when available. When securing this equipment, be certain it can play 78 rpm records. If this type of equipment is not available, you may secure a filmstrip projector and a record player.

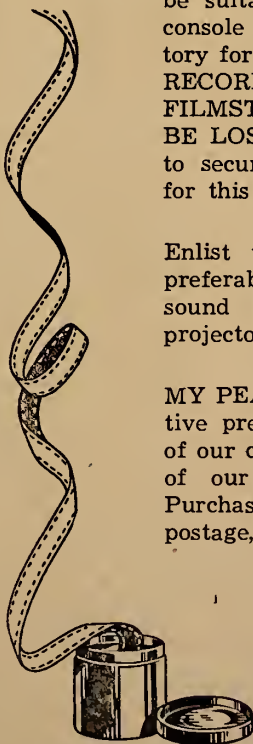
—PROJECTOR. A single frame (the size in common use) filmstrip projector is needed. Such a projector can often be borrowed from a neighboring church, high school, Farm Bureau or local camera shop. At least 150 watts for classroom and 300 watts for auditorium use will be necessary for effective projection.

—PLAY BACK (RECORD PLAYER). A turntable designed for use with sound film projection equipment will be satisfactory. If this type of equipment is not available, a modern home record player (78 rpm) will be suitable for small groups. A larger console phonograph will be more satisfactory for auditorium use. WITHOUT THE RECORDS, A LARGE PART OF THE FILMSTRIP'S EFFECTIVENESS WILL BE LOST. Every effort should be made to secure suitable play back equipment for this purpose.

Enlist the help of a church member, preferably someone who is familiar with sound filmstrip projection, to operate projector and phonograph.

MY PEACE I GIVE TO YOU is an effective presentation of the scope and work of our church. It gives vivid illustrations of our achievements in many fields. Purchase for repeated use at \$5.00, plus postage, or rent at \$2.00, plus postage.

You will find many uses for this filmstrip. Order from General Brotherhood Board, 22 S. State St., Elgin, Ill.





Victims of Famine

Ernest Shull

North Manchester, Indiana

FAMINE IN INDIA

SINCE our recent arrival in America, I have been asked many times, "Are people really hungry in India?" Last December it was necessary for us to make a trip to the Vellore Hospital near Madras. In South India the monsoon has failed for the last four years. Everywhere on the railway platforms hungry people were pleading for food. These people—with their swollen stomachs, bony arms and legs—were slowly starving from malnutrition and insufficient quantities of food. These hungry people were not the ordinary beggars which always plague travelers for money and gifts.

At lunch time I was peeling a banana. After deciding that it was too overripe for me to eat, I threw it out the train window. A boy dashed for it. He picked it up out of the dust and devoured it—banana, skin, dirt and all!

Bread is scarce in India, but in Bombay we had managed to buy just one loaf. We rationed it daily to our children. After three days, much to our chagrin, about two thirds of the loaf had molded. We tossed it out

the window. Five hungry people rushed for it. After considerable struggle among themselves, the victors swallowed their precious morsels. It made me sick at heart to watch them. On that trip from Bombay to Madras and upon our return trip also we shared our food with a few hungry people, but that small bit did not solve any problem.

India's present famine is due largely to natural calamities—not only has the monsoon failed in South India; it has been a partial failure in several areas of North India. In Gujarat, the breadbasket of India, only a small harvest was gathered because of the shortage of water. In other areas locusts ate the crops. A terrible earthquake in Assam struck with such force that it changed the course of rivers and leveled mountains. Flood water swept away the crops in many parts of North India. Drought, floods, earthquakes and locusts are natural calamities not easily controlled.

This week I walked into the railway station at Fort Wayne, Indiana. I asked the lady at the news counter for the current issue of *Life* (May 28, 1951), the issue which pictures fam-

ine conditions in India. She caustically remarked, "What famine? I don't believe they are really hungry!" I tried to explain to her that I had just returned from a five-year term in India and that I had seen hundreds and thousands of hungry people there. She further commented, "It's hard to believe. I would almost have to see it myself. . . . Why don't they help themselves?" She spoke with bitterness in her voice and remarked that America cannot feed the world. Quietly I tried to explain to her that India is working at the problem. The "grow-more-food" campaign has not been an outstanding success, but it has helped some. I quoted to her the words of Dr. Ebricht in the May 23 issue of the *Christian Century*, which state that "14,000 minor irrigation projects have been started, 100,000 wells have been dug and 17,000 power pumps installed."

Government experiment stations and agriculture schools across the land are continually at work improving seeds, breeding livestock, and devising more efficient farm implements. I have seen many compost pits in the villages. Huge dam-build-

ing projects are under way. In addition to these worthy efforts, the government is appropriating about 40 per cent of its present budget to solve the food problem. This money is needed for education and reconstruction. Thus we dare not accuse India of not trying to help herself. She is doing a good job under difficult circumstances.

When Pandit Nehru announced in Parliament that 50,000 tons of wheat from Russia were en route to India, the people stood and applauded. It was a symbol—yes, a dangerous one for America! Hungry people are very susceptible to communism. From the diplomatic standpoint alone, we cannot afford to withhold wheat from India for political reasons. We should either give India 2,000,000 tons of wheat outright, or else make it possible for India to purchase the same on a long-term loan. Pandit Nehru has already refused to pay for wheat with strategic materials—materials which may be used for the manufacture of atomic bombs. Between the U. S. Senate and House versions on the bill to send wheat to India, let us pray that some honorable compromise may yet be reached—a compromise which will be acceptable to India.

India needs about 6,000,000 tons of wheat to care for the present emergency. Russia has given only a token shipment of wheat but this is powerful propaganda. Through normal trade the United States has shipped large quantities of wheat to India. But more is still needed, and it is needed now! India may be able to purchase some wheat from Pakistan; however, the rate of exchange in Pakistan is very unfavorable to India. When the commonwealth nations agreed to devalue their respective currencies, Pakistan dissented, making trade between India and Pakistan—two separate nations—very difficult. The war over rich Kashmir further complicates trade relations between these two nations. There are a few people who still think of Pakistan as a province of India. On the contrary, Pakistan is a large Islamic nation of 80,000,000 people.

In June the monsoon begins. In less than a month it may be too late to send wheat, even if we decide to send it, into the remote villages of India. The village roads will soon be muddy and impassable except for elephant transport. We must send wheat now to save these people. They are human beings like ourselves. In India millions are hungry and others are starving while

grain fills our bins to overflowing.

Just before leaving India I had an experience which I shall not soon forget. I heard several of our neighbor children crying louder than usual. I asked their father what had happened. He remarked, "One of my boys just ate his sister's bowl of rice, so I had to punish him severely."

The hunger of these little children touched my heart. Hunger strikes the aged even quicker. In the past the American people have not failed to meet such an opportunity as now presents itself in India. Do we dare fail them?

It is our Christian duty to send wheat to India without any political conditions attached. And it may help to save India from communism.

Importunity

Audrey Williamson

CRAWFORD'S Market in Bombay is a sight itself. Covering a full city block, it is a huge, high-ceiling place with rows and shelves of everything from Quink and Kellogg's Corn Flakes to bins of rope and bundles of firewood. There are great displays of fruit and vegetables with merchants and vendors sitting cross-legged or with one knee up before their wares, weighing out produce with hand balances. There are stores of canned goods, cloth and flower stalls.

I was wandering about engrossed, when I heard a staccato monotone at my side.

"Madam Sahib! Madam Sahib!"

The little beggar must have been eight or nine years old, though she seemed about the size and height of six. Her hair was unkempt and hung in dull strands; her dress was filthy and half off her skinny little body. Nothing about her seemed alive except her eyes lighting her dirty, pinched face.

"Madam Sahib! Madam Sahib!"

I knew I must not give to beggars. I tried ignoring her. She darted away, but was back.

"Madam Sahib! Madam Sahib!" she called with the insistence of a typewriter.

I said, "No, no," and shook my head. She was gone. But again she caught my eye in the crowd and was back.

Someone important, a proprietor perhaps, passed along and saw her. I am sure he said, "Begone, begone," crossly, for such words have a universal language. She disappeared and I walked to a distant booth.

"Madam Sahib! Madam Sahib!"

There she was again, hopeful, expectant, unrebuffed! Into my purse I grabbed, and into her hand I put one anna!

Then those piercing eyes seemed to say, "I knew you would if I asked long enough." She flashed me a smile and was lost in the crowd.

Because of her importunity! How much more shall your Heavenly Father!

I am sure we stop asking too soon!

—From *The Other Sheep*

Vyara Youth Camp

Ruth and Harlan Brooks

Vyara, India

DURING the week of May 7 we closed a youth camp at Vyara. Over eighty youth were in attendance for all or most of the sessions. The boys and men stayed on the boys' boarding compound, and the girls and young women in the girls' boarding school. Every camper came at his own expense and received only wood for cooking and kerosene for lanterns.

The camp had as its theme, Deepening and Sharing the Spiritual Life—the same motto as the Golden Jubilee district meeting. Bro. Premchand Bhagat was guest speaker and brought strong messages on Attaining Christ's Standard of Perfection, Having the Light and Reflecting It, The Kind of Church Members We Want. In the last evening session, Bro. Bhagat brought an inspiring meditation on Isaiah 6. Every one present wrote on small slips of paper his own sins and faults from which he desired cleansing and came forward to place them on live coals. Then followed a consecration service of those who stood for special dedication. The next morning, after the final meditation the entire group formed a large circle in the churchyard and sang most meaningfully, *My Mind Is Set on Thee, O Christ*. A heartfelt prayer by Pastor Jivanji and benediction by Bro. Brooks ended the camp. There was a unanimous vote to hold such a camp again next year.

The day the campers left the women's institute began. Thirty-two women were present from outside, all at their own expense. One woman reported asking for fever tablets. She said she had had fever that morning, but she told herself, "This is the Lord's work, and I must go at least one day." So she came and stayed the full time! One young woman, a product of our girls' board-

ing school is secretary of the women's work group in her village. She caught a renewed vision for service while here. Bro. P. G. Bhagat again brought heart-searching messages on The Christian Family, The Bible, Our Heritage, and Stewardship of Time, Talents, Money.

A wedding took place in the church. Flowers on the pulpit and table and happy singing followed by throwing of scented water over the congregation, with sweets distributed at the church door made the affair really festive. Some non-Christians present gave keen attention to this Christian rite.

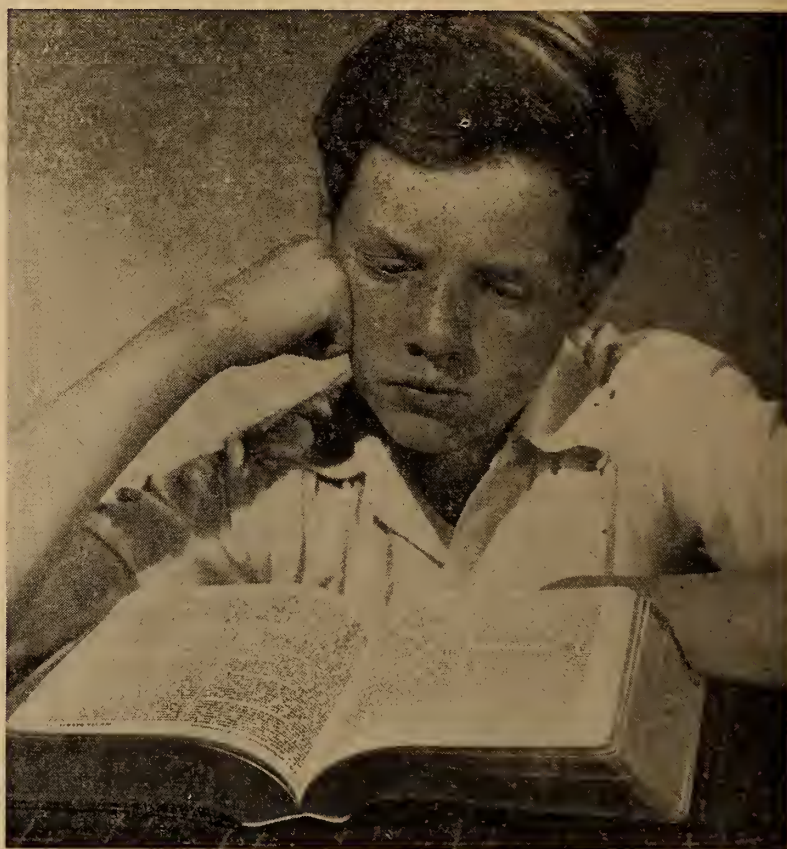
Two young women were baptized. Both had studied in the local Christian school. One had become the wife of a Christian schoolteacher and had put off baptism, as had also the second one. We all rejoiced at their decision and evident eagerness. Their faces were happy as they joined the institute that afternoon.

The Church at Home

Edited by Alberta Yoder

When Does the Call to the Ministry Come?

Early the teen-aged, freckled-faced lad is faced deep within the silent recesses of his being with the question, "What shall I do when I grow up?" Will you talk with that promising young lad in your church about going into the Christian ministry? You may help open the door to God's will in a man's life.



NEARLY two thirds (sixty-three per cent) of our ministerial students become interested in the ministry before they are through high school. In a study of 1,978 ministerial students from 48 states and 20 different denominations it was found that 40 per cent of the boys were considering the ministry before they were 16 years old, and 69 per cent before they were 19 years.

Of the people who influence boys to enter the ministry, the pastor ranked first, then came the boy's mother and then his father. The

church school teacher's record was not good, with direct influence in only five per cent of the cases.

Contrary to popular opinion, the boy's girl friend encouraged him in three times as many cases as she discouraged him.

One third of the ministerial students said they were kept from making their decision because no one gave them any guidance or told them about the work of the ministry.

The report of this study is published in a thirty-page bulletin and is being distributed on a nonprofit basis for fifteen cents by the Rural Church Department, Drew Seminary, Madison, N. J.

Many rural enthusiasts have told about the large number of ministers produced by the rural church. This may have been true in the past, and in some rural churches now, but only 33 per cent of these 1,978 ministerial students came from rural churches, which is less than the rural population needs (43.5 per cent).

As high school opening time draws near again we must remind ourselves that sixty-three per cent of all ministerial students decide for the ministry before they graduate.

One ministerial student gave a typical answer, "No one ever talked with me about going into the ministry until I asked about it."

Around the World

National Council Names Full-time Evangelist

The Rev. Charles B. Templeton, one-time Canadian sports cartoonist, has been named first full-time evangelist of the National Council of Churches.

Mr. Templeton will be a member of the Council's evangelism department, of which Dr. Jesse M. Bader is director.

Widely known as "Chuck" Templeton, the thirty-six-year-old clergyman has had a wide career as an evangelist, particularly as a representative of the Youth for Christ International.

One of the movement's founders, he addressed rallies in his home city of Toronto with crowds as high as 20,000. He also spoke to 70,000 at one Youth for Christ rally in Soldier Field, Chicago.

He and Dr. Billy Graham have appeared as co-speakers on several evangelistic tours, and in 1946 they made a two-month tour of ten European countries in a youth evangelism campaign, speaking on alternate nights.

News Briefs

Senator Kerr of Oklahoma has proposed that cocktail parties be abolished as a Washington institution. "Hard liquor dulls the wits and clouds the vision," said the senator, "and official Washington must be at its best when the lives of our men are at stake. . . . If we ever did need clear thinking we need it now."

Weddings

Bamberger-Moyers.—Edwin C. Bamberger and Fay R. Moyers, May 26, 1951, in the Washington City church, D. C., by the undersigned.—K. L. Miller, Washington, D. C.

Claytor-Haugh.—Dallas N. Claytor of Harrisonburg, Va., and Peggy Ann Haugh of Penn Laird, Va., in the Mill Creek parsonage, July 9, 1950, by the undersigned.—C. O. Showalter, Port Republic, Va.

Cramer-Dinkle.—Charles Cramer and Bettie Dinkle, both of Mt. Solon, Va., March 24, 1951, in the Moscow church, Va., by the undersigned.—O. S. Miller, Bridgewater, Va.

Dalyai-Arnold.—Danny Dalyai and Elouine M. Arnold, May 19, 1951, in the Washington City church, D. C., by the undersigned.—DeWitt L. Miller, Washington, D. C.

Deardorff-Givens.—Edward J. Deardorff and Anna M. Givens, both of York, Pa., May 24, 1951, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Ellis-Miller.—Edward L. Ellis and Phyllis J. Miller, in the Winter Park church, May 26, 1951, by the undersigned.—Floyd N. Biddix, Orlando, Fla.

Gardner-Dinkle.—Nelson S. Gardner of Bridgewater, Va., and Nancy Dinkle of

Mrs. Theresa Matsudaira of Seattle, Wash., a Japanese woman who was interned in a relocation center in Idaho during the war, was named the Catholic mother of the year by the National Catholic Conference on Family Life. Mrs. Matsudaira is the mother of thirteen children, twelve of whom are living.

The Indonesian Bible Society in Formation will be set up shortly charged with the responsibility for the distribution of Scriptures within and through the Christian churches of Indonesia. For the present, translation, publication and distribution in non-Christian areas will remain under the control of the Netherlands Bible Society. (EPS)

Henry Tani of St. Louis, a Japanese American, has been named director of youth work for the Evangelical and Reformed Church. During the compulsory evacuation of the Japanese from the West Coast, Mr. Tani was associated with temporary high school programs in the concentration centers. Later he was assistant treasurer of the Evangelical and Reformed Board of National Missions.

The World's Y.W.C.A. Council is scheduled to hold its meeting in Beirut, Lebanon, in October. This council is the legislative body of the World's Y.W.C.A. and is composed of representatives of national Y.W.C.A.'s affiliated with the world organization. Beirut was chosen because the Middle East is the cradle of many religions and because it is on the frontier between East and West.

Mt. Solon, Va., April 13, 1951, in the Moscow church, by the undersigned.—O. S. Miller, Bridgewater, Va.

Godfrey-Stremmel.—Stanley L. Godfrey and Delores V. Stremmel, both of York, Pa., in the Codorus church, June 10, 1951, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Gross-Hull.—Philip H. Gross and Pauline R. Hull, both of York, Pa., June 8, 1951, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Soyster-Lawson.—Harry D. Soyster of Hollidaysburg, Pa., and Sara J. Lawson of Altoona, Pa., May 26, 1951, in the Leamersville church, by the undersigned.—J. Stanley Earhart, East Freedom, Pa.

Spurgeon-Shank.—Jesse Spurgeon of Winimac, Ind., and Thelma Shank of Dayton, Ohio, June 2, 1951, in the Bear Creek church, by the undersigned.—G. W. Phillips, Dayton, Ohio.

Showalter-Charlton.—Carol Showalter and Evelyn Charlton, Dec. 2, 1950, by the undersigned, at his home.—M. J. Craun, Singers Glen, Va.

Slater-Delaughter.—Harold Slater of Claypool, Ind., and Barbara Delaughter of Sidney, Ind., May 26, 1951, in the Christian church, Sidney, Ind., by the undersigned.—J. Earl Hostetter, Claypool, Ind.

Stauffer-Zwally.—Henry S. Stauffer of Ephrata, Pa., and Erma F. Zwally of Akron, Pa., June 2, 1951, in the Akron church, by the undersigned.—George B. Wolf, Akron, Pa.

Summers-Phillips.—Willie Summers and Evelyn Phillips, Jan. 24, 1951, by the undersigned, at his home.—M. J. Craun, Singers Glen, Va.

Thompson-Shifflet.—Leroy Thompson and Rebecca Shifflet, in the Greenmount church, Dec. 2, 1950, by the undersigned.—M. J. Craun, Singers Glen, Va.

Unuchek-Yoder.—Nick Unuchek of Lonaconing, Md., and Betty Yoder of Johnstown, Pa., June 2, 1951, in the Washington City church, D. C., by the undersigned.—DeWitt L. Miller, Washington, D. C.

Whetzel-Raines.—William Whetzel and Wanda Raines, June 10, 1950, by the undersigned, at his home.—M. J. Craun, Singers Glen, Va.

Witter-Statler.—Howard E. Witter and Geraldine E. Statler, both of Mercersburg, Pa., in the Greencastle church, Pa., March 31, 1951, by Bro. Ross D. Murphy.—Mrs. John E. Rowland, Greencastle, Pa.

Obituaries

Albright, Edward, was born at Baker's Summit, Pa., June 14, 1879, and died at the home in Hollidaysburg, Pa., Feb. 18, 1951. He is survived by two daughters, seven grandchildren and one great-grandchild. Funeral services were held at the home of his daughter by Elder D. I. Pepple. Interment was in the Canoe Creek cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Allen, George K., son of James William and Georgiana Kersh Allen, was born Feb. 10, 1885, and died at his home near Spring Creek, Va., May 18, 1951. On Dec. 24, 1911, he was united in marriage to Lucetia Diehl, who died Nov. 19, 1946. He is survived by one niece, three sisters and three brothers. Funeral services were held at the Friedens church by Bro. I. J. Garber, assisted by Bro. J. M. Foster.—Anna Mary Click, Bridgewater, Va.

Appleman, Jacob, son of Samuel and Leah Appleman, was born Aug. 4, 1870, at Baker's Summit, Pa., and died Feb. 1, 1951. He was united in marriage to Margaret Brown Butler, who preceded him in death on Feb. 23, 1947. He is survived by one daughter and one sister. He was a faithful member of the Church of the Brethren at Albright. Funeral services were held at the Holsinger church by Elder D. I. Pepple. Interment was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Baker, Mary Alma, daughter of Henry W. and Hanna Stuckey Walter, was born at Woodbury, Pa., and died at the Nason hospital Feb. 8, 1951. She was united in marriage to Howard C. Baker on Aug. 17, 1904. He preceded her in death on Nov. 9, 1945. She was a member of the Koontz church for many years. She called for the anointing service and had the privilege of having Bro. Bhagat of India assist in the service. She is survived by two daughters and three sons. Funeral services were held in the Koontz church by the elder, Bro. D. I. Pepple, assisted by Bro. H. M. Snavely. Burial was in Koontz cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Beaver, Emma Maria, daughter of Jacob and Maria Manderscheid, was born near New Albin, Iowa, July 26, 1880, and died Jan. 6, 1951, in St. Catherine's Hospital at Garden City, Kansas. On Feb. 22, 1900 she was united in marriage to John D. Beaver and to this union were born four children. She was a member of the Brethren Church for many years. She is survived by her husband, two daughters, four grandchildren, three great-grandchildren, three brothers and one sister. Funeral services were held in the Garden City church by Bro. A. L. Patrick, assisted by Bro. George

Burgin. Interment was in the St. John, Kansas, cemetery.—Mrs. Mace Jewell, Garden City, Kansas.

Berkey, Frances, daughter of Jacob J. and Mary Mock Hoffman, was born in Somerset County, Pa., Dec. 27, 1872, and died May 21, 1951, at the home of her daughter in Windber, Pa. She was twice married. Her husbands, Christian Weaver and Robert Berkey, both preceded her in death. She is survived by one daughter and one grandson. She was a member of the Scalp Level church. Funeral services were held by her pastor, Bro. C. H. Rosenberger. Interment was in the Richland cemetery.—Mrs. A. J. Casseday, Windber, Pa.

Brisco, Gertrude A., daughter of John and Maggie Bellman Leedy, was born in Huntington County, Ind., Nov. 1, 1881, and died Dec. 7, 1950, at her home in Okeechobee, Fla. In 1929 she was united in marriage to Herbert Brisco. She united with the Progressive Brethren Church in 1917 at North Manchester, Ind., and for thirteen years she was general secretary of the women's missionary society of her denomination. After coming to Florida in 1938, she became a member of the Okeechobee church. Her husband followed her in death three weeks later. Funeral services were held by the pastor, Bro. Walter Replogle. Interment was in the Okeechobee cemetery.—Mrs. Harry Frish, Okeechobee, Fla.

Bucklew, Matthias, son of Solomon and Elizabeth Strauss Bucklew, was born in Rollsburg, W. Va., April 22, 1863, and died at his home in Canton, Ill., Feb. 26, 1951. He was married in Osceola, Iowa, to Laney France on Feb. 8, 1905. He is survived by his wife, one daughter, four grandchildren, three great-grandchildren and two nieces. For many years he was a member of the Church of the Brethren. Funeral services were held by his pastor, the undersigned, assisted by Rev. A. G. Hinkle of the First Presbyterian Church of Canton at the Sebree Memorial Home. Interment was in the Greenwood cemetery.—C. H. Cameron, Canton, Ill.

Bursk, Robert E., was born Feb. 2, 1878, at Sterling, Ill. He was united in marriage to Pauline G. Schultz on Nov. 3, 1897, at Sterling, Ill., and to this union were born nine children. He is survived by his wife, three daughters, two sons, two grandchildren and one great-grandchild. He was a loyal church member. Funeral services were held in the Garden City church by Bro. A. L. Patrick, assisted by Bro. George Burgin. Interment was in the Valley View cemetery in Garden City.—Mrs. Mace Jewell, Garden City, Kansas.

Carbaugh, Viola L., daughter of Andrew J. and Maggie Fuller, was born June 28, 1879, in Carthage, Mo., and died in Omaha, Nebr., May 22, 1951. She is survived by five daughters, four sons, two sisters, twenty-one grandchildren and four great-grandchildren. Funeral services were held at the funeral home by Clinton I. Weber, pastor of the Omaha church. Burial was in the Graceland Park cemetery.—Clinton I. Weber, Omaha, Nebr.

Christner, Frank H., son of Joseph and Francine Miller Christner, was born at Indianhead, Pa., June 2, 1873, and died at the home of a daughter in Martinsburg, Pa., March 30, 1951. He was united in marriage to Mary Rogers, who preceded him in death. He is survived by two daughters, six grandchildren, one brother and four sisters. He was a contractor and built churches at Cerro Gordo, Springfield and Champaign, Ill. For five years previous to his coming to Martinsburg he was employed in the Central Union Mission at Washington, D. C. He was a deacon for forty-five years. He was a member of the Memorial church at Martinsburg, where he served as the Sunday-school teacher of a men's class. He was a regular attendant at prayer meeting. Funeral services were held in the church by his pastor, Bro. M.

G. Wilson. Interment was at Pittsburg, Pa.—Mrs. C. O. Beery, Martinsburg, Pa.

Coats, Laura, wife of Harvey Coats, died April 25, 1951, at the age of eighty-seven years. She had made her home with a daughter. She is survived by two daughters, one son, eleven grandchildren, nine great-grandchildren and three great-grandchildren. Funeral services were held at the Stocker funeral home in Bradford by Bro. Howard Erbaugh. Burial was in the Harris Creek cemetery.—Lena Friend, Bradford, Ohio.

Cole, Milo, son of Lafayette and Amanda Loveland Cole, was born Dec. 22, 1871, at Virgil, Ill., and died in Canton, Ill., March 18, 1951. He was married April 3, 1901, to Minnie A. Kridler of Lewistown, Ill. He is survived by five grandchildren and two great-grandchildren. Funeral services were held by the undersigned at the Girard Memorial Home. Interment was in the Ellisville cemetery.—C. H. Cameron, Canton, Ill.

Holderread, John M., son of David and Rebecca Holderread, was born May 25, 1891, in LaPaz, Ind., and died May 14, 1951. He was married to Delcie Lemert on Aug. 27, 1914. He was a member of the Church of the Brethren from early life. He is survived by his wife, one daughter, four sons, nine grandchildren, two sisters and three brothers. Funeral services were held in the Blissville church by his pastor, the undersigned, assisted by Rev. Dwight McClure of the E.U.B. Church.—William H. Loucks, Plymouth, Ind.

Johnson, Samuel Leo, son of Scott and Sue Frederick Johnson, was born in Roaring Spring, Pa., Dec. 4, 1908, and was killed in an explosion at the D. M. Bare Paper Mill in Roaring Spring, Pa., May 24, 1951. He united with the church early in life and was the church janitor at the time of his death. He was married to Sister Edna Keith on June 10, 1930. He is survived by his wife, four sons, one daughter, his parents, two sisters and one brother. Funeral services were held in the Roaring Spring church by Bro. A. Emmert Frederick, assisted by Bro. H. Q. Rhodes. Burial was in the Fairview cemetery in Martinsburg, Pa.—Sara E. Hoover, Roaring Spring, Pa.

Kendall, Ella Springer, daughter of Mr. and Mrs. William Springer, was born in Morrill, Kansas, Dec. 9, 1884, and died in the Sabetha hospital May 23, 1951. She was united in marriage to Dan Kendall on Oct. 26, 1904, and to this union six children were born. She is survived by her husband, three daughters, one son, four grandchildren, her mother, three brothers and two sisters. She united with the Church of the Brethren at an early age and lived a faithful Christian life until death. Funeral services were held in the Morrill church by the undersigned. Interment was in the Morrill cemetery.—L. M. Baldwin, Morrill, Kansas.

Kessler, John, son of Edward and Mary Stremmel Kessler, was born Feb. 19, 1876, and died at his home in Illinois May 14, 1951. He was united in marriage to Lizzie Etter on March 1, 1900. He is survived by his wife, four children, two brothers, his stepmother and seven grandchildren. He was a member of the Woodland church for the past fifty years. He served in the church as a deacon for several years. Funeral services were held in the Woodland church by the pastor, Bro. Harold Deeter, and Bro. Homer Kiracofe. Burial was in the cemetery near by.—Anna Blickenstaff, Astoria, Ill.

Kingery, Jacob M., son of John and Lydia Kingery, was born July 18, 1868, near Flora, Ind., and died at his home in Flora, Ind., May 14, 1951. He was united in marriage to Rose Eikenberry on March 2, 1892. She died on March 13, 1944. To this union were born one son and one daughter. He married Mrs. Ida Cunningham on May 12, 1945. He is survived by his wife, two children, one stepdaughter, five grandchildren, seven great-grandchildren and two sisters. He was a member of the Church of the Brethren for many years. He served as a deacon in the

Flora church for several years and was chairman of the official board at the time of his death. Funeral services were held in the Flora church by the undersigned, assisted by Rev. C. A. Stewart of the First Brethren Church. Burial was in the Maple Lawn cemetery.—W. Harlan Smith, Flora, Ind.

Kline, Ethel Mae, daughter of Lewis and Zura Nichols, and wife of Wilbur Kline, died at her home near Shady Grove, Pa., May 8, 1951, at the age of forty-three years. She was a member of the Brethren Church since the age of thirteen years. She and her husband were installed in the deacon's office in the Antietam congregation. They later transferred to the Falling Springs congregation. She is survived by her parents, her husband and five children. Funeral services were held at the Prices house in Antietam by Brethren M. C. Valentine and Lowell Gearhart, assisted by Brethren Frank Wagaman and Omar Nicarry.—Henry C. Plum, Chambersburg, Pa.

Kratzer, Martha Dove, was born May 13, 1859, and died Feb. 25, 1951. She was a member of the Church of the Brethren at Greenmount for many years. Services were held from the Linville Congregational Christian Church by the undersigned, assisted by Rev. E. J. Rohart. Burial was in the Lindale Mennonite Church cemetery.—M. J. Craun, Singers Glen, Va.

Lancaster, Raymond, was born in Girard, Ill., June 21, 1865, and died at his home in Holmesville, Nebr., May 23, 1951. He was united in marriage to Eva Jeanette Cripe on Dec. 4, 1890. He was baptized into the Church of the Brethren at an early age. He is survived by two sons, two daughters, ten grandchildren and nine great-grandchildren. Funeral services were held in the South Beatrice church near Holmesville, Nebr., by the undersigned and Bro. Homer D. Kimmel. Burial was in the church cemetery.—Swigart F. Miller, Beatrice, Nebr.

Layman, Lester L., son of Phillip W. and Elizabeth Waldron Layman, was born Sept. 15, 1881, and died in the Jefferson hospital, Roanoke, Va., March 3, 1951. Early in life he joined the Johnsville church. He was elected to the office of deacon in early manhood and served the church in this capacity until his death. In 1909 he was married to Edna Barnhart of Boones Mill, Va. He is survived by his wife, one daughter, three sons, eight grandchildren, two brothers and five sisters. One daughter preceded him in death in 1930. Funeral services were held at the First church in Roanoke by Bro. Ralph E. White of Frederick, Md., a former pastor of the First church. Interment was in the Evergreen burial park.—Mrs. Rollin H. Wampler, Harrisonburg, Va.

Liller, Laura Ellen, daughter of Christian and Sara Ellen Bachtel, was born in Preston County, W. Va., June 12, 1878, and died in the Garrent County Memorial hospital in Oakland, Md., at the age of seventy-two years. She was a member of the Old Order church. She is survived by her husband, James Aaron Liller; one daughter; three sons; eight grandchildren and four great-grandchildren. Funeral services were held by the undersigned at the Maple Spring church. Interment was in the Egdon community cemetery.—Emra T. Fike, Terra Alta, W. Va.

Wersiller, Eugene A., died in the Mercy hospital March 12, 1951, after being struck by an automobile near his home at the age of four years. He is survived by his parents, one brother, one sister and his grandparents. Funeral services were held in the East Nimishillen church by Bro. Arthur H. Hess, assisted by Bro. Harlan Grubb. Burial was in the church cemetery.—Arthur H. Hess, North Canton, Ohio.

Wood, Eva Myrtle, died May 11, 1951, at the home of her daughter. She is survived by four daughters, three sons, one stepson, two brothers and sixteen grandchildren. Funeral services were held in the Church of the Brethren by Bro. Howard Erbaugh. Interment was in the Oakland cemetery.—Lena Friend, Bradford, Ohio.

Church News

Arizona

Glendale.—About 250 pounds of clothing have been processed by our women and given to local needy persons and to the Goodwill Industries. A room in our new church building is being furnished and equipped for use as a study and library. The children in the church are sponsoring the painting of the baptistry. We co-operated with the Glendale Christian and Methodist churches in a series of forum meetings. On Easter morning a program was presented by the children's choir and in the evening the adult choir, together with an excellent cast, presented a dramaticata, Claudia and the First Easter. On April 27 our father and son banquet was prepared by the women.—Thelma Heatwole, Glendale, Ariz.

California

Imperial Heights.—Our new sanctuary was opened on Easter. A record crowd was present. Great interest and progress is being made under the leadership of our pastor, Bro. Bruce Flora, and his wife. Eight persons have been baptized and five received by letter. On April 12 Leonard and Eleanor Snavelly, David and Eileen Montz and Ralph and Betty Stutzman were elected to the office of deacon. Lowell Brubaker was elected as our delegate to Annual Conference. The women's group meets two days each month for the usual aid work and twice a month for various evening programs. A mother and daughter buffet supper and a father and son banquet are being planned. A fellowship dinner honoring all of the new members and their families was held on May 6.—Mrs. Charles Ardinger, Hawthorne, Calif.

Paradise.—The La Verne College male quartet presented a program of music one evening. On March 19 the La Verne College drama group, directed by Miss Dupler, presented a program and peace play. Many work nights were held prior to Easter while the basement was being redecorated. Carpet has been purchased and laid in the sanctuary. On Easter the children sang a processional, He Lives. They carried flowers and laid them around the cross. Two persons were received by letter. The district women's work officers were here for a fellowship dinner and program given by the officers. The Chico group fellowshiped with us on this occasion. Cecil Watson was the toastmaster for the father and son banquet. Our daily vacation Bible school will be held July 4-13 with Mrs. Iris Montz as the director again this year. Every month our audio-visual director, Ernest Harrison, arranges for a film. Our Sunday-school and church attendance is increasing under the leadership of Bro. Montz and his wife.—Mrs. Fred Butterbaugh, Paradise, Calif.

San Fernando Valley.—We are enjoying the fellowship of our new pastor, Bro. John I. Coffman, and his wife. Since they took over the work, twenty-five persons have been received into the fellowship of our church. We are holding our communion service the first Sunday of each quarter. The string trio of La Verne College was enjoyed at the evening service recently and the chapel choir of the college presented a program at the morning service on April 29. The young people, as their project, have purchased a sound projector and screen to be used one Sunday evening a month for religious films. The young adult group presented a stewardship play entitled The Lost Church recently, with repeat performances in Long Beach, Covina and Pasadena. The women's work sponsored a chicken dinner, the proceeds to be used to purchase silverware and dishes for the church kitchen. Improvements were made on the church by the men's organization. Clifton and Effie Baile and Bill and Mary Johnson have been installed as deacons.—Mrs. Nolan Miller, Van Nuys, Calif.

Santa Ana.—Brethren Service projects, such as helping to outfit the Mason family who are going to India; sending clothing to

American Indians; collecting razor blades for the Rescue Mission in Los Angeles and visiting shut-ins, are promoted by our church school classes. An active home department and cradle roll, with Mary Teter and Susan Wine as the directors, have been added to our church school. Five babies and their parents were dedicated at the morning service on Mother's Day. In emphasizing the theme of The Christian Home in the evening services during May the program included the showing of the motion picture, For Good or Evil; a forum discussion by Bro. Jack Melhorn of La Verne College and the presentation of a pageant entitled It Takes a Heap o' Living to Make a House a Home, with Arthur Snell in charge of the music and Lois Lee and Dorothy Henderson in charge of the casting and staging. In our recent school of World Friendship in the Sunday evening services our guest speakers included Blanche Hilton, who told of her missionary experiences in China; Mr. and Mrs. M. J. Brock, who showed slides of their motor trip in Europe; Mr. and Mrs. L. L. Barton, district/representatives to the Toronto Peace Convention; and Dr. J. Stuart Innerst, writer of Sunday-school publications. Plans are being made for the young people and children to attend the various camps at Camp La Verne next summer. Claire Hanawalt and Alice Jenkins were with us recently and showed pictures of the camp. Our adult and youth choirs are contributing much to our worship services. The combined choirs of the Covina church and our church recently presented programs in both congregations. Our congregation was host to the annual district deacons' retreat on April 7 and 8. Bro. Norman J. Baugher was the Saturday evening speaker and the La Verne College male quartet presented the Sunday evening program. On April 15 the district junior high rally was held in the afternoon and Bro. Truman Northup was our pulpit guest in the evening. During some of their Sunday evening meetings our junior high group has visited the Salvation Army relief agency and homes where interesting hobbies are exhibited. Our two weeks' vacation Bible school will begin July 2 under the direction of Helen Howard. Our pastor, Joseph R. Jennings, will represent the District of Southern California and Arizona on the Standing Committee at Annual Conference.—Iva A. Carl, Santa Ana, Calif.

Colorado

Colorado Springs.—We now have Bro. Lester Fagan as our full-time pastor and he is doing a good work. Our attendance has increased and three members have been added by letter. We bought a building at 422 E. Bijou to serve as a parsonage and temporary meeting place. Bro. Coppock of Miami, N. Mex., is our elder. Anyone who is vacationing in Colorado Springs this summer will be heartily welcomed to our church services. If you know of young men stationed at Camp Carson please notify Bro. Fagan or the correspondent and they will receive a personal invitation to join us in worship services. Cottage prayer meeting and Bible study are held each Wednesday evening.—Florence B. Reed, Colorado Springs, Colo.

Haxtun.—One of our young men, Rex Faules, was recently united in marriage to Mary Ellen Davis. Another wedding was solemnized here on the afternoon of March 18, when one of our girls, Erma Dinsmore, became the bride of Phillip Shoemaker. We were happy to see Bro. Henry Stryker in church again after a long illness. Two church letters have been granted. On March 4 one person made his decision for Christ. Bro. S. G. Nickey, who died recently, was the first pastor of this church. On the evening of March 29 the McPherson College a cappella choir presented a concert here. The annual Easter sunrise service, sponsored by the young people, was held this year in the local Methodist church. The union Good Friday three-hour services were held in our church. Each church represented presented a special musical number. On March 31 Merle Switzer and Damon Koch went to our young people's camp ground

near Sedalia to help plan for the summer camp there and on April 1 they gave a report at our council meeting. Our love feast was held on May 25. Bro. H. M. Coppock of Miami, N. Mex., held evangelistic services April 19-29. As a result of his efforts, four persons gave their hearts to God. On the evening of April 27 a delegation from the Enders church, Nebr., were with us. The men's chorus from there presented several vocal numbers. A large group from the Fairfield church were here on the closing evening of our revival. As part of the opening exercises on the morning of April 29 our Sunday-school superintendent conducted a Bible quiz.—Mrs. Warren D. C. Wood, Haxtun, Colo.

District of Columbia

Washington City.—During April and May nine new members were added to our church and on Mother's Day five new babies were dedicated. Five of our members attended the regional children's work conference at Richmond, Va., April 3 and 4. On Bridgewater College day, April 8, Bro. William C. Willoughby, professor of sociology at the college, was our guest speaker. On April 19 a covered dish supper and open forum was held for young men of draft age and their parents for enlightenment regarding recent draft legislation and the historic Brethren pacifist position with Brethren DeWitt Miller and Stauffer Curry as resource leaders. Thirty young people from our church attended the regional youth round table at Bridgewater College over the week end of April 22. Our spring communion service was held on April 29. The annual meeting of the women's work of Eastern Maryland was held on April 26 in the Piney Creek church with several of our women attending. J. Ward Eicher, our faithful church treasurer for twenty-one years, recently tendered his resignation. Mr. Eicher expects to move to Florida in the near future. A Brethren seminar was held at our church May 8-11 for the purpose of studying requirements of Christian citizenship. We have had three sacred concerts: one by the Elizabethtown College a cappella choir on May 6; one by the Bridgewater College glee club on May 13 and our combined choirs presented their spring concert on May 20. On the evening of May 27 a reception was held for all new members coming into our church during the past year. Several of our members attended Annual Conference. Under the direction of Mrs. Elizabeth Smith, plans are under way for a daily vacation Bible school to be held at our church June 18-29. A neighboring Methodist church is co-operating with us in the promotion of this school.—Mrs. Mary M. Hinshaw, Washington, D. C.

Florida

Jacksonville.—The ladies' aid served the meals for the district meeting held at Camp Ithiel and with the proceeds they sanded and varnished the church floor. Our church was host to the district youth jamboree. We were very happy to have the boys' instrumental quartet and Hindon Brown from Toccoa Falls, Ga., with us recently. They were brought down by Norman McClain, one of our own boys who is studying for the ministry there. Norman also preached for us on Sunday. Charles Stearman, who is stationed at our local Naval Air Station, visits our church at every available opportunity. The ladies' aid has been doing quite a bit of quilting during the past year. Our Sunday school sent three delegates to the children's work conference held here in May. The theme for the conference was Learning With Children to Live as Christians in One World. Dessie Miller was one of the main guest speakers.—Mrs. Mary Benham, Jacksonville, Fla.

Winter Park.—A DP family consisting of a father, mother and a small baby, have moved into our community. They were in the home of our pastors, Brother and Sister

Floyd Biddix, for a few days but now the Homebuilders class has rented an apartment for them. The chain of missions was held in Winter Park recently with our church having a part in the program and several of our people in attendance. Recent guest speakers were Bro. Mervin Martin, who spoke on peace and civilian defense; Dr. Raymond Jeffrey, who showed pictures and lectured on temperance, and Bro. C. Ernest Davis, who was with us for a week of meetings. We have been showing family films, including *In His Name*, *The Road Back* and *Birthday Party*, at our evening meetings. Several of our youth attended the Easter sunrise service. On Easter our pastor delivered a sermon on *Everlasting Life* and in the evening the choir presented a play in music, *The Garden of Joseph*. We have experienced much illness this winter. Dr. Laura Cottrell, a returned missionary, is still in the hospital but is slowly improving. We regret to report the loss of Bro. Floy Wingert from our midst. Bro. J. H. Morris is directing our midweek service on the Book of Revelation. Our pastor and his family will attend Annual Conference as our delegates and their son, Ned, will represent the district young people.—Mrs. Howard Brown, Winter Park, Fla.

Idaho

Nampa.—Our school of mission study, organized for all ages, is progressing nicely. New books have been added to the library. The Boy Scouts were our special guests on youth Sunday. Some of the young people took part in the program. Several of the Nampa folks attended the regional conference in Oregon. Our pre-Easter meetings were held by Bro. Raymond R. Peters. Two persons were baptized and four were received by letter. The women's work meeting, which was held at Twin Falls, was attended by a large group from our church. Brother and Sister Albert Mohler presented a piece of furniture for the church parlor.—Martha Goodman, Nampa, Idaho.

Illinois

Elgin.—The women's work sponsored sewing groups which made thirty-six layettes for relief. Our church joined in the community Lenten services which were held in the various neighborhoods of our community. Two such services were held in our church. We observed the Holy Week season with the reading of the Gospel of Mark one evening, preaching services one evening and our love feast on Thursday evening. Eleven persons were enrolled in the pastor's membership class, several of whom had already been baptized but who desired instruction. On Palm Sunday four persons were baptized. Several others await the rite. Ten persons were received by letter and five letters were granted. Our building planning committee has been working on plans for the new addition to our church. Brother and Sister Ira Hendrickson celebrated their fifty-fifth wedding anniversary during the Easter season. The young adult class sponsored two discussion groups on world problems with Milton Mayer speaking on *How to Stop Communism* and Dr. Stringfellow Barr talking on *Let's Join the Human Race*. Our council meeting was held on April 25. Bro. Charles E. Zunkel was elected as our moderator and Revie Slaubaugh was retained as assistant moderator. Our pastor, Bro. Glenn McFadden, and Bro. Wendell Rolston were elected as our delegates to Annual Conference and Frances Clemens, Q. A. Holsopple and Richard Myers will represent us at district conference. Our church will join with the other churches of the community in a union Pentecost service on June 3.—Kay Dilling, Elgin, Ill.

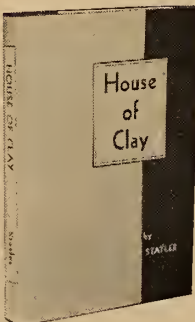
Hurricane Creek.—Our young people's group gave twenty-five dollars to the parsonage fund. On April 5 Bro. Ernest Wampler, returned missionary to China, gave a very interesting talk; a special of-

fering was taken for missions. On April 15 our Sunday school took a special offering, amounting to \$103.25, to apply on the parsonage. On April 22 Bro. D. J. Blickenstaff and his wife were with us and Bro. Blickenstaff preached for us. We have been busy cleaning and redecorating the parsonage. On April 25 Bro. Oscar Stern and his wife of Stanley, Wis., moved into the parsonage. We are happy to welcome them as our new pastors. On April 29 sixteen of our people attended the sectional meeting at the Romine church. On May 6 our elder, Bro. Pepple, was with us for an installation service.—Mrs. Pearl Parker, Pleasant Mound, Ill.

La Moite Prairie.—We met in council on April 10 with our elder, Bro. Durward Hays, presiding. Bro. W. T. Heckman of Cerro Gordo held pre-Easter meetings for us March 22-25. We have decided to use the budget system here and a committee was appointed to work it out for us. Our parsonage has been completed and our pastor and his wife are now living in it. Since our number is small, this has been a large undertaking and we had to borrow most of the money from the bank. We lost one of our members by death during the winter and two letters have recently been granted. Several of our members have moved too far away to attend our services. Bro. Ernest Wampler recently gave us a good talk on the conditions in China. We held our love feast on the evening of April 27 with Bro. Russell Pepple of the Kaskaskia church presiding. We are planning dedication services for our new parsonage on May 27; we expect Bro. Dolar Ritchey, a former pastor, to be with us. Bro. J. Johnson of Monticello, Ind., will be with us in a meeting July 30—Aug. 12.—Florence Seymour, Palestine, Ill.

Lena.—Bro. John Heckman of Polo was a guest speaker at our church and he told

of his experiences in Africa. Our family birthday potluck supper was well attended. An offering was taken, a penny for each year of the ages of those attending, which amounted to \$42.64. Charlotte Jean McIlvanie and Kenneth Downs were married at our church by the pastor. The Yellow Creek, Cherry Grove, Freeport and Lena churches presented a musical program at our church. Our White Gift offering amounted to \$90.93, which was given to missions. Paul Myers, formerly of Lena, who is attending Bethany Biblical Seminary, was licensed to the ministry by the pastor. A group from our church had charge of a Sunday afternoon service at the Mt. Morris Old Folks' Home. A film was shown and gifts of food were given to the folks there. The different Sunday-school classes, the music committee, and the Brethren Service committee take turns in having charge of the devotional period each Sunday evening. Several films, including *The Shepherd of India*, *Kenji Comes Home*, *The Difference* and *A Job for Bob*, have been shown at our evening services. Paul Noffsinger of North Manchester College spoke at a morning service at our church. The offering for the college was fifty-six dollars. Since our last writing, two persons were received into our fellowship by letter and one letter was granted. Eleven persons were received by baptism and two are awaiting the rite. The district men's rally was held at our church on the afternoon and evening of April 1. The district intermediate rally was held on the same day. Ten young people and their teacher attended the young people's rally at Rockford on April 1. Bro. Smeltzer and William A. Eisenhower attended the pastors' and laymen's meeting at Elgin on April 16. Nine of our ladies attended the district spring rally at the Milledgeville Dutchtown church on



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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

April 26 and Mrs. Donald Keppen and Mrs. Clarence Yeager gave reports of the meeting on the evening of May 6. Prayer meeting and Bible study are being held once a month at the parsonage. Brother and Sister J. E. Smeltzer were our delegates to Annual Conference. The ladies gave \$250 toward rewiring the church and forty-two dollars for new silverware. Our mother and daughter banquet was held on the evening of May 15 with Mrs. M. D. Little of Freeport as the guest speaker. The ladies' aid is quilting and sewing for relief. Since our last report, we sent out for relief 70 pounds of food for Bethany Hospital, 45 pounds of wool for the Burkes, 5 pounds of spectacles, 685 pounds of clothing, 210 pounds of clothing for Korea, 50 pounds of grease and 11 towel kits for children.—Clara Sandrock, Lena, Ill.

Romine.—We met in our regular council on April 20 with our elder presiding. Our communion service will be held on May 25, with preparatory meetings May 14-25 under the direction of Bro. Pepple, pastor of the Kaskaskia church. The young people met with us on April 29 for their sectional meeting. There was a good attendance with most of the neighboring churches represented. Because of the weather, roads and health conditions, our Sunday-school and church attendance has not been up to normal during the winter months. We plan to hold a two weeks' Bible school during the summer, under the direction of our pastor. Funeral services were held at our church for Sister Mayme Brubaker on April 30, and burial was in

the church cemetery.—Mary Baker, Iuka, Ill.

West Branch.—Since our last report, four members have been added to our church, two by letter and two by baptism. Baptismal services were held on the afternoon of April 29, followed by our spring love feast in the evening. On May 6 two religious films were shown at our regular Sunday evening service. Our pastor and his family, accompanied by thirty-four members, went to Zion to see the Passion Play on May 20. We had our preaching service at the Sunday-school hour and left soon after. The church feels the need of a new heating system which the committee and Bro. Shrider are working on.—Sadie Stover, Polo, Ill.

Indiana

Bethel.—Since our last report, six letters have been accepted and four granted. The Sunday-school classes gave \$505 to buy three heifers for relief. The ladies' aid has been busy making knotted quilts, rag rugs, aprons and fancy work for sale; quilting and sewing and making comforters for relief. They also served dinner for a family who had a death in the home. A German girl, Adeline Hammann, of North Manchester was our speaker on Manchester day. On April 29 we had a potluck supper, singing and the showing of some pictures on home life at our family night. Bro. C. Cripe will be our delegate to Annual Conference this year. We decided to pay one-half of the expenses for the young people to go to camp. Sister Bertha Wehrly and Bro. Ira Long were elected as our

delegates to district meeting. A Mother's Day program was presented by the Sunday school and a sermonette by Bro. Cripe. We appreciated very much having the high school chorus to assist in our service on May 6. There was a very large audience at the baccalaureate services of the Milford high school which were held at our church on the evening of May 20. The sermon, Have This Mind in You, was delivered by Bro. Russell Bollinger of Manchester College.—Mrs. Clara Price, Milford, Ind.

Elkhart City.—We have been enjoying the spiritual leadership and fellowship of our new pastors, Brother and Sister Foster B. Statler. The pastor conducted church membership classes for junior boys and girls and for adults during the first quarter of 1951 and is now holding classes for intermediate boys and girls. Five deacons and their wives were installed recently. The men of the church are now engaged in a project of landscaping the new church. Since our last report, eleven persons have been received by letter and nine by baptism. At our last council Brother and Sister Allen Weldy, who will be entering home mission work in Kentucky next fall, were licensed to preach.—Mrs. John Clem, Elkhart, Ind.

Hickory Grove.—We were saddened by the death of our elder, Bro. Amsa Snell. Since our last report, one letter was granted. Our Bible school will be held June 4-9 with Bro. Lehman as the leader. He and several teachers and helpers attended the Bible training class at Manchester. We had three weddings among our young people. Several women of our aid attended the spring rally at Pleasant Dale near Decatur. Our community was saddened recently by the death of our eldest member, Bro. Will Winget. Since his passing, his wife has been critically ill but is slightly improved at this writing. On April 8 we had a surprise visit from Bro. Canfield, who gave a short talk on his evangelistic trip through the western states and Canada. Our aid continues to sew for relief and to make comforters. We are having a week's revival June 24—July 1 and our communion will be held on July 2. Bro. Earl Hostetter of the Eel River church will be the evangelist. Bro. Hostetter was our speaker on pulpit exchange Sunday, May 6. Our DP family is still in the community. Our young people's class is planning a parents banquet for June 3.—Mrs. Edna Hudson, Dunkirk, Ind.

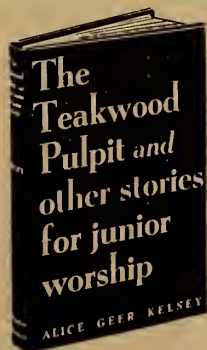
Liberty Mills.—Since our last report, eight letters of membership have been received and one person was received by baptism. Bro. Leonard Custer and Bro. L. U. Kreider were guest speakers during Holy Week. Our pastor held evangelistic meetings in Pennsylvania and during his absence Bro. Robert Gemmer of Indianapolis, Bro. Richard Knarr and Bro. Paul Leckrone of this community preached for us. Our mother and daughter banquet was held on May 11. Our vacation Bible school was to have been held May 28—June 8 but had to be canceled because of an epidemic of measles in the community. Our pastor and his wife, Brother and Sister Howard Kreider, will serve as our delegates to Annual Conference. Our communion services will be held on June 2 with a fellowship breakfast the following morning. We are continuing our 100% Messenger club this year.—Lizzie Heeter, North Manchester, Ind.

Middlebury.—Our church attendance has been very good. Bro. T. G. Weaver is our pastor. Our communion service will be held June 1 at the Pleasant Valley church. Our aid society has been doing a lot of relief work and some quilting. The adult class sponsored the workshop food project for Europe and a large supply of food was given. Our mother and daughter banquet was held May 8. The church families held a fellowship supper on May 13 as a farewell to the two German students who had been here for the school year.—Mrs. John Carper, Middlebury, Ind.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Osceola.—Our regular council meeting was held on April 6 with Elder Charles Stouder presiding. Bro. Edward Stump was elected as our delegate to Annual Conference. We decided to organize a Sunday-school class for newly married couples. Family night was observed on April 27 with the Friendship class in charge of the program. For our pulpit exchange Bro. Stump held services at Union Center and Bro. Ivan Fry of South Bend was in charge of our services. The women's work has been making bandages for their cancer project and the men's work has taken as their project the care of the church grounds. The men of the church will cook and serve the dinner for the mother and daughter banquet, which will be held May 10. The young married people's class will have charge of the program. Our annual harvest meeting will be held on Sept. 9, with Bro. Howard Bosler, a returned missionary to Africa, as the speaker. Revival services will also begin on Sept. 9, with Bro. Charles Oberlin as the evangelist. Communion services will be observed on Sept. 22.—Geneva Secor, Elkhart, Ind.

Peru.—Many of our members have been very ill and two of them were called by death. Sister Goldie Killion preached one evening in the absence of the pastor and his wife, who had gone to Lucerne to attend the wedding of their son, a medical student at Indianapolis, and Jean Harrison, a nurse. Race relations union services were held in the local Methodist church one evening with Bro. Arthur Huffman of Manchester College in charge. Three foreign students from Manchester College, Alberto Wong of China; Miss Olha Kryvoruchko, a DP student from Ukraine, and Michael Samilov of Yugoslavia, were the guest speakers. The Mexico, Peru and Roann pastors exchanged pulpits on the evenings of March 4 and March 11. On March 4 Bro. Frank Baldwin of Roann was our speaker and on March 11 Bro. Robert Sink of Mexico was our speaker. Dedication services for one child were held on March 18. Bro. T. Wayne Rieman of Manchester College was the speaker for our pre-Easter services. The services were concluded on Easter evening with one conversion. We have been having quite a problem because of our overcrowded conditions. We are in the process of buying an electric organ for our church. Our ladies' aid has made about fifty pairs of slippers from old felt.—Mrs. Lamoin Lawson, Peru, Ind.

West El River.—Sister Goldie Killion held a ten-day meeting and, as a result, nine persons were baptized and one was received by letter. Due to the extremely bad weather, our love feast was postponed until the Saturday evening before Easter, closing with a fellowship breakfast on Easter morning. At our March council our pastor, Bro. Leonard Custer, was elected to the church council. Our young people presented an Easter program. Our senior and junior aid societies are sewing for relief and making house slippers. Dr. Bosler, returned missionary, was our guest speaker in April.—Mrs. Marshall Beigh, North Manchester, Ind.

Kansas

Morrill.—Dr. Metzler was with us one Sunday morning in the interest of McPherson College. Our church participated in the union Holy Week services, using as their theme, Voices From the Cross. Easter sunrise services were held in our church. Our women's work group meets regularly to sew and make comforters for relief. Two persons have been lost by death. Harold Royer was our guest missionary speaker. Our pastor, Bro. L. M. Baldwin, will represent the district on Standing Committee and Mrs. Baldwin will represent our church at the San Jose Conference. Union vacation Bible school will be held at the close of day school. Recordings have been made of some of the Sunday morning services and taken to the shut-ins.—Mrs. Mary Poister, Morrill, Kansas.

Maryland

University Park.—Easter marked a record attendance at both Sunday school and morning worship. Our choir presented a cantata, The First Easter, at the morning service. Two persons have been received by baptism and fourteen by letter since the first of the year. Eight babies were consecrated recently. Three of our number have entered Brethren Volunteer Service. On April 29 we burned the parsonage mortgage. A fellowship dinner served in the church basement was followed by an afternoon meeting centered on the theme of looking ahead and building together. Offerings and pledges for remodeling and enlarging the church amounted to about \$4,000. Nine ladies put to practice the parable of the talents and brought in \$179. They have been sewing cut garments obtained from New Windsor. Recently the trustees bought an amplifier which provides recorded music outside the church and enables the morning service to be heard in the basement and nursery. Several of the young people attended the district CBYF music conference at Westminster and other district and regional meetings. Our mothers and daughters had a tea on Mother's Day with a program in the evening. Our spring communion was held May 20. John Eberly of New Windsor has been invited to present a program on May 27 on the various phases of work carried on by the center.—Mary H. Smith, College Park, Md.

Michigan

New Haven.—Our board of trustees is planning some repairs and remodeling of

the church heating system and the basement. The junior and young people's choirs presented an inspirational cantata on Easter evening. Three young people were with our group about a week for stimulation and inspiration. The missionary message of Sister Velma Ober was very interesting to us. We are looking forward to our evangelistic meetings to be held by our pastor, Bro. Lloyd Evans, May 27—June 9. Our love feast will be held on June 17. We enjoyed the Manchester day program conducted by T. Wayne Rieman.—Doris Teeter, Perrinton, Mich.

North Dakota

Cando-Zion.—The Cando and Zion congregations met for their spring council on the morning of April 1 at the Cando house with Elder Ray Harris of Minot presiding. One of the major items of business was the question of how to make our fifty-three-year-old building in Cando meet our present day needs. We finally decided to start a building fund with the question of whether to build or remodel to be decided later. Our church attendance has continued to climb steadily at both houses under the care of our new pastor, Bro. E. C. Duncan. A housewarming and food shower were held for our pastor's family and on April 29 the parsonage was formally dedicated. Church services were held jointly on Sunday morning at the Cando house. As an early observance of family week, a basket dinner was enjoyed at noon. Open house and tea served in the parsonage by the ladies' aid followed the afternoon services. Bro. Byard Snyder of York; Bro.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Mark Emswiler of Froid, Mont., and Bro. Ray Harris of Minot were the guest speakers for the day. Our church was one of the six churches in Cando which presented a thirty-minute broadcast from KDLR at Devil's Lake each Sunday evening for thirteen weeks. This was through the courtesy of a local business concern which paid for the time. Our spring communion was held on April 16 in the Cando house. Our fall communion will be held at the Zion house. Bro. Dan West was with us one evening and conducted a very interesting forum on peace, noncombatant service and the question of universal military training. Three children were dedicated on Mother's Day at the Cando church and two at the services at the Zion house. Vacation Bible school will be held in the Zion house the first week in June for both Sunday-school groups. Mrs. Vetrus Hillestad is the superintendent. Our pastor and his wife will represent our churches at Annual Conference. Bro. Ralph Wiley of Minneapolis will conduct our revival meetings the last two weeks in July. Our district youth camps are to be held again this year at the International Peace Gardens. Intermediate camp will be June 27-30 and our young people's class July 1-8. Our district meeting will be held at the York church July 12-15. Our church quarter of land has been put into crops. We are awaiting the arrival of our new hymnals.—Mrs. Owen Stong, Cando, N. Dak.

Ohio

Dayton, Mack Memorial.—We are happy to report that, although it is necessary for us to hold services in a schoolhouse, the interest and enthusiasm have been maintained at a high level. One of the Lenten activities was a series of classes in adult membership for new members. We were favored by having Bro. V. F. Schwalm, president of Manchester College, and Bro. Jesse Ziegler, professor of psychology at Bethany Biblical Seminary, as guest speakers. Other Lenten activities instituted by our pastor, Bro. John D. Long were perfect attendance in Sunday school and church, reading the four Gospels, more prayer in the home and emphasis upon inviting and bringing to church services another family who was not attending church service regularly. Through the courtesy of the East Dayton Brethren church, our pre-Easter communion was held there. On April 29 the cornerstone for the new church was laid with appropriate ceremonies. Several pastors and friends from surrounding churches were present and took part in the services. A mother and daughter banquet was held

on May 4.—Mrs. Norman B. Wine, Dayton, Ohio.

Eagle Creek.—The junior department presented a program on Easter. The church has been redecorated. The ladies are going to make new draperies. They are also sewing for the district bazaar. We are planning for our mother and daughter banquet in May. Our love feast was held on April 15. The men are working on the church farm.—Mrs. Nelson Sampson, Williamstown, Ohio.

East Nimishillen.—A religious film, Second Chance, was shown recently. The pastor represented the district at a conference of counselors to draftees at Camp Mack, Ind. Grayce Brumbaugh, missionary to Africa, was a recent guest speaker. An outdoor bulletin board was given to the church by Mr. and Mrs. Wilbur Shoemaker in honor of their parents. The East Nimishillen church co-operated with the Hartville church in sponsoring the Manchester a cappella choir concert. Prayer and Bible study continues on Wednesday evenings. An Easter sunrise service was followed by a fellowship breakfast and morning worship. Our mission and relief offering totaled \$93.22. On April 15 our morning service was turned over to Grace Eshelman, who spoke on her experiences in China. Two persons were received into the church by baptism and two by letter. Our subdistrict CBYF meeting was held on April 16. Clothing is being received for relief. On April 29 the church was host to the district CBYF rally with Bro. Bowlby as the guest speaker. Our pastor was one of forty persons selected by the Brethren Service Committee to go to Washington on the question of universal military training.—Mrs. A. J. Brumbaugh, Hartville, Ohio.

Fairview.—Our church participated in the annual Holy Week services, which are held in the various churches in our township each year. The Good Friday services were held in our church. On Easter evening a cantata was presented by a group of our young people and young married people. Our church met in regular council on March 27 with our elder and pastor, Bro. J. A. Guthrie, presiding. At this meeting we completed plans for the dedication of our newly remodeled and redecorated church building. During the past five months the church has been undergoing extensive alterations and improvements. Sound equipment for the entire building was donated and installed by one of our brethren. Much of the labor and materials used in the construction were donated by members and friends of the church. On April 29 we had our formal dedication service in an all-day meeting

with Bro. V. F. Schwalm, president of Manchester College, as the guest speaker.—Mrs. Floyd Fike, Jasper, Mich.

Greenville.—We celebrated our fiftieth anniversary with Bro. T. Wayne Rieman delivering the message in the morning; Catherine Hollinger speaking on the history of the Greenville church in the afternoon and Bro. G. L. Wine, a former pastor, speaking in the evening. There were fourteen additions to the church on Easter, twelve by letter and two by baptism. Our council meeting was held on April 3 and delegates for district meeting were elected. The pastor was asked to represent our church at Annual Conference. Nine children were dedicated to the Lord on Mother's Day. Bro. J. M. Blough, former missionary to India, led in prayer. In the evening the Friendship Bible class presented the play, The Forgotten Man. The Alexander Mack Bible class held an African style fellowship supper on May 27. The week day of religion classes have been held in our church. We join with other churches in the city for week-day Bible school.—Mrs. Myron Eikenberry, Greenville, Ohio.

Poplar Grove.—Our church has been growing in strength and attendance throughout the past year. At a recent council meeting Bro. James M. Moore submitted his resignation, to become effective Sept. 1, when he will retire from active pastoral care of a church. He will move near his son in Mobile, Ala. While there, he plans to do some preaching for the Brethren in that Southern community. We held pre-Easter services. Five persons were baptized. On March 18 Dwight Farringer, a student of Bethany Biblical Seminary,

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 549. For sale in Elgin, Ill. A good grocery, meat and ice-cream business. Good brick building, hot-water heat, in residential district, zoned, good neighborhood. Terms, or cash preferred. Near school, factory. Good opportunity for couple. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 550. Brethren teacher and family wish to find home and teaching position—Latin, history, English—in Brethren community. Write: 157 Coleman Court, New London, Ohio.

No. 551. Wanted: Middle-aged lady, preferably widow to live with Brethren family and do housework. Conveniences. Good home and wages. Write: Mrs. W. R. Weaver, R. 2, Boonsboro, Md.

No. 553. The Home, Girard, Ill., would appreciate donations of dahlia bulbs, any color, nice large blooms.

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No. 556. Belleville church would like members to settle near. Good farming country, many fertile farms changing hands. Write: The Bouska Real Estate Agency, Belleville, Kansas, or Colwell Land Agency, Belleville, Kansas.

Leaders of youth, this book is for you!

Leadership of Teen-age Groups

by Dorothy M. Roberts

—In the main, but not in every detail, acceptable to Brethren youth leaders, this very enlightening and helpful book deserves careful study by all who attempt to give leadership to teen-age groups.

—It does these, along with other things: interprets the mind and world of the teen-ager; outlines ways to help youth organize themselves; analyzes the make-up of a good leader of teen-age youth.

The price is \$3.00

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

MY NEW ADDRESS IS . . .

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Help us to keep your Gospel Messenger coming by reporting any change in address promptly. Please do not remove old address.

delivered an inspiring message. Our communion service was held on March 23.—Homer Halladay, Greenville, Ohio.

Silver Creek.—At our council meeting a committee was selected to plan for the project of serving at the thrashers' convention, which will be held June 29—July 1 at the home of Mr. and Mrs. LeRoy Blaker near Alvordton, Ohio. On March 12 Mary Schaeffer, missionary to China, gave a very interesting talk on the work in China. The young people of the Walnut and Hickory Grove churches presented their annual Easter sunrise program on the morning of March 25. The children of the Sunday school presented a short program on Easter. The men's brotherhood meeting was held at the Silver Creek church on the afternoon of April 15. The women's work has been quilting and making comforters for relief. They cooked for a farm sale, and have given twenty-five dollars toward buying windows for the newly organized Tiffin church. This is a district project of the women's work. Our annual mother and daughter meeting is being planned for the near future and some of our district cabinet will be with us then. One of the members of our church and of the Peacemakers class, Mrs. Elva Yagle, passed away this spring. Midweek prayer services are held each Thursday evening at the church.—Mrs. Anna Throne, Pioneer, Ohio.

West Milton.—Our last council meeting was held April 10 with Bro. Moyne Landis, our elder, presiding. At this meeting Mrs. Rowena Mishler, Lela Fourman and Irvin Aukerman were chosen as our delegates to district meeting. Our pastor, Bro. Perry Huffaker, was chosen as our delegate to Annual Conference. At this meeting Joel Thompson was called to the ministry. The four churches of our town had pre-Easter services. On Easter evening a cantata directed by our pastor was presented by the community churches in the Congregational Christian church. Five persons have been received into the church by baptism and three by letter. On April 17 our family night birthday supper was sponsored by the women's work. A choir of 200 voices, representing 35 churches of the Southern District of Ohio, will present The Messiah under the direction of Bro. Perry Huffaker in the West Milton school auditorium on May 6. We are looking forward to our revival meeting to be held July 30—Aug. 8 by Bro. J. A. Robinson of Johnstown, Pa.—Alice Aukerman, West Milton, Ohio.

Oregon

Albany.—Since our last writing, three letters of membership have been received and five persons baptized. Two persons are awaiting baptism. Four persons from the church attended the regional conference at Medford. Bro. Buckwalter of the Men-

nonite faith filled the pulpit on conference Sunday. Since that time, he and his wife have united with us and are proving a real help. Attendance at both Sunday school and church continues to grow. New people attend almost every service. On Easter evening twenty-five children presented a program. Sister Harmon is their director. A drama was presented by the youth entitled Claudia, Pilot's Wife, with Bro. Harmon directing. Our love feast was held on Thursday before Easter. More Gospel Messenger subscriptions have been added to our 100% club. Three of the men have helped a widow in the construction of her new home. The women's work has weekly meetings with good attendance and lots of work. Our pastor has a membership class during the Sunday-school hour. We look forward to a fruitful time May 8-22, when Brother and Sister I. D. Leatherman will be with us in evangelistic meetings.—Mrs. A. L. Baker, Albany, Oregon.

Myrtle Point.—Three persons have been added to our number by baptism. The World Day of Prayer service held in our church on Feb. 9 was well attended by the various churches of Myrtle Point. Our love feast was held on Easter evening. Harley Miller has been appointed as our Sunday-school superintendent. On March 20 Hazel Rothrock, returned China missionary, arrived to assist Elder C. E. Wolff with his church duties for the coming summer. We are hoping that our attendance at church and Sunday school will be greatly increased. Our women's group will meet at the parsonage on April 18 to reorganize and plan for more active work for our Master.—Anna Reed, Myrtle Point, Oregon.

Pennsylvania

Johnstown, Roxbury.—Bro. Dean Crouse

was ordained to the ministry. He is completing his work at Manchester College this summer and is planning to go to Bethany Biblical Seminary this fall. Our pastor's son, Robert Bowman; Donald Bracken, a student at Juniata College; Ronald Morgan; and Ronald Hershberger were licensed to the ministry. We recently observed the twentieth anniversary of the dedication of our church building. The special feature of the service was the burning of the mortgage. Bro. T. F. Henry, who was the pastor here when the church burned, brought the message. Since our last report, sixteen persons have been received by baptism. We were fortunate to have Bro. Nevin Zuck of Elizabethtown bring two inspiring messages on Wednesday and Thursday evenings of Holy Week. On April 29 Bro. Herbert Michael and his family, returned missionaries to Africa, were with us. Our ladies' missionary society has assumed the support of Bro. Michael for the past two years. He brought us a message at the morning service, explaining the type of work in which he is engaged. Our pastor and his family are planning to represent our church at Annual Conference. Plans are being made for our vacation Bible school.—Mrs. Mabel Lambert, Johnstown, Pa.

Lebanon.—The closing session of the church membership classes was held jointly in a candlelight consecration service. Nineteen intermediates studied church history, especially the place of the Church of the Brethren in the family of churches. Fifteen juniors studied the distinctive ordinances of the church and what it means to be a Christian. Quite a few of these young people who were not already members of the church became members this year and were baptized. We held a series of evangelistic services during Holy Week. Bro. J. Herbert Miller, pastor of the Spring Creek church, was our evangelist. Fourteen persons were baptized, one was received on former baptism and two by letter during our pre-Easter meetings. We held our annual Easter breakfast for the young people. Special music and group singing were featured after a talk by our pastor, Bro. Carl W. Zeigler. We held our love feast in the evening with Bro. J. Herbert Miller presiding. Seven persons later received communion in their homes. Ten of our young men are in the service. We saw the film, *Haelfende Haende*, at one of our evening services. The senior choir presented an entire evening service of song on Palm Sunday. The women's missionary society entertained the older folks of the church and the community at their regular monthly meeting in April. They also plan to remember the folks at the county home when our group holds its annual meeting there. Our pastor conducted a week's evangelistic meeting at York. He visited in the home of Bro. Bernard King, who was our evangelist several years ago.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

If you can use a copy of our latest catalog

CATALOG FOR CHURCH WORKERS

Number 51

write for one. It contains information about the materials needed in carrying the church program—materials which are available at your church-owned publishing and supply house.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

JULY 21, 1951



Walter Hering

"Make Love Your Aim"

WE CANNOT see the targets, but it is safe to assume that each boy has the arrow in line with the bull's-eye he hopes to hit. Every nerve and muscle is tensed with all the precision he can muster. His one purpose is to let the arrow fly as accurately as possible toward the target. He will continue to train his sights and steady his hands in order to achieve his aim.

We cannot always discern the targets men aim for, but there is one that Christians should strive to reach above all others. "Make love your aim," wrote Paul at the conclusion of a familiar passage. How different would be our world if all men, or even if just those who take the name of Christ, would heed his counsel. Here is one goal for which every nerve and muscle would strain, one target on which our sights would be trained constantly, one objective for which we would discipline our lives—to achieve the law of love in every word and deed.



Gospel Messenger

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 21, 1951

Volume 100

Number 29

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

How the Bible Came

Would it not be well for Gospel Messenger readers to refresh their knowledge concerning the Bible and its contents and how it came to us? From time to time readers write in that they are disturbed. They have fears they cannot quiet. They seem to feel that we have been created for the Bible, when the truth is that the Bible has come out of the lives of men and women who were seeking to find God even as we are.

The Jews gave us the Old Testament. They considered all of their writings sacred but not "holy," nor closed to further light. Intensive scholarly research reveals that down through the centuries the Jews allowed their writings to be edited and enlarged again and again. Even down through the Middle Ages, the scriptures of both Testaments had repeated revisions and interpolations. The very fact that the writings were sacred made the people demand additional words of inspiration from the scribes.

From the third to sixth centuries A. D. Roman and Greek Catholic scholars judged the various so-called sacred writings. They denied or respected these writings on the basis of historical, traditional and philosophical criticism. In their judgment, philosophical and theological grounds were subject to unsound influences and could not be used as a basis for authority. In these early days the Apocrypha was also freely accepted as authority.

The most diligent study of the oldest documents of the early Christian writers reveals that dates and authorships of the books of the Bible cannot be positive. There were no copyrights on authorships. As we consider these facts we are indeed aware of the consecration to God of these scribes of old. In that day of the illiterate common people the scribes were men of rare dignity and accomplishment.

It was not until 1546 A.D. that the Roman Catholic church, at its famous general Council of Trent, declared the present arrangement of the books of the Bible "canonized," sacred as it stood. At the Vatican Council of 1870, that the Bible was declared "inspired," "holy," and closed to further light or progressive interpretation. Protestants, as a whole, have never accepted this edict of 1870.

Consider also that the early Jewish records were not translated

from "picture writing" until about 1500 B.C. We dare not be contentious over certain words in our Scriptures for all translations require a freedom of word movement. English, French, Chinese or what have you, it is not the words that makes our Bible holy, for words are merely the expression of thoughts in scores of languages. It is the truth behind the words which is holy.

We know that according to God's laws of creation all things that do not grow are decaying. Where there is life there is change and progression. So we seek new light in Bible interpretations, for we believe Christianity to be a living faith. Some are troubled by Rev. 22:18-19. Fear here is unfounded. If these verses were on the original manuscript they belong only to the Book of Revelation. If they were added somewhere in the years of the scribes by another author they would have value only as compared to truth.

To those of us who consider the soul the paramount value of all creation, the eternal verities of faith, hope and love, the revelation of God in science—and believe that new light is necessary as the centuries roll by—to us comes the challenge through Jesus the Christ to prepare the earth for the kingdom of man and man for the kingdom of God.—Ethel Weddle, Girard, Ill.

Grain for India

I was impressed with the reading of Grain for India, which the sister from Indiana wrote. I was thinking of sending something. Then an idea came to me that I am going to suggest to the churches of the Brotherhood. Set aside one Sunday throughout the Brotherhood to give grain for India. Then everyone may have a share. I feel that too much is spent for that which is not bread, very unnecessary things, none of which we can take along when we leave this world. Only what is done for Christ will count.

I would urge that we give as soon as possible, for hungry people can't wait but other things can.—Sallie F. Forry, Lebanon, Pa.

Anniversary Issue

May I express my deep and sincere appreciation of the anniversary issue of our church paper. I have been a reader of its pages for more than fifty years, and I consider this number the best that has ever come to our home.—W. J. Hamilton, Cumberland, Md.

Love for those who do not know the Christ impels men and women to go to the far corners of the earth like these missionaries who are preaching on the edge of the African jungle

John Dwight Ellis
Johnstown, Pennsylvania

Photo by Fujihira from Monkmeier



Laborers in the Vineyard

A LABOR OF LOVE

Love, the abiding quality of any endeavor,
remains when everything else vanishes

THE second mark of a worker in the kingdom, as Paul expressed it, is "a labor of love." In the previous article we suggested that in Christ and in the church we should be one in purpose regardless of official position. The first mark of those who showed this oneness was that of a work of faith. Now we view it as a labor of love.

At first, and perhaps at last, we would think of work and labor as defining each other and having similar meaning. The dictionary makes finer distinction by stating that labor implies more strenuous exertion than work. Work implies more of the outward form of exertion while labor is within. Faith gen-

erates from the mind while love comes from the heart. You can have faith in some one and still hate him but you can hardly love someone and still not have faith in him. When you labor, you are more creative than when you are merely working. In the erection of a building, my definition would make the architect the one who labors and the carpenter the one who works. But they add up to the same thing, the completed building, and, after all, that is the end; that is the goal.

Now this labor of love found its perfection in the life and ministry of our Lord. Receiving nothing for all his labors of love but a cross, yet crying, "Father,

forgive them," he loved them until the very end. No greater labor of love can be found than when a man lays down his life for his friend. It required hard, disciplined thinking and action for Jesus to make men understand even in a small measure how he was laboring in love in their behalf.

Every follower of that first example finds it also exceedingly hard to toil in love. Not alone in the actual toiling but in the manifestation of it toward another who refuses even to try to understand it. "How can you say you love God whom you have not seen if you cannot love

your brother whom you have seen?" It is many times not only a labor but at times it becomes a burden to try to love such an individual.

The building of the kingdom is indeed a labor of love. The pathway is marked by much sorrow and heartache as Paul knew well by experience. But after all, the greatest joy of the Christian is just being able to love folks. And this labor is on behalf not alone of friend but foe also. We are exhorted even to love our enemies and many times it is hard to love even those in the same pew. Indeed, if we love only those who love us, what reward have we? It is only when love comes from the depths of our hearts that it becomes a joyful experience.

In this task we must always remember that we are all children of the same heavenly Father who allows the rain to fall on the just and on the unjust. He makes no distinction, for all are created in his image. If he so loved us that he was willing to give heaven's most costly gift and one would believe that such was a great labor even on God's part, how much more should we be willing to make the sacrifice and allow the love of God to be shed abroad in our lives through our efforts. It is not easy, but God did not create us for easy living but for great living. "In the world ye shall have tribulation but I have overcome the world; be of good cheer."

Then we are not alone in this struggle of manifestation of love. Multitudes of other folks living near by are engaged in the same occupation, meeting the same hardships, sharing the experiences of a cold world and yet having faith to believe "that all things work together for good to those who love the Lord." Anyone who loves the Lord cannot help but make of it an undying labor, an unending pilgrimage.

How many church towers point heavenward because some Sunday-school teacher in her daily life made her teaching a work of love? How many souls have been saved from night because some soldier of Christ allowed his life to ring the bell of divine enthusiasm and therefore labored with no confidence in self but in all confidence in the love that would never let him go.

You know that this is contagious and once it is started eternity only knows the end. It was this disease of the early church that caused it to grow. The spectators of that drama of the early church said of the actors, "See how they love one another." They caught the fire of divine passion and no darkness of that world or time could put out their light. They lived in the midst of love's light and labored in the glow until men saw the city on the hilltops and thanked God for its illumination by becoming themselves part of the light.

Love is the abiding quality of any endeavor or activity. When everything else vanishes, love still remains. Anything that is constructive is done through love and love alone. Love always builds and never destroys. Little wonder that Paul pictures the workers in the vineyard as working in the realm of love and for love. Love is not only the means but also the end of those hired.

Yes, ministers and congregations alike should never forget that together they labor in love. Love is the supreme motive for living and for those who live thus we cannot help but give thanks to God. Much strife and worry would dissolve in the church if we were only able to rightly divide this word of truth. Yes, we dare to give thanksgiving to God for "good and faithful servants" who have made their mission a work of faith and labor of love every day of their lives.

Can Nonviolence Achieve Peace?

Maude C. Parker
Keyser, West Virginia

CAN the practice of non-violence succeed in achieving peace? Most people say, "No, it is too idealistic, too impractical." But how can one say that it is impractical when we have a magnificent example of its success right before our eyes? I am referring to India.

The government heads of other nations told Mahatma Gandhi that he would have to lay down the olive branch of peace and take up the sword in order to win independence for India. But he did win independence, freed several million untouchables and stopped a great many wars with the olive branch of peace because he refused to resort to war and believed that nonviolence was the only way to peace.

How do our warlike ways compare with Gandhi's way of brotherhood and peace? His way succeeded while our way has ended in ignoble and utter failure again and again. Any thinking individual realizes that no lasting good can come from any war in Korea or anywhere else. War breeds hate and hate breeds more wars. What we should do is to stop fighting and stop right now even if we do have to make some concessions. We need to realize what Jesus taught, that the only way to a true and lasting peace is to change men from within and not by the use of brute force. The only way we can change an enemy into a friend is by loving him, not by hating and fighting him.

Even though Mahatma Gandhi did not confess Christianity, he believed in the teachings of Jesus deeply and sincerely enough to realize that they would work successfully and he practiced them. Do our American leaders and statesmen who profess Christianity believe this? Do

Continued on page 24

CONFERENCE IS IN SESSION

In the two issues previous to this the Gospel Messenger has reported pre-Conference activities. We begin this week with Tuesday, the official opening of Conference.

Tuesday, June 19

Tuesday was a busy day for all of those who helped in registering and providing lodging. The halls were often filled with many who had just arrived—by auto, train and plane. It is interesting to observe how many Brethren have taken to the air—and how pleased they are with this modern mode of travel. We heard of one family that left Harrisburg at eight in the morning and arrived in San Jose at eight in the evening. The speed of air travel enabled some ministers to preach on Sunday in Pennsylvania and still arrive early for conference sessions.

The largest group coming into San Jose on Tuesday was the one hundred and one who took advantage of the special tour offered by the Milwaukee, Southern Pacific and Great Northern railroads. Many from the East had used the time between trains in Chicago to see the church publishing house and headquarters at Elgin. A two-day stop in Los Angeles gave them an opportunity to see many points of interest there, since the tour organizers had arranged bus tours of the city. On the return trip the group will see San Francisco, take a trip up the Columbia River Valley from Portland and spend a night and day at Glacier Park.

Shortly before the first general session on Tuesday evening, the exhibit room on the east side of the auditorium was opened. We had been able to get an occasional look inside earlier in the day when various members of the Elgin staff were busily engaged in assembling the ex-

hibit. It was evident that they had made extensive plans, long before Conference, for this exhibit.

After their work was finished, we were privileged to learn both by eye and ear of the many aspects of our church program. Our ears were attracted by the organ music we heard (coming from a tape recording, we learned later) and our eyes were drawn to the three main functions of the church which served as titles for the main divisions of the exhibit.

Perhaps our readers can accompany us in imagination as we follow our eyes and listen to the music and words of explanation that help us to understand what we see. On one side of the room we see the work of foreign missions displayed under the topic, Establishing and Supporting Missions Abroad. Pictures, maps, books and even a butterfly collection remind us of the church in India, Ecuador, Nigeria and China.

We were helped to understand the need to supplement the pension fund so that more adequate financial help could be given our retired ministers and missionaries.

A large map of the United States was marked with flags and ribbons as a means of showing where pastors receive home mission support; where summer pastors are serving, and where new mission churches are receiving support for their building programs. Many colorful pictures of new churches added interest to this display.

We need say little about the Gospel Messenger exhibit because many of its features have already appeared in our recent anniversary issue. Bound copies of past issues of the Messenger and its predecessors were avail-

able to delegates who wished to browse through them.

Preserving Our Faith was the topic used to cover the varied activities that are all a part of our Christian Education program. Curriculum materials and special units were displayed and a turnover chart showed the way in which these materials were planned and prepared. Many of the beautiful and useful objects created in craft classes in camps were on display. A series of pictures showed graphically the methods the church uses in temperance education.

The colleges and the seminary had a special corner filled with posters, pictures, yearbooks, catalogs and attractive folders. These were of interest not only to students but to many others as well. Opportunities for leadership training at summer conferences and institutes were listed.

Supporting a Program of World Service—this was the theme of the Brethren Service exhibit, a colorful presentation of varied activities shown against a background map of the world. Over a hundred small figures seemed to pantomime many varied aspects of their program—assistance to displaced persons; projects for volunteers, relief and reconstruction work in Europe and Puerto Rico, peace education and social action. One panel of the display gave valuable information for those who are drafted and those who counsel them. Another, prepared by Bethany Hospital, called attention to its ministry of healing.

Tuesday Evening

Opening Session

An hour before the first regular session was scheduled to

begin, the sidewalks around the Civic Auditorium and the entrance were filled with Brethren who were enjoying an opportunity to meet their friends and to exchange notes on their travel experiences. Your reporter noticed that a special bus from the Valley of Virginia had arrived in time for its occupants to attend the opening service.

Inside the auditorium the seats on the main floor were slowly filled. The auditorium, though not as vast as the one in Grand Rapids, is spacious and promises to serve us well for the remainder of the week. Its architecture reflects the Spanish atmosphere that colors so much of this old and historic city. The stage is both wide and deep, and chairs have been arranged so that Standing Committee and the Conference choir will have adequate room on the platform. On this first evening, however, Standing Committee was still in private session. Our attention was attracted by a large banner above the stage which gives the theme of the Conference, "Teaching Them to Observe All Things."

A prelude of organ music prepared us for the service to follow. Bro. Floyd Yearout, a member of the Brotherhood Board and active leader in the Northern California district, was chairman for the evening. He extended a welcome from that district. Bro. Donald Frederick led the congregation in several familiar hymns, choosing as the first a quite appropriate hymn, voicing our pledge of loyalty to Christ and the church. Many copies of the new Brethren Hymnal were in evidence; its maroon binding was visible in the hands of many delegates.

Mr. Clark Bradley, the mayor of San Jose, extended to all a gracious welcome to the city and an invitation to enjoy its facilities for a conference. Cali-

fornians are justly proud of their climate and we who are accustomed to more severe changes in the weather enjoy both their pride in their state and their apologies for "unusual" days when there are clouds and rain. This evening, the first many would spend in the state, there was a light sprinkle of rain.

Bro. H. L. Ruthrauff, pastor of the Calvary church, Los Angeles, welcomed the Conference to the region. Truman Northup, pastor of the San Diego church, was in charge of the offertory service. Further words of welcome were expressed by Rev. Merrill Clark, minister of a Methodist church in San Jose and a representative of the San Jose Ministerial Association. He also led the devotional period that followed.

The Christian Witness

Bro. I. V. Funderburgh, executive secretary of the Pacific Coast Region, brought the evening message. His words were a stirring reminder of the urgency of our Christian witness. He explained the basis of that witness in the commission of Jesus

Christ. This call to a new effort in evangelism appealed to everyone, lay people as much as ministers, to bear a Christian witness in everyday contacts with men and women who must be won to Christ. He insisted that every church should have an evangelism committee to help lay people in their soul-winning work. But the results of evangelistic effort must be conserved. The church, through its teaching, must also build up men and women in Christ, making disciples out of them. In concluding, Bro. Funderburgh suggested this slogan for the Christian church and its members, "Christ for every life and for all of life."

Postsession Events

For many the evening's meeting did not end when the benediction was pronounced. Immediately following the session about a hundred prospective choir members gathered for the first rehearsal of the Conference choir. Under the direction of Elias Brightbill this group will be adding to the beauty and devotion of our worship services.

Montgomery Theater, where

Leland S. Brubaker, secretary of the Foreign Mission Commission, greets John Detrick and Calvin Bright, lately returned from China

J. Henry Long



nearly every evening a film will be shown by the audio-visual department, was filled to overflowing for the picture, In the Footsteps of the Witch Doctor.

Wednesday Morning, June 20

Breakfast Conferences

Alarm clocks whirled in many hotel and motel rooms and by seven o'clock sleepy folks began moving toward the scheduled places of four conferences. Damp pavements were evidence of last night's rain and clouds still obscured the sun.

Camp Leaders. Under the leadership of Don Snider, youth director, twenty-five camp leaders from many areas of the Brotherhood ate breakfast together and took a critical look at the church's camping program. Obtaining qualified leaders and training them and varying the pattern of the camp program to meet adequately the needs of each age group seemed to be outstanding problems.

Bible Hour

The Sermon on the Mount is the theme of this hour for this Conference. Following a period of worship under the direction of Dean Frantz, pastor of the Mt. Morris church, Illinois, S. Loren Bowman, pastor of the Wenatchee church, Washington, brought the message, Blessed Are They. Though the Sermon on the Mount has been characterized in many ways, its meaning can never be exhausted, said Bro. Bowman. The Beatitudes are basic motivations of life and are an autobiography of the Christ. These "roads to happiness" emphasize an inner integrity and right relations to God and man. Those who live by the Beatitudes can meet life with confidence because, recognizing human imperfections, they lay hold of the power of God. These persons, Bro. Bowman declared, are sensitive to the needs and problems of others and, in availing themselves of the opportunity to share another's burden,

It Happened in San Jose

THAT GOOD FEELING

Early in the week a young girl sat in a restaurant booth and watched the Brethren go through the cafeteria line. Then she approached two of the delegates. "Tell me," she said, "Is there a church conference in town?" They assured her that there was. "I thought there must be," she smiled. "As I sat here I had a kind of good feeling and I thought that might be the reason."

THESE GERMANS DON'T

When convention officials first sought homes in San Jose to house our people, they discovered very few knew who the Brethren were. A reference book gave the information that we were once known as German Baptists. A beer distributor, hearing that our people were from German background, put in his order for an extra supply of beer. "If they are Germans," he insisted, "they will drink beer, I don't care if they are church people." We are happy to report his error. Now he must realize how wide he missed the mark. These Germans don't indulge.

POSTMAN'S HOLIDAY

You have heard about the postman who went on a walking tour on his vacation. Well, we met him in San Jose. He is Ray Peters, a post-office employee in Los Angeles, who used his vacation to handle mail for Annual Conference. And an efficient job it was, too.

FREE ENTERPRISE

We did not see it happen, but a San Jose paper related the incident. The Chamber of Commerce provided free picture post cards with scenes of local interest. It is a regular service for the conventions that meet here. But a ten-year-old boy, with an eye to business, we were told, sold quite a few cards at a penny a card before his customers realized they were intended to be free.

TWENTY-THREE TAPEWORMS

The Moderator's address on Thursday evening was listened to eagerly by a large audience. And backstage there were twenty-three tape recorders dutifully registering on magnetized tape the inflections of the moderator's voice as he talked. Will the day come when conference can be televised on portable film, and "played back" for the folks back home? Until that day comes the Gospel Messenger will try to serve as your eyes and ears at Conference sessions.

are themselves strengthened.

Furthermore, the basic desires of life, hunger and thirst, are turned to the spiritual realm. The direction of our lives and the realization of the righteous life are determined by how greatly we desire the highest values. The kingdom of heaven is opened only when we do not allow self-righteousness, arrogance and the love of material things to stand in the way.

If we have mercy we give more than is expected of us, we put ourselves in the other person's place and then point him to the mercy of God. Our awareness of God sharpens as we cultivate right human relations—integrity, purity and mutual responsibility. God seeks peace, fellowship and goodwill between himself and man and between

man and man. The church must continue to search for God's will and then serve, seeking to bring the light of God on areas of tension.

Entering the kingdom of heaven in an humble spirit, we must hold on with courage and endurance. Real happiness, concluded Bro. Bowman, comes by immersing ourselves in Jesus' spirit, by finding within the values to live by and living them in scorn of consequences. Then the kingdom of heaven will become real as it wells up within in response to the power of God.

This message of Bro. Bowman's, so pertinent for us today, will appear in a late summer issue of the Gospel Messenger.

Continued on page 10

WHY SINGLE OUT SEX?

ONE big reason for declining standards of sex conduct is the prevalence of the idea that emotional conflicts and personality disorders are created by hemming in or inhibiting the sex impulse. Advocates of what may be called expressionism contend that natural tendencies, especially sex tendencies, must have full and unhampered outlet if personalities are not to become twisted and neurotic. Some of them complain that home discipline, law, religious teaching and social custom bear down particularly hard on natural sexual expression, and view this as the source of many and great evils.

A little analysis of the facts of life shows that this is not the case. On the contrary, it reveals that the expressionists seek a degree of license in one field which has no parallel in any other field.

Consider the child's appetite for food. It appears at birth and continues throughout normal life. This appetite requires a lot of adjustment to meet the standards of civilized existence. It is definitely hemmed in, not only by convention but also by law. The child has to learn not to grab with his hands at first sight. He must be taught how to use a spoon and presently a fork to get food into his mouth. He discovers that he may not dig into his sister's mashed potatoes. Eventually he learns that he must not steal food even if he is hungry.

Why do not the expressionists complain about these inhibitions? Who advocates promiscuity in getting and eating food,

which is certainly a rather fundamental necessity? Why do we not hear the people who consider themselves followers of Freud moaning about the emotional conflicts and personality disorders created by these conventions concerning the desire for food?

The human being also seems to have a natural tendency to want a den, cave, house or apartment to live in. This tendency likewise is very much restricted, directed and regulated by custom and law. The lower animals and primitive peoples often take possession of the dwelling place of others, but in civilized society this practice is not encouraged. No matter how powerful a man may be or how wealthy or how great his need, the law of the land forbids him to take the home of another by force; he has to build, buy or rent one for himself. Men have become adjusted to such requirements.

A child's appetite for food is restrained and hampered without anyone feeling that personality disorders are created

Robert P. Carroll
Baltimore, Maryland

Even though bad housing or lack of housing causes many social problems, regulation of the homing tendency is not commonly held to be a primary cause of personality disorders.

The tendency to rest and sleep is also subject to regulations and restrictions. If a man wants to sleep he may not just lie down anywhere—on the job, on the street, in a hotel lobby. If he goes to a hotel to sleep he must hire a room and occupy it quietly, not interfering with the sleep of others. If he goes home to sleep he usually has a particular bed in a particular room. The expressionists know all this, but they do not rise up against it.

Again, there seems to be a natural tendency to acquire, to take and possess, to store up,

E. G. Hoff



even beyond the point of probable need. This tendency is greatly hampered, regulated and hedged about, and the powerful acquisitive impulse is kept in check by drastic penalties. True, some men steal and some men even commit murder in order to gain possession of something they covet. If they are caught they take the consequences. But the expressionists do not claim that the laws against stealing are a principal cause of personality disorders. Not even the Communists permit full, free, unlimited expression of the impulse to acquire.

The tendency to be mobile, to crawl or walk and go places seems to be natural. This too is restricted by convention and law. In urban districts people are expected to walk on the sidewalks. If they cross the street they are supposed to wait until the green light appears. If they drive a car they are required to keep to the right, to stop on red and go on green lights, to park only in certain areas, to keep speed down to a reasonably safe level in city and country. These regulations undoubtedly cramp the ego of some persons, but nobody contends that they cause feelings of inferiority, inadequacy, guilt, shame, frustration and the like. Thousands daily violate the traffic rules, but the expressionists have not yet come out in favor of repealing them.

Judging from the Kinsey report and other books on the subject, there are more ways of expressing the sex tendency than of expressing any one of the other native tendencies or all of them combined. Yet the complaint continues that the sex impulse is wickedly restricted and thwarted. The expressionists loudly insist that the suppression of sex is the source of most of the personality disorders of adolescents and adults. How then does it happen that thousands of married persons who have a number of children are

found to suffer from personality disorders just as serious as those of any other group of people? Why do many single persons who admittedly indulge in illegal sexual relations daily visit psychiatrists and psychologists to discuss their emotional disturbances?

It seems strange that this one native tendency must be given so much freedom while all the other tendencies are admitted to require control, restriction or regulation for adjustment to modern society. These arguments just are not good enough. Indeed, expressionistic psychology is thoroughly unsound. The more frequently a tendency is expressed, the stronger it becomes. Giving free rein to any tendency means that, instead of adjusting it to society, one adjusts oneself to the tendency, so that memory, behavior, thinking and planning all come to center around that one thing. Types of performance become habits, ever increasing in strength.

One point the expressionists overlook is the fact that glandular tissue is different from other tissues of the body in that it does not require special exercise to keep it in order, and that it has mechanisms with which to take care automatically of excess secretion when there is any. This is true of the lachrymal glands, the salivary glands, the endocrine glands and the sex glands. Secretion may be increased to meet occasions, but all these glands make their daily contribution to the general upkeep and normal performance of the body.

In the human being, both male and female, nature has provided a way for the sexual organs to take care of themselves if not needed for procreation. But, largely through perverse teaching, false philosophy and lack of proper control, man's attention has been unduly drawn to sex until, sexually, he has become what is probably the most

perverse animal in the world. Birds, cats, dogs, cattle, horses, sheep, goats, even swine do not make sport of their ability to propagate.

One fallacy of expressionism is that it is so frequently confused with catharsis, with the relief of pent-up emotions. If a person's emotions are deeply stirred so that he feels like rejoicing or weeping, let him laugh or cry, or control these impulses if the occasion demands it. If he is angry with or without cause, let him discuss the matter or do something else about it, but he is never free from the obligation to govern his temper. There are no native mechanisms through which anger, sorrow and other emotions are exempted from some effort of control.

This is true of sex relations, within as well as outside marriage. Illicit sexual relations have caused ten thousand times more problems than they have solved, and will increasingly do so as moral standards continue to sink. The idea that a person misses something if he has not engaged in illicit sex relations is a tragic error and a great evil.

Of the two sexes, the male is generally stronger in body and, among human beings, often stronger in will. It is generally the nature of woman to look to the man in her life for guidance, to have faith in his integrity, to have confidence in his decisions. She goes to great lengths—sometimes ridiculous, sometimes noble—to gain his approbation and to maintain his love. If necessary, she deserts father, mother, family, church or country to be with him. Such love has a quality of sacredness that the expressionist is incapable of understanding until he is converted from a beast to a man. The man who is so converted accepts his role as guardian of

Continued on page 27

Conference Is in Session

Continued from page 7

Sectional Conferences

Wednesday of Conference week is "cafeteria" day. Twelve different areas of the program of the church are offered for the consumption and edification of workers in local churches and districts. All of them seem to have a rich content so that it is sometimes difficult to choose. Maybe this is the reason why some people prefer to visit in the lobby and the corridors and on the street outside the auditorium. A number were still registering, judging from the line in front of the registration desk.

The brother who described our Annual Conference as a "three-ring circus" because so many activities were scheduled at the same time should have gone with your reporters on Wednesday morning. The sectional conferences scheduled for that period were meeting in hotel rooms, church auditoriums and rooms in the Civic Auditorium. It is obvious that we cannot get complete reports on all of them but we tried to visit each one, if only for a few minutes.

Interest in the *pension plan* brought together three of the sections for a joint meeting during the first hour. Those interested in evangelism and men's work joined the others to hear a panel discuss the pension plan. Edwin Grossnickle explained the investment problems involved; Elmer Hersch described the need for our present pension system; Robert Mohler discussed the men's part in supporting the program, and Harl Russell explained the proposed amendment to the plan.

In another room in the Sainte Claire Hotel a smaller group was interested in *church building*. Bro. Earl Bowman was in charge and Bro. M. J. Brock, a Los Angeles contractor who is

a member of our church, was the speaker. In response to the question, *Can We Build Churches at This Time?* the speaker assured us that churches can go ahead with building plans. Most building materials, except steel and copper, are not as scarce now as they were ten years ago. Though costs are high, churches are free to build. It was suggested that churches have on hand at least two thirds of the estimated cost before they begin to build.

Christian Education. About thirty-five folks who were interested in the work of local Christian education boards and the Sunday-school superintendent found their way about a mile across town to the Christian education section. There W. Russell Burriss presided while Galen T. Lehman presented one of the Leadership Kit filmstrips and led a stimulating discussion on it. The local board of Christian

education has a real job. It can change the school. Someone with a great concern usually has to be the spark plug to set it going. There is no easy way to get results in leadership improvement; it means work, but it can be done. Dr. C. E. Davis then explained the use and the availability of the Leadership Kit and outlined the proposed study of our Sunday schools. The third item for the morning was the presentation and discussion of the film, *So You Are the Superintendent*. People like hard things because they are challenging. Their accomplishment means real achievement. We can make schools of Christian growth out of our Sunday schools.

Women's Work. More than three hundred women gathered in the auditorium for the business meeting of women's work. Mrs. E. R. Fisher, president of the National Council, was in charge. The nominating committee brought a nomination for director of missions, whose term expires this year. A goal of \$50,000 to the total program of the Brotherhood was unanimously adopted.

Foreign Missions.—Rufus D. Bowman, chairman of the Foreign Mission Commission, was speaking about the doctrinal background of the Christian religion when we stepped into the Mission Covenant church, where those interested in missions had gathered. He went on to point out the world conditions that the doctrine of the Christian faith must meet and how it can overcome them. The impact of the church upon the world, said Bro. Bowman, is fellowship.

Temperance. Under the leadership of James Renz a small group of those interested in temperance education were discussing the program for such education in the local church. Vernon Miller, pastor of the Fresno church, California, suggested that a positive approach

Conference Appointments

Timekeepers

Francis Shenefelt
Truman Northup

Tellers

N. S. Sellers
Ernest Muntzing
Leta Wilson
Mrs. J. H. Mathis
Ross D. Murphy
Ralph White

Messengers

David Markey
Earl Frantz
Albert Huston
Harold Royer

Committee on Resolutions

Gladdys Muir, 1954

Conference Program Committee

Ora DeLauter, 1953
C. Ernest Davis, 1953

Electors of Bethany Biblical Seminary

R. H. Miller and Paul Phillips (re-elected), 1954
Clarence Sink, 1954

Council of Women's Work

Mrs. J. Calvin Bright, director of missions, 1954

Pastors' Association

Vernon F. Miller, 1954

Railway Transportation Agent

Robert Greiner, 1952



J. Henry Long

Standing Committee is here preparing business for the business sessions of Conference. Among the eighty-three members of the Committee this year are a father and son combination, Wilbur M. Bantz and his son, Floyd; three sets of brothers are also serving: John and Calvert N. Ellis, Elden and Wilmer Petry, Lester and Oscar Fike. More than a third, thirty-two, were serving for the first time; one was serving for the tenth. The youngest (three of them) were twenty-five and the oldest was seventy-one. More than half (forty-nine) were fifty or below. Of the five laymen, four of them were women

was the most effective as well as a constructive, dynamic life in Christ. He also said that someone in the local church must be responsible for temperance education in the church. The church needs also to work with community officials and other agencies on the problem of alcohol, both in getting facts and putting the facts before the community. Mrs. Paul Halladay and Stan Sutphin were other members of the panel. A period for questions concluded the session.

Children's Workers. "Though there have been many studies and many experiments made to help parents prepare themselves for the guidance and direction of the child, there is no fixed formula or course to follow. In no other profession is it so hard to learn except by doing." Thus Mrs. Gordon Yoder, member of

the National Cabinet of Children's Work, began her talk on Understanding Children. She went on to point out that what the child will become is determined by six factors: provision for learning, heredity, effect of environment, the similarity of children in certain basic needs and the difference in the way they seek to satisfy these needs and the individuality of each child. It is necessary that Christian parents and teachers act as mature adults in their relations with children, Mrs. Yoder concluded.

In reporting the White House Conference and discussing its implications for the church, Dessie Miller, director of children's work, and Hazel Kennedy, children's editor, used a situation drama. The church needs to improve its community outreach;

it must attempt to reach all classes and races, they said. Teachers of children were urged to study children as individuals and to experience growth themselves in order to help children to grow.

Brethren Service. Ora Huston and a group of volunteers gave a report on Volunteer Service after three years. Those who spoke were Bill Eberhart, Dale Ott, George Kreps, Charles Gibbs and Rodney Davis. They had served in various capacities: as a teacher in a Negro school in the South, as a minister in a Canadian church, as a helper in carrying out an experiment on diet in a mental hospital and as a member of a peace caravan. *Brethren Rural Fellowship.*

The only luncheon meeting on

Behind the Scenes

Most of us who go to Conference enjoy the sessions, the meal conferences and the exhibits, find comfortable places to stay with little difficulty and get our mail regularly without giving any thought to those whose work has made all this possible. As long ago as eighteen months the locating committee appointed by the Pacific Coast regional board—I. V. Funderburgh, Cecil Smith and Floyd Yearout—was searching for a place to hold the Conference. By Conference last year San Jose had been selected.

But the work of the committee was just beginning. A multitude of details had to be attended to—finding sufficient lodging, arranging for places for sectional and meal conferences, setting up a post office and an office, making arrangements for registration. All this entailed a great amount of correspondence and four days spent in San Jose working with the convention bureau, the hotel managers and others. Sectional conferences confronted the committee with

their most difficult problem, for thirteen simultaneous meetings mean finding that many places.

Helping I. V. Funderburgh, who has general supervision and registration, are Harry Hoff, regional chairman of men's work, whose responsibilities are finding ushers, arranging meal conferences, taking care of the lost and found; Cecil W. Smith, who has one of the most difficult and trying jobs—that of seeing that everyone has a place to sleep. Ray Peters, a post-office employee in Los Angeles, is in charge of the post office.

The tremendous work has been made lighter because of the co-operation, interest and friendliness of the San Jose Chamber of Commerce and the convention manager. The staff of the former has given much of their time to facilitate arrangements. Much appreciated also have been the early registration of many people and their consideration and co-operation after they have been assigned lodging.

this day was one arranged for the Brethren Rural Fellowship. About fifty persons enjoyed the fellowship around the tables at St. Paul's Methodist church, whose women had provided a bountiful meal. Kenneth Hollinger, pastor of the Olivet church, Ohio, who last year was chosen rural minister of that state, was introduced. He expressed the belief that the rural churches need outstanding pastors in order to be strong. Mrs. Nettie Weybright's strong plea in behalf of life in the country closed the impromptu program.

Wednesday Afternoon

The general sessions for early afternoon each day have been designated as "hours of meditation." Each of the speakers had

been asked to speak on one of the high points in the experience of Jesus. At this first hour in the series Bro. Kurtis Naylor, pastor of the church in Denver, spoke on the incident recorded in Luke, when Jesus appeared at the synagogue in Nazareth and affirmed that the Spirit of the Lord was upon him. The speaker described Jesus as being "spirit-captured." Jesus' disciples were ordinary men who did extraordinary things when they, too, were "spirit-captured." Present-day disciples often fail to grow in spiritual power because they fail to stay together until they are given power. Jesus showed that the gospel was a force for righteousness and peace.

In due time Bro. Naylor's message will appear in the Gospel

Messenger so that many who were unable to hear him at San Jose will learn also what it means to be captured by God's Spirit.

Assisting the speaker in this service were Brethren Wilmer Petry and Glenn Bowlby, both ministers in the Northeastern District of Ohio.

Sectional Conferences

A sectional conference on *adult work* brought a full house to the large Empire room in the hotel. Interest in adult work was aroused through the presentation of a situation drama. Bro. C. Ernest Davis called attention to new materials in the adult field. Mrs. Lucile Long Strayer, speaking of the responsibility of adults, especially lay people, reminded them that worship and work go together. She called on lay people to take more leadership in the local church program; to "walk in the light" is their responsibility.

A hundred or more *pastors* were discussing types and methods of working together on a district or area basis when we stepped into the auditorium. Several pastors were relating their experiences in the districts in which they serve—Southern California and Arizona, Northern and Southern Virginia, Northern Indiana and Western Pennsylvania.

The group insurance and hospitalization plan for ministers was endorsed by the association. Though the local church pays the premium on the life insurance and a fourth of the hospital insurance premium for its pastor, each district must adopt the plan before it can become operative in any church in that district. This will give the ministers some measure of security at a cost of less than seven dollars per month for each church.

John Detrick, lately returned from China, reported on the Christian Church in China at the afternoon session on *foreign missions*. J. M. Blough, retired after

more than forty years of service in India, talked about the pastor's place in missions. These two talks may be available for use in the Gospel Messenger later on.

Workers with children and leaders in family life education combined in a meeting to consider the child in his family relationships. The importance of good family relationships was brought out in the film, *As the Twig Is Bent*.

Dr. J. Harmon Bjorklund, psychiatrist and child guidance counselor, stated in beginning his talk on *Better Family Living* that many agencies, some of which we as church workers are not aware of, are working to achieve the same goals as we are. He called attention to four goals which psychiatrists and children's workers and family life leaders have in common: helping persons to be better brothers with one another, to seek truth, to develop responsibility and to achieve independence. Though the tools used are

different, co-operation will help to achieve these goals.

One of the chief problems the psychiatrist deals with, Dr. Bjorklund said, is that of helping individuals to learn how to love their fellow men. Workers with children and family life leaders need to recognize the importance of helping parents set good patterns for children in the early years, for it is in these years that this love for others does or does not develop. Families must assume more responsibility for the training of their children and not try to escape it by turning them over to camps and nursery schools. Teachers and workers with children and the family should gain as much knowledge of human behavior as they can so that they can more adequately give guidance in problems of children and of parents. In concluding, Dr. Bjorklund urged that teachers and other leaders use all the tools they have to help people develop their capacity to love their fellow men.

Wednesday Evening

Premier Showing of Film Strip

Because the number attending Conference was larger than the program committee had anticipated, it was necessary to use two large San Jose churches for this evening session. The committee speedily arranged for two programs which, though arranged differently, used the same speakers and permitted the showing of the new film strip at each location.

Both the Presbyterian and Methodist churches were filled for the occasion. At the latter, Bro. Glen Weimer led in a morning worship service. Because a number of persons had gone to the wrong Methodist church, they arrived late at the right church but in time to see the premiere showing of the new film strip. It is a sixteen-minute film, accompanied by a recorded commentary and presenting in a series of well-selected scenes the widespread program of our church. The film illustrates three main functions of our church: preserving our faith, supporting a program of world service, and establishing and supporting a program of missions at home and abroad.

It was appropriate for the alternate moderator, Russell Bolinger, to lead the congregation in a prayer of dedication with the desire that this visual presentation of our Brotherhood at work will encourage Brethren everywhere to greater efforts for God's kingdom.

Staff Reports of Brotherhood Work

In a series of brief talks the men on our general staff who are most closely in touch with the Brotherhood program gave us a picture in words that supplemented what we saw on the screen. Bro. Raymond R. Peters, the general secretary, explained how the Brotherhood Board served in administering the ef-



J. Henry Long

A. C. Baugher, chairman of the Hymnal Committee, and Nevin W. Fisher, editor-in-chief of the *Brethren Hymnal*, examine copies

forts the church votes and supports by its gifts. Working together we can do what no single church could begin to do alone. The new hymnal is an example of our joint endeavors. He stated that the Board and staff welcomed criticisms and suggestions that would help them serve the church.

In the interests of Christian education, Bro. C. E. Davis elaborated on its Scriptural basis and explained why the church must be concerned that all its members grow in knowledge, attitudes and skills in the Christian life.

Home missions have taken on new importance in a time when so many people are on the move. For in this dislocation multitudes are lost to the church. So Bro. Charles Zunkel listed the new mission churches that are helping to bring Christ to new communities. He expressed the hope of the Ministry and Home Mission Commission that at least four new projects can be started each year. A new emphasis in evangelism is also the concern of this Commission.

Brethren Service, said Bro. W. Harold Row, is celebrating its tenth anniversary. Yet it has always been part of our heritage. The church offers relief to the needy and gives a testimony for peace. Our gifts of material aid tell the world that our deeds speak with our words, that faith and works go together. Brethren families have helped 1,000 homeless families from Europe to find homes here. They have helped 300 German high school students learn about democracy and Christian standards in home and school. These are only a few of the continuing service elements in our church life.

There continue to be great opportunities for an enlarged mission program in Africa, India and many other parts of the world, said Bro. Leland Bru-

baker. Foreign missions are needed as never before because they bring the message of Christ to bear on such personality-destroying forces as hunger, malnutrition and insecurity.

Thursday Morning, June 21 Early Morning Conferences

Typical San Jose weather—according to those who have had experience with it—greeted us this morning as we somewhat unwillingly left our beds to attend a breakfast conference for *intermediate leaders*. Others must have had the same inclination because a much smaller group than was anticipated talked about the needs of intermediates as they ate together.

Mrs. Velma Fasnacht told the *children's workers'* meeting in a postbreakfast conference that children can develop their potentialities, abilities and interests only when they feel secure.

Well-trained and consecrated Christian teachers and a curriculum geared to the child's age and needs can help children to develop these feelings of security, she concluded.

At the same time the children's workers were meeting, those interested in Brethren Service and foreign missions were also meeting; the former were reviewing ten years of relief work and the latter the work of healing, teaching and preaching in India. The officers of women's work were also in session.

By the time for the Bible hour the high fog, the term used by San Joseans for cloudy weather, had dispersed and the sun was warming the chilly morning air. "*But I Say Unto You*"

Bro. Ray E. Petersime was the chairman for the period of worship and instruction known as the Hour of Scripture. After

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

We would like to feel that we are truly tithing, but are not certain what is our tenth. My husband is in business for himself, but the business is not yet paid for. He pays himself a salary of \$50 a week, and that is all we have to live on. We have three children. Could you help us on this matter?

Tithers.

Dear Friend,

You have already made the big decision when you declare, "We would like to feel that we are truly tithing." Figuring the basic tithe is not difficult. The Biblical tithe regards ten per cent as a floor, rather than a ceiling. For the purposes of a specific answer to your question let us define the tithe as ten per cent.

If \$50 is your husband's total weekly income, then the tithe is \$5 per week. Some people divide that \$5 into gifts to the local church, the Brotherhood program, the college, and other causes which they regard as furthering Christian purposes. The division which you make of the

tithe will depend upon the interest you have in each of these activities.

Your letter implies, however, that your problem is interwoven with a business that "is not yet paid for." You suggest that part of your husband's actual income is "plowed back" into the business. In this case a "profit and loss statement" can be used as the basis for computing the tithe. Thus the "real" income to which your family has access would become the basis for your tithing. Many farm families share your dilemma in determining their real tithe. So do those who have mortgages on their homes and other heavy obligations. The delusion you need to guard against is in using income to build up capital gain (i.e., retiring obligations) without regarding the funds so used as income on which you tithe.

Permit me to congratulate you on your decision to tithe. That is the major consideration and it will bring you joy and satisfaction long after the lesser details concerning how to compute the tithe are solved and forgotten.

Harry K. Zeller, Jr.

Bro. Ray O. Shank directed our moments of prayer, another Scriptural message based on the Sermon on the Mount was brought to us, this time by Bro. Mark Schrock, who is field secretary for Northern Indiana.

The speaker contrasted Jesus with the other Jewish religious teachers of his time. The scribes and Pharisees depended upon external authorities, but Jesus spoke on the authority of his own inner integrity. Yet Jesus, according to his own statements, did not come to destroy the old authorities but rather to fulfill them.

There are three attitudes one can take toward change. Some would hold on to external forms in order to prevent change; they would freeze the form. Others would throw off completely all that is old and traditional. But these two attitudes overemphasize the forms and miss the purposes God wishes to fulfill through them. The attitude of Jesus was to fulfill and unfold the will of God.

Bro. Schrock then called attention to the illustration of this attitude which Jesus himself used. Jesus referred to specific cases of which he said, "You have heard it said . . . but I say unto you." Jesus applied this principle to the relations between man and wife, to the taking of oaths, to hostility and retaliation. Instead of maintaining the method of an eye for an eye, Jesus spoke of the higher law of returning good for evil. This is the voice of authority we need to hear today.

Business Session

During the brief intermission the eighty-three members of the Standing Committee came into the places reserved for them on the platform. At a long table at the front were the officers of Conference: D. W. Bittinger, Russell Bollinger, alternate moderator, William Beahm, secretary, and R. W. Schlosser, reader.

While the delegates were find-

Reviews of Recent Books

The Handicapped Child: a Guide for Parents. Edith M. Stern with Elsa Castendyck. A. A. Wyn, 1950. 177 pages. \$2.00.

This book—by one who serves as a social service consultant in mental health, U. S. children's bureau—is simply and authoritatively written around chapters dealing with the child cripple and the child with cerebral palsy, epilepsy, blindness, deafness, retarded growth, speech handicap, or rheumatic fever or some other long illness. — *Ruth Shriver.*

"But You Don't Understand." Frances Bruce Strain. Appleton-Century-Crofts, 1950. 217 pages. \$3.00.

Here is a dramatic series of teenage predicaments that give rare insight into the mind of modern youth. A Brethren author would have used different illustrations at several places; nevertheless, these problems presented are found in all our CBYF groups. Every story makes entertaining and exciting reading for teen-agers as well as parents and teachers, although we recommend the book only to adult leaders. The second half of the

book gives the adult counselor an interpretation and answer on each case. Mrs. Strain departs from the immediate field of sex education, in which she has won national recognition, and draws on her vast experience with boys and girls and the way they meet their predicaments.—*Don Snider.*

The Pastor's Wife. Carolyn P. Blackwood. Westminster, 1951. 187 pages. \$2.50.

"The minister's wife has the happiest lot of any woman," is the author's opinion; and she proceeds to back up that thesis. All phases of her duties and privileges are discussed, giving unique suggestions growing out of her own experience of fifteen years in the parsonage and also answers to questionnaires. This book answers those many questions you have been wondering about. It is a unique mixture of the practical little details and the spiritual. The author's sense of humor is catching. One will lay the book down thanking God, with Mrs. Blackwood, that she is privileged to be a minister's wife, and having a fresh sense of her mission.—*Mrs. Cleda Zunkel, Elgin, Ill.*

ing their places at the front of the auditorium, Don Frederick, director of music, led us in singing Holy, Holy, Holy. Then the moderator announced that the 165th Annual Conference was in session. In an attitude of dedication, the hymn, I Love Thy Kingdom, was sung. The floor of the auditorium was well filled and the seats along the sides were slowly filling as the business got under way.

The first act was the confirmation of officers appointed earlier by Standing Committee: reader, R. W. Schlosser; Credential Committee: H. F. Richards, chairman, Moyne Landis, Mrs. Ross Murphy, Lewis Naylor and S. Clyde Weaver. The Credential Committee reported that 473 delegates had appeared before them by this time. The voting body for this first session, therefore, was 556.

The brief moments of consecration for the delegates empha-

sized the importance of their work and the necessity for the guidance of the Holy Spirit as we move into the business of Conference.

Additional appointments made by Standing Committee were confirmed by the delegates. Nominations for moderator, alternate moderator and the General Brotherhood Board were presented in the form of a ballot. See page 10 for the appointments. The results of the voting will be announced later.

The location of church headquarters was the first item of unfinished business. This question had first come to the Ocean Grove Conference and had been referred to the General Brotherhood Board. In essence the Board is recommending that the headquarters remain in the Publishing House, at least for the time being. The report of the

board was adopted unanimously with no discussion.

The second item of business—the study of the over-all program of the church—had also been carried over from the Ocean Grove Conference. This, too, passed without discussion. The report of the General Brotherhood Board in answer to the request for study can be found in the Conference business published in the Gospel Messenger for May 5, 1951.

Before the next item could be thrown open for discussion the time for adjournment had come.

Thursday Afternoon

"Your Religion—History, Theology, or Experience"

The Christian religion can be considered from three aspects—history, theology and experience—said Dr. Louis Evans, pastor of the First Presbyterian church of Hollywood, at the hour of Scripture. The manner in which the apostles viewed the empty tomb on the first Easter illustrates these different approaches. One disciple looked in and saw only the empty tomb. His is the approach of history.

Another disciple saw the grave clothes in some detail and deduced from them the fact that the Christ was alive. This is the attitude of the lawyer who sees in detail and who uses logic and reason to prove his point. Intellect as well as feeling and belief are necessary in our religion. All knowledge should deepen the roots and broaden the branches of our Christian faith.

The disciple who had returned for the second time saw and believed. He witnessed to what he had experienced. Experience of the truth always gives dynamic and power. And the degree with which we demonstrate and live out our faith gives validity to Christianity in the eyes of others.

Christianity needs more than the pious words of history, the

arguments and logic of the theology; it must have the witness of believers who have experienced their faith.

Second Business Session

Song Leader Perry Huffaker led the two thousand persons present in singing I Love to Tell the Story. Lester Fike, pastor of the Springfield church, Ohio, offered prayer.

Results of the morning election were given. R. W. Schlosser was elected moderator for 1951-52; Edward K. Ziegler will be the alternate. Rufus Bucher, Rufus D. Bowman and Norman Baugher were re-elected for another five-year term on the General Brotherhood Board. Warren D. Bowman of the Southeastern Region and Desmond W. Bittinger of the Western Region were elected for five-year terms. Paul H. Bowman will fill the unexpired term of Edward K. Ziegler and E. Paul Weaver that of B. Stanley Bittinger.

Two revisions suggested by the Standing Committee were pointed out by a member of the committee preparing the paper on membership transfer. This report had been presented but not discussed in the morning session. One revision would permit a member to leave his letter of membership in his home congregation when he moves if he desires. The other provides for only one blank for transfer to both another congregation and another denomination. It was also noted that making the letter of membership the property of the congregation instead of the individual is a change in policy and would repeal previous Conference action. After several questions asking for clarification of several points the report was accepted with only a few dissenting votes.

Letters of Greeting

Greetings from Greece and Austria, from M. R. Zigler, from the mission fields of India, China, Africa and Ecuador were

presented in summary form. The letters from Greece and Austria and M. R. Zigler spoke of the appreciation of the people in areas of need for the help given them. Puerto Rico reported eleven baptisms of Puerto Ricans. Two new congregations were organized in the last year in the First District of India; the building of two new churches in the Second District will provide improved facilities to meet the great opportunities. Africa reports progress in setting up the new training school for African evangelists and their wives. Our workers in the youngest mission field, Ecuador, report growth toward the establishment of a church. Greetings to the churches and to workers abroad prepared by the officers of Conference were accepted by delegates and will be sent.

The Basis of Membership

The report of the committee on the study of the basis of membership, which the Grand Rapids Conference had spread on the minutes for a year, came to this Conference with the recommendation that it be tabled. Because of the basic problems involved—the attitude as Brethren toward other Christians and the relationship between what a local congregation may do and what Annual Conference says it can do; because of the varied practices across the Brotherhood and because the issue threatened to develop into a serious controversy, this recommendation was made. Standing Committee supported it. Conference unanimously voted to accept the committee's recommendation.

Since four queries coming before the Conference this year dealt with this matter of baptism they were considered at this time and the same disposal made of them.

Women in the Ministry

That part of the report which recommended granting to women serving as pastors of churches

KINGDOM GLEANINGS

Cedar Grove church, near New Paris, Ohio, will have its home-coming service on Sunday, July 29. An interesting program is being planned. Anyone interested is welcome to attend.

Beaver Dam church in the Eastern District of Maryland will celebrate its 175th anniversary on Sunday, Aug. 19. Bro. Rufus Bucher of Quarryville, Pa., will be the guest speaker at the morning and afternoon sessions of this home-coming service. There will be a basket lunch at noon.

The **tenth annual rally** for men in Southern Ohio will be held at the Ludlow Falls Mennonite campgrounds Sunday, Aug. 19, afternoon and evening. The guest speaker will be Mr. Will Reagan, director of Quaker Hill at Richmond, Ind. There will be special music and a program full of inspiration and fellowship. Dining-room facilities will be available for the basket lunch in the evening.

Oakton church near Vienna, Va., will hold a dedication service for a new church building on Sept. 9, with Bro. Paul H. Bowman as a guest speaker. The Oakton church serves the greater Washington area in Fairfax County, Falls Church and West Arlington. To Brethren people in this area the new church offers modern and adequate facilities, a good program and a warm welcome. Bro. Marvin Clingenpeel, the pastor, calls attention to desirable new housing developments in this area.

Don Snider and his family and Mrs. W. W. Peters will leave New York for Rotterdam on Aug. 1 on the RYNDAM. The Sniders can be addressed % Brethren Service Commission, APO 171, % Postmaster, New York (Kassel), where Don will serve as director of Brethren Service in Germany. Mrs. Peters will join her husband, who has been director of Brethren Service in Austria for the past year. Her address will be % Brethren Service Commission, % IA DP Div, USCOA, APO 174, % Postmaster, New York.

The **annual reunion** of the conscientious objectors of Camp Meade, Md., will be held at Rhodes Grove campground, seven miles south of Chambersburg, Pa., and one mile east of Route 11 on Aug 18 and 19. The program begins with a fellowship luncheon on Saturday evening and extends through the Sunday morning and Sunday dinner periods. World War II objectors are also cordially invited. Those who plan to attend should make reservations early with Cleason J. Forry, 815 Broadway, Hanover, Pa. The cost will be \$2.25 per person for three meals and lodging. Additional information can be obtained by writing to Bro. Forry.

A **centennial program** in memory of Henry Kurtz and the establishing of our first church paper will be held at the Woodworth church near Youngstown, Ohio, on Aug. 12. Bro. C. E. Davis, chairman of the Historical Committee, and Kenneth Morse, present editor of the Gospel Messenger, will be the guest speakers. There will be a program in the Woodworth church in the morning at 10:45. At 2:30 p.m. a plaque honoring Henry Kurtz and his printing activities will be unveiled at the spot where the press was first located. The Woodworth church is located seven miles south of Youngstown on route 7 and Western Reserve road. Visitors coming from a distance who may need lodging facilities should notify the pastor, Bro. Clyde Mulligan, R. 1, Poland, Ohio.

The **work camp tour**, under the direction of Wilbur Mullen, flew from New York to Luxembourg on June 23. They had a good journey through Holland, Germany, Switzerland, Italy and Austria, visiting Brethren Service work along the way. The members have gone to their various work camps, where they will remain until Aug. 17. After attending the European Annual Conference in southern Germany they will return on Aug. 28.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Brother and Sister I. D. Leatherman in the Goodwill church, Va., July 24—Aug. 5.

Bro. Lon Karns of Dayton, Ohio, in the Prices Creek church, Ohio, Aug. 13-26; in the Zion Hill church, Ohio, Aug. 30—Sept. 9.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Burks Fork church, Va., Aug. 1-12.

Gains for the Kingdom

Five baptized in the Romine church, Ill.

One added to the Garrison church, Iowa.

Three baptized in the Pulaski church, Va.

One baptized in the Reedley church, Calif.

Two baptized in the Hastings church, Nebr.

Eight baptized in the Sangerville church, Va.

Seven baptized in the Maple Grove church, Pa.

Six baptized in the Roaring Spring church, Pa.

One received by letter in the Conewago church, Pa.

Thirteen baptized in the Mechanic Grove church, Pa.

Six baptized and one reclaimed in the Martin Creek church, Ill.

Eleven baptized and one rededicated in the Fruita church, Colo.

Twenty baptized and ten received by letter in the Mill Creek church, Va.

Twenty baptized and six received by letter in the Cloverdale church, Va.

Three baptized and eleven received by letter in the Frederick church, Md.

One baptized and one received by letter in the Flower Hill church, Md.

Two baptized and three received by letter in the Panora church, Iowa.

Two baptized and several awaiting the rite in the Bunker-town church, Pa.

Fourteen baptized and twelve received by letter in the Staunton church, Va.

Two baptized and one received by reaffirmation of faith in the Baltic church, Ohio.

Nine baptized and eleven received by letter in the San Francisco Community church, Calif.

Calendar for Sunday, July 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Living Together in the Neighborhood.—Matt. 25: 31-46; Acts 6: 1-7; Rom. 12: 9-21; 13: 8-10. Memory Selection: Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me. Matt. 25:40 (R.S.V.).

CBYF Topic for July, Democracy, So What!

Announcements

REGIONAL CONFERENCE

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Colorado.—Fruita, Aug. 18-21.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Middle.—Flora, Aug. 15-18.

Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Mardela.—Peach Blossom, Md., Easton house, Aug. 29.

Michigan.—(Undecided) Aug. 25-28.

Missouri, Southern and Arkansas.—Carthage, Mo., Aug. 17-20.

North and South Carolina.—Mill Creek, S. C., Aug. 16.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

Tennessee.—Camp Placid, Blountville, Aug. 14-16.

Virginia, Eastern.—Valley, Aug. 8-10.

Virginia, First.—Poages Mill, July 25-27.

Virginia, Southern.—Spray, N. C., July 24-26.

West Virginia, Second.—Shiloh, Aug. 17, 18.



FAMILIES WITHOUT ROOTS



Photo by Lois Hahn

A peanut scramble for the Pahokee nursery children at a Sunday-school picnic.

ONCE upon a time people found they could grow carload upon carload of juicy vegetables on the rich muck land next to Lake Okeechobee in south central Florida. Not only that, they could raise succulent corn, string beans, tomatoes, potatoes, celery, and other truck crops all winter long.

So these people drained the land and planted thousands of acres in vegetables. To harvest these crops Negro and white workers came from many miles away.

At first there wasn't any housing for them; so they slept in their cars and in makeshift shacks. Soon the government built temporary shelter-house camps for them. There weren't and aren't enough houses to go around, and many, many field and packing house workers live in the dingiest of shacks. Even the government-built shelters are nothing to brag about. They are about 24 x 28 feet cottages. A family of as many as eight will often occupy such a three-room house which rents for \$6.00 a week.

The work of the eight Brethren Volunteer Service workers is in two

Farm Supply Centers where at the peak of harvest a total of 2,000 people reside. The work of our service units in these two camps follows the same pattern.

The directors are salaried by the Home Missions Council of North America; the board of all the workers in the unit is furnished by Brethren Service, and lodging is provided by the camp management.

Let's play a game called "Imagination" and visit one of the families living at Pahokee Camp. The adult and teen-age members work in packing houses near by during six to eight months of the year, are unemployed one to three months annually, and work in crops in Michigan during the summer.

Deloris Boyd, one of the Volunteers, and Ruth Griggs are talking together:

"Come with me, let's go over this evening and see how the Randolphs are. I just heard that four of the children have measles."

"O.K. I'll be right with you. How many children are there in the family?"

"Eight. The youngest is about four years old, and two children are married. The seventeen-year-old is a loyal member of our Teen-age

Ruth and Julian Griggs

Pahokee, Florida

Club—a swell kid and smart, too. I do hope he can get a job this summer after school is out. He works in the packing house now during the evenings to help earn the living for the family. You know Mrs. Randolph's husband left her, and providing for all the little ones is no small task. This boy brought home his \$20.00 check last week and told his mother to keep \$10.00."

"It's certainly fine of him to want to help, but I don't see how that's enough income for so many."

"Well, of course, Mrs. Randolph works too when the children are well and able to come to the nursery and go to school; and the two teen-age girls work too. The sixteen-year-old girl quit school and works full time in the packing house when there is work. I don't know how they make out during the summer until work begins again in the fall. This seasonal work is rough on people."

The little unpainted three-room house we entered smelled of fever. Dishes were on the table from supper. Bean hulls were being thrown on the floor as the beans were hulled out. In the corner were piled several bushels of ironing. Sick children lounged on unkempt beds in the semidark bedroom. The radio blared so loudly we had to shout.

"How about letting us take some of that ironing, Mrs. Randolph. We know how work piles up when you've been working and sickness comes."

"I'm afraid that would be imposing on you too much . . . though I didn't hardly see how I was going to get to it with Dorothy working. I just thought a bit ago, if I knew ahead of time that another day would be just like this one, I just don't think I could face it."

As we saw the fretful youngsters clamoring around her yet to be bathed and doctored up for the night, dishes to be washed, water buckets to be filled from a spigot



Photo by
Lois Hahn

The migrant children at play outside the Pahokee nursery.

across the street, ironing and sweeping. Mrs. Randolph suddenly looked too weary to see it through.

"Of course it's not an imposition when we *asked* for the ironing. Let's have it. We all need a lift sometimes."

"Well, I sure do appreciate your sweetness. I've been wanting to send your nursery some tomatoes. Could you use some?"

"Indeed we could. I keep writing to my folks up North about the wonderful fresh vegetables we have down here. They certainly are a treat. We'll try to be over with the ironing tomorrow sometime."

Deloris and Ruth return to the nursery building in the middle of the camp and eat a supper cooked by BVS'ers, Madolyn Boyd and Lois Hahn. Edith Kesler, the other Volunteer at this unit, is eating supper out in the playground with eight children who arrived in the early afternoon. Their parents will call for them between 8:00 p.m. and 2:00 a.m. Packing houses often work until midnight and later.

After supper the girls do dishes and prepare for Girls' Club meeting. Tonight the club members are baking cookies . . . yum, yum. Girls eight to twelve years old may be in the Girls' Club.

We are going to pass up that cookie-baking party to join Julian at the Boys' Club which meets tonight at the recreation hall.

Six weeks have passed since last election, and tonight is the time for a new voting in of officers. Only a handful are present at first; so we do rope climbing and swinging, high-jumping, and we play "kick the can" before vote taking.

During the game one boy suffers a vicious kick and goes home sobbing. I call a halt and let them know that if I see anyone deliberately hurting another boy, we'll just turn out the lights, close up the hall,

and end our meeting immediately.

This little talk doesn't do much good. They are still very rough with each other although no one else gets hurt badly.

About fourteen youngsters between seven and twelve years old are here now, and we start the "elections." These consist of short, shouted political haranges of, "Vote for me now." "You, Tommy, you gonna vote for me?" and so on by three self-chosen candidates who, upon request of the outgoing president, leave the room, peek through the doorway adjoining, and from this vantage point continue to exercise pressure upon the voters by shouted threats and pleadings.

Before I know it, a president is "elected." I blink my eyes. This is distasteful to me. I guess I'm a little angry as I roar above the confusion and noise until things quiet down a bit and I can be heard.

First, I ask for an explanation of what happened, and then I say, "That's the way Hitler got himself into power. He picked himself as a candidate and practically forced people to vote for him. Here's another way. I want you to try. Anybody that wants to can nominate a person for president. If anyone seconds it, that boy is a candidate. It's a better way to have all of you decide whom you want to nominate than to have anyone who wants to be president run for that position."

I know I am exerting pressure on the boys to act in my way now, but I don't see what else can be done. We have the election of president all over again. Then comes voting for vice-president.

There is still little understanding of the difference between this and the election methods used in the past. Several boys go off and swing on the rope. One comes back and says, "It takes too long this way,"

and I agree with him that democracy is slow.

James hasn't voted at all or spoken a word. He comes over and says, "Hap, I haven't never been elected to anything."

My eyes soften as I reply, "I guess that may take a while yet, Jimmy." For I realize that rejection is the usual treatment he gets from the boys. I don't blame them. Jimmy is cowardly and fights and plays "dirtier" than most of the others. But he needs kindness desperately.

One of the older boys overhears Jimmy and me talking. Nominations are being made for secretary. The two oldest and largest boys nominate and second Jim for that office. My ears ring in unbelief! Can it be? Can it really be? Jimmy and another nominee leave the room and the vote is five to three. *Jim is the new secretary!*

Here it is . . . time to close, and we have just begun to tell you of our work. At both the Osceola and Pahokee camps, we have Sunday school, religious movies every other Sunday night, six-day-a-week nurseries, and boys, girls and teen-age club programs.

These varied projects frequently test the patience, skill, and basic kindness of us all.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: How do I appeal?

ANSWER: An appeal is made by sending a written statement to the local draft board. This can be stated in the registrant's own words, but it should be sure to include the following points:

It should state plainly that the registrant is appealing the classification he has just received. The word *appeal* should be used so that there will be no chance of confusion.

In addition the letter should state what classification the registrant wants instead, his full name, address, and Selective Service number.

The request must be in written form and must be mailed within ten days after the improper classification was mailed by the board.

QUESTION: Can I be inducted while my appeal is pending?

ANSWER: No. Regulations provide that "a registrant shall not be inducted either during the period afforded him to take an appeal to the appeal board or during the time such an appeal is pending."



PROGRAM GUIDE CALENDAR

Part Two

APRIL

Palm Sunday April 6
Easter April 13
National Christian College Day April 27

ACTIVITIES AND PLANS

Youth Program Topic: The Constructive Use of Persecution.

April 6 is the 100th anniversary of the birth of William Beery, Brethren musician and composer. Special hymn festival celebrations honoring Bro. Beery are suggested by the Music and Worship Committee.

Let your college know the congregation is still there and back of the college on April 27.

How was the average attendance in Sunday-school last quarter?

Plan for missionary leaders to attend a mission institute, such as Silver Bay, N. Y.; Lake Geneva, Williams Bay, Wis.; and schools within your own district and region.

MAY

Family Life Emphasis Month of May
Family Week May 4-11
Rural Life Sunday May 18
Conference Offering May 25

ACTIVITIES AND PLANS

Youth Program Topic: Youth's Dilemmas.

Are you prepared to welcome and use college students when they return home at the end of the school year?

Emphasize the world task of the church at Conference Offering time, and invite liberal sharing in this traditionally large financial response just preceding Conference.

JUNE

Pentecost Sunday June 1
Children's Day June 8

ACTIVITIES AND PLANS

Youth Program Topic: Love, Courtship and Marriage.

Watch the Gospel Messenger for announcements about summer service and training opportunities. Work camps; institutes on peace, race relations, economics; and workshops for leadership training in many areas offer excellent stimulation for the coming year's program.

Give the Holy Spirit a 20th century opportunity on Pentecost Sunday.

JULY

Laymen's Sunday July 13

ACTIVITIES AND PLANS

Youth Program Topic: Christian Philosophy of Government.

Set aside a Sunday for emphasis of the ideals of democracy.

Begin some thorough planning for the church's program next year during the summer months. Representatives of all groups should do co-operative thinking.

Laymen's Sunday highlights the importance of the layman to the church. It should be a time for special participation by laymen in the services of worship, but it should not be the only time during the year when this happens.

AUGUST

Labor Sunday Aug. 31

ACTIVITIES AND PLANS

Youth Program Topic: Appreciation of the Major and Minor Prophets.

Give summer campers opportunity to share some of the high lights of their camping experience with the church at home.

SEPTEMBER

Achievement Offering Sept. 21
Promotion Day Sept. 28
Revised Standard Bible Observance .. Sept. 28—Oct. 5

ACTIVITIES AND PLANS

Youth Program Topic: Evangelism.

Bring together the church cabinet or other representative group to lay plans for the year's program, in which all groups and departments will co-operate in carrying out common goals and purposes for the year.

Recognize the beginning of the school year in a "Back-to-School" Sunday. Plan to keep in touch with your group of college students during the coming terms.

The Achievement Offering calls for all-out efforts for meeting the budget goal so that all commitments might be fulfilled. Members need reminding of delegate action that set up work embracing causes of world-wide proportions.

Directions for Projectionist in Using

MY PEACE I GIVE TO YOU

Be familiar with the operation of the equipment you are going to use. Refer to the manufacturer's manual if necessary.

Before members assemble for the presentation, make the following preparations—

1. If the showing is during daylight hours, make provisions for darkening the windows.

2. Set the screen at least six feet in front of the first row of seats to avoid eyestrain.

3. Set the projector and phonograph on a firm table at the rear of the room.

4. Have an extra projector lamp on hand.

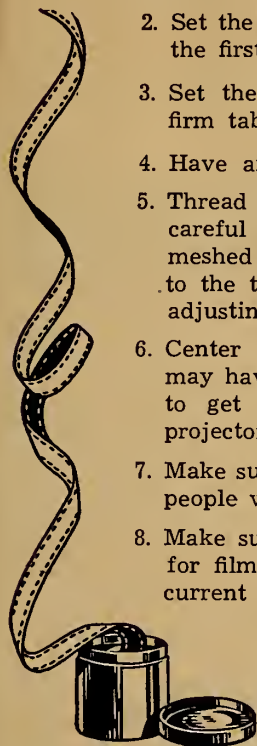
5. Thread the projector, being especially careful to get the sprocket holes properly meshed with the sprockets, turn the film to the title frame, and focus the film by adjusting the projector lens.

6. Center the picture on the screen. You may have to raise or lower the projector to get the picture centered. Turn off projector until time for presentation.

7. Make sure projector cord is out of way so people will not trip over it.

8. Make sure room lights can be turned off for filmstrip showing without cutting off current to projector.

9. Place the first record on phonograph turntable, and have the other with side three up, ready for use.



At the time of the presentation—

1. Turn on amplifier and let it warm up for about one minute before filmstrip showing.

2. When it is time to show the filmstrip, use the opening music on record as a cue to turn off room lights and turn on projector light.

3. The gong signal in the record is your cue to turn film to the next frame (picture).

4. When it is time to change the record—
—hold the last picture on the screen while changing the record.

—with volume turned down and turntable revolving, place record on turntable. Then hold record still while you put needle on smooth part of record and shove it gently into groove. Release record and immediately turn up volume to desired level.

5. When the end frame appears on the screen—
—turn on room lights and turn off projector lights, simultaneously, if possible.
—let sound finish, then turn down volume.
—lift tone arm cleanly off record. Be careful not to drag the needle across the record.
—turn off amplifier.
—turn off motor.

6. When you rewind the filmstrip, after the audience has been dismissed, roll it up with the dull side out, keeping your fingers off the surface of the film. It may be held lightly by the edges. If the roll is too large for the can, rewind it. NEVER PULL IT TO MAKE THE ROLL SMALLER. This will ruin the filmstrip.

This new sound filmstrip reports Brethren activities on five continents. It is inspiring to see and hear just how far-reaching our influence is. Purchase filmstrip and records for \$5.00, plus postage, or rent for \$2.00 plus postage. Order from General Brotherhood Board, 22 South State Street, Elgin, Illinois.

Ideas for Sunday Evening Meetings

Pastor Interviews Families Before Congregation

Either make-believe problems (which could be real) or the actual live concerns of parents or couples can be talked over with the pastor in front of the entire congregation.

Russell West of Pampa, Texas, has used this kind of program for Sunday evening church hour. A couple will act as if they were talking to him in his study. After the problem is clearly stated, pastor and couple seek answers together. Some advanced preparation is necessary but the outcome is not determined.

Spend an Hour Singing Together

At the beginning of the period break the congregation into three or four smaller units, with a group leader for each. If you use Come Up Higher youth songbooks you might

ask each group to learn one part to the instrument song, one Negro spiritual, one folk song and one round. They are to practice these in order to sing them with the whole group during the second half of the hour. The instrument song is put together. Each group is used to teach the rest of the group some new songs. If the new Brethren Hymnal is used you could select one old hymn done in a novel way, one new hymn done as choral response. All age groups are mixed together.

Monthly Schools

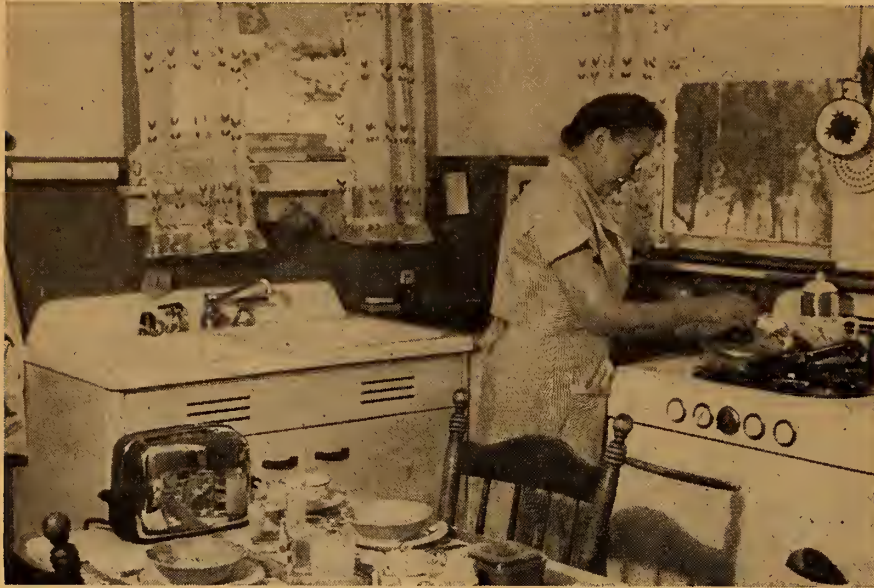
The school-of-missions pattern for Sunday evening programs works very well for many churches. Come together at 5:30 for a lunch which may be fitted into the theme of the evening. At 6:10 break into age-group classes on the theme. At 7:10 come together in the sanctuary for a half hour of climaxing worship,

singing or a film. Usually four or five Sunday evenings are used for one general subject such as missions, with a special topic such as India. A dean is chosen, perhaps a man and his wife, and age-group teachers, meal committees and worship committees.

One church has schools like these about three times a year. Other subjects which are used are race relations, Christian economics, world order, alcohol problem, recreation, family relations, etc.

"Great Churches" Report

Set up a panel discussion on the meaning for your own congregation of the reports on the Great Churches of America, to be had in booklet form at 60c a copy (5 or more, 50c) from The Christian Century, 407 S. Dearborn St., Chicago 5, Ill.



A well-arranged modern kitchen helps the pastor's wife to do her work more efficiently and frees her for other duties in the church

The Parsonage Home

PASTORS' wives as a group are the best educated women in the community and receive the least for their work. Four fifths of them have attended college. One third of them are trained teachers. One out of five was trained in the field of religious education. The average pastor's wife lives thirty-two years in a house she does not own and for which she does not pay rent. So she does not complain if it is inconvenient.

The kitchen sink is inadequate in one parsonage out of six. Many parsonages were built years ago. In one third of them there is not adequate storage space.

The pastor's wife may sing in the choir, teach a class in the Sabbath school, go calling with her husband in the afternoon and sit in the front seat at the evening service. The people appreciate all she does and sometimes almost tell her so. But the next morning, on washday, in sixty-one per cent of the parsonages she must lift the old wooden or galvanized iron tubs, because the parsonage does not have stationary tubs

connected with hot and cold water.

When the old parsonage was built, clothes closets were not common in the bedrooms. But many parsonages have not yet been modernized. In thirty-one per cent of them the bedrooms are still without clothes closets. Many parsonages do not have adequate storage space. This gives the pastor's wife the constant feeling that her house is never quite in order.

Someone has said that we do not really live in a poorly heated house; we just "sit around." We would like to think that all parsonages had central heating plants but one parsonage out of five is still heated by stoves.

The above facts were shown in the recent survey of 1,171 parsonages in forty-seven states made by the rural department of Drew Seminary, Madison, N. J.

One third of the workday of the average pastor's wife is spent in preparing meals. She spends over seven hours a week washing dishes. If the church trustees had to bend for seven hours over a sink that is too low, they would modernize the parsonage kitchen before the week was over.

The pastor's wife helps her husband in the work of the church. She often goes with him making pastoral calls. She "must be" and usually is an ideal mother. She does her share of work in the community and often more than her share of church work. She deserves the most convenient kitchen it is possible to provide.

Happily in many parishes the people are more interested in the parsonage than in any house other than their own.

Seventy-eight per cent of the parsonages have electric or gas ranges. In six parsonages out of seven there are automatic refrigerators. Home freezing units are rapidly increasing. Two thirds of the parsonage kitchens have adequate storage space.

Only six of the 1,171 wives complained of their parsonage. As one woman said after discussing many labor-saving devices, "Some we have, and some we would like to have, not as luxuries though, but to increase the efficiency of our work."

Note this letter from the wife of one rural pastor: "We have no sink. Our bookshelves are orange crates. My husband uses our bedroom for his study. I hang the clothes in the

living room to dry on rainy days. We do not have one closet in the whole house. There is no bathroom or running water. Our garage is an old barn where we must also keep our chickens and where one of the neighbors also stores his hay. Our home furnishings are all second (or third) hand. But whenever I plan to buy or fix something I think the money ought to go to folks who have less than we have."

Certain standard equipment should be a part of the permanent furnishings of parsonages. The kitchen, in addition to adequate cupboards and work counter space, should have stove and refrigerator as parsonage equipment. In the minister's study one should find adequate shelves for books and sufficient storage space for office supplies. Sometimes the desk and chair are provided by the church.

The floor coverings including linoleum and rugs or carpets should be the responsibility of the church. Some churches completely furnish the parsonage. Whether it is furnished totally or in part, the importance of periodically checking to determine the proper functioning of the parsonage furniture items can not be overemphasized.

Continued next week with suggested parsonage floor plans

The Church Abroad

Edited by Anetta C. Mow

THE Clark family welcomed the Burgers' invitation "to come to see us at Shafa" which had been extended some time ago but which we had not been able to accept before.

The accomplishments that have been made in opening up the Shafa station were amazing. I could scarcely believe that it had only been fourteen months since Dick Burger and Lawrence Clark had gone to Shafa to stake out the building sites and that only one year ago baby Nancy and I had stopped at Shafa on our way home to Garkida from Jos. At that time huge boulders and big rocks were everywhere. Now they are cleared away. A garden spot has been well started, a baby orchard planted, a water system is working from a stream, some buildings are finished and more are in the process of construction. The work is going forward. The confidence of the people is being won and the people are impressed religiously, educationally, medically, agriculturally and socially.

The people of Shafa are being won through the visits in homes and by the evangelistic work of the Burgers and the African Christians. While we were there, Lawrence preached to 263 men, women and children. They packed the school-room where the service was held.

The school is making headway. As many as 110 are enrolled in classes daily, in the village class in religious instruction, and in the women's classes.

It should be remembered that Shafa is one of the places where the people have been waiting for help, where they have been asking the mission for a family to live among them to lead and guide them. They have been praying for help for years. Shafa has had classes of

religious instruction by the mission for a number of years.

Medically, the community is being served more extensively. Some forty patients a day are treated in the tiny, compact and orderly dispensary. Ann Burger runs it efficiently as she administers help with the assistance of an African dispenser.

Agriculturally, changes for good are coming. Dick has set up the agricultural work in such a way that the African can carry out the new methods. It is important that when excellent projects are introduced they shall not be beyond the limited means of the African to carry out.

Some of the projects which Dick showed us were soil and water conservation, improvement of dairy cattle and of poultry, orchard and garden care, cultivation and fertilization of the land.

The small dairy herd supplies milk for the Burger family and, in addition, provides food for several orphaned babies. It is quite a step in advance for these people to bring their motherless infants to Ann to show them how to care for the wee ones and how to feed them cow's milk.

Socially, a change is coming over the community. In the daily contacts with the people friendship and confidence are growing. The Burgers

visit in the compounds and the people come to the missionaries for help with their problems.

On the Sunday that we were at Shafa, Dick and Lawrence went to a village some five miles distant to attend a baby-naming service. They went after church service.

On that Sunday afternoon I was pleasantly surprised when Umoru Tarfa came to give his salutations. He was one of the boys who had been in my class when I taught in Garkida. He is now doing his practice teaching in the Shafa school. He reported that he likes his work and may become a teacher. He expressed the desire to learn more English.

To see the work in our neighboring station at Shafa progressing so nicely is encouraging. This is the station project that the missionaries have undertaken over and above their regular giving. We wish you could have been with us over the week end at Shafa. We ask that you continue to pray for the work at Shafa and all over Nigeria that the kingdom of God may come to these people and that we who are here may be used in the way that is best to harvest these fields that are ready.

Come to See Us in Shafa

Ruth Clark

Garkida, Africa

The Value of Printing

Ivan Eikenberry
Garkida, Nigeria

IN THE Church of the Brethren Mission area in Nigeria we are 400 miles from the nearest printing establishment. To get material to that establishment for printing and to arrange for transport of the finished product back to our area is no small task. In addition, that establishment is heavily overloaded with work and although it is a Christian printing establishment they cannot produce what we sometimes want, and the cost of printing is high. For all of these reasons our duplicator is quite an addition to our equipment. Of course, it does not operate for nothing. Stencils cost us from 15 to 20 cents each. Paper costs from \$1.25 to \$1.75 per ream. Ink costs \$3.00 per pound.

We bought a Speed-O-Print machine, Model Liberator 200. Although it is not as widely advertised as some makes, it has a good reputation and this machine has been doing very well for us even under the adverse weather conditions which we have at various seasons of the year.

One of the uses of the duplicator is the production of a monthly church newssheet. The sheet is done in the Bura language and contains news from the churches, schools, and evangelists. It also gives outlines of Sunday-school lessons for the following month and some study notes on those lessons. Occasionally there is an article or sermonette by a Christian leader, American or Nigerian. Its circulation is 500 at the present. It is sold for a little more than one-half cent per copy. It is the only means we have for general distribution of church and Christian news. That is what makes it important. All people like the feeling of having someone standing beside them. These people feel it especially, I think, for they are of a village civilization in which no one lives off by himself. All live in a village, even the farmer who may have to walk several miles to get to his farm. The security and the strength of numbers is too desirable to him for him ever to consider building his house on or near his farm.

The Christianity of first-generation Christians is different from ours. Theirs is something that they have

definitely chosen for themselves. They did not just grow into it. Their neighbors are still mostly non-Christian. Some are still animists, a few are Mohammedans. The government is largely in the hands of the latter group. There are many pressures to swerve the Christians from the religion of their choice. As they are scattered over the country, they often have a fear and loneliness because religiously they lack the feeling of security, of strength in numbers which they find socially in their village life. This monthly newssheet gives assurance that there are others. It is a source of strength in maintaining a Christian stand, aside from the spiritual and mental help that the actual thought content of the paper may supply. There is some talk of making the sheet a semimonthly.

The duplicator has also been used to produce sermon notes and suggestions for the many lay preachers who go out on Sunday afternoons to preach in villages which have no regular Christian teachers. It has produced courses of instruction for those who are preparing non-Christians to understand sufficient about the New Way to take the first steps, publicly, of becoming a Christian. Then there are courses of instruction for those who have taken the first step and are preparing for baptism into the Church of Christ. There are courses of study for building a

Christian Nigerian home. Right now we are in production of nearly forty illustrations of animals and plants (drawn by John Grimley) for the new nature study course for our primary schools.

Some of us hope that we can use the duplicator to produce reading material for mass literacy classes of adults who are learning to read for the first time. This will be quite a task, but in such a task the advantage is ours, for if we produce the literature we can use the people's own local language and we can control the type of reading material that they have. If we turn to prepared materials, they are in a dominant vernacular language but not in the people's own language and much of what is available would not add to the spiritual health and depth of the people. The advantage is a great one.

Can Nonviolence Achieve Peace?

Continued from page 4

they have even a tiny atom of faith that Christ's teachings could be practiced successfully among nations, even so-called enemy nations, in achieving peace or do they have more faith in the hydrogen bomb than they do in Christ? Judging from their actions it often seems that the latter is the case.

Jesus said, "Not everyone that says 'Lord, Lord' shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven."

To nurture the new Christians in their faith is a task which requires printed materials as well as preaching and teaching



Conference Is in Session

Continued from page 16

the privileges of an ordained minister in the congregation in which she is serving evoked considerable discussion. As a consequence the matter was recommitted to the committee for further study and report next year.

Pastors' Dinner

Evidently a large number of our Brethren pastors look forward each year to their annual dinner meeting when they have an opportunity to hear an outstanding preacher. Their speaker this year was Dr. Louis H. Evans, pastor of the largest Presbyterian church in the country, First Presbyterian in Hollywood, California.

After the La Verne College men's quartet sang three numbers, Dr. Evans spoke on the subject, Give Us a Voice. He told of many voices which have failed — education, sociology, militarism — and reminded his hearers that the way out is not to listen to our own voices but to turn elsewhere. It is the job of the pastor to hear the voice of God.

Pastors must accept the responsibility of keeping prepared for the pulpit. They must "keep their studies from deteriorating into offices." The minister must conserve his time for study and spiritual growth.

The voice of God has something to say about sin. Although sin is not in our contemporary vocabulary, it cannot be explained away as sickness. The wounds of the world must be healed from the inside out. "God will not give us victory over our enemies until we have victory over ourselves."

The pastor must see Jesus and must show him to others. It is important to balance education with evangelism. Many pastors narrow their subject material to limited fields and fail to give voice to the whole message of the Gospel.

Dr. Evans echoed the emphasis of his afternoon message upon Christian experience. "I cannot talk about heaven without having it in my soul," he said. A preacher cannot preach with confidence unless he gives himself experiences which are dynamic, unless he is sure himself about Jesus Christ.

Thursday Evening

A short vesper service by the choir of the San Francisco church preceded the evening session. The choir also assisted in the worship service of the evening. The congregation, which had overflowed into the balcony, sang enthusiastically For Christ and the Church. W. H. Yoder of Kansas presented the need for funds to supplement the pensions of those already retired or retiring shortly.

The anthem, Almighty God, by the choir was a fitting prelude to the address of the evening. D. W. Bittinger, the moderator, had chosen as his subject, Thine Is the Kingdom. Though never man taught like Jesus, even more outstanding was the way he prayed, said the speaker. And he taught to his disciples a prayer that not many have been able really to pray. The reason it is difficult, continued Bro. Bittinger, is because it pushes aside everything save God. It seems to encompass a fantastic dream in asking that God's will be done on earth even as fully as it is done in heaven and that his kingdom come.

But the prayer indicates that the kingdom will come when the power of God becomes central in the lives of men.

Where shall the Brethren go in 1951? asked Bro. Bittinger. They must go the threefold way shown by the founders of the church — using the free, open Bible as our guidebook with Christ as the center, using the ordinances as devices to grow in grace and creating a fellowship of Christian brothers.

But we must remember that

however much we say *our* church it is *His*. As long as we remember that fact the church will grow and become an ever-enlarging fellowship.

Readers of the Gospel Messenger have already had the opportunity to read this message from the moderator.

Friday, June 22

A handful of people in comparison to the great congregation of the night before were in the auditorium as the organ began to set the mood for the hour of Scripture. With many eating places not opening before eight o'clock, getting breakfast in time for this 8:30 session was a problem, in spite of the splendid co-operation of the San Jose people.

But many more had come in by the time Vernon F. Miller began his exposition of another section of the Sermon on the Mount, After This Manner Therefore Pray Ye.

We must be aware of the fact that God is the source of life, that man cannot live without contact with God. Because of doubt men are dying spiritually. Prayer will save us, for prayer is the greatest resource with power for good in the world.

But, said Bro. Miller, Jesus pointed out two serious errors into which even the most serious Christian may fall in this matter of praying. These are hypocrisy and formalism, and both have in common the mistaking the means for the end — communion with God. In the former self is the end and Jesus would say, "Grow up in your prayer life." Supreme satisfaction comes in being in complete communion with God. Many of us have only a form of worship. This is not enough; a vital spirit must flow through the form and change life.

The prayer which Jesus taught his disciples came out of his many experiences of prayer.

But he intended it only as a pattern of prayer, a formula by which we can come into communion with God. We misuse it when we repeat only the words.

The speaker concluded by challenging each one to go back home and establish in his congregation a research center to explore the power of prayer. It takes only faith.

Business Session

Not only in the prayer by J. W. Lear but also in the introductory remarks by the moderator we heard again many references to the need to be guided by the Holy Spirit. Even the hymn that was sung, *Take My Hand and Lead Me, Father*, encouraged dependence upon God.

The first item of business this morning was concerned with homes for older people. The General Brotherhood Board had been asked to develop a plan for establishing homes in mild climates. Their report recommended chiefly that homes should be operated by districts or regions with the Brethren Service Commission acting in an advisory capacity. The Board also asked that a committee of three be appointed to study the possibilities for homes near Sebring, Florida. The Conference voted to accept these recommendations and confirmed the committee appointed by Standing Committee. The three who will study possible plans for homes in Florida are F. S. Carper, Levi Oaks and Jacob Replogle.

Another business matter which had been assigned to the Board, the problem of redistributing districts, came with a request from the Board for more time to study it. Conference recognized the need for further study and work on the problem.

Some necessary changes, largely of an editorial nature, in the plan of Brotherhood organ-

ization which was originally adopted in 1946 and 1947, were accepted by the Conference. A new booklet containing the revisions will soon be published giving us a complete and consistent plan of organization for the Brotherhood.

Another query from last year's Conference which had been referred to the Board for study dealt with ways of expressing goodwill to other nationals. The Board recommendation which was adopted by the delegates, pointed out many ways in which children, youth and adults can practice goodwill. Specific mention was made of the Point IV part of our government's foreign policy program as an expression of goodwill. Nearly all of the proposals can be carried out through our present Brotherhood program.

The Colorado Springs Conference in 1948 approved a program of volunteer service for youth and others who wished to give a year of service under church direction. A query last year asked for a study of the program. The report recommended that BVS continue and that it be expanded. With a few slight changes the report was approved. Harold Row pointed out, in answer to questions about finance, that the Brethren Service budget included a sum of \$46,000 for next year, permitting a modest expansion of this worthy program.

Business was handled so expeditiously this morning that still another matter could be acted upon before adjournment. A query last year had asked for a restatement of our policy concerning the participation of members of other evangelical denominations in our love feast. The committee report recognized that some of our congregations permit persons of other evangelical groups to participate if they wish. Those who spoke on the question emphasized the fact that this was a

matter of an individual's experience. Many persons, not in our fellowship, have seen the spiritual values of our love feast and have wanted to share in it. The report, as adopted by the delegates, extends that privilege to others "of evangelical Christian faith."

Mission Luncheon

Several hundred people, after the adjournment of the morning session, hastened the half dozen or more blocks to the hall where the luncheon was held. All appreciated the bouquets on the table, which we learned had been given by Mr. Tagasaki of the Oakland church in appreciation of what the church had done in relocating Japanese Americans during the war.

The many friends of Mrs. Wilbur Stover were happy to see that she was able to be present.

Calvin Bright's talk about his experiences and the Christian church in China moved us all. We realized as never before how little we have suffered for our faith here in America.

Friday Afternoon

The Hour of Meditation

Considering the large number of persons who must move quickly from one place to another during a busy program, it was heartening to see how quickly our folks assembled for this "hour of meditation." Donald Frederick again picked an appropriate hymn for the hour, Whittier's beautiful prayer to the "Lord and Father of Mankind." Melvin Ritchey, one of our young pastors, led in prayer.

The theme for meditation was another of the high points in the experience of Jesus—his transfiguration. Gladdys E. Muir, who is professor of history and director of peace studies at Manchester College, described the setting of that great experience in the life of Jesus. She turned our attention to others, even contemporary persons whose lives are illumined because they let the light of God shine through

them. By turning our hearts to God and heeding the direction of his Spirit, Christians find understanding and communion together. Since one of the ways of finding this communion with God is to quiet our hearts and allow him to speak to us, the speaker asked that we pray silently for a period. For many who prayed together this was one of the high points of rich experience in the Conference.

Business Session

At the opening of the afternoon business session, Bro. E. J. Beekley, moderator of the Brethren Church Conference, brought greetings from his church and extended an invitation to attend their Conference at Ashland.

Present also at the sessions was Bro. Daniel Skiles of Indiana, a member of the German Baptist church (Old Order).

Two queries from last year's Conference, both of them dealing with the question of the procedure in calling a pastor, were studied by a committee which brought a combined report. A few editorial changes were made in the statement, but after further discussion the report was tabled. This was done because other business matters closely related were still to come before the Conference.

The next three items of business were disposed of quickly, those concerning pastoral apprenticeship, equalization of pastors' salaries and the pastoral care of rural churches. The committees studying the last two were granted more time. The first included a number of suggestions for pastoral apprenticeships and recommended that those organizations dealing with the ministry include plans for apprenticeship training.

The long report on the study of the Bible training problem had a section with material covered by other reports coming before Conference. The delegates approved the recommenda-

tion of the committee and of Standing Committee that this section be deleted and the rest of the report be spread on the minutes for a year so that the electors of Bethany Biblical Seminary could study the implications.

The last two items of unfinished business, financial support of Bethany and the handbook for new church members, passed without discussion.

There was time for only two reports before adjournment. The representatives to the National Council of Churches pointed out a number of ways in which the council is helping the churches. With the deletion of one word the report was accepted as was also that on the World Council of Churches.

Educational Dinner

The annual educational dinner is the one part of the Conference program that resembles a college alumni gathering. President Harold Fasnacht of La Verne helped to maintain this atmosphere by calling attention to those who have received citations for college teaching, to past and present administrators, to faculty members and trustees, also to those who were teaching in other than Brethren colleges. It was good to hear again the college alma maters.

Three La Verne College senior girls, who form a string trio and are called the Appleland Trio, played two numbers and were warmly applauded. The girls are Marilyn Neher Cayford, Patricia Keim and Juanita Getchman.

Dr. Howard Thurman, minister of the Church for the Fellowship of All Peoples in San Francisco, spoke on an appropriate theme, The Spiritual Basis for the Educational Adventure. It is difficult to do justice to Dr. Thurman in a brief report because he spoke with an intensity of thought that is rare in speakers and in a manner not easily described in words. Yet one can

convey the simple but profound ideas he proposed in the hope that readers may turn to his books and seize an early opportunity to hear him speak.

Education is an adventure of the human spirit. The mind and spirit reach out into unknown areas by both informal and formal processes. But education must be rooted in three important and basic religious convictions. First, in the presence of God the human spirit is of infinite worth and value. This truth is basic to what we know as the democratic process. In terms of education it means that teachers must deal with students in a total sense. Individuals may differ widely in talents, capacities and attitudes, but each personality is of infinite worth.

Second, the world of nature is so constructed that it has an inner logic and order. This fact encourages the mind in its inquiry into the nature of things. But we tend to think that this logic breaks down when it applies to ourselves. This is a serious error, for only in the recognition of our "boundedness" is there any freedom of the spirit. The speaker used the illustration of a doctor who knew all about the physical laws that determined the health of his patient, but who disregarded them in his own living. "He thought his body knew he was a doctor."

Third, the mind and spirit represent that which is potential. The mind can develop; growth is native to the mind. Emphasis should be placed on stimulating the mind so that it can reach its fulfillment.

Why Single Out Sex?

Continued from page 9

the home, defender of little children, example to youth, protector of the sacred trust of a woman's love. To such a man, marriage is a truly sacramental union, a holy estate.

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Weddings

Haines-Rupert.—Donald R. Haines of Glen Moore, Pa., and Esther G. Rupert of West Chester, Pa., May 26, 1951, in the Coventry church, by the bride's uncle, William J. Wadsworth, Jr., of Plainfield, N. J., assisted by the undersigned.—W. G. Nyce, Pottstown, Pa.

Helmick-Grapes.—Albert A. Helmick of Ft. Ashby, W. Va., and Juanita Mae Grapes of Ridgeville, W. Va., June 3, 1951, in the Old Furnace church, by the undersigned.—I. S. Long, Keyser, W. Va.

Herr-Bailey.—Jack B. Herr and Jean D. Bailey, both of York, Pa., June 10, 1951, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Hollen-Bussard.—Garland L. Hollen of Dayton, Va., and Genie E. Bussard of Bolar, Va., in the Valley Bethel church, April 17, 1951, by the undersigned.—Raymond E. Bussard, Bolar, Va.

Kiser-Charlton.—Raymond Kiser and Doris Jean Charlton, in the Greenmount church, June 18, 1950, by the undersigned.—M. J. Craun, Singers Glen, Va.

Layman-Mariz.—Earl Layman and Eleanor Martz, April 8, 1951, by the undersigned, at his home.—M. J. Craun, Singers Glen, Va.

May-Ritchie.—Bernard May and Erma Ritchie, in the Melrose church, June 3, 1951, by the undersigned.—M. J. Craun, Singers Glen, Va.

Meyer-Nelson.—Matthew M. Meyer of Lebanon, Pa., and Barbara Ann Nelson of York, Pa., June 2, 1951, in the First church, York, Pa., by the undersigned.—Bernard N. King, York, Pa.

Miller-Weimer.—Robert S. Miller and Virginia Mae Weimer, June 9, 1951, in the Washington City church, D. C., by the undersigned.—DeWitt L. Miller, Washington, D. C.

Obituaries

Cole, Ransom L., son of Milo and Minnie Kridler Cole, was born in London Mills, Ill., March 27, 1907, and died in Canton, Ill., March 7, 1951. He was married Dec. 2, 1931, to Harriet Westerfield and to this union one daughter was born. He is survived by his wife, one daughter, his father and one sister. Funeral services were held by the undersigned in the Girard Memorial Home. Interment was in the Ellisville cemetery.—C. H. Cameron, Canton, Ill.

Croft, Mary E., daughter of Joseph H. and Dorothy Wentz, was born Aug. 3, 1871, and died at Duncansville, Pa., March 24, 1951. She is survived by three sisters and one brother. Funeral services were held in the Holsinger church by Elder D. I. Pepple. Burial was in the adjoining cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Cross, Ephraim Nelson, son of Calvin W. and Louisa Ellen Beckett Cross, was born Nov. 15, 1865, and died May 2, 1951. On Dec. 23, 1888, he was united in marriage to Mary Jane Swovel and to this union were born two sons and two daughters. The daughters preceded him in death. In 1914 he united with the Buck Creek church and shortly afterwards was called to the office of deacon. He is survived by his wife, two sons, two brothers, eight grandchildren, five great-grandchildren and two great-great-grandchildren. Funeral services were held by Bro. Carl Hilbert and the undersigned at the Buck Creek church. Burial was in the Mooreland cemetery.—Howard D. Breneman, Mooreland, Ind.

Currens, Rodney Lee, two-day-old son of Richard and Martha Richert Currens, died May 18, 1951, at the Memorial hospital in Mt. Vernon, Ohio. He is survived by his parents, four grandparents and six great-

grandparents. Funeral services were held by the undersigned at the Danville church. Burial was in the adjoining cemetery.—John A. McCormick, Danville, Ohio.

Earhart, Lizzie B., wife of Henry S. Earhart, was born June 8, 1869, and died May 22, 1951, at her home near Columbia, Pa. She was a member of the West Greentree congregation for many years. She is survived by her husband, seven children, twenty-eight grandchildren and one brother. She and her husband celebrated their sixty-fourth wedding anniversary recently. Funeral services were held at the Florin house by Brethren Howard Bernhard, Samuel Shearer and Elder Abram Eshelman. Interment was in the East Fairview cemetery.—Mrs. Samuel Becker, Florin, Pa.

Elftman, Annabell, daughter of Roy and Ella Cramer, was born Feb. 7, 1893, near Rock Falls, Wis., and died May 10, 1951, at the home of her daughter in Weston, Wis. On Sept. 11, 1912, she was married to Ernest Elftman of Weston. She was preceded in death by her husband, who died Dec. 20, 1945. She is survived by her mother, one sister, one daughter and six grandchildren. Funeral services were held by her pastor, Bro. Howard Peden. Burial was in the Irvin Creek cemetery.—Howard Peden, Menomonie, Wis.

Ellenberger, Roland Lowell, son of William S. and Alice Newby Ellenberger, was born April 29, 1894, near Plattsburg, Mo., and died May 23, 1951, at his home near Wiley, Colo. At about the age of eleven years he was baptized into the Church of the Brethren. On Feb. 2, 1935, he was united in marriage to Zella Walters of La Junta, Colo., and to this union five daughters were born. He is survived by his wife, five daughters, five brothers and one sister. Funeral services were held in the Wiley church by the undersigned. Burial was in the Wiley cemetery.—J. F. Burton, Wiley, Colo.

Maust, George W., was born May 2, 1889, and died at his home April 25, 1951. He united with the Church of the Brethren at Sipesville in 1904. He served as a deacon and taught in the Sunday school for many years, besides serving in various other capacities. He is survived by his wife, the former Bessie Saylor; three daughters; one son and five grandchildren. Funeral services were held by his pastor, the undersigned, in the Haugger funeral home at Somerset, Pa. Interment was in the Somerset Memorial park.—Eli S. Keeny, Sipesville, Pa.

McNally, Caroline Virginia, daughter of Quinter and Rosie McNally, was born at Roaring Spring, Pa., Feb. 20, 1935, and died May 20, 1951, at the Nason hospital. She is survived by her parents, five brothers and four sisters. Funeral services were

held in the home by Elder D. I. Pepple. Interment was in the Roaring Spring cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Messery, Elizabeth High, was born May 2, 1902, and died at her home in Linville, Va., April 9, 1951. She was a member of the Church of the Brethren at Greenmount for several years. She is survived by her husband, one daughter, two sons and her parents. Services were held from the Linville Congregational Christian Church by the undersigned, assisted by Rev. E. J. Rohart. Burial was in the cemetery near by.—M. J. Craun, Singers Glen, Va.

Pippenger, Walter, son of John and Emma Pippenger, was born Aug. 12, 1893, and died May 21, 1951. On Nov. 5, 1913, he was united in marriage to Sadie Fahnestock. One son was born to this union. He became a member of the Church of the Brethren in 1913 and three years later was elected to the office of deacon. He is survived by his wife, one son, two granddaughters, two sisters and three brothers. Funeral services were held from the Church of the Brethren in Kansas City, Mo., by Bro. L. L. McWhorter of Deepwater, Mo., and Floyd E. Bantz of Kansas City. Burial was in the Mt. Moriah cemetery.—Mrs. Gertrude Gaba, Kansas City, Mo.

Ramer, Mary Anne, daughter of John and Hanna Ramer, was born July 13, 1869, and died May 12, 1951. She was united in marriage to Albert Vogt by Bro. David Bowman and to this union were born ten children. Her husband preceded her in death thirteen years ago. She is survived by eight children, one sister, thirteen grandchildren and three great-grandchildren. Funeral services were held at the Prairie View church near Versailles, Mo., by Bro. James M. Mohler of Leeton, Mo., and Pastor Floyd E. Bantz of the Kansas City church. Burial was in the near-by cemetery.—Mrs. Gertrude Gaba, Kansas City, Mo.

Reckart, Cornelius Benton, son of Henry L. and Mahala Feather Reckart, was born in Preston County, W. Va., June 20, 1876, and died April 27, 1951. On Jan. 1, 1913, he married Emma Jane Teets and to this union were born four boys and two girls. He is survived by his wife, four children and eight grandchildren. He was a member of the Church of the Brethren for about thirty-eight years. He was anointed a short while before his death. Funeral services were held at the Cuzzart Methodist Church by the undersigned, assisted by Elder Walter Van Sickle. Interment was in the Parnell cemetery.—Emra T. Fike, Terra Alta, W. Va.

Rench, John, son of Samuel and Martha Rench, was born in Delaware County, Ind., and died May 19, 1951, at the age of eighty-



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three years. He was a member of the Union Grove church. He was twice married. His first wife preceded him in death. Two daughters were born to his first marriage; one of whom preceded him in death. To the second marriage a son was born. Bro. Rensch is survived by his wife, one daughter, one son, four brothers, three sisters and several grandchildren. Funeral services were held at the Kimmel funeral home in Gaston by the undersigned and the pastor, Bro. Ernest Detrick.—J. Andrew Miller, Muncie, Ind.

Repogle, Gaius Emmert, son of Joseph and Emma Miller Repogle, was born at Waterside, Pa., Sept. 11, 1881, and died at the Fitzgerald Nursing home near Altoona, Pa., May 8, 1951. On June 3, 1908, he was married to Laura Maude Garver of Shirlensburg, Pa. He is survived by his wife, three daughters, one son, six grandchildren, one sister and two brothers. He was a semi-invalid for twenty-eight years. He was a member of the Martinsburg Memorial church. Funeral services were held at the home of Brethren M. G. Wilson and Stephen Margush of Altoona. Interment was in the Fairview cemetery at Martinsburg.—Mrs. C. O. Beery, Martinsburg, Pa.

Rhodes, Mary Elisabeth, daughter of John Swigart and Nancy Snowberger Hanawalt, was born in McVeytown Jan. 4, 1868, and died May 25, 1951. She married Henry Rhodes of McVeytown in January 1895. Her husband preceded her in death in 1912. She is survived by two sons and five grandsons.—Ira C. Rhodes, Brant, Alberta, Canada.

Sales, Nellie, daughter of Samuel and Cathrine Bollinger, was born in Iowa Dec. 23, 1882, and died May 17, 1951, at the Methodist hospital in Peoria, Ill. She was united in marriage July 30, 1900, to Fred Sales, who preceded her in death in 1945. Six children were born to this union. She is survived by two sons, three daughters, eighteen grandchildren, eleven great-grandchildren, four brothers and two sisters. Brother and Sister Sales were members and workers in the Church of the Brethren and gave freely of their time and service. Funeral services were held in Astoria church by her pastor, the undersigned.—Medford D. Neher, Peoria, Ill.

Schrag, Elizabeth, was born Dec. 17,

1879, and died May 13, 1951. Funeral services were held at the Hickory Grove church by Bro. Dale Brubaker. Burial was in the Floral Grove cemetery.—Mrs. C. H. Schad, Bryan, Ohio.

Sheaks, Dennis A'Delbert, son of Eliza and Isaac Sheaks, was born Nov. 22, 1865, in Walkerton, Ind., and died March 17, 1951, at Garden City, Kansas. On June 11, 1893, he was united in marriage to Eliza Miller and to this union four children were born. Shortly after their marriage Bro. Sheaks united with the Church of the Brethren. He is survived by his wife, one son, two daughters, twelve grandchildren and eleven great-grandchildren. Funeral services were held in the Garden City church by Bro. A. L. Patrick, assisted by Bro. George Burgin. Interment was in the Valley View cemetery at Garden City.—Mrs. Mace Jewell, Garden City, Kansas.

Shoemaker, Gail Elizabeth, was born July 26, 1915, and died at her home May 22, 1951. She was a member of the Elizabethtown congregation and worshipped at the Stevens Hill church. Her husband, Willis; one son; her parents and nine brothers and sisters survive. Funeral services were held at the Stevens Hill church by the undersigned and Bro. Nevin Zuck. Interment was in the Green Tree cemetery.—William W. Longenecker, Mt. Joy, Pa.

Spear, Johnson A., son of Steward and Charlotte Spear, was born Jan. 10, 1887, and died Sept. 23, 1950. On Nov. 24, 1946, he married Blanche Miller Rhoades at Waterloo, Iowa. He is survived by his wife, one stepson, four sisters and two brothers. He was a member of the Methodist Church. Services were held from the Cedar church by Elder U. J. Fike, assisted by Rev. A. D. Holtry of the Clarence Methodist church. Interment was in the Red Oak cemetery.—U. J. Fike, Clarence, Iowa.

Workman, Edwin H., son of Walter D. and Ida Lifer Workman, was born in Knox County, Ohio, Sept. 1, 1911, and died May 9, 1951. He united with the Danville church on Aug. 30, 1924. He is survived by his mother, two sisters, two brothers, two nieces and two nephews. Funeral services were held in the Danville church by his pastor, the undersigned. Interment was in the church cemetery.—John A. McCormick, Danville, Ohio.

Church News

Indiana

North Winona.—Two of our young married people from the Homebuilders class were baptized recently. Fifteen of our women attended the district spring rally at Goshen College. Since our last report, Bro. Emeral Jones of Syracuse filled the pulpit. Bro. Leroy Fisher was our guest speaker on pulpit exchange Sunday. Our communion was held on April 29 with our pastor, Bro. Lester Young, presiding. Our spring council was held on April 9 with Bro. Emeral Jones presiding. The a cappella chorus from Manchester College delivered the morning message in song on May 13. Our mother and daughter banquet was held at the church on the evening of May 9 with Mrs. J. Thomas Frost as the guest speaker.—Mrs. G. Russell Hanawalt, Piercetown, Ind.

Iowa

Greene.—Five persons were received into the Greene church by baptism on May 8. A dedication service for babies was held on the morning of May 13 with Bro. Ray Zook, our district fieldman, in charge. Bro. Zook also brought the morning message. Our communion service was held on the evening of May 27. We are looking forward to our vacation Bible school which will be held June 18-22. All-day sessions will be held as some of the children live so far away and need to stay near by during the entire period. Our pastor, Bro. Gerald Mease, and his family enjoyed a two weeks' vacation in April, which was spent with relatives in the East. During their absence Rev. Butler, pastor of the local Presbyterian church, brought our Sunday morning messages. Bro. Dean Farringer of Fredericksburg was with us on the evening of April 29 and preached for us. The young married people's Sunday-school class has been meeting twice a month for one social meeting and one study group. The ladies' aid meets the second Wednesday of each month. During the winter and spring we have been remembering the shut-ins and sick with regular visits and gifts of food. Others were remembered with flowers and boxes of fruit, etc.—Anna Hardy, Greene, Iowa.

Kansas

Garden City.—For our school of missions we studied the African mission field. Mrs. A. L. Patrick and Mrs. Royal Hornbaker were in charge. At the last meeting an African meal was served and Bro. Harold Royer, missionary to Africa, was the speaker. The Southwestern district men's rally was held in our church on April 7. The men of our church served refreshments at the close of the rally. Bro. Roy McAuley of McPherson was the main speaker. Our women's work has been very active in holding food sales and serving suppers to add to the building fund. Family week was emphasized with different Sunday-school classes sponsoring various interests. The Christian Homebuilders' class sponsored the film, Second Chance, radio tape recordings by Elder and Mrs. Forrest Weller and the family institute with Bro. Burton Metzler and Jack Kough of McPherson College as featured discussion leaders. Bro. Metzler had charge of the married people and Bro. Kough had the youth group. The Fellowship class sponsored the Rededication of the Marriage Vows service. Our pastor, Bro. A. L. Patrick, conducted the worship service. The Friendship class sponsored a reception following the service. The Bible class were honored guests. During family week a special prayer and worship service was held with the families of Mr. and Mrs. Fred Ramirez, Mr. and Mrs. Perry Reitberg, Mr. and Mrs. Clyde Sheaks and Brother and Sister A. L. Patrick conducting family worship as they observe it in their homes. We again have a 100% Messenger club.—Mrs. Mace Jewell, Garden City, Kansas.

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Navarre.—Mary Dadisman of our African mission field spoke one morning about our medical work and in the evening she discussed the relationship of Mohammedanism to our mission work. Following the service, African food was served. On Race Relations Sunday we had two girls from McPherson College with us—one a Japanese and the other one of the first baptized Christians from our church in Puerto Rico. Since our last report, three persons were received by letter. Brother and Sister D. W. Bittinger and their family were with us recently for our McPherson College day. During family week the men sponsored a father and son banquet with Bro. Roy McAuley of McPherson College as the speaker. We have been working on a new entrance way to our building and remodeling our church building.—Mrs. Elmer L. Dadisman, Navarre, Kansas.

Richland Center.—The ministerial pension plan has recently been adopted by the congregation. On May 2 the local group of women's work entertained the women's work group of the district at a program, a potluck dinner and a social hour at noon. Mrs. Henry Stover presided and each church represented gave interesting reports of its activities. Mrs. Earl Jarboe spoke on women's work. Bessie Ditmars of the Washington church, who has given one year of volunteer work at the relief center at New Windsor spoke of the work there. In the afternoon Bro. Stover added to the interest of the program with his filmstrips, *Delayed Pilgrims*, *Nagasaki* and *Four Years After*. On the evening of May 8 the mother and daughter banquet was held with a program. On May 6 the congregation enjoyed the communion service together.—Constance Snell, Summerfield, Kansas.

Maryland

Broadfording.—We recently closed our series of meetings with Bro. John Rowland as the evangelist. Nine persons were received into the church by baptism. We will send Brother and Sister Francis Litton to Annual Conference this year. By a unanimous vote of the congregation Bro. Francis Litton was elected as our part-time pastor. Bro. Petre is still our elder. We decided to have a revival meeting again this fall. Our love feast was held on May 12. Our delegates to the district meeting at Stone Bridge this fall are Brethren Leonard Lowry, J. R. Ried and Preston Hykes. On May 13 the children presented a Mother's Day program. In the morning an installation service for Brother and Sister Francis Litton was conducted by Bro. S. F. Spitzer. Bro. Samuel Lindsay brought us the morning message on the history of our church. We expect to have a vacation Bible school this summer.—Harry C. Myers, Maugansville, Md.

Manor.—Bro. Samuel Lindsay, pastor of the Myersville church, conducted a week of revival meetings at the Downsview church April 1-8. Delegates were present from the Broadfording, Myersville and Grossnickle churches. Each group presented several musical selections. As a direct result of these meetings, three young people confessed Christ and were received into the church fellowship. Baptismal services were held on April 17. On April 22 the Christian volunteer quartet from Waynesboro, Pa., presented a program of sacred music. On April 23 Bro. Ernest M. Wampler, returned missionary from China, was the guest speaker. On May 6 we held our communion service with Bro. Fred Spitzer, a visiting minister, presiding. Several of our women attended the district women's work meeting at the Longmeadow church on May 17.—Naomi H. Coffman, Hagerstown, Md.

Meadow Branch.—The men's work organization dedicated their 100-acre Lord's acre farm on May 20. Mrs. Granville Arbaugh played an organ prelude. Rev. Harry Gardner presided. Bro. William E. Roop led in the opening prayer. The president of the men's work, Charles High,

thanked the many people who have helped with this project, including Sterling Millers and Emma Bixler for their land, John Byers for photography, Mr. Valianti for sign making and all of those who have contributed time, money, fellowship, etc. We sang *A Farm Hymn* by Dumont Clarke. Bro. George Early read the scripture. Rev. Gardner led in prayer and Maurice Wolfe gave a reading. A quartet presented a special number in song. Bro. Earl Mitchell delivered the dedicatory address. We have planted corn on the farm. We will also harvest hay. The proceeds which we make on the farm will go toward a fund to build a parsonage at some future date.—Carroll S. Rinehart and Mrs. Rinehart, Westminster, Md.

Michigan

Marilla.—Some of our folks attended a workers' conference at the Sugar Ridge church. We heard our temperance worker, Bro. James Renz. There was also a peace meeting that day. We enjoyed having our missionary, Miss Ober, who was a guest at our regular aid meeting and talked at church in the evening. The interior of our church has just been redecorated. The improvements on the parsonage have been finished. The ladies' aid donated \$100 for improvements on the church. They have been collecting relief clothing. They gave one comforter to a family in the community, who were burned out. Our vacation Bible school will begin the last of May. We have been considering a junior church for some time. The committees have been working and plan to start early this summer. The youth stimulator team plans to

be with our young people one day in May. The young people and intermediates put on a paper drive recently. The money they got is to be used to send some of their number to camp. We are planning for a 100% Messenger club again this year.—Mrs. Ruth McRoberts, Copemish, Mich.

Nebraska

Beatrice.—Five of our young people and Bro. Miller attended the youth rally held at Kearney, Nebr., April 7 and 8. Rev. Fuller of Lincoln, Nebr., was with us on Sunday and preached a temperance sermon. On April 17 our mother and daughter banquet was held with Mrs. Kathren Holsopple of Elgin, Ill., as the guest speaker. Our mystery mothers and daughters were revealed at this time. The church has installed a new gas furnace. On April 29 we had as our guests the Freshman quartet of McPherson College and Bro. Earl M. Frantz, who delivered the message. The CBYF has as its project the remodeling of a room in the basement for a recreation room. Bible school started on May 28 for the junior and intermediate classes. Following this school, the primary class will have a week of Bible school. The women's work is busy quilting.—Mrs. Albert Kuhn, Beatrice, Nebr.

New York

Lake Ridge.—Our church celebrated its thirty-eighth year of progress in New York state. In 1913 the Lake Ridge church was opened as a mission point under the leadership of Brother and Sister E. F. Nedrow. Two years later it was organized as

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a church. Of the thirteen charter members now living, eight were present at this special meeting. Each was given a corsage, which was pinned on the recipient by a daughter or granddaughter of a charter member. Talks were given by the different charter members. Our quarterly council was held and a budget of \$5,375 was presented and approved. The men have worked on the flooring of the church and have made a big improvement on the appearance of our church. The young people's class has bought chairs for one of the Sunday-school rooms. On April 8 the film, *The Return of Faith*, was shown and several weeks later the film, *The Prodigal Son*, was shown. Family night was observed on May 17 at the church with a supper, after which the families sat together in the auditorium and sang and had worship together. On Mother's Day the devotions were in charge of the mothers. The men are again working on the Lord's acre project. One group has put in oats and another corn. We pray for a bountiful harvest. The men sponsored the talent project. Each junior boy was given a dollar bill. This bill is to be used and the profit turned in at our Thanksgiving services. At the present time we are working on a children's day program and plans are being made for a Bible school to be held later in the summer. Our ladies' aid continues to meet the first Thursday of each month. We are busy mending and sewing for relief. Our Sunday school continues to grow. From an average attendance of sixty a year ago, we have reached an average of eighty. We are working toward

a goal of 100 in Sunday school.—Ruth N. Tvaroha, Ithaca, N. Y.

North Dakota

Carrington.—Our church and Sunday-school attendance has increased since spring. On Mother's Day we had a short program following the Sunday-school hour. On May 20 we held our council meeting with Elder Stemen presiding. Plans were made for our district meeting July 12-15. We also decided to have our love feast on June 23. Our ladies' aid meets every two weeks at the homes.—Emma Wingert, Carrington, N. Dak.

Ohio

Bradford.—On April 8 the temperance committee sponsored a program of special music and a play, *A Leadin'*, presented by the ladies of the Bear Creek church. On April 12 the midyear convention of the W.C.T.U. of Miami County was held in the Church of the Brethren in Bradford. A music recital by the pupils of Mrs. Irene Titus was presented in the Bradford church on April 22. The father and son banquet was held in our church on the evening of April 23 with Bro. Perry Hufaker of West Milton as the speaker. Claire Morrison played several accordion numbers. On April 25 Mrs. Harriett Bright, a returned missionary from China, was a recent guest speaker. On the afternoon and evening of May 11 the band festival of the Western Ohio Band Association was held in Bradford. All of the churches of Bradford and community participated in serving dinners for the group. The bacca-

Brethren Placement and Relocation Service . . .

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No. 558. For Sale: Farm of 100 acres, 2 miles from Church of the Brethren. Six miles west of Lowpoint. New house, good barn and outbuildings. Write: M. A. Whisler, Lowpoint, Ill.

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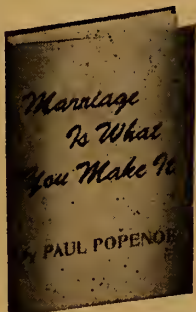
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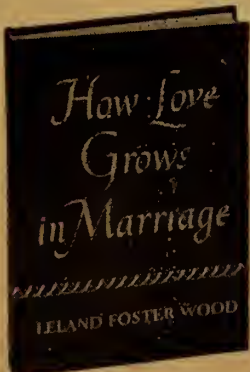


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laureate services for the high school were held in our church on May 18 with Rev. Allen Baker of the Wesleyan Methodist church as the speaker. Bro. Howard Erbaugh, Rev. Harry Zierer and Rev. Hilton Petry assisted in the services. Music was furnished by the girls' chorus. A very impressive Mother's Day program was presented by the laymen of the church. Following the program a dedication service for babies was conducted by Bro. Erbaugh. Fourteen babies were dedicated. Bro. John Stover is ill at his home in Bradford and his wife is seriously ill in the Memorial hospital at Piqua. Our mother and daughter banquet was held on the evening of May 18. Plans are being made for the annual picnic which will be held at Camp Sugar Grove on June 3.—Lena Friend, Bradford, Ohio.

Brookville.—Since our last report, nine persons were baptized and two received by letter. One letter has recently been granted. On intermediate Sunday it was encouraging to have the future church lead us in worship. In April the Manchester College deputation group led us in morning worship. We are happy to report that one of our youth, Anna Mae Brumbaugh, daughter of Brother and Sister Ralph Brumbaugh, volunteered for training and Brethren Service. On May 7 she reported that she had finished two months of training at New Windsor and was ready for service with the youth in Chicago. While our pastor, Bro. James Beahm, held meetings in Indiana, the morning messages were delivered by Bro. Ralph Brumbaugh. Arthur Keim was the speaker at the father and son banquet. The speaker for the mother and daughter tea was Mrs. Wilbur Erbaugh. On April 1 Leigh Soule showed pictures of the work of the church in Alaska. Another Sunday evening speaker was a representative of the Gideon Society, who delivered a message concerning his work. Our furnace has been converted to oil heat. The primary, intermediate and junior departments of the Sunday school furnished three heifers for relief. A husband and wife of our church presented us with a motion picture projector and screen. Its use will be in charge of the board of Christian education. Our delegates to district conference were Brother and Sister Ralph Brumbaugh and Vern Dull. Brother and Sister James H. Beahm, our pastor and his wife, are our delegates to Annual Conference. Our pastor is leaving us in September. He has accepted the call to the Chicago church. To succeed him we have called Bro. James C. Boitnott of the Toledo church. Our community daily vacation Bible school is beginning June 4 and will continue for two weeks. Their project is to raise enough money to purchase a heifer for relief.—Mrs. W. Russell Miller, Brookville, Ohio.

Donnels Creek.—Our mother and daughter banquet was held in the church basement on May 1 with Mrs. James Tyree, a member of the Homebuilders' committee of the Ohio council of churches, as guest speaker. The CBYF has been working very hard to raise funds for a new movie projector for the church. Vacation Bible school will be held May 21—June 1 with the final program on June 3. Wilma Studebaker, who has finished her training at New Windsor, Md., is located in San Francisco, Calif. She is serving as a parish worker in one of the churches there. Wilma is the third one of our young people to enter volunteer service since last June. Emily Metzger, who graduated from high school with honors this month, will go to New Windsor in June. Several young people from Donnels Creek are taking part in the district presentation of The Messiah. The men's work has a joint heifers for relief project with the Springfield church. They are feeding eighteen head of cattle, seven of which are being purchased by the men's work of the Springfield church.—Helen Warren, North Hampton, Ohio.

Mohican.—Our pulpit is still being filled with substitute pastors. The church cabinet, which meets the first Monday of each quarter, has worked out successfully and it was voted at council to continue it. Richard Nolt returned from a year of voluntary work in Alaska and Kenneth Imhoff begins voluntary service. Manchester day was observed on April 15. Mr. and Mrs. Ingold were with us for the morning service. The offering amounted to \$48.26. The new hymnals have already been ordered for our church. Our love feast was held on May 13. Our children's day program will be held on June 10. Our

head usher, Carey Kolp, was recently taken by death.—Mrs. Bonnie Lewis, Polk, Ohio.

West Charleston.—Bro. Philip Lauver, pastor of the Ft. McKinley church, was with us in a preaching mission. Our pastor, Bro. Kenneth Frantz, presented his resignation to become effective Sept. 1. On April 10 we had a fellowship supper at the church, at which time Bro. Roy Teach, who had resigned as pastor of the Cerro Gordo church, Ill., was with us. In a called council later in the evening the church called Bro. Teach to come as our pastor, beginning Sept. 1. He has accepted the call and we are looking forward to his work among us. Our women's work group is quite active in relief work. A mother and daughter banquet was held on the evening of May 6 with Mrs. Minnie Bright as the speaker. This was followed by a public meeting in the auditorium, at which time Mrs. Harriett Bright showed pictures taken in China and gave a talk.—Mrs. Elizabeth G. Flora, Dayton, Ohio.

Pennsylvania

Big Swatara.—During the past several months we have had the pleasure of having with us brethren from the neighboring congregations to lead discussions at our Bible study sessions on Saturday evenings. Several young people's groups have also been with us during these sessions. On April 7 the Elizabethtown a cappella choir presented a program of sacred music in our church. Since our last report, six persons have been added by baptism. The motion picture, The Missing Christian, has been shown in our church. Sister Ruth Early of the Brethren Service center at New Windsor showed slides of refugees in Austria and Germany and slides on other Brethren Service activities in Europe. Our Mother's Day program was presented on May 13 by our home talent. On May 19 and 20 our love feast was held at the Hanoverdale house with Brethren Jacob Dick of Lititz, Elwood Shelly of Akron and Conway Bennett of the Little Swatara church delivering the messages.—Anna Mary Patrick, Hummelstown, Pa.

Windber.—Teachers training classes entitled Understanding Ourselves were held in our church by Bro. Gehman. Lawrence Whitacre, artist of Windber, displayed five of his paintings on the life of Christ and gave a talk one Sunday evening. A father and son banquet was held one Friday evening with Bro. David Markey of Westmont as the speaker. Since our last report, seventeen persons were baptized and three received by letter. Communion services were observed on the evening of May 6. Bro. Morley Mays, dean of Juniata College, brought us the message on the morning of May 13 in observance of Juniata day. In the evening Joseph Yoder, author and lecturer, gave a talk on Rosanna's Boys. Bro. Gerald O'Donnell of the Harmonyville church was our guest speaker on the morning of May 20.—Mrs. Wayne Adkins, Windber, Pa.

There will be no August selection of
The Brethren Ministers'
Book of the Month Club

Watch the August 18 issue of the Gospel Messenger for the announcement of the September selection of the club. It will be an outstanding book which will enrich your thinking and your ministry.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

JULY 28, 1951



SUNDAY at Conference! This is THE day, the climax of several days of business sessions, Bible study and meditation. The picture on this page shows the audience gathering for the morning worship; a hum of voices and the rustle of people moving into their places fill the auditorium. The leader arises and as the organ begins playing the audience quiets. The benediction is pronounced and the people leave, feeling that it is good to have been there.



"I will meditate in thy precepts,
and have respect unto thy ways."

Gospel Messenger

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

JULY 28, 1951

Volume 100

Number 30

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2 GOSPEL MESSENGER

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

"There Is Still a Remnant"

I want to mention particularly the searching article, "There Is Still a Remnant," by Floyd E. Bantz, in the May 26 Messenger. I believe with all my heart in the efforts of the church to give all physical aid possible throughout the world, but if we lose our hold on God and his will as expressed by Christ and the Bible, we have lost all. I see no reason to lose either.—Mrs. F. C. Rohrer, Creekville, Ky.

Impressions from Conference

Friendly greetings. Seeing names long familiar, become people. . . . The air of unity and love throughout the Conference in spite of the striking contrast in dress among the Brethren. The good sister in the sheer nylons, high heels and black Brethren bonnet. The man in the Brethren-cut coat and with the fine white beard chewing gum so heartily. . . . Brethren everywhere in San Jose. The fairly large restaurant filled mostly with Brethren. No cigarette smoke in the air. . . . The inspirational Sunday evening service. A moderator who says it is the greatest joy of life to serve Christ and the church a few minutes later commissions his son to lifetime service. . . . Conference ends. Regret that it is past and satisfaction over the work well done. The genial bearded Pennsylvania brother who spontaneously invites the ten-year-old boy from California to go home with him. The Harrisonburg, Va., bus out in front of the auditorium. Warm farewells. God bless the Brethren.—A First-timer at Conference.

Foolish Venture?

Attendance at San Jose Conference for me was a great event and a blessed experience. Though I was able to be at only a few of the meetings, it was well worth being there. And to meet so many friends was a great joy.

I am thinking back to 1893 and 1894 especially today, for it is our wedding day. We were married June 29, 1893. I do not recall that any of our friends thought us too young, for Wilbur was twenty-seven and I was twenty-one and a half. But what many were thinking, and some were telling us, was that the idea of our going to a foreign country was a "foolish venture." They felt the church was not ready to consider it.

But by the following year, in 1894 at the Meyersdale Annual Conference, it was decided that we two, and Bertha Ryan should go to India. We sailed Oct. 16, 1894.

You can imagine, Brother, how I felt to think over the more than fifty years since then when I looked at the great company in the auditorium at San Jose, representing our own church, and the five young people ready to go out to serve. I could see the workers who have lived in our mission fields; those who have died; those who, like myself, are growing old; the hundreds of Christians in India, Africa, China and other fields; these seemed to pass before me as a great multitude and I thought, what if the "foolish venture" had not been undertaken? What if the church had not been ready to begin the work?

There is so much to make one happy and I pray you may be inspired as day by day you work to keep our church ideals high.—Mary E. Stover, Porterville, Calif.

Don't Let the Bars Down

I have just finished reading Bro. Floyd Bantz's article, "There Is Still a Remnant," in the May 26 issue of the Messenger. I, too, feel that we must remain true to the doctrines of the Bible.

If the masses do not see to accept the teachings of the Bible as the Church of the Brethren upholds them, let us not be persuaded to let the bars down in order that the church might grow in numbers only. If we want to grow in numbers and in spirit, let us do so by more diligent living of the Christian life.

I would like to thank you too for using more pictures upholding the Lord's Supper, the kiss, the covering, baptism by trine immersion and our other teachings. May you continue to increase the use of such pictures. For if the pictures shown do not uphold the thoughts, presented in print, the effectiveness of the article is largely lost. The simple life, for example, is better illustrated by the covering than by lipstick and nail polish.—Glenn Rohrer, Bean Station, Tennessee.

Nay to CPS

The letter from Robert L. Lam in the June 30 Messenger expresses my opinions exactly. As a C. O. who was imprisoned last war let me add my nay, nay, to any CPS tomorrow. —Fred W. Smith, Camden, Ohio. †

Leaders in school, church school and summer camps need much hope and patience that the seed they sow may bear much fruit

John Dwight Ellis
Johnstown, Pennsylvania



Laborers in the Vineyard

PATIENCE OF HOPE

THIS is the third and concluding message on the work of the laborer in the vineyard. Having assured us that ours is a work of faith, and labor of love now Paul adds the third article to the declaration of those who have been made free by the gospel as "patience of hope."

He was not unmindful that at times they were a little too much in a hurry to bring about the consummation of the kingdom. Patience is certainly a Christian virtue and one that few of us possess. We all admit for the most part it is "hurry, worry and bury." Our forefathers could wait for a week for a stagecoach but we are greatly disturbed if we miss one section of a revolving door. Patience is indeed a diamond in the mines of the Eternal that we need to find now and then that

we might have Christian peace, poise and power. It is hard to manifest that unending hope of being willing "to turn from idols and serve the living God and wait for his Son from heaven." We would even like to hurry God in his performance of his earthly as well as his heavenly duties. But that is one cord that humanity will never be able to pull, try as hard as we may. "In the fullness of time" God will manifest himself and it is ours not to question but to accept and be patient in our acceptance. It is easy for us to ask, "Where is the promise of his coming?" and to become worldly worried.

Dr. Pierson used to say, "Faith is the first, love the greatest and hope the last thing in a man's world." How we echo the words of long ago: "We had hoped he would redeem Israel." He want-

ed to but they were just not willing to wait the time for its fulfillment.

How easily we say, "I had hoped but now I have given up." But that is not the mark of the vineyard worker. Look at the mother who for over twenty-five years, yea, even for forty years, remembers at the throne of mercy with undaunted faith the boy who has not come home, still believing that one day the prayer will be answered. That is patience of hope without which we would be lost.

Today on every hand disillusionment, darkness, blackouts and fightings without, fears within mark our pathway and we ask, "What about the future?" Only this. God is in the future so far as the Christian is concerned and if that be the

case it matters not who rules the world but who is master of his soul. Perhaps it will be many days coming or few when the kingdoms of this world become the kingdom of our Lord and King but let us not postpone the day by failing to have a hope that is patient in belief. "I believe, help thou my unbelief."

Now in the light of these glorious qualities in the lives of both shepherd and flock the writer tells us that they were examples sounding out the word at home and abroad in such a manner that there was no need of speaking any more on their behalf. They had sounded forth the trumpet that would never sound retreat and men and women believed. What a tribute to a church and those who belong.

I am thinking now of many churches, of our local church started by a work of faith, meeting the local need for boys and girls to hear the sweet story told by some humble man or woman. They made it a labor of love each Sunday, and when the group was small at times they were always patient in hope. They would never have dreamed that what they had started would ever be sounded out

even in the local community, much less to dream that some black man would see the light and some yellow man would be turned to Christ because of their labor.

But now out of that small beginning there stands a church and that church supports one or more missionaries telling the story for them who started in such a small way. It is little wonder that Paul thanked God for the ministry that went to the far corners of the world.

This was my experience as we sailed across the Indian Ocean on the way to India to visit some of our mission stations. We were seated round the table with missionaries returning to India. The discussion turned to the work of individual missionaries and, discovering that I belonged to the Church of the Brethren, they started to tell me about the work of Ida Shumaker. They told about a Christian lady who had so labored in the vineyard at Khergam that throughout India men knew of her work. Her life's story bears out these marks that Paul gave us. As I entered the church of her labors at Khergam that Sunday morning and along with over three hundred

Indian Christians worshiped our heavenly Father, I realized here was a "living epistle read and known of all men." Hers was a work of faith out there miles away from the nearest friends and at times in great danger. Hers was a labor of love in the hearts and homes of those humble folks. She always lived with patience and hope.

Certainly there is no finer way to study a text than to make it live in our own lives. As I conclude these messages, I would but breathe a prayer that more of us, both laymen and officials, might make our endeavors for Christ a work of faith, a labor of love and patience in hope, knowing that every day, every hour, we are "more than conquerors through him who loved us and gave himself for us." And may his cause not suffer because we fail to comprehend the truth that the laborer in the vineyard may have different titles and offices and positions but the work is the same, "for the fields are white unto harvest." May "we be steadfast, unmovable, always abounding in the work in the Lord, inasmuch as we know that we labor not in vain in the Lord."

CLOSING DAYS OF CONFERENCE

Friday Evening

The hum of voices showed a reluctance to leave off visiting even though the hour of the evening session had come. As Conference Director Paul Kinsel made the announcements the lower floor of the auditorium filled; attendance at Conference was fulfilling the predictions made beforehand.

The hymn singing, the choir numbers and the Scripture, 1 Cor. 13, prepared us for the high point of the evening, Dr. Howard Thurman's address, *In Quest of Life's Meaning*.

Life, said Dr. Thurman, has to make some kind of sense and the clue to the meaning of life is found within. This is the ground of Jesus' insistence that the kingdom of God is within and if we do not find it there we find it nowhere.

But, continued the speaker, there are certain attitudes that undercut and destroy the meaning of life. The first of these is the lack of a real relationship between what a person does in his everyday life and the things to which he has given allegiance in mind and spirit. The meaning of life disintegrates to that de-

gree to which our private lives do violence to that which our minds have accepted as right and good. And we become increasingly hypocrites and liars and unable to distinguish between good and evil.

A second attitude is that of a pride and arrogance which say that we have all the answers. We pass by the commonplace, ordinary, simple people and experiences. Because life is made up of the little graces and simple experiences such an attitude destroys life's meaning and results in a loss of the magic, wonder and power of life.

In the third place, the speaker went on, if we spend our energies in protecting ourselves, if we refuse to risk our lives in a cause far greater than whether we live or die, we lose the meaning of life. Life becomes drab and heavy if we keep aloof from the misery, suffering, and tragedy of life. Then we shall come to the end of life without God, without meaning and without self-respect.

This brief report and printed words cannot give the music of Dr. Thurman's words or the depth of his ideas.

Saturday Morning

"Be Not Anxious"

Hymns of praise and a heartfelt prayer based on the Lord's Prayer set the mood for the Scripture hour. Lucile Long Strayer presided, and the harmonies of the Kohrman quartet of La Verne College added to the inspiration of our worship.

Leland A. Nelson, pastor of the Nicholas Garden church at Springfield, Oregon, led us in considering the last section of the Sermon on the Mount, "Be Not Anxious." Anxiety about food and drink, clothing and shelter and the unknown future is characteristic of the world today, said the speaker, We are more concerned about an economic upheaval which would destroy the American way of living than about God's way of life.

In the second place, we are anxious about our security and we take every precaution not to lose that which gives us our security.

We are anxious about our reputation. What God thinks of us is of less importance than what people think of us. We are fearful of labels and hasten to change our way of life and even our way of thinking.

In our anxiety we fail to do the one thing needful—to find what God wants us to do and be. God is our assurance and strength and security. Our anxiety reflects the lack of an ade-



J. Henry Long

C. Ernest Davis, secretary Christian Education Commission; right, Howard Thurman, pastor of the Church for the Fellowship of All Peoples

quate faith in God by our deeds more than by our words. We cannot live in the world praying that the will of God be done and doing the will of ourselves and others. When we make the rules by which we secure food and drink, clothing and shelter, we thereby shut ourselves from the true meaning of life by which God would have us live.

The only cure for our anxiety is Christlike devotion to the highest development of every individual. We need to sit at the feet of Jesus to learn the way and then become God-centered men and women.

When we discover within our own lives that we are completely dependent upon God and then follow his will, we will be free from all anxiety and fears.

Anxiety will not add stature, beauty, length of years to our lives. As God has provided beauty and care for the earth

and creatures thereof so he will care for us if we use the talents we have to fulfill his will for our lives. To gain the material and physical things of the earth will avail nothing if we have lost the meaning of life. When we fulfill the purpose of God in our lives, then we shall have all that is needful provided according to God's will.

Business Session

Since the business session the preceding afternoon had dealt with only two of the reports, this session began with that part of the agenda of business.

Embodied in the report of the Fraternal Relations Committee were seven recommendations that would aid co-operation of the Brethren groups in the fields of missions, Christian education, youth and adult work and church papers. One of the rec-

ommendations provided for a smaller committee with a fixed tenure. Paul H. Bowman (1954), R. V. Bollinger (1953), B. F. Waltz (1952), Rufus D. Bowman, alternate, were appointed the Fraternal Relations Committee.

Bethany Biblical Seminary reported the largest enrollment in its history, which creates a housing problem. The new chapel will be ready for fall and will be dedicated October 3. Because of the rising costs, the school is asking for an increased sum from the Brotherhood Fund. Improvements will require a large outlay of money.

Included in the report of the Ministerial and Missionary Pension Board was a chart showing the income and the distribution of income for the seven years the pension plan has been in existence.

The report of the General Brotherhood Board was presented unread since it had been given orally Wednesday evening, with the exception of the Finance Commission and the Publishing House. Edwin Grossnickle and Earl Kurtz respectively interpreted briefly those parts of the report.

Raymond R. Peters, secretary of the General Brotherhood Board, announced the results of the reorganization of the Board. The present officers—Calvert N. Ellis, chairman; V. F. Schwalm, vice-chairman; Raymond R. Peters, secretary; Edwin E. Grossnickle, treasurer—will continue next year. Hylton Harman will serve as chairman of the Brethren Service Commission; A. C. Baugher of the Christian Education Commission; Floyd A. Yearout of the Finance Commission; Rufus D. Bowman of the Foreign Mission Commission; Norman J. Baugher of the Ministry and Home Mission Commission.

At this time Leland S. Bru-

baker, secretary of the Foreign Mission Commission, presented the names of the candidates for the mission field. The General Brotherhood Board and the Standing Committee had approved the following: Galen W. and Myrna Belle Wolfe for Ecuador, Dr. Joseph J. and Virginia Bollinger Schechter for India and Florence Miller, R.N., for Africa. Conference approved these workers.

Now Conference turned to the docket of new business. The request for a committee to study symbolism in worship was granted. That part of the query concerning Bethany Chapel is to be disregarded in the study since that building is well on the way to completion. H. F. Richards, convener; Burton Metzler; Nev-in Zuck were appointed as a committee; Forrest Groff will be the consultant.

The second query concerning literature for youth was re-

ferred to the General Brotherhood Board for study after amending it to cover intermediate work.

The two queries concerning the publishing of Conference business in the Gospel Messenger and of the Conference Booklet were returned.

Since Standing Committee felt that the local churches could handle the matter of licensing missionaries, they recommended that the query concerning this be returned and the delegates concurred in the answer.

The query on allowance for retired missionaries was returned, since the Pension Board has power to act and, in fact, has already acted to do what the query asks.

Fellowship Luncheon

As on previous days several groups met together for luncheon. One of these groups was made up of those interested in men's and women's work.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Where should an engaged couple turn for dependable counsel regarding their future—their parents, their doctor, their pastor, or their friends?

Dear Friends,

To all of them! Naturally you would go for different purposes to each and you would have the same degree of need or confidence in all the persons you named.

Primary you would turn to your parents. Your parents have your greatest interests at heart. They know you better than any one else, even than your friends. Of course, your parents should have been working at this task since the day you were born. Each partner ought to go separately to his or her parents and both of you should be able to go to both parents for specific help as marriage approaches.

Often young couples who do not feel that freedom with their parents turn to their minister, but in most cases the minister should merely supplement what the parents have done, not substitute for it. From the

minister you can receive insight into the general responsibilities of marriage as well as more specific help in achieving the religious realism which keeps marriage fascinating and vigorous.

Couples usually go to their physicians in a more professional way seeking specific information regarding the physical and sexual adjustments which are so exceedingly important in marriage. Some communities are favored by the presence of Christian doctors who see marriage counseling in a broader phase than blood tests and physical adjustment. You will be fortunate indeed if you can discover such a physician and confide in him.

Your friends, if unmarried, will help shape your hopes and ideals of marriage. Your friends, if married, can show you the flash-back picture of the touch-and-go, day-by-day experiences which have made their marriage a joy and a treasure. The intimacy of the friendship will determine the extent to which the sharing process can be helpful.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.



J. Henry Long

Those in charge of lodging had a busy time helping Conference attendants to find a satisfactory place to stay; the committee was on hand every day for many came for Saturday night and Sunday

George L. Detweiler, who spent a period of time in Europe recently, talked on Fellowship in a Troubled World. Bro. Detweiler said that he found great fear of war in Europe, that the people of Germany are fearful of Russia and suspicious of America. They were appreciative of Brethren Service work.

Saturday Afternoon

"Not My Will"

The Juniata quartet helped us to worship by means of several selections before Russell G. West, pastor of the church at Pampa, Texas, brought us the last of the high moments in the life of Jesus. This had been the theme of the afternoon hour of meditation for this Conference.

Jesus lived under the consciousness that his life was di-

vinely planned. With no mission of his own he wanted only to carry out the will of his Father. The Gethsemane experience was no isolated one but the culmination of a definite commitment of life from the time of his baptism and temptation. The details of his life were in complete harmony with the commitment.

During his ministry he paused often for prayer and the experience in the Garden of Gethsemane was the final pause in a road that led to the cross. Jesus' willingness to go to the cross lay in his utter devotion to the will of God—to make known his boundless love to the world.

Devotion to the will of God for us today, concluded Bro. West, implies a complete commitment to Jesus and a renun-

ciation of self in every act of our lives. The hymn, Be Still, My Soul, brought this hour to a close.

Business Session

The delegates and officers of the Conference sincerely hoped that this last scheduled business session would indeed serve to conclude the business before them. So they were prompt in assembling. But they took time to sing a hymn and to pause for moments of prayer. This prayer period was especially meaningful this day because it was led by Calvin Bright, who had so recently been in prison in China and who said that he would not be here except for the prayers of Christians here and in China. He led the congregation in reading together Psalm 23 as their prayer. It was indeed appropriate to be led by one who had been near the "valley of the shadow of death."

According to custom, the names of ministers who had passed away during the past year were read. There were fifty-four names, including several who had been prominent in past Annual Conferences and whose absence had been noted. Bro. Schlosser, the moderator-elect, led in a memorial prayer.

From the General Brotherhood Board came a recommendation that the church adopt a Brotherhood Fund goal of \$1,250,000 for the year 1951-52. After comment upon it by the chairman of the Board, Bro. Ellis, a paper was read which described our church program and contained an appeal to the Brotherhood to set a high, but not an impossible, goal for the new year. It would represent an advance of 25% in the Brotherhood Fund. Bro. Eldon E. Evans spoke on behalf of Standing Committee and its endorsement of this goal. It was moved that we accept the goal and raise the money.

In response to a question concerning where the increases are needed Calvert Ellis pointed to Brethren Volunteer Service, supplemental funds for aged ministers and missionaries, for increased costs in all departments due to inflation. Harl Russell gave a brief report on the present record of giving. Several speeches reminded us that increased giving will not come automatically. A greater sense of stewardship and even sacrificial giving may be needed. By a standing vote the delegates passed the motion and adopted the goal.

During a brief period when photographers took pictures of Conference in action, a hymn was sung and the men's quartet from Juniata College sang.

Since the matter in the query asking for a reading course for licensed ministers was already being considered in another connection, the delegates accepted the answer of the Standing Committee to refer it to the General Brotherhood Board.

In response to the query of the Bridgewater church asking for a clear and comprehensive statement of the Brethren position on peace, Standing Committee answered and the delegates concurred that the 1948 statement still stood as the Brethren position. They also urged adults and youth to take advantage of peace institutes, workshops and camps to prepare themselves for peace education and counseling. Furthermore, the colleges were encouraged to enlarge their programs of peace studies.

The paper on advancement and standards in the ministry was adopted with slight change.

The hour of adjournment had come and there were still several items of new business to be considered. By a show of hands the delegates voted to hold an extra session after the evening service.

Brethren Service Dinner

Kirby Page, well-known peace worker, author and lecturer, took the spotlight at the annual Brethren Service dinner. Harry K. Zeller, Jr., chairman of the evening, hailed Kirby Page as one of the six greatest and most consistent contemporary workers for peace in our country.

Painting a gloomy picture of the world today in its mad rush towards armaments and destruction, Mr. Page declared only a miracle from God could save us. "Our political leaders all believe in militarism; military appropriations amounting to billions pass by acclamation without a single dissenting vote," he declared. Just a minimum program to stop the rolling of the forces toward destruction would require four things, he thought. First, the fighting in Korea must stop. Second, we must find some way to co-operate with all nations, including Russia, economically. Mr. Page suggested that the U.S. undertake a huge Marshall Plan of some fifteen billions a year, which money would match our pre-Korea military spending. Third, we must get a treaty with Russia to reduce armaments. Fourth, we must strengthen the UN.

In speaking of the work of the church in this matter, Mr. Page declared its members must learn to say "no" to the war system, to military preparedness. Sometimes a clear no must precede an effective yes. The church must say "yes" to the Prince of Peace, to reducing armaments, to the UN, to organizing peace. Then, having said "no" and "yes," the church must take the consequences. "It is not safe," said the speaker. "It is not safe, however, to resist evil with good, but it is safer than resisting evil with evil!"

Repeating his theme that only if God works a miracle can the world be saved, Mr. Kirby explained how God works miracles. "God never misses an op-

portunity. . . . When he finds an open heart, He enters. . . . He will work miracles just as human beings open their hearts. . . . In praying we open our faculties to God. Pray without ceasing." His concluding sentence was, "Everything depends on whether we give God a chance to work a miracle—beginning with me!"

Preceding his talk the Juniata College men's quartet gave the group a taste of its fine harmony by singing a group of three songs. Two hundred sixty-three tickets were sold to the banquet, and several persons dropped in following the banquet to hear the talk.

Saturday Evening

The Pageant

In recognition of the centennial of the revival of printing in the Church of the Brethren this session was in the form of a historical pageant. Harry A. Brandt, former managing editor of the Gospel Messenger, had prepared the script and Henry Long the slides from the murals at Camp Mack painted by Medford Neher. The heritage of the church showed the artist's conception of the founding of the church at Schwarzenau and the migration to America and the establishing of the church here. We saw the procession of men who from Henry Kurtz in 1851 to the present had guided the thinking of our people through the pages of the church paper. And the present editor spoke of what the future might be.

But other aspects in the life of the church were also portrayed: education, music, service and missions and youth at work. At the conclusion of that part dealing with music the new Brethren Hymnal was presented to each of the members of the Hymnal Committee in appreciation of the work they had done.

The presence of our oldest missionary, Mrs. W. B. Stover, and of Elizabeth Rose, a German

Continued on page 14

KINGDOM GLEANINGS

The Brethren Publishing House will be closed the two weeks from July 30—Aug. 10 for vacation. Because of this no Gospel Messenger will be printed for Aug. 11; the issues of July 28 and Aug. 4 are sixteen pages each and will go to press July 16, but Aug. 4 will be mailed out a week later. Aug. 18 will go to press a week earlier than usual and half of Aug. 25 will be on the press before vacation begins and the other half will be ready to go the day vacation is over.

Because of these schedules some of the announcements may reach us too late to be included in the issue they should go in.

The First church in York, Pa., of which Bro. Bernard N. King is pastor, will broadcast its morning service at eleven each Sunday morning in August over Station WSBA, 190 Kc.

Beech Grove church, Ind., will have its homecoming on July 29. Bro. H. Spenser Minnich will be the guest speaker for both morning and afternoon services. A basket dinner will be served at noon.

Mrs. H. M. Landis of Falfurrias, Texas, who was a recent victim of an automobile accident en route to the Texas-Louisiana family camp on June 28, asks the prayers of the Brotherhood. She is suffering from a fractured vertebra. Her address is Frances Ann Lutheran hospital, Orange, Texas.

Francis H. Barr, former pastor of the Nampa church, Idaho, and member of the Hymnal Committee, died July 13 at his home in Nampa, according to word received in the Brotherhood Board office. The sympathy of all of us goes to the Barr family in their loss. A suitable obituary will be appearing later in the Gospel Messenger.

Wilbur Erbaugh of Bradford, Ohio, has sent word of an unfortunate accident to Mrs. Erbaugh, which has resulted in the loss of her right leg. Friends will want to remember the Erbaughs in prayer and by words of encouragement during this difficult time. Mrs. Erbaugh is director of homebuilders of the women's work organization of Southern Ohio. She is in the Memorial hospital in Piqua, Ohio.

Recent word from John H. Eberly, director of our student exchange program, states that the seventy-five new German students were due to arrive about July 26, and that the twelve Austrian students are expected Aug. 3. These will be the first Austrians in the program. Of the large group who spent the past year in America, 65 left for Germany on June 12 and the remaining 126 returned early in July.

A special service in the Keyser, W. Va., church on Sunday, July 29, will honor Brother and Sister I. S. Long, who have served the Keyser church for four years and who are now retiring from the active ministry. At the morning service Bro. Long will preach his farewell sermon. Bro. Warren Bowman will speak at three in the afternoon and again in the evening. The evening service will also include an organ recital by Caroline Garst.

Colorado Springs church, Colo., will hold its love feast on July 29.

All enterprises of the church, as represented in the Brotherhood Fund, will be fully financed for the Sunday-school hour on Sept. 9 by the Home Builders class of the North Manchester Walnut Street church, Middle Indiana. The class is planning to give \$114.16 in fulfillment of this goal.

Pipe Creek church, Linwood, Md., will have a family day and home-coming on Sunday, Aug. 5. The services will be at 11:00 a.m., 2:00 p.m. and 7:45 p.m. Bro. Jesse H. Ziegler will be the guest speaker for all three services. A basket dinner will be served at noon. All are welcome to attend.

A summer school of church music is being announced by Northwestern University to be held Aug. 6-17. Students may register for university credit, but registrants are welcome whether or not the courses are taken for credit. The main purpose of the two-week session is to enable the organist and choir director to gain added inspiration and knowledge in the furtherance of the music program of the church in its various aspects. Inquiries should be addressed to Theodore A. Lams, Northwestern University, Evanston, Ill.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. B. M. Rollins of Altoona, Pa., in the Wakeman's Grove church, Va., Aug. 6-19.

Bro. Hartman Rice of Shady Grove, Pa., in the Longmeadow church, Md., Aug. 5-19.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Bacon Hollow church, Va., Aug. 7-19.

Gains for the Kingdom

One baptized in the Guthrie church, Okla.

Six baptized in the Quakertown church, Pa.

Sixteen baptized in the Brothersvalley church, Pa.

One received by letter in the Lewiston church, Minn.

Four baptized and two reclaimed in the Welsh Run church, Pa.

Ten baptized and twenty-two received by letter in the Salem church, Ohio.

Seven baptized and two received by letter in the La Verne church, Calif.

Calendar for Sunday, July 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Christian Social Life (Temperance).—Luke 7: 32; Rom. 12: 1-2; 1 Cor. 8; 1 John 2: 15-17. Memory Selection: Do you not know that you are God's temple and that God's Spirit dwells in you? 1 Cor. 3: 16 (R.S.V.).

CBYF Topic for July, Democracy, So What!

Announcements

Regional Conference

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

District Meetings

Colorado.—Fruita, Aug. 18-21.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Middle.—Flora, Aug. 15-18.

Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Mardela.—Peach Blossom, Md., Easton house, Aug. 29.

Michigan.—(Undecided), Aug. 25-28.

Missouri, Southern, and Arkansas.—Carthage, Mo., Aug. 17-20.

North and South Carolina.—Mill Creek, S. C., Aug. 16.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

Tennessee.—Camp Placid, Blountville, Aug. 14-16.

Virginia, Eastern.—Valley, Aug. 8-10.

West Virginia, Second.—Shiloh, Aug. 17, 18.



This DP family who now resides near Philadelphia, Pa., is typical of many of the "handicapped" cases. Many large families, without homes, may have one member who is handicapped and, therefore, the family is rejected. Often then, the family is forced to separate.

RESUME OF REFUGEE RESETTLEMENT

A report from the Brethren Service Center, New Windsor, Maryland

THROUGH the resettlement program of the Church of the Brethren, over 800 displaced persons families have been helped to secure homes again after years of wandering. Our present goal is to aid 1,250 refugee families. Since there were approximately fourteen million refugees as a result of the recent war and political upheaval in Europe, it seems that our goal is too low for Christians.

At the request of the International Refugee Organization and Church World Service, our church sent a team of workers to Europe to select some physically handicapped displaced persons.

The team spent three months on this specific assignment and selected 100 physically handicapped. Most of these handicaps are not great but have caused entire families to be rejected by agency and church representatives for resettlement.

Four of these handicapped cases have already arrived. Their handicaps consist of a blind eye, a scarred face, a deformed arm (but strong) and some missing fingers. Because of such slight disabilities, these folks have been denied emigration opportunities until the churches purposely selected persons classed as "handicapped."

Other of the handicaps include an amputated leg or arm, cured tuber-

culosis, one leg shorter, or a child in the family having had infantile paralysis. (Some of these handicapped families selected will, in all probability, not be passed by our government Immigration and Naturalization Service).

In a number of instances, the displaced persons families have not remained with their sponsors, but are now on their own. Since our ultimate goal is to help them become independent and responsible citizens, we as sponsors can continue any assistance possible through personal contacts or correspondence, and be glad that we were able to help them get started.

Too often we do not remember the background of these people, and fail to understand their feelings. Our primary aim is to help them find homes and jobs where they will be most content and happy again. The need often is to be near some of their relatives and friends.

Refugee families will continue to arrive until the summer of 1952, according to the present Displaced Persons Act as amended in June 1950. The greatest need at present in our own church resettlement program is assurances from local church groups who will help refugee families in locating housing and jobs. Especially needed at this time are city and small town churches to sponsor families.

Benjamin G. Bushong, Director of Mutual Aid for Brethren Service,

has been in Europe on a special mission for Church World Service. He was working for six weeks with the World Council of Churches staff on immigration problems of displaced persons and refugees.

These homeless people are looking to the Christians of the world for help in their cruel fate as refugees. Brethren groups and individuals have responded in a wonderful way, but we can do more.

DISPLACED PERSONS BECOME ASSOCIATE MEMBERS

Ruth Early

New Windsor, Maryland

THE Walnut Street church in North Manchester, Ind., recently welcomed their five displaced persons families into their fellowship as associate members.

The pastor, Bro. H. F. Richards, and others had assured the displaced persons upon their arrival in North Manchester that, since they were Lutherans, they should feel free to attend the Lutheran Church in town. But all five of the DP families attended quite regularly at the Church of the Brethren.

Our church folks decided not to press the matter of church membership, but to wait until they showed more definite interest. Then, after nearly a year, the church noticed evidence that something should be done since the displaced persons were thinking about it and perhaps wondering why no approach had been made.

So one evening the elder and the pastor met with the families in the parsonage and laid before them the procedures of our church in receiving members: by baptism and as associate members. Then the DP's discussed the matter among themselves in Latvian so all could understand, and reported that they desired associate membership.

On the following Sunday morning the five families, eighteen people in all, were invited to come forward and they reaffirmed their faith. With a little service fitted to the situation, they were received into the fellowship on their confession.

Pastor Richards writes: "They seem very happy in our fellowship and join with great appreciation in our communion services."



The New BRETHREN PRIMARY COURSE

Hazel Kennedy

Editor of Children's Publications

Scene: Primary classroom.

Time: Next Thursday evening.

Persons: Bro. Smith, minister; Bro. Miller, superintendent; Ellen, Jane, Frances, teachers; Betty, director of children's work.

Bro. Miller: I guess everyone knows why we are here. We want to find out all we can about the new material for the primary department.

Betty: Here is an outline of materials in the July Bible Study Monthly. Did we all see it? And here is an article in the Gospel Messenger. These tell us something about the new materials. Oh, yes, here is the latest Brethren Children's Worker. There is an article in it, too.

Bro. Miller: Tell us what they say, Betty.

Betty: Well, first of all I notice there is a book for each child. It is a quarterly booklet, forty-eight pages of Bible stories, verses, songs, pictures. Many of the pictures are colored. The book is for the pupil to use at home.

Ellen: If there is only one book, then there isn't a leaflet to send home every Sunday. Is that good?

Bro. Smith: I think so. We have Tell Me, our weekly story paper. A book which the child will keep in his library is really valuable to him.

Jane: Are there any suggestions in the book for its use?

Betty: Yes, there are a few suggestions for the child. But there is a message to parents which interprets the purpose and content of the course and suggests things which may be done at home. It is an attractive illustrated folder of eight pages.

Bro. Miller: There is a message to parents for each quarter, I understand. We shall plan to take the folder to the homes early in the quarter.

Jane: I am eager to know about the teacher's book. What about the

teaching procedures? Can I use visual aids with the lessons? Are the plans really practical for us here in ———?

Frances: And I want to know about the activity materials. Are they patterns or are they creative yet practical? I suppose the big question we all have is about the Bible and how it is used.

Bro. Miller: Yes, let's start there. There is Bible material in every session. I would be sure of that even if I had not read it in those articles.

Betty: There is large use of Bible material and it has been carefully selected on the basis of the needs and experiences of the children. In the session plans the Bible material comes first, for we are teaching children to know and love God's Word.

Teaching procedures are in accord with good educational techniques. Directions are given simply and in full detail. The teacher's book also refers to the pupil's book and the message to parents.

The course is set up on the unit plan. At the beginning of each unit there is an outline of all procedures and materials to be used, and at the close suggestions for an evaluation of what has been done.

The session plans include guidance for the use of the picture sets and information on how to procure and use suitable filmstrips and slides.

All of this and the step-by-step procedure and suggestions for adapting to different situations make the teacher's book a complete guide, I should say.

Jane: Your analysis of the teacher's book in the revised course has answered many of our questions, Betty. I remember reading that the activity materials offer a variety of experiences which help to carry out the purpose of the lesson and that each sheet carries a definite religious message.

Bro. Miller: That means the ma-

terial is practical and can be used creatively.

Frances: I am glad for that. I want some guidance, of course, but I like freedom, too. After all, we should be able to use our own ingenuity, good judgment and training in the service of the church.

Bro. Smith: That's an excellent speech. Many people worked many years to produce these materials. They did well. But if these lessons are to be fruitful in the lives of boys and girls, we must give our best to preparation and teaching, using all the skills we have, and the abilities God has given us.

Bro. Miller: Betty, do you want to say anything more about the pieces of material in this course?

Betty: I think we have mentioned them all: the pupil's book, the message to parents, the teacher's book, the picture set and the activity materials. With all of that and our prayers we will be ready to guide boys and girls to God and the Christian way of life.

Bro. Miller: When our supplies for next quarter arrive we shall be eager to see the new materials for the first year primary. We——

Ellen: Just the first year, Bro. Miller?

Bro. Miller: Yes, you see it will be ready one quarter at a time until the whole three-year course is complete. Next year you will have the second-year materials for your class. But cheer up; the Brethren Graded Lessons you have now are good, very good.

Ellen: I know they are. I enjoy them and the children are interested, too. But there are those new features in the revised materials. I am eager to see them, as you say.

See also . . .

Gospel Messenger, June 9, 1951:

"New Primary Graded Course."

Bible Study Monthly, July 1951:

"Introductions Are in Order," p. 4.

Bible Study Monthly, August 1951:

"Revised Brethren Lessons," p. 10.

Brethren Children's Worker, July

1951: "More Than a New Dress."

Watch for other articles to appear in the Gospel Messenger and the Bible Study Monthly about the Brethren Graded Series, Primary, Year One.



The Ministry of the Church in the Present-day India

Harold Ehrensperger

THE Christian church in India and in most countries of the world is weak at both ends. On the end which is the clergy we face a critical situation. The need for trained men to be shepherds of flocks is obvious. Perhaps the church could do nothing more salutary than to crusade for a volunteering that would crowd the theological colleges and training schools for religious workers. Let us hope that the training would mean for the men a theological foundation on which a sound religious experience can be built. Let us hope, too, that it would inspire them to go wherever the need is found without asking for special privilege and consideration.

A realistic understanding of the problems of the ministry must make us aware that the men who are recruited for it must come to it as workers who are willing to give up everything, if need be, for the job they are undertaking. Giving up means the willing surrender of social status, financial security, and even family plans. For no foreseeable future, fortunately, can the pastors of Christian churches in India hope to be more than "servants" men who have come into the service of the church with a spirit of consecration and dedication that will make them completely independent of the rewards and acquisitions that are attached to other vocations that have lost their direction for Christian living. And this very fact presents a dilemma because we can never expect great numbers of men to be motivated by such ideals, especially in India where independence has accentuated the chance for any man to be successful economically. The church, therefore, must accept the shortage of ministers as a condition that will not be remedied rapidly.

To those already in the pastorate this simply means more responsibility and a greater call to wider leadership. It also means that more serious consideration will have to be given to the training of Bible teachers and village workers. If the church in India is to attempt even to make a gesture of keeping up with the opportunities that are offered, it must create leaders on the levels where most help is needed. Both trained ministers and village workers are equally necessary. The Indian church might make history if it were to find the way to recruit and train a vast lay leadership that would constitute the actual ministry of the church. We shall never have such ministers and workers until we have a different kind of church. And the difference depends on those at the other end.

This presents a discouraging prospect because it is precisely the other end of the church which is also weak. This end is the laity. Tragically we have created a church which is led by professionals or at least by those who often consider themselves a profession which sets itself apart from the rest of us. As a result of this, more than anything else, the layman has never been given the responsibility he should have. Thus he usually assumes the role of a "sitter," one who estimates the success of the church by the ability of the minister to preach a nice sermon, and the effectiveness of the worship by the pleasantness of the music and singing. The church has too often become merely a meeting place. It is seldom a departing place—a place where the individual meets God and where he departs from his old self, where he leaves his sinful way and goes a different way. It is seldom the place where the spirit of man is empowered to live nobly and courageously for the good of all the people in the community. It is too

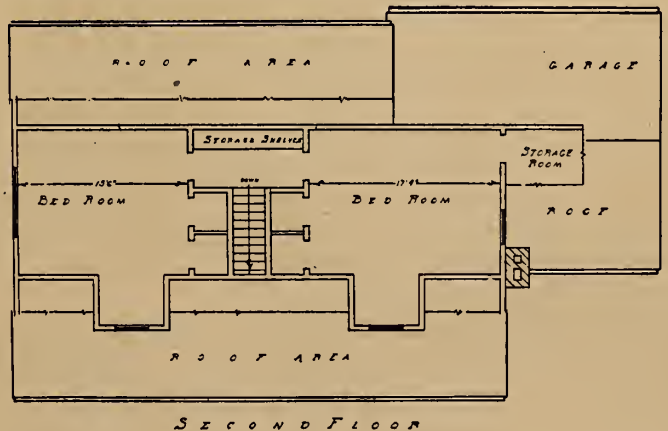
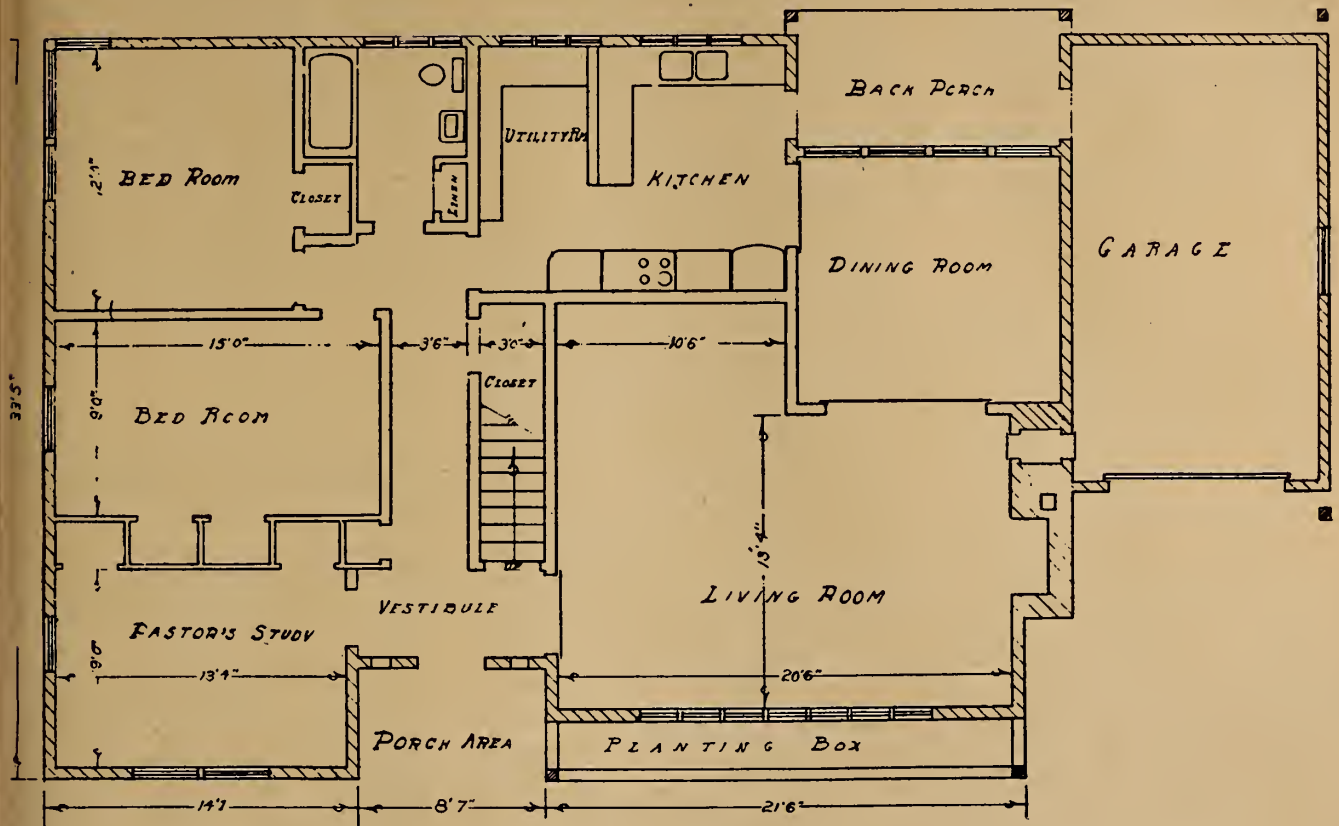
likely to be an institution that slides along most of the year waiting for a revival period to give it the spirit that it should have all the time. The dependence on revival techniques has become a habit that has resulted in long periods of dullness and inactivity and short spurts of interest and overactivity.

The minister cannot be the symbol or figurehead for the Christian community. He can only be the shepherd of the flock which itself must be the living embodiment of the Christian way. Ministers must stop running churches—the churches must run themselves because they have the momentum of the consecrated lives of the people who are the church. The business of the minister is to be the guide and director, but being this means that something is being guided and directed. Activity is not a process in itself, it is only a process when it is motivated by a purpose, when it is going somewhere. What we need in India is a missionary spirit in the Christians that will cause them to undertake work that has often been begun by outsiders and that must now be carried on by the insiders. The Indianization of the church must begin with the Indianization of responsibility.

The need for speeding up the process of giving the church rootage in its native soil as well as independence is highlighted by the events in China. When more than four hundred representatives of Chinese Christian organizations meeting recently in Shanghai called for the "reformation of the Chinese churches in the direction of self-government, self-propagation and self-support within the shortest time possible," one has the suspicion that courting Communist favor is not alone the incentive for this invective. Almost certainly there has been a latent desire for these things that has not been released under the change in social and political life.

So, too, in India there is a natural desire for independence and self-government that may be satisfied suddenly before the Christians are aware of what the new condition will mean. The desire is a good one

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The Parsonage Home

ACCORDING to a survey of 1,171 parsonages in 47 states made by the rural department of Drew Seminary, Madison, N. J., in nine cases out of ten the study of the pastor is in his home, not in the church. Most rural churches do not have a full-time janitor to keep the church heated, nor do they have a secretary to answer the phone when the pastor is out.

In 55.7 per cent of the cases the minister's study is located on the first floor of the parsonage. In 31.9 per cent it is upstairs and in 12.4 per cent it is in the church. The survey revealed that only 52 per cent of the pastors have an adequate study.

As a rule the pastors preferred an exterior entrance direct to their study or through a front hall. Only 54 per cent said their study was suitable for personal interviews. Only 45 per cent had a telephone in their study. Two thirds of the studies have a large-top table. Over half of them have a desk lamp. In three fourths of the studies there is a mimeograph machine. Half of the parsonages have a storage closet in the study. If there is no place for the minister to store his things, the room always appears out of order. When he leaves the house he is apt to ask his wife not to disturb things, "because he knows exactly where

everything is."

One rural minister reported that in one month he had forty-six different people stop in at his study to see him. His well-equipped study had its influence on at least forty-six people that month.

Herewith is presented a suggested parsonage plan for a home for the minister which has many desirable features. Credit for this plan is given to Forrest U. Groff, church building counselor, Ministry and Home Mission Commission, General Brotherhood Board.

The Closing Days

Continued from page 8

high school student, added to the effectiveness of the scene entitled service and missions. The concluding scene touched deeply the hearts of all. Here youth dedicated their lives, their loyalty and their energy to the church.

Extra Business Session

In spite of the earnest efforts of every delegate and officer to complete the business in the time assigned it was necessary to hold a special session on Saturday night. First consideration was given to the report of the Committee on Resolutions. They were read by Harry K. Zeller, Jr., the chairman of the committee. A special statement opposing compulsory military training was proposed at the same time, but was later considered as an item of new business. The resolutions will be printed later in full in the Gospel Messenger. We need say here only that they constitute an excellent statement both of our heritage and of present responsibilities.

The special statement was also adopted with very little discussion. Another series of recommendations on the peace position was not admitted as new business but may be presented later to the General Brotherhood Board and receive consideration there.

A lengthy statement concerning ministerial placement and policy was read in full and after some discussion was adopted. A special committee was appointed to study further the matter of the pastoral year. Ora DeLauter, J. Clyde Forney and J. Herbert Miller will serve on this committee. The Conference also voted that the action on this statement should constitute their answer to two queries which had been tabled earlier in the Conference, each of which referred

to the same problem.

The delegates then took action on two matters pertaining to the pension plan. These were phrased in legal language, but we were able to understand their significance. One result is to raise the amount contributed by churches using the plan.

The hour was already late when the last business items were reached. A lengthy but very important statement for the church on economic problems was passed without being read. It was explained that the statement would be useful for educational purposes. It is one of a series on social problems. These have been carefully prepared. We hope not only delegates but all our readers will read them again thoughtfully.

The delegates heartily approved the suggestion of the Conference director that he express for them our appreciation for the excellent facilities provided us by San Jose in making their auditorium available free of charge. The business sessions ended with a decision to set the date for the next Conference for the week ending June 22, 1952.

In next week's issue we shall print the account of Sunday's activities at Annual Conference.

The Ministry of the Church

Continued from page 12

and it should be appreciated. It may even furnish the incentive which could give new life to the Indian church. Certainly to gain independence now by motivated, intelligent action on the part of the Christians rather than to wait for a government to make it imperative for them is devoutly to be wished.

The figure of speech we have used about the church having two ends is unfortunate, yet it may indicate the cause of the present weakness. The time may not be far distant when the clergy and the layman will not be "ends." The clergyman may of necessity have to be a secular worker in the community along with the layman. Perhaps the priesthood of all believers is an emerging fact. The coming social order may make it all the more so. Our dilemma may

be just here—that the clergy has been an end in itself, and that the laity in a very real sense has also been an end in itself. The only "end" for the church is the Kingdom of God. When the church is no longer merely a Sunday activity and the padre and the layman join hands to make it a live experience every hour of the week, then, and then only, is the Kingdom likely to be more than a distant prospect and the fellowship of believers a leaven in the society of the community.

—From The Indian Witness

Weddings

Bower-Ashworth.—Paul E. Bower and Sevilla Ashworth, both of Franklin County, Va., June 23, 1951, by the undersigned, at his home.—L. A. Bowman, Martinsville, Va.

Burns-Kuszmaul.—Glen E. Burns and Elsie M. Kuszmaul, both of Michigan City, Ind., in the Michigan City church, June 24, 1951, by the undersigned, brother of the bride.—Eugene Kuszmaul, Anderson, Ind.

Denlinger-Campbell.—James M. Denlinger and Elizabeth Jeanne Campbell, both of Dayton, Ohio, in the East Dayton church, June 16, 1951, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Eckard-Steele.—John M. Eckard of East Freedom, Pa., and Dorothy I. Steele of Martinsburg, Pa., June 30, 1951, by the undersigned, at his home.—C. O. Beery, Martinsburg, Pa.

Eschenbacher-Olesen.—Bennie Eschenbacher of Froid, Mont., and Elsie Olesen of Sidney, Mont., in the Grandview church, Froid, Mont., June 14, 1951, by the undersigned.—Mark Emswiler, Froid, Mont.

Funderburgh-Erichson.—Richard K. Funderburgh of Covina, Calif., and Joan T. Erichson of Baldwin Park, Calif., in the Covina church, June 9, 1951, by the undersigned.—I. V. Funderburgh, La Verne, Calif.

Garmen-Mauck.—Guy Garmen of Nokesville, Va., and Dorthy Mauck of Bristow, W. Va., in the Nokesville church, June 10, 1951, by the undersigned.—Dewey D. Fleishman, Nokesville, Va.

Gibbons-Coppock.—Wade Gibbons and Maxine Coppock, both of Kress, Texas, May 29, 1951, in the home of the bride's parents, by the undersigned.—H. M. Coppock, Miami, N. Mex.

Groff-Espenshade.—Richard L. Groff and Grace Elizabeth Espenshade, both of Palmyra, Pa., in the Palmyra church, June 3, 1951, by Bro. F. S. Carper, assisted by the undersigned.—Joseph M. Long, Palmyra, Pa.

Haynes-Draper.—Morton D. Haynes and Alma Mae Draper, both of Martinsville, Va., June 8, 1951, at the home of the bride's parents, by the undersigned, assisted by Rev. Wales.—L. A. Bowman, Martinsville, Va.

LaRue-Genth.—Norman LaRue of Churubusco, Ind., and Wilma Genth of Huntertown, Ind., in the Pleasant Hill church, Ind., May 12, 1951, by the undersigned.—Everett R. Chapman, Churubusco, Ind.

Mellott-Rodier.—Paul C. Mellott of Pennsylvania, and Edith V. Rodier of Vienna, Va., in the community Methodist church, Arlington, Va., June 2, 1951, by the undersigned.—Marvin E. Clingenpeel, Vienna, Va.

Moorehead-Barr.—Raymond D. Moorehead of Westernport, Md., and Geraldine W. Barr of Luke, Md., in the Westernport church parsonage, June 23, 1951, by the undersigned.—J. Emmet Dettra, Westernport, Md.

Obituaries

Schombert, Mary Matilda, was born Sept. 1, 1878, at Grantsville, Md., and died May 23, 1951, at Welch, W. Va. On Oct. 22, 1900, she was married to James Schombert. She is survived by her husband, four brothers and one sister. She was a member of the Frostburg church. Funeral services were held by her pastor, the undersigned, at Grantsville. Interment was in the Grantsville cemetery.—O. F. Bowman, Frostburg, Md.

Shoemaker, Simeon, was born in Darke County, Ohio, June 1, 1861, and died March 22, 1951. He joined the Church of the Brethren early in life. His wife preceded him in death in 1917. He is survived by two children. Funeral services were held in the Union Grove church by Bro. V. B. Browning and the undersigned. Interment was in the Union cemetery.—Rev. Ernest Detrick, Muncie, Ind.

Skene, Alexander P., was born in Illinois Jan. 17, 1861, and died Dec. 10, 1950, at his home. He was married to Dora Rankin on Nov. 15, 1882. He is survived by his wife, two daughters, ten grandchildren and twenty-one great-grandchildren. Funeral services were held in the Leamon funeral chapel in Lena by Bro. J. E. Smeltzer. Burial was in the Lena burial park.—Claar Sandrock, Lena, Ill.

Smith, Chester Arthur, son of John and Adaline Meyers Smith, was born near Morrill, Kansas, March 4, 1888, and died at his home in Morrill April 16, 1951. He was united in marriage to Bessie Thompson on

March 29, 1908, and to this union were born two sons and one daughter. He united with the Church of the Brethren in 1921 and was one of the custodians of the church at the time of his death. He is survived by his wife, two sons, two grandchildren, one brother and one sister. Funeral services were held by the undersigned. Interment was in the Morrill cemetery.—L. M. Baldwin, Morrill, Kansas.

Steele, Harry O., son of Isaac and Margaret McDowell Steele, was born at Yellow Creek, Pa., March 8, 1874, and died at his home in New Enterprise, Pa., March 31, 1951. On Nov. 6, 1894, he was united in marriage to Hannah Kathrine Smith, who survives. He is also survived by three sons, two daughters, thirteen grandchildren, seventeen great-grandchildren and two brothers. He was a member of the New Enterprise church. Funeral services were held at the New Enterprise church by his pastor, Bro. Cletus S. Myers, assisted by Bro. D. I. Pepple. Interment was in the Koontz cemetery.—Sara G. Replogle, New Enterprise, Pa.

Wagner, Isaac J., son of Isaac and Nancy Wagner, was born Dec. 1, 1875, at Wone-woc, Wis., and died May 11, 1951. On April 21, 1901, he was united in marriage to Alma Weaver, who died Jan. 11, 1935. He married Laura Stouder on March 10, 1937. He was a member of the New Paris church. He is survived by his wife, two brothers and one sister. Funeral services were held May 15, 1951, at the New Paris church by Brethren Eldon Evans and William Brubaker. Burial was in the Yellow Creek cemetery.—Eldon Evans, New Paris, Ind.

Church News

California

Reedley.—Brother and Sister I. D. Leatherman held a series of meetings for us. Mrs. Leatherman had charge of the children each evening. There was one baptism. Brother and Sister Joe E. Campbell attended the regional conference in Oregon. One of our members, Mrs. Anna Ramsey, celebrated her ninety-fifth birthday recently with open house at the home of her daughter. She attends Sunday school and church almost every Sunday. We had our annual birthday dinner at the church with our former pastor, Bro. Bruce Flora, and his family of Los Angeles with us. We decided to retain our present pastor, Bro. Joe E. Campbell, for another year. We held a mother and daughter tea. A couple from Holland gave talks and showed costumes and souvenirs from their country. Our young people's class showed the picture, Queen Esther, one Sunday evening. Forty-seven dollars was raised for missions. On June 3, Bro. I. V. Funderburgh, our regional secretary, was with us and preached for us. He helped to install Brother and Sister Vernon Conrad in the office of deacon.—Mrs. Fannie McCall, Reedley, Calif.

San Francisco Community.—Twenty people were received into our church, eleven by letter and nine by baptism. On May 6, following a sermon on the marriage relationship, the married people of our congregation reaffirmed their wedding vows. Our mother and daughter banquet was held on Friday evening of Christian Family week. Nine children were dedicated on Mother's Day. During the evening service our newly established little theatre group presented the play, Marriage Is for Love. On May 19, under the leadership of the San Francisco Council of Churches, all the churches of the Sunset District gave a day's labor to help the Sunset Lutheran church complete its building. As another community service, we have opened our doors to the Playmates Co-operative nursery school. It is licensed under the San Francisco public schools and offers instruction to the children two and a half to four years of age and their parents. The nursery school is completing its second term in our church plant.—Barbara Alger, San Francisco, Calif.

Colorado

Fruita.—Bro. J. F. Burton and his wife of Wiley were with us in a series of evangelistic services. Mrs. Burton conducted the song services and each evening she told a story or had a flannelgraph picture for the children. As a result of the meetings, ten of our Sunday-school boys and girls were baptized, and one rededicated his life to service. At our Sunday services recently another person confessed Christ and was baptized. Plans were formulated for the redecoration of the interior of the church and also for the entertainment of the district meeting, which is to be held here in August. At the present time our redecoration is almost completed. We are still continuing our union Sunday evening services with the Baptist and Methodist brethren the last Sunday of the month. On May 20 Mrs. Farnsworth, a national W.C.T.U. worker, occupied the pulpit and spoke of the work of the W.C.T.U. organization.—Mrs. Maude I. Brown, Fruita, Colo.

Illinois

Batavia.—Our church is progressing. At our Mother's Day service carnations were given to the mothers. Our love feast was held on May 27, with visitors from Canada in attendance. Bro. Earl Kurtz conducted the service. Our pastor will be leaving for a vacation and a student pastor will fill the pulpit in his absence. The ladies' aid is still sending clothing to a needy family in England. This is our project for 1951. We

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sent a gift to Bethany Hospital, ten dollars for clothing for relief and collected used clothing. We have a 100% Messenger club. We also have a birthday bank. We are planning to have a picnic and vacation school this summer.—Mrs. Alfred Hunt, Batavia, Ill.

Martin Creek.—Two BVS workers, Jean Iby and Dick Swihart, were with us recently. On Bible study evening they assisted our pastor in a discussion on peace. We have remodeled our kitchen. Six persons were baptized and one reclaimed since our last report. On the evening of April 7 Bro. Ernest Wampler, returned missionary to China, was a guest speaker. We observed family week with a fellowship supper, followed by a short program and the picture, A Family Affair. We have a 100% Messenger club. Our love feast was held on the evening of May 27, with Bro. C. O. Brubaker presiding, assisted by our pastor. The Astoria, Allison Prairie and Walnut Grove churches were represented. For several years we have had dinner at the church the fourth Sunday of each month. We have Bible study each Tuesday evening conducted by the pastor. Our vacation Bible school will begin June 4, with the pastor and his wife, Brother and Sister Glenn Stauffer, in charge.—Mrs. Roy A. Hollinger, Fairfield, Ill.

Romine.—Since our last report, our church has been more active. Recently a two weeks' revival with Bro. Russell Pople of the Kaskaskia church as our evangelist, resulted in five additions to the church by baptism. On May 20 our Sunday school united with the other five Sunday schools in our township in the annual Sunday-school convention and all-day gathering. On May 25 we were happy to welcome members from several neighboring churches to our love feast. On May 27, following the church services, a basket dinner was served in the church basement. A two weeks' Bible school for the children will begin on June 18 under the direction of our pastor. Our services have gained in attendance and interest. Much work has been done in our cemetery. We are preparing for and looking forward to another revival in October.—Mrs. Mary Baker, Iuka, Ill.

Iowa

Garrison.—The women's sectional meeting was held in our church with Lois Dell of Des Moines as the guest speaker. Since our last report, one person was added to the church. A father and daughter banquet was held recently. The Harold Royer family were our guests on May 13 at an all-day meeting. Bro. Royer gave a very interesting talk on their work in Africa in the forenoon and showed pictures of

Africa in the evening. Sister Royer entertained us during the afternoon by showing clothing and cooking utensils used by the natives. Our pastor, U. H. Hoefle, and his family represented us at Annual Conference.—Mrs. John Christy, Garrison, Iowa.

Panora.—Our pastor, Bro. Earl Snader, was ordained to the eldership recently. Our church has enjoyed fellowshiping in union Sunday evening services with the other Protestant churches of the community during the past several months. Two new members have been received into our fellowship by baptism and three by letter. The members of the women's and men's work organizations met recently and redecorated the church basement. Our annual mother and daughter banquet, sponsored by the Homebuilders department of the women's work, was held with Gisela Desch, a German student who has been making her home with the Meredith Rogers for the past year, as the guest speaker. Bro. Jack Kough, director of public relations at McPherson College, and three college girls were with us for McPherson College day and our birthday dinner. Three babies were consecrated on Mother's Day. Our daily vacation Bible school is in progress now.—Mrs. Verne R. Smith, Panora, Iowa.

FUN-TIME CRAFTS

A wealth of suggestions for making delightful things with the simple materials at hand—macaroni, corks, paper bags, bottle tops, old hats, screws, lard cans, and many other low-cost or non-cost materials.

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BRETHREN PUBLISHING HOUSE
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AUGUST 4, 1951



THE Annual Conference exhibit this year illustrated the world-wide outreach of our Brotherhood. Yet the center of interest in the exhibit was a model of a local church, reminding us that the effectiveness of our Brotherhood work around the world depends upon the spiritual vitality of our local congregations. Only as each church, whether small or large, whether by the roadside or on a busy street, becomes a praying church, a teaching church, a witnessing church, a serving church and a giving church can the work of the kingdom go forward. Let us keep the church at the center of every worth-while project—and Christ at the center of the church.

J. Henry Long

The CHURCH at the CENTER



Gospel Messenger

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 4, 1951

Volume 100

Number 31

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2 GOSPEL MESSENGER

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

More liberty?

In the July Readers Write is something to which we of the Church of the Brethren should give serious thought. In this connection it may be well to ask, "Are we lay members thinking on these things for ourselves or are we allowing the leaders to do our thinking?" While there are those who are pleased in "more liberty" in the questions given in this letter, are they also pleased that our leaders of today do not emphasize the new birth, blood atonement, the coming again of the Lord Jesus?

Are they pleased that we place more importance on feeding the natural body than giving out the Bread of Life to the never dying soul; in giving clothing for the body than in helping them to receive the robe of righteousness to stand before the Great Judge in that day; to have a home to live in on this earth than to receive a mansion in heaven?

Are they pleased to have a social gospel of what we do, for the gospel of what the Lord Jesus did for us?—Jason R. Thomas, Findlay, Ohio.

Baptism

What has become of the New Testament teaching that the church held dear twenty-five or thirty years ago? What makes our leaders think that they are better than their fathers and can get by with less obedience? Jesus' last message to us was to go into all the world and make disciples of every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things.

There is no law given by either man or God that can break a will that is properly drawn up after the testator is gone, and who is big enough to gainsay the will of God? If there is no difference in our rule and practice from the Baptists, United Brethren and others, why not unite with them and save the cost of a separate organization?—W. E. Burroughs, Independence, Kansas.

On the Anointing Service

I joined the Brethren in 1872. In my ninetieth year I was anointed for I had extreme pain. For the last five years I have had no pain, even a headache. I eat and sleep like a child. I put my full faith in the anointing and James 5:14 was fulfilled. Why not put more emphasis

in print on the anointing? It does cure. It is the faith of the patient that is the Bible cure.

I have been a constant reader of the Messenger since it was called the Pilgrim.—Emma Kate Gardner, Topeka, Kansas.

The Church Roster

In the Gospel Messenger of June 16, 1951, Bro. L. W. Shultz writes of a roster for the local church and says he does not know of a single roster of this kind in our Brotherhood.

I live in the Pipe Creek congregation near New Windsor, Md. This is the oldest congregation in Maryland and was organized in 1758. It is the third oldest congregation in the U.S.A. I have been a member of this church for many years and by the help of the elders of the church and the members of the historical committee I have kept the church roster for over seventeen years, which is a heavy work but very interesting.

We record dates of all members baptized; the date of births, baptisms and marriages; the dates of all letters received and where from; the dates of all letters granted and where to; the dates of the death of all members and we keep the addresses of all members. We keep the names and dates of birth of the members' children who do not belong to the church and for a number of years now we have been recording the names and dates of birth of all babies born in Brethren homes.

We also have a historical book which contains a lot of history. We have in our church cabinet a number of church meeting minute books which date back to the organizing of the congregation. For the last twenty years we have had a loose-leaf minute book and treasurer's book too. We have recorded the churches which branched out from Pipe Creek (the mother church) and have a record of all evangelists who were known to come into the congregation. We also keep a record of all those who officiate at the fall and spring love feasts. We also have the names of the members of a host of committees and the names of all ministers, deacons and trustees.—Carrie L. Garner, Union Bridge, Md.

There is only one thing to say about the Gospel Messenger. It is the best magazine or paper printed.—Arthur Wolford, Ligonier, Pa.

The Eastern Orthodox Churches

Joseph Mow

Photo by World Council of Churches

A group of Orthodox priests discuss common spiritual ministry problems; these priests are displaced persons living in Germany



THE Church of the Brethren has become interested in more than 750 families of the Eastern Orthodox church. We have given a new life to the equivalent of about ten church congregations. These Orthodox congregations are made up of members of a church in exile, whom we call DP's, and who have fled anti-Christian forces in their home countries to be resettled through Brethren Service in the United States. By virtue of the presence of the Orthodox among us, and by their significance in the world, it is important that we learn to know more of their beliefs and ways.

The Orthodox church is the direct heir of the early church of the apostles. It traces an inheritance of religious tradition to the churches founded by the disciples in Jerusalem, Antioch, Alexandria and Constantinople. It has never had to break off like a stem from another church and start an institution from the beginning; so it does not call itself Protestant. It separated from the Roman Catholic Church in 1054 in disagreement over the authority of the pope and a num-

ber of other matters. This split was an East-West division that left the Christians in the countries where the disciples worked, with the exception of Rome, in what is officially called the Holy Orthodox Catholic Eastern Church. With almost 150,000,000 members it is the largest single body of Christians outside the Roman Catholic church.

To most of us the most striking aspect of Orthodox church life is the ritual of their worship services. Liturgy and symbolism are used a great deal. A Sunday morning worship may last three hours. It is composed of a series of chants, choir hymns, responses, congregational songs, Scripture readings, and prayers. Actually the service is very informal, as one can come and go when he likes. There are no definite and organized parts or order of worship in which all do the same thing at the same time. But as people come into the church to stand in awe before God one is impressed primarily with the depth of the devotion and reverence of those who partake.

The Orthodox are like the Brethren in some ways. Men

and women stand on opposite sides of the church during the service. The Orthodox communion includes a service of feet washing with the Last Supper. Among the regular sacraments is the anointing with oil of those who are sick. Baptism is by immersion and confirmation follows for members of the church. The Orthodox are also opposed to idolatry and statues. Their icons are used as symbols, much as we use the cross, candles and pictures.

The beliefs of the church, as suggested by their name, are orthodox. They recognize the Bible and the statements of the first seven ecumenical councils as the final authority for belief, and consider additional reformulations and interpretations for the most part either unnecessary or heretical. This partly explains the split with the Roman Catholic Church since the latter attempted to change the doctrine of the Trinity to say the Holy Spirit proceeded from the Son as well as from the Father, in contradiction to the Nicene Creed. The doctrines of the

church are not, however, systematized. The church maintains the values of mysticism and the simple insights characteristic of Christ's own statements.

Another important characteristic of the East is the strong feeling of group unity. The church is therefore to the Orthodox a real mystical union and not so much a loose collection of individuals. Similarly, family ties are very strong and most individuals will make great personal sacrifices for their families and church.

The church has had a mission program, contrary to many reports, which has been of strongly evangelistic flavor, although largely restricted to Russia itself. It has not, however, had a large organized church welfare program. The reason for this is partly that the social structure is so strong that within the family and community material needs are automatically cared for. A more general reason is the emphasis in their view on a personal spiritual relation to God rather than combining with temporal and secular wants. Their beliefs have been concerned with God and the Trinity, whereas ours have attempted more often to define man.

The organization of the church has facilitated both tradition and practical considerations. There are "patriarchs" who are the highest leaders of the church in the seats of the old apostolic churches, with the patriarch of Constantinople something of a leader among them. Under the patriarchs, the church has metropolitans, bishops, archpriests, priests and others, depending on the spiritual achievements of the clergy. Actually the church of the East is organized along national lines. Thus the Russian Orthodox church, whose patriarch is in Moscow, is the largest

group. Other large groups are the Serbian Orthodox, Greek Orthodox, Roumanian Orthodox and the Ukrainian Orthodox. National churches for most of the other Baltic and Balkan countries are also separately instituted but part of the same communion. There are, however, "autocephalous" churches (literally have their "own heads") which have separated from the recognized Orthodox churches and which are not recognized as having the apostolic succession. For some time organized churches have existed in Western Europe and the United States as well. Each national church has complete autonomy on institutional matters but none would consider changing the basic values of the faith.

The people of the Orthodox churches are mostly simple and rural people. They believe strongly in family life and in faithful service to the church.

They have a true ecumenical spirit, feeling that God is everywhere and as acceptable when worshiped in Western churches as in the East.

Since 1918 the Russian Orthodox church has had a particularly difficult period of transition. Some of the national churches have similarly had critical opposition. The Soviet constitutions have always permitted some variant of the theory of "religious and antireligious propaganda." Indirectly by propaganda, however, and directly by financial control and restrictive decrees, the state at first attempted to displace religion entirely, suppressing the churches with little mercy. Later the church was tolerated and allowed certain self-sustaining functions and during the last war the church movements and ideals were often used to help nationalistic morale. The Orthodox church under Soviet dom-

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I am a prospective mother-in-law, can you give me guidance on how to be a good one?

Dear Friend,

I read somewhere the story of a new mother-in-law who had three keys made one of which she gave to her son and another to her daughter-in-law. These keys became a symbol of the independence of restraint and freedom of access which would be available in the new relationship of the three persons.

If you are able to recognize that in marriage you gain another child rather than give up the one you have had, you will make great strides toward becoming a mother-in-law as well as a mother-in-law. Some mothers look upon the marriage of a son or daughter as though it is a loss. But others, happily, realize that the family circle increases when marriage takes place. I know a woman who had three sons and no daughters. For twenty years she dreamed of bringing a girl into the world. When her sons were planning to get

married she graciously spoke about how long she had been waiting for her three girls to arrive. The girls whom she had dreamed of bringing into the world came to the family by way of marriage.

However, it will be necessary for you to remember that each of us has two homes, one which provides the framework for the family into which we are born and the other which provides the framework of the family to which we give birth. In each of these families our responsibilities are different. When our children establish homes of their own we must consciously refrain from exerting the same influence over them as we did when they lived in our own home. Perhaps a good single rule is separate housing accommodations. No matter how large a house is, it is never big enough for two different families.

Beyond this, if you add love to the alchemy of human relations, you will be able to be the kind of mother-in-law who will be a joy and treasure to your children.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

ination can at this time only support the regime officially but there is evidence of a silently suffering undercurrent of opposition to the state and of uncontrolled religious activity among many of the people and clergy. In the position in which the Orthodox church finds itself during these days it should be understood and supported with what help the West can give.

There are some important differences still between the Eastern churches and ours in the West. Nicolas Zernov has listed them as follows: (1) the West clearly distinguishes between the body and spirit, and has a tendency to set them in opposition to each other; in the

Christian East they are treated as interdependent parts of the same creation; (2) in the West the individual occupies the center of attention; in the East he is always seen as a member of a community; (3) in the West mankind is the main object of redemption; in the East the whole cosmos is brought within its scope; (4) in the West Jesus Christ as the incarnate Savior is the appointed channel of approach to God; in the East the emphasis is laid upon the Holy Trinity as the revelation of God's true nature. It is important for us to know the similarities and differences between various communions which are all actually part of the total body of Christ.

There is much that can be learned by both ourselves and the Orthodox as our contacts become more frequent. More particularly the church in the East can be an important key to aid international understanding and to alleviate the cold war in some small way. We are now joined in fellowship with the church as such in the National Council of the Churches of Christ in America and in the World Council of Churches. Ultimately communication may afford more intimate contact among individual orthodox personalities and ourselves, which will certainly enrich all. A determined effort to study our brothers in Christ now, however, is a proper beginning.

CONFERENCE IS ADJOURNED

Sunday Morning *Church School—Adults*

In spite of the late hour of closing on the previous night several hundred adults were present for the beginning of the church school hours. The theme for study in this period was *The Church Under Persecution*. It was appropriate to sing *Faith of Our Fathers*. Bro. John Coffman directed our period of worship.

About thirty children brought a message in choral reading, a message that our world sorely needs. They reminded us that it is the "sick in mind" who insist on separating men on the basis of color and creed. God made all men.

Our teacher was Dr. Earl Garver, dean of Manchester College. Briefly he sketched the background of the lesson, explaining the reasons for the persecution of the early Christians and describing the kinds of persecution they faced. As a teacher of history Bro. Garver gave us interesting facts concerning the way the early Christians kept a clear witness to their faith in spite of severe opposition.

There are several areas in which modern Christians fail to give a clear witness, perhaps because of their fear of persecution. One place is in our peace testimony, another in our attitudes on the race question. Especially does materialism interfere with our willingness to live a simple life. It keeps us also from giving ourselves and our talents to the work of the church. As a result, we lack the enthusiasm and joy of the early Christians.

Primary-Junior Sunday-school *Session*

A demonstration on how to teach a class under almost impossible conditions was given Sunday morning at Annual Conference by Miss Margaret Lininger, regional children's director, and Miss Dessie Miller, director of children's work. Into a room about 20 x 40 in size, containing about 65 chairs, were jammed nearly 150 junior and primary children, plus a few adult visitors. With none of the prescribed helps such as song-books, pictures, story papers, etc.,

Miss Lininger proceeded valiantly to develop the theme of helping others. The story of the four men bringing the crippled man to Jesus and letting him down through the roof came clearly before the eyes of the children. This was followed quickly by the story of forgetful Elizabeth Anne, who learned to put on her thinking cap, thanks to the help of her friend Lucy. Singing, a prayer and the story of the boy whose help made it possible for Jesus to perform the miracle of feeding the multitudes brought the time to the feature of the morning, a film of about twenty minutes. In the only slightly darkened room it was possible to note the absorbed and sympathetic expressions of the children as they followed the picture. The film, *The Birthday Party*, was a story for children, about children, calculated to teach thoughtfulness and the more deliberate use of the Golden Rule.

Sunday-school teachers who believe conditions have to be

"right" in order to teach children would have gotten much out of seeing Miss Lininger and Miss Miller proceed under difficult conditions, unperturbed, at least outwardly, to take care of the situation effectively.

Morning Worship

Even before the organ prelude announced the beginning of the morning worship hour, the seats on the main floor of the auditorium were filling up and people continued to pour in, filling up all available seats there and on the balcony. Opportunity was given for taking pictures while Conference Director Paul Kinsel was making the necessary announcements.

When Bro. Frank S. Carper, pastor of the Palmyra church, called us to worship the great audience was ready for a rich spiritual experience. The choir responses and anthems gave added inspiration. The petition of Francis of Assisi that the Master should make him an instrument of peace was beautifully done by a reader and the choir and led our minds directly to the message of the morning.

Pilgrims of the Way was the subject chosen by Galen Ogden pastor of the La Verne church. Sometimes there are several ways of accomplishing what we want to do. But to find our way out of the chaos of our day there is only one way—that of Jesus. This, said Bro. Ogden, is the way of service through love. In washing the disciples' feet Jesus showed that no act is too menial, too lowly for love to perform. The great modern exponent of Christianity is Albert Schweitzer, whose life is one of service.

The Christian way is also the way of love. Only through redeeming love can the goal of peace and goodwill be reached. Love also forgives and reconciles.

In the third place, the Chris-

tian way is one of freedom through bondage. Submission to Jesus Christ will bring the highest level of freedom. Then we shall be free of hatred, superstition, ignorance, malice.

We have given here only a brief outline of Bro. Ogden's sermon since it has appeared in full in the Gospel Messenger. We suggest that you turn to the issue of June 23, 1951, and read it again.

Following the singing of a hymn we continued in the service of dedication for the new Brethren Hymnal. A. C. Baugher, chairman of the Hymnal Committee, was in charge.

Sunday Afternoon

Fifteen minutes of singing the hymns from the Hymnal which had been dedicated at the morning service preceded the play given by the La Verne College group. The scene of Family Portrait is Palestine in the days when the Master walked the roads and taught and healed. How would the family of one who runs counter to the traditions and practices of his day

This Is My Prayer

Robert L. Byrd

Durban, West Virginia

To walk with Him the winding path

**That leads to heights above;
To hear the still small voice that tells**

**The meaning of His love;
To know that though a cross is near**

**The path our feet must tread,
Its sombre spectre holds no fear
Nor casts one ray of dread—**

This is my prayer.

**To live within the limits of
His love and never stray;
To let Him hold my faltering hand;**

**And gently lead the way;
To hear the Symphony of Love
Ring forth in harmony
With every heartbeat, every thought**

**And set the captive free—
This is my prayer.**

and is finally executed as a criminal feel about him? The play deals with these attitudes.

"The story opens in Nazareth the morning after Jesus leaves to take up his life work. His brothers see only that in the height of the building season he has depleted the working force. It continues in Capernaum where tavern keepers and promoters have capitalized on his growing power and popularity. It returns to Nazareth and the disillusioning experience among the neighbors. Then, swiftly, it journeys to Jerusalem, where the fickle crowd has turned from its cries of 'Hosannah' to shouts of hatred and to the upper chamber, where after the Last Supper, Mary awaits his return from Gethsemane. The final scene is laid again in Nazareth, several years after the crucifixion, where his family still labors under the selfish and blind delusion that they have been disgraced."

Throughout the whole play Mary's belief in her son stands in contrast to the rejection by the rest of the family. And Jesus' philosophy is shown as a simple, powerful way of life in which the individual personality is of supreme importance.

As the last curtain closed one question insistently claimed an answer: What is my attitude toward Jesus? Do I stand with his family and friends who rejected him or with Mary who believed in him and his teachings?

Sunday Evening

Convocation

The procession of events that make up an Annual Conference arrive at a climax in the convocation service. At the time set for the meeting the auditorium was almost filled. Because many families must leave before the final service, not all of the 4,200 who were present in the morning could enjoy this final session.

The moderator, supported by the Conference choir, called us to worship. The large congrega-



J. Henry Long

Present at the consecration service on Sunday night were (left to right, kneeling): Joseph and Virginia Schechter, appointed to India; Florence Miller, to Africa; Don Snider and Vivian and Stanley Bittinger, commissioned to Brethren Service work in Germany and Puerto Rico; Margaret and Carroll Petry, representing those called to the ministry. Back of them are the elders from their churches

tion sang heartily For Christ and the Church. Calvert N. Ellis read the Scripture and directed our prayers. The choir again gave evidence of unusual ability to interpret a great anthem as they sang a musical setting of the Twenty-third Psalm. The choir has assisted in several sessions, always singing with enthusiasm and spirit. Undoubtedly much credit for their success must go to Prof. Elias Brightbill and his dynamic leadership.

Our Message to the World was the subject of Bro. V. F. Schwalm's masterful sermon. He spoke of the message of the Christian church, not only of our own Brotherhood. We can no longer call our culture Christian. Our environment is not Christian. The Christian life, therefore, cannot be achieved by adjustment to the world around us.

The church has grown in membership. It has resources of money, buildings and leadership. But in many places the

church has failed. It often fails to make an impact on the community.

In the last fifty years some forces have liberalized and diluted the message of the church so that its influence is often weakened.

What is our message for the world? It is the good news that God was in Jesus Christ, reconciling the world to himself. One who finds Christ becomes a new creature. When the church keeps this good news central in its message and its work, it prospers. Preaching about ethical character is not sufficient. The best motive for living righteously is to know the love of Christ.

Keeping this passion central does not result in a passive religion. It results in definite Christian action. The church has many functions but most of all it must seek to enshrine God in the hearts of men.

Our message must help men plan their citizenship here in the light of eternity. Bro. Schwalm closed with a stirring

plea that we would find the spiritual warmth of the Christian gospel and preach and live it wherever we go.

Such an appeal demanded a response. One such act of dedication came in the spirited singing of a great hymn. Another act was the giving and consecration of the Conference Offering. During a part of the service the organ was heard. The choir, accompanied by a violin trio, sang *Jesu, Joy of Man's Desiring*. After the ushers—almost fifty of them—brought our gifts to the front of the auditorium, we shared in a service of consecration led by Bro. Bittinger.

The following were present to take part in the consecration: Joseph and Virginia Bollinger Schechter, Florence Miller, commissioned as missionaries; Don Snider, Stanley and Vivian Bittinger, commissioned for Brethren Service work; Carroll and Margaret Petry, called to the ministry. These represented oth-

ers who have been called to similar fields of service. These young people joined in a responsive reading from God's Word. They were then officially commissioned by the moderator, speaking for the church. He charged them to be faithful to their high calling and to Christ their Lord. As they knelt and the hands of the elders were placed on their heads, not only they but others also were endowed with the power of the Holy Spirit. The traditional Chautauqua salute and the singing of Speed Away brought this beautiful and meaningful service to a close.

The newly elected moderator, Ralph W. Schlosser, was then installed in his office by Bro. Bittinger. He received the gavel of office and said that he undertook the responsibility knowing that he had our prayers. He announced that next year's Conference will be held in the Southeastern Region and gave the closing prayer. The 165th recorded Annual Conference was adjourned.

• • •

Because of the impossibility of the reporters' getting to every session, especially on Wednesday, when the sectional conferences were meeting, others graciously came to our assistance. We are indebted to E. G. Hoff for the report of the Christian Education sectional meeting; to Harold Brumbaugh for a report of the pastors' dinner; to Mrs. Louise Stoltenberg for reporting the Brethren Service dinner on Saturday evening and the primary-junior Sunday-school session on Sunday morning; to Vernard Eller for the youth conferences; to Carolyn Flory for the intermediate activities.

The accounts of the youth and intermediate activities follow.

Youth

During the Wednesday sec-

tional conferences the youth participated in a variety of activities. Between 150 and 200 young people and their leaders were present. The day's program started, as it did each morning, with 7:00 o'clock breakfast. After a brief fellowship sing the group divided into small discussion groups, the CBYF Buzzar, where they talked about everything from boy-girl relations to vocations.

Perhaps the outstanding sessions of the day were those entitled Hymnetics, in which the youth explored and tried out the new Brethren Hymnal under the direction of its editor, Nevin Fisher. The morning featured a "Dr. I.Q." quiz, lifting up varied aspects of the total church program as it relates to youth. The afternoon session consisted of presentations by five youth representing the various regions of the Brotherhood on the application of Matthew 5 to family life, work, leisure time, citizenship and friendship. After a forum period, a meaningful worship concluded the specific youth program of the day.

Intermediates

A trip to the Big Basin Redwood state park and to Sea Cliff Beach at Santa Cruz; the film, One God; visits to the Santa Clara Mission and to a Jewish synagogue; and recreation in the gymnasium of a San Jose high school were high spots for the intermediates at Conference.

That Conference sessions might be more intelligible the work of Standing Committee and the manner in which business was brought to the floor of Conference were explained to the intermediates and then they attended the opening business session in a body. They returned to their meeting room for discussion of the session.

On Friday evening they joined the young people for a picnic and vesper at Alum park.

Continuing to Serve

Leo Lillian Wise
Fremont, Ohio

THE observation has often been made that when a man retires from his lifetime occupation if care is not taken he is likely to lose interest in life soon.

I heard a heart-warming story of a church in a small city. Within this congregation live a number of ministers who have reached retirement age. But these men reason something like this: "Why should we rust? Is it not better to make use of the wealth of experience we have accumulated in the Lord's service?" And they do use it.

The pastor is happy to have them meet with him in his study at stated times. Within the congregation there are more than two hundred folks seventy years of age and over. So each of these older ministers is responsible for calling upon a certain number; next month they rotate the group. In this way the older folks, if unable to attend services, are kept in close touch with the church life. Special attention is given to the sick. When communion services are taken to the homes these ministers assist the pastor, and if they find a difficult situation the pastor should know about he is notified.

Since each of these older men has developed his own line of service they act in a number of capacities. These men do not consider it their duty to tell the pastor how to do his work; rather they wait until he seeks their advice. And because of this gracious attitude upon the part of the older men the pastor says he leans heavily upon them.

I wonder if we lay members might not learn a lesson from them. So many of us seem to say "I've done my share; now I'll rest." That is the path to rust and deterioration. Even though our scope of activity may be limited, let us continue to share what we have received.

KINGDOM GLEANINGS

The correct dates for the Nebraska family camp will be Aug. 13-19 instead of the date previously announced in our listing of summer camps.

W. Harold Row, secretary of the Brethren Service Commission, left New York on July 5 for an administrative visit of the Brethren Service work in Europe.

We are sorry for an error in the change of address of Norman Harsh. His address was incorrectly stated as being Antioch, Va.; it should have read Antioch, W. Va.

Bro. H. H. Hendricks recently retired from pastoral work in order to give his full time to evangelistic work. He has served the church in Adrian, Mich., from the time of its organization in 1943.

The Western District of Pennsylvania will have a picnic at Idlewild Park, near Johnstown, Pa., on Aug. 15. Bro. R. W. Schlosser will speak at the vesper service. A program has been planned for the children.

Bro. T. E. George will terminate his work with the Goshen City church, Goshen, Ind., on Sept. 1. After that time he will be available for revival services in churches east of the Rocky Mountains. He may be addressed at 209 E. Clinton St., Goshen, Ind.

The Byron Royer family has returned to the States after serving three years in Germany under the Brethren Service Commission. The Royers served first at the Kaltenstein youth project and later at Kassel. After Sept. 1 Byron will serve as pastor of the York Center church, Ill.

The newly adopted women's work Brotherhood Fund project totals \$50,000, according to an announcement by Ruth Shriver, director of women's work. At its annual meeting in San Jose, the women's work group pledged itself to this amount for the support of the total Brotherhood Fund during the fiscal year of 1951-52.

Beaver Run church, Burlington, W. Va., will hold its annual home-coming on Sunday, Sept. 2. Sunday school will be at 10:00 and the morning worship service will be at 11:00 (E.S.T.). A picnic dinner will be served at noon. There will be a program in the afternoon. Everyone is welcome to attend.

All persons who have participated in the Brethren Volunteer Service program or who are interested in the program are invited to come to Camp Piney at Cabool, Mo., on Sept. 1, 2 and 3. A committee composed of Roger Kiser, Mary Keller, Joanne Lehman, Urban Long and Julia Laprade are planning this special BVS reunion.

Leonard and Lucile Vaughn have terminated their work in the pastorate of the churches at Irricana, Alberta, Canada. They are taking the course on basic rural training for missionaries, which is given at Cornell University, Ithaca, N. Y. They may be addressed: R. 4, Ithaca, N. Y. Will correspondents please note?

Mrs. Calvin Bright, former missionary to China, has been appointed to serve as missions director in the National Council of Women's Work. This appointment came in the annual women's work meeting at Annual Conference in San Jose. Mrs. Bright succeeds Mrs. Desmond W. Bittinger, who has completed two three-year terms of able service in this office.

An August Emphasis upon our foreign mission and service causes was widely observed the past three years. Owing to the change of the fiscal year, congregations may want to emphasize these programs as major phases of the total work included in the September Achievement Offering. The Achievement effort will benefit measurably if local planning is done in August.

Ross L. Noffsinger is one of fourteen rural ministers in Ohio who has received the title of Rural Minister of the Year. Each minister will receive a scholarship to a three weeks' school for rural leaders at Oberlin College. The project is sponsored by the town and country department of the Ohio Council of Churches, the Oberlin School of Theology, the Ohio Farm Bureau and the Ohio Farmer magazine.

With Our Evangelists

*Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?*

Elder D. I. Pepple of Woodbury, Pa., in the Hampton meeting house, Pa., Aug. 20—Sept. 2.

Elder Reuel B. Pritchett of White Pine, Tenn., in the Pleasant Valley church, Va., Aug. 19—Sept. 2.

Gains for the Kingdom

Seven baptized in the Canton church, Ill.

Seven baptized in the Payette church, Idaho.

Two baptized in the Beech Grove church, Ind.

Twelve baptized in the East Berlin church, Pa.

Eight baptized in the West Conestoga church, Pa.

Three baptized and two received by letter in the Rummel church, Pa.

Twelve baptized and twelve received by letter in the Hermosa Beach church, Calif.

Twelve baptized and three received by letter in the New Philadelphia church, Ohio.

Calendar for Sunday, August 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Christian Principles in Earning a Living.—Luke 12:13-48a; 18:18-24; Acts 16:11-15; 1 Thess. 4:10b-12; 2 Thess. 3:7-10. Memory Selection: Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions. Luke 12:15 (R.S.V.).

CBYF Topic for August, Families Together.

Calendar for Sunday, August 12

Sunday-school Lesson, The Christian's Use of Money and Goods.—Matt. 25:14-30; Acts 2:43-47; 19:23-41. Memory Selection: Whatever you wish that men would do to you, do so to them; for this is the law and the prophets. Matt. 7:12 (R.S.V.).

CBYF Topic for August, Families Together.

Announcements

Regional Conferences

Central Region.—North Manchester, Ind., Oct. 15-18.

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

District Meetings

Colorado.—Fruita, Aug. 18-21.

Illinois, Northern, and Wisconsin.—Polo, Ill., Sept. 1-3.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Middle.—Flora, Aug. 15-18.

Indiana, Northern.—Camp Alexander Mack, Milford, Aug. 13-16.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Mardela.—Peach Blossom, Md., Easton house, Aug. 29.

Maryland, Eastern.—Westminster, Sept. 21-22.

Michigan.—(undecided), Aug. 25-28.

Missouri, Northern.—Wakenda, Sept. 7-9.

Missouri, Southern, and Arkansas.—Carthage, Mo., Aug. 17-20.

North and South Carolina.—Mill Creek, S. C., Aug. 16.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

Tennessee.—Camp Placid, Blountville, Aug. 14-16.

Virginia, Eastern.—Valley, Aug. 8-10.

West Virginia, First.—Greenland, Brick house, Sept. 7, 8.

West Virginia, Second.—Shiloh, Aug. 17, 18.



SERVICE NOTES FROM SAN JOSE

BRETHREN Service emphases at the San Jose Annual Conference were, as in other years, impressive and gratifying.

Perhaps their total impact was not quite as great as at Grand Rapids a year ago. It was not practical to bring one of the big red New Windsor trucks all the way out to California. The interesting German student group was naturally much smaller this year, and fewer people had opportunity to hear them.

The Exhibit

Very limited space for the exhibits dealing with the program of the church led to a new approach. The entire program exhibit was very closely co-ordinated.

The result was one unified presentation. Even the color scheme was harmonized. Instead of a great hodgepodge of miscellaneous material, there were only relatively few items, and these were arranged and planned with great care.

The service section occupied the greater part of one wall. Its most remarkable feature was a layout of miniature figures depicting the various phases of our Brethren Service activities.

Here were DP's and German students arriving, mental hospital volunteers at work, BVS volunteers in training and on projects, work campers in action in Europe, our regular relief staffs on the job abroad and in Puerto Rico, clothing being processed at New Windsor, watermelons growing at Falfurrias, and even a baptismal scene at Castañer.

The immense amount of labor involved in creating all these figures and scenes was performed by Mrs. A. D. Yaney of Oak Park, Ill., and her family.

Little Conferences

Sectional conferences and breakfast or after-breakfast conferences have become traditional. Brethren Service usually takes full advantage of these and did so at San Jose.

The two sectional conferences on

Brethren Service exhibit at San Jose Conference

Photo by
J. Henry Long



Brethren Service were well attended. These were quite informal with many opportunities for the people in the audience to ask questions or speak briefly.

One meeting was devoted to Brethren Volunteer Service, now three years old. The other centered around our peace testimony. Because of the new draft law, just passed, much of the time was devoted to its implications for conscientious objectors.

There were also three after-breakfast conferences. These, likewise very informal, were devoted to our relief work, DP's and German students.

The attendance was modest the first morning and larger the second when Mrs. Helena Kruger discussed DP's and their problems.

The third morning, when the German students and their American foster parents were presented, the crowd overflowed the room.

Service Dinner

One of the few disappointments in the Conference arrangements at San Jose was in the facilities for the traditional luncheons and dinners. The arrangements committee, unable to find a suitable place for them, had to be content with a crowded, unattractive basement in a lodge hall. The price, moreover, seemed unreasonably high.

Those who braved these disadvantages, however, were amply rewarded by a very earnest and inspiring peace message from Kirby

Page at the Service dinner.

Business Items

Several actions of the Conference business session were of special importance to Brethren Service.

The report of a study by the General Brotherhood Board on the future of Brethren Volunteer Service was adopted. The report recommended that BVS be a continuing part of the church's program and called for an enlarged program and more adequate support for it.

Another in the series of statements prepared by Brethren Service on the great social problems of our day, this time on economic problems, was adopted, but with a disappointing lack of real consideration. Unfortunately it was one of the very last items in the business session which was prolonged until eleven o'clock Saturday night. The delegate body voted to adopt the paper without having it read. Previously, however, the Brethren Service Commission, the General Brotherhood Board and Standing Committee had scrutinized the paper more carefully. Although the Brethren Service staff earnestly wanted the paper to be adopted, it had been thought that it might provoke considerable discussion and even controversy. To have it passed in this perfunctory fashion and with a hint that, since the paper was "merely" educational, it did not need careful inspection, left the staff with mingled feelings. The statement will be printed in leaflet form within a few weeks.



"Did Jesus Go to a Big Church?"

Dessie R. Miller

Director of Children's Work

AS THEY left the little white church in Sunny Valley, Ann Brown drew a deep sigh and there was impatience in her voice as she spoke to her husband.

"John, it just isn't any use—twenty-five present today! I am fed up with a church program that drags along with so few people. Let's make up our minds to give up the struggle here and drive into Alderville with the beginning of the new church school year. The children will be much better off."

"Attendance was down lower than usual," agreed John mildly, "and, of course, it makes one feel discouraged but let's wait until this afternoon to discuss it."

John was remembering the three pairs of listening ears on the back seat. He and Ann had an unwritten agreement not to discuss church affairs in the presence of their children. But Ann's impatience sometimes caused her to forget. She instantly regretted her outburst and began to talk about the weather and the recent harvest. There were fields of grain on either side of the road on which they were driving. The whole countryside was lovely in midsummer.

In the midst of Ann's comment about how thick the wheat shocks were this year, a question came from the back seat.

"Mother, did Jesus go to a big church?"

Small Ann was only five but she had evidently been pondering her mother's words. Before either of the parents could think of just the right answer, eight-year-old Jim, in his grown-up manner, answered his sister.

"He spent a lot of his time with twelve people. I guess he just wanted to help anybody who needed him. It didn't make any difference where it was."

Young Jim's words, "anybody who needed him," struck a responsive note in the minds of both parents, but nothing more was said until late in the afternoon when

Ann and John were sitting alone on their cool front porch. John had been reading the Gospel Messenger. Ann was writing letters.

"It does seem a pity," John mused, half aloud, as he laid down the Messenger; "we can get a lot of ideas concerning a good church program but when there are such a few people it is hard to work them out."

Ann laid down her pen. "Yes," she said, "but I can't get away from Jim's words. I think that he made a very good answer to little Ann's question today. It started me thinking about my Sunday-school class. I don't have but six children—but who will teach the six if we go to Alderville? And you know how it is with your work as superintendent. They even closed the Sunday school in the winter-time before we moved here because they could not keep things moving. I know that we are needed and that we are helping to keep this church alive. But it is truly hard to know what is right for us to do."

"I think that we ought to be realistic about the problem," said John. "Some time ago I counted up, and there are just forty people on our roll. If this little church would be closed I know that there are at least twenty, including children and older people, who would not have an opportunity to attend a church. It is a serious thing to let a group down when you are needed as we are needed here."

"Yes," agreed Ann. "Sometimes I think that it isn't fair to the children but maybe they are getting an attitude concerning serving the church which they might not get in Alderville, where the group is large and where we would not be expected to give as much time and effort."

"Well," John admitted, "I am not too proud of the effort that we have put into the program here. Take visiting, for example; I keep

thinking that we ought to organize our little group for visitation evangelism and work hard to reach some of the families in the community that we have never reached. We could double our enrollment and maybe we could find a way to reach the unchurched.

Ann's eyes were shining. "Yes, I think that it is worth working on. Some of our people who think that they cannot teach or take other leadership responsibilities would help us in that venture, I believe."

"Then, too," continued John, "I keep feeling that if we can build up a strong enough fellowship and enthusiasm in our group our program will draw people in. Whenever we are discouraged we are letting the church down. I suspect that many of the suggestions that we feel may not apply to us could be used if we had a little more imagination."

"Yes," agreed Ann, "take children's classes, for example. I read an article the other day about things that can be done in a one-room church. I want to talk to our other children's teacher about it. Why don't we have a workers' conference and lay plans for new growth in Sunny Valley?"

"It sounds good to me," agreed John. "I don't think that I would feel right to let the work here down before I try harder to build it up."

The screen door slammed and small Ann came out on the porch. Her face was flushed from her nap. She walked over and climbed into her father's lap. Rays from the sinking sun caught the gold in her hair and made a halo for her baby face.

Looking at her nestled there against her father's shoulder Ann thought of the question which started their thinking, "Did Jesus go to a big church?"

A lump came into Ann's throat. "A little child shall lead them," she thought.



The Church at Home

Edited by Alberta Yoder



GOD LEADS When He Calls

The Sunday school at Corpus Christi as it was at the beginning

Lee F. and Elsie H. Spitzer
Corpus Christi, Texas

The following account of work in a new community and the starting of a new Sunday school is testimony to a spirit of devotion on the part of lay people. Brother and Sister Lee F. Spitzer and their family live in a community of Corpus Christi, Texas, of nearly 7,000 population. There are three churches with a total membership of less than three hundred. The Spitzers use their home as a Sunday school reaching out to the neighborhood.

Their enthusiasm and spirit of devotion are reflected in their own story

THIS is the story of how God called and then led us to the place where we had work to do for him. It was late in 1946, when we first knew God wanted us to serve him. In what way we had no way of knowing but knew if we prayed and trusted he would lead and show us. Although living in communities where there was no Church of the Brethren, we found many opportunities to serve in a Christian way.

Finally after several moves we had the opportunity to come to Corpus Christi. Before leaving our former location we wrote to Elgin asking information about churches in the Southwest. In Corpus Christi we found our nearest Church of the Brethren to be at Falfurrias, Texas, ninety miles distant. However, we wrote asking when the church would have a communion. In a few days we received a letter from Brother and Sister H. D. Michael,

then pastors at Falfurrias, saying they were coming to Corpus Christi to visit us. That was indeed a visit from home! Here we were, sixteen hundred miles from any relative and it was indeed heartening to have someone from the Church of the Brethren visit us. The warm fellowship continued and other visits were made to Corpus Christi and to Falfurrias.

We were living in rented property and felt that we wanted to build and own our own home. Long searching for a lot finally ended in finding the desired location upon which we immediately began building our home. As we built we prayed, for we knew our funds were limited and only with God's help could we ever get a home in a reasonable length of time. In two weeks we had enough finished to move into and then by the end of the first year we were certified for a home loan to complete it as we would desire. When we were in the planning days of our home we

would remark to one another, "When we get our home finished we want to use it to serve the Lord." But we hardly expected to use it in the manner in which we are.

In March 1950, our father and mother, Brother and Sister S. F. Spitzer, came from Maryland to visit us and father had the privilege of baptizing his two grandchildren, Terry, aged fifteen, and Joan, aged eight, at Falfurrias.

By May 1950 our home began to look finished and our thoughts began to be, "How now can we serve him whom we love and trust?" Many things were discussed but the thought of a Sunday school seemed to linger with us and we began having it every Sunday. At first it was only our own children and us. Then a friend of our children began coming occasionally. One day we decided to have a vacation Bible school. So many children live around here and they know nothing of the Lord; so on July 14 we had our first day of

vacation Bible school. In came fifteen children and at the end of seven days we had eighteen enrolled with an average attendance of sixteen. Our offering for missions was five dollars, and on Sunday, July 16, we had our first great attendance in Sunday school with fourteen attending. Then on Aug. 27 we had thirty-two on roll with twenty-nine present. We have nine beginners, eight primaries, five juniors, three intermediates and seven adults. We cannot encourage attendance as much as we would like to since our space is so limited. Lee teaches adults, intermediates and juniors. I teach primary and beginners.

Our prayers are for teachers and

our first church building. The most astonishing fact about the group of people attending is that the children and all adults except one are not members of any church.

Where do we find room to teach so many, some may say. Well, our classrooms are our ten by twenty foot front porch screened in for the primary and beginners, the living room for adults, kitchen for juniors, our den for intermediates, and as soon as we get more teachers we still have three bedrooms for classes.

How do we operate? On a small scale. Our first order for Sunday-school material was for a few pieces but now we order by the month. With the help of funds from our

parents in Maryland we shall order material for the next quarter all at one time and also purchase twelve hymnals to sing praises to him.

We know many are praying with us and we ask many, many more prayers for our church which we know God will help us get and also for some help in this large and important work for our Lord. Our community has a population of nearly 7,000 and only three small churches are here with a membership of less than 300. If any Brethren should locate in this area we would be happy to have them join our services and assist in serving him.

May we as Brethren people hear God's call and be led by him.

The Church Abroad

Edited by Anetta C. Mow

WEAVING

J. C. Wine

Jos, Nigeria

VISITING in a Christian compound one day, we found the mother seated before a crude loom weaving an ancient pattern in much the same manner as the mothers of her tribe had done centuries ago. Already the design had begun to appear even though the whole was far from finished. As she labored with different shuttles

filled with threads of brilliant and then of darker hues the work moved forward, sometimes swiftly but then again very slowly.

"What of the thread?" we asked. "It is native," was the reply. No doubt it had been spun before the door of this same hut on a carved stick turned rapidly between the thumb and index finger of the right

hand while the left hand added an inch or so of cotton at a time and drew it out into a slender usable thread. It may have been spun in the hot sun and hubbub of the market place; then again the peaceful shade of a tree along the road may have offered accommodations for a spinner and his work. The item of importance was that it had been spun into the usable thread that was now becoming a part of the weaver's pattern.

That thread we could not pass lightly by, for it told a story of weary hours with bare backs bent under a burning tropical sun and a plow little better than a sharpened stick. The thread spoke of weary hours of cultivation, picking, seeding, fluffing and tearing into small bits; of nimble fingers which patiently fashioned the shapeless stuff into thread. There were the countless stops and starts, times of discouragement and success, the soils that come from the ever-present dust and filth. There had been washings, dryings and dyeings before this thread was ready to be placed on the loom.

Today, after almost thirty years of patient toil, the Church of the Brethren in Africa is appearing strong and spiritual. It, you may be sure, is cut over the ancient pattern of the Brethren fathers but there



**Nimble fingers patiently spinning
cotton fibers into thread**



Because of the crudeness of this African loom only narrow strips of cloth can be made by this Lassa young man

are customs and qualities distinctly its own. These are felt quite clearly on numerous occasions. On a Sunday morning you may see an old woman trudging along the road toward the church, with a bundle of guinea corn on her head, and you are told that this is Harvest Sunday and the corn is her offering. So strange a gift brought in as equally a strange manner gives distinction to this church.

The mission school system and teaching program has given the church and its members in Africa a quality which is different from other religions and also from Christianity in the homeland. The African Christian as a rule is among the most enlightened, intelligent and capable persons in the community. But this position has not been bestowed without increasing responsibility and continually placing both church and members in the critical eyes of the pagan surroundings. However, the missionaries have constantly tried to keep in the focus of their teaching that those who have received light and have been given opportunity for advancement are under spiritual and moral obligations to share with others. This teaching has been successful enough that the church and its followers have become recognized as the agents of God ministering to man's needs.

As we view the pattern of the African church as it appears in the Nigerian loom we are again forced to ask the question, "What of the thread?" The answer is and must always remain, "It is native." True

it has been planted, cultivated, picked and spun by foreign hands that have belonged to men and women who have sacrificed and exposed themselves to tropical heats and diseases. Missionaries have walked hundreds of miles, have swum rivers, have lived in hostile villages and have sacrificed both children and themselves that the threads might be spun into usability. They have done their work in mud huts and crowded markets where they were surrounded with filth and jeers. The work has been with strangers along the wayside, in hospitals, schools and churches but always there has been the goal that the church was to be spun from the hearts of the African people and was not to be an imposed Western institution.

Today the threads of our mission are strong in the Nigerian loom. Bura boys are succeeding in many phases of their country's governmental services. These boys from our mission schools have proved themselves trustworthy and Christian under trying circumstances. We can trust the future to Christian men like these and they will help us impede the Mohammedan advance provided we continue to do effective work but it must be on a much larger scale than we are now operating.

Four years ago the warp of our loom was tied by the mission delegation from home to what has become known as the five-year advance. Provision was made for new workers to be added to our numbers, new stations to be opened and a general strengthening and acceleration of the many phases of

our mission program. Each year we were to weave a little new woof in the loom. These plans were made in good faith and each missionary was fired by an enthusiastic zeal to bring this vision to pass. But alas! the day is almost to close that dawned so fair. The afternoon finds us with only a few more workers than five years ago, only one new station opened, and a small part of the foundation laid for the new training center. It has been difficult at times not to remove some of that which had already been woven. Within this period we have witnessed the silent but constant advance of Mohammedan schools into new areas. A strong Catholic movement is advancing into our territory. Owing to the rise in living, building and wage costs our mission budget is smaller than it was five years ago.

The African church as it emerges, both missionary and evangelistic in its outlook, offers a ray of hope. For each of the established churches has its own group of paid workers who are sent out to teach schools, preach and live in distant villages where the missionary seldom, if ever, finds time to visit. Needless to say their pennies are few and cannot be made to cover the expense which a general, far-reaching advance will incur.

The plans for advance in Africa were not made in moments of idealistic daydreaming but after much prayer, thought and conservative planning. Those who formulated our advance worked on actual needs with economy in mind, but only a small proportion of that vision has been realized. Still your workers are moving forward in faith that it is His will that the kingdom be established here.

However, the sun is beginning to drop in the western sky and in Africa there is not the twilight or the afterglow which appears in other lands. Once the sun sinks from sight, darkness quickly spreads its shroud over the earth. Unless the tasks of the day are accomplished before sunset, the opportunity to finish is lost and only a person who has spent a night alone in the wilds of this country can understand how dark the night becomes. The sun is yet in the sky for Africa; but if we let the night of lost opportunity, Mohammedanism and perverted Christianity settle, there will be many long hours before the sun rises to give Christianity another opportunity.

Altland, Joseph Allen, died May 18, 1951, at the age of seventy-nine years at his home in West York, Pa. For many years he was a member of the First church in York. He is survived by his wife, two sons, two daughters and two sisters. Funeral services were held at the Anstine funeral home by his pastor, the undersigned. Interment was in the Greenmount cemetery in York.—Bernard N. King, York, Pa.

Studebaker, Kathryn, daughter of Lewis and Sophia Hauschild, was born at Willow Dell, Ohio, April 11, 1878, and died at the Memorial hospital in Piqua, Ohio, Feb. 20, 1951. On May 9, 1899, she was united in marriage to Daniel Studebaker and to this union were born six children. Her husband preceded her in death. In 1912 she and her husband united with the Church of the Brethren at Covington, Ohio. She is survived by one son, four daughters, three sisters, one brother, sixteen grandchildren and seven great-grandchildren. Funeral services were held at the Piqua church by the undersigned, assisted by Bro. Ray O. Shank. Interment was in the Covington cemetery.—Byron Flory, Piqua, Ohio.

Summers, William E., a member of the Palmyra church, was born in Indiana and died in a Lancaster hospital on April 16, 1951. He was married to Elizabeth Melott and to this union were born eight children. He is survived by his wife and eight children. Funeral services were held from the

Palmyra church by Elder F. S. Carper. Burial was in the Spring Creek cemetery.—Mrs. George W. Bell, Palmyra, Pa.

Taylor, Archie D., son of William and Margaret Taylor, was born in Rockingham County, Va., April 8, 1887, and died at the home of his sister in Dayton, Ohio, April 28, 1951. In October 1947 he confessed Christ as his personal Savior. He is survived by two sisters and one brother. Funeral services were held from the Coppock-Lee Memorial Home in Tipp City, Ohio, by the writer.—C. V. Coppock, Tipp City, Ohio.

Tinnell, Everett, son of R. A. and Mary Ellen Tinnell, died May 2, 1951, at Girard, Ill., at the age of forty-four years. He is survived by two aunts and several cousins. Funeral services were held at the Berry funeral home in Girard by his pastor, Bro. Robert Hoover, assisted by Rev. Marjorie Coble of the Girard Church of God. Burial was in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Waldon, Sallie Izella, daughter of Dennis and Catharine Weimer, died in Washington, D. C., May 1, 1951, just one month before her sixty-fourth birthday. She was an active member of the Washington City church. She is survived by her husband, Willis Waldon, three daughters, five grandchildren, three brothers and three sisters. Funeral services were held in the Chambers funeral home by her pastor, Bro. DeWitt L. Miller, assisted by Elder Jacob H. Hollinger. Interment was in the cemetery at the Midland church, Va., which she had joined in her youth.—Saylor C. Cubbage, Washington, D. C.

Indiana

West Manchester.—Our spring communion was held May 5, with our pastor, Bro. Arno Holderreed, presiding. The offering at our birthday banquet was \$51.72. Our pastor and others made trips to Wabash and Indianapolis to bring pressure against a tavern being established in the west end of North Manchester and thirteen people attended the hearing in Indianapolis. The men's district rally was held here with Bro. Howard Bosler, a returned missionary to West Africa, as the speaker. A children's workers' meeting was planned for the same afternoon in the near-by Acme Hall. Bro. Earl Traughber, a student minister, preached on the subject, Practicing the Presence of God, one evening. A special program was planned for Mother's Day and a dedication service for babies was held. Roy Gilmer was our speaker for ministers' exchange Sunday. Our pastor went to Markle. We lost one of our number by death and three by transfer of letter. We voted to retain our pastor for another year. Our church was well represented at the mass meeting at Camp Mack. Our pastor and six others helped in the vacation Bible school. Our district meeting delegates are Earl Traughber and Russell Miller. Bro. Holderreed attended the state pastors' conference at Indianapolis. Brother and Sister Alvin Bolinger will represent us at Annual Conference. Sister Etta Wine Shock's son is missing in action in Korea. He was a former member here. The ladies' aid society financed the redecorating of the parsonage; gave Bro. Charles Gibbs, a BVS worker, \$35; paid a \$125 hospital bill for a minister's wife. The men's organization helped with the doctor's bill. A mothers and daughters' meeting was held in Acme Hall with our own people furnishing the entertainment. On June 3 the first of our German students to return home gave a farewell address. At the close of the address the other two students came forward and presented the church with two silver candleholders with six candles, all made in Germany. A children's day program was presented on June 10. Our Conference Offering was \$114.—Mrs. Frank Wolfe, North Manchester, Ind.

Yellow Creek.—A first-aid class was held at the church each Monday evening for eight weeks with Bro. Chester Carpenter of Goshen as the instructor. On May 24 thirty persons received first-aid certificates. Mrs. George Neff and Mrs. Raymond Hoover conducted a hymn sing from our new hymnals. Our pastor delivered a series of sermons on Love and Courtship, Looking Toward Marriage and Growing Up Emotionally. Our pastor, Bro. Harold Miller, was elected as our delegate to Annual Conference. Bro. Paul Landis preached to us on pulpit exchange Sunday. Our pastor spoke at the Baugo church. The Baugo church presented a musical program for us one evening. The Willing Workers class held a panel discussion on Resources for Family Life in Times of Stress. A Mother's Day pageant, It Takes a Heap o' Livin', was presented on May 6. On May 25 a family night supper and program were held at the church. Our delegates to the district meeting at Camp Mack in August are Mrs. Amos Hoover and Mrs. Claude Overholser. Our revival will be held Nov. 5-18, with Bro. Howard Kreider of Liberty Mills as the evangelist. Our communion date is Nov. 20. The young people are planning to present the play, The House on the Sand, on June 10.—Mrs. Elmer L. Weaver, Goshen, Ind.

Virginia

Jones Chapel.—Several families have joined our Sunday school since the first of the year and our preaching services are well attended. Patsy Richardson, accompanied by Mrs. Hubert Hundley and a group of young people, attended the youth round table at the Brick church in Frank-

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were Public Enemy No. 1, Vicious Circle and Again Pioneers. The junior Sunday-school class with their teacher, Mrs. Newt Adams, had charge of the services at the Front Street Mission in Yakima during the month of May. The church has been having family night once a month, when the whole family gathers together and enjoys a social hour with a short program and light refreshments are served. The Sunday-school rooms and kitchen in the church basement have recently been redecorated. The senior Bible classes purchased an electric stove for the kitchen and the Friendship class plan on getting an electric hot water heater. Plans are being made to have a daily vacation Bible school the second week in June, under the supervision of Mrs. Arthur Garwood. A program was presented on Mother's Day by the Sunday-school children. A very appropriate service was held for Brother and Sister S. A. Shockley on their golden wedding anniversary on April 22.—Mrs. Anna Myers, Outlook, Wash.

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lin County on April 7. Several members of our congregation attended the men's and women's meeting at the Pleasant Valley church of Floyd County during the second week of April. Five persons attended the spring banquet at Bridgewater College on April 21. Our pastor, Bro. L. A. Bowman, visited his home community in Franklin County for a week in May and conducted a revival at the Bethany church there. As a result, four adults and two children united with the church. Bro. Groff met with our pastor and the officers of the church on the evening of May 8 to offer suggestions and help with the plans for the addition to our Sunday school, which we hope to build soon. Bro. W. C. Sweitzer of Ridgeway was with us on May 13 and conducted an impressive Mother's Day service. Our pastor accepted Bro. Frank Layman's invitation to preach at the Brick church in Franklin County on that Sunday. Bro. C. R. Simmons of Floyd County will conduct our revival, which will begin on July 27.—Mrs. Ruth H. Turner, Martinsville, Va.

Newport News.—As a result of evangelistic meetings held by our pastor, L. W. Blackwell, two persons were baptized and one was received by letter. Mrs. Janet Knoll and Mrs. Mary Rusmiselle were our delegates to the regional children's work conference at Richmond. The Bridgewater College glee club presented a program for us on April 28. Our Bible study on Wednesday evenings has been well attended. We are now studying the book of Revelation. Our women's work meets every other Tuesday evening. They have made and packed eight infants' layettes and collected much used clothing, food and soap for relief. We are putting on a special interest program now to try to get each woman of the church to become a member of the women's work. Besides their pledge to the building fund, they are trying to better equip the kitchen. They are helping with the screening of the fellowship room, the kitchen and other basement rooms. The young people are very active. They meet each Friday evening for fellowship. They present a half-hour program each Sunday evening before the worship hour. They entertained the round-table discussion at Manassas. We had a mother and daughter banquet on May 12 with the men's work cooking and serving the meal. A special Mother's Day program was presented on May 13. The men's work meets on alternating Tuesday evenings with the women's work. They are responsible for many of the improvements around the church and Sunday-school rooms.—Mrs. Mary Rusmiselle, Hampton, Va.

Washington

Outlook.—Elder B. J. Fike was chosen

pastor for another year beginning Sept. 1. Rev. Locie held a two weeks' Bible study using the Eyegraphic system and films. Leonard and Newt Adams were elected to the office of deacon. One person was received by baptism. Steps are being taken to install Bro. John Hinter in the ministry. Elder A. R. Fike has been showing films about once a month. Those lately shown

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H. A. Brandt
La Verne, California

Photo by Philip Gendreau

The restless flood from four imperial lakes,
By winds and tides and hoary mists in-
creased,

In ever blindly pressing toward the east,
Amass their power where broken shelving
makes

A natural gate, and here a river shakes
Its currents free, to struggle like a beast,
Until by one tremendous spring released,

It leaps to fall, and falling booms and
breaks

To spume and spray; to mists and swirling
tides.

Onward the river seeks the mother seas
Across the length of deep Ontario.

Symbol of power, Niagara's current rides
As fearless as the titan mysteries
Which shaped our world an age on age ago.

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 18, 1951

Volume 100

Number 33

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Need Pacifist Teaching

What is the matter with our preachers today that they are not warning our young people of the sin of participation in war? Why are they not grasping every chance to bring out the Scriptures concerning this vital question? I imagine a great many of our young people are ignorant concerning the pacifist Scriptures, and yet our government is forcing them to face this issue.

Our young people will turn on the radio and hear a preacher pray for our side and put out pleas for red-blooded young Americans to go out and stop this terrible communism. They are ready to fight, not knowing that that way lies the spread and advancement of communism, that only through Christ and his way can communism be stopped.

The early Christians had to stand persecution and death and we still have to. It appears we are entering a period in history when the church will probably have to stand even greater persecution. So let's prepare people for it, not just say, "The government made me go." If Christ had taken that attitude we could not have had an atoning Christ on the cross. He preached that they could kill the body, but there is a resurrection to another and better world for those who stand for that which is right.

But a person would wonder if our preachers were afraid or if they held an agreement with Satan of silence on this vital issue so as to avoid persecution. But that is what we are in the church for, to stand for Christ even in persecution. I know this sounds strong, but our young people need this teaching now. They have been needing it for several years.—Florence Oliver, Selma, Iowa.

Vaccination Against Besetting Sins

How nice it would be if we parents could vaccinate and immunize our children against the various and outstanding sins which beset our young people later in life just as effectively as medical science immunizes our children against the various contagious virus diseases of our day. Certainly it would save a world of heartaches and dollars.

It occurs to me that immunization is possible. True, not so simple as sticking a needle in a child's arm but it truly is just as effective.

The serum is found in the Bible in the formula of Jesus' teachings

on the upbringing of children. I have observed that the only and best way to beat the liquor evil is to teach one's children to leave it alone as it will be only an economic and moral stone around one's neck all one's natural days if one acquires the habit.

If parents immunize their children thus and then teach them to have moral courage to stand up and say no to their classmates and so-called friends, then that child will soon be able to withstand the temptations of being afraid to be called a sissy and yellow on issues such as going to war.

We should teach our children that the ones who yield to temptation are the weak sissies and should be pitied for their weakness rather than looked up to as big "he men."

The great strength of the Jewish nation lay in its home teachings. Unless the Church of the Brethren begins to do some more home immunizing we will go the way of all churches.—Charles C. Rohrer, North Manchester, Ind.

Anniversary Issue

Just wanted to express my utter dislike for the new Messenger cover. I feel much like a gentleman who was raised in a Brethren family and has seen the paper since childhood—when I showed it to him he said, "What! Has the Messenger gone commercial?" Of course, we could hardly expect the Messenger to remain conservative when everything else at Elgin is so modernistic, including "Brethrenism." Wonder what Bro. Moore and some of the other brethren would say if they could see how things have progressed (?) since their departure.—Neal Whitehead, East Lansing, Mich.

"More Liberty"

In answer to the article by J. H. Thomas of Tennessee, may I say this: The old notions (as he puts it) are not old notions at all, but sound Biblical doctrine. May I ask him to reread the article which appeared in the March 10 Messenger under the heading, "Why."

I feel there should be a more earnest desire to search the Scriptures instead of seeking more liberty. We read in 2 Cor. 6 that we are to be a separate people. Without the things Bro. Thomas mentioned in his second paragraph, the Church of the Brethren would be just another denomination, one with which I am not familiar.—Ben Yoder, Leesport, Pa.

Our Message to the World Today

The church must say to heart-hungry men today that God as revealed in Christ is reaching downward to help them

V. F. Schwalm

President, Manchester College, Indiana

EVERYWHERE men are aware that we are living in dangerous days, days which are testing the last bit of optimism and hope of every intelligent and informed person. "We live in a world which threatens to break in pieces under our eyes," says Henry Van Dusen. Everywhere men are saying, "The knowledge and skills of modern civilization have outrun the moral and spir-

itual resources for their direction and control."

General Omar Bradley says, "We have too many men of science, too few men of God. We have grasped the mystery of the atom and neglected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death."

The world which confronts the church today is materialistic, pleasure-bent, luxury-loving, ruthless, frustrated and now

frightened. A world that has tried almost every other expedient to satisfy its hungers and to find dependable sources of inner satisfaction now gives some evidence of turning to the church to find its hungers satisfied. But what of the church?

The church is numerically large and growing. Church membership has since 1926 increased twice as fast as the population in America. The church has more money than ever before (though not enough). It has beautiful buildings, great cathedrals, vast educational plants. Its leadership is strong, and ecumenicity is in the air.

But in many places the church lacks spiritual power. Evidence of it lies in the fact that often it does not minister adequately to the deepest spiritual needs of its own membership; that it lacks power to evangelize and save men; that it makes so slight an impact on the society of its time. Such students of the church as Georgia Harkness, Paul Hutchinson, Norman Pittenger and others say that in many communities life goes on as if the church did not exist, and that Christianity does not have much influence in our world today.

We have heard those outside the church speak of its irrelevance before, but when friends of the church speak thus it gives one cause for concern.

The Protestant church has

Through the open doors of the church comes the "glad news" of redemption, love and eternal life

Photo by Eva Luoma



been unsteady in its witness. It sometimes preached the social gospel; it has held at times to Utopian idealism, and often a slightly veiled humanism. Sometimes our modern religion has seemed little more than a vague mixture of Pollyanna optimism, American patriotism with a sprinkle of ethical idealism. Secularism has powerfully affected us and many are held in its grip.

Paul Elmer More said that the creed of many Americans has been, "I believe in the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character and the progress of the race," (and then he added with a twinkle in his eye) "in the neighborhood of Boston."

It has been evident that the church is in confusion and is often not clear what is most urgent for it to do, nor what its essential message to the world should be.

But what shall the church say to heart-hungry, frustrated and frightened men who turn to it for a message?

We say, "Preach the gospel." But what is the gospel? And what strange things we talk about, calling them the gospel. An English visitor marveled at what he heard in American pulpits. Often there were merely moral homilies saying in effect, "I suggest that you try to be good."

But the gospel as understood by the apostles was "good news," glad news. Something had happened, something good for humanity. It was that God was in Christ for the redemption of men. It was news, it was glad news. It was, as a Chinese Christian put it, "happiness from on high." St. Francis called it gospel gladness. St. Augustine could write, "My God, my holy joy."

Prophecy was being fulfilled. God was manifest in history.

Men could now see God incarnate in fullest revelation. And the purpose was the redemption of men. Instead of man's lonely groping search for God, we have here evidence of God's downward reach to help man. This was the glad news of the gospel.

For the apostles it was not only a doctrine they preached. It was an experience they related, a testimony they gave. And great urgency was laid on them to tell it.

Through long centuries the power of the gospel seemed ob-

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The Sabbath Day

Edna Hull Miller
Oklahoma City, Oklahoma

The Sabbath day comes round again,

**The busy noises cease;
A benediction hallows dawn
With awe and restful peace.**

A man learns best the wholesome way

**To guide a nation well
Who lays aside his tasks to heed
The chiming of a bell.**

**The pulpit teaching still suggests
Where truth and justice meet—
And lessons learned within a pew
Direct the home and street.**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

scured with only a rare saint here and there grasping it. But in the Reformation Luther and others rediscovered afresh the glad news and preached it with power. That movement cannot be explained on economic or social bases. No explanation of its sweep and power is adequate that does not take account of the fact that its leaders experienced the transforming power of the message of the gospel.

We drift to and fro in our preaching. We emphasize this or that peripheral message of the church. But the only message that has perennial and transforming power is this central truth of the gospel, the fact that God through Jesus Christ, by faith in his name saves men, and

makes new creatures of them. And that just as truly as Christ was with his disciples on the earth he can live in his children today.

What about ethical character and sanctification of life? Are these not also important? I would say that the strongest motivation for ethical character is the redeeming love of Christ. The greatest saints of the world are not our Benjamin Franklins with their meticulous rules for character growth; but men like St. Paul, who with glad abandon gave up all his claims to merit, to be found in Him and have a righteousness not his own.

The neo-orthodox of our day have said much about man's helplessness, his hopelessness, his depravity. True, man is a sinner. Maybe not quite so utterly worthless as they would have us think. Such utter depreciation of man tends towards paralyzing human effort.

We would not call men to a quietism, a passive otherworldliness. But rather, like Paul, again to an activism that would be all things to all men. Activism and even social action may be a substitute for devotion. It may be an effort to find satisfaction in one's own achievement or even the inflation of an ego. But when it flows out of a sincere effort that God might be enshrined in every human heart, then it is in keeping with preaching the gospel.

Our gospel must also have something to say about the life beyond. Man is not satisfied with "one world at a time." "A spark disturbs our clod." "God hath set eternity in our hearts." "We are children of earth and starry heaven." "Man thinks he was not made to die." While going through this world man wants a word about that bourne from which no traveler returns. A gospel that is adequate must give a word of hope regarding man's true homeland.

EDITORIAL

Conference in Retrospect

SEVERAL weeks have slipped by since Annual Conference was concluded in a splendid convocation service. Vacation plans may have delayed the reports of delegates to the home churches, but we can assume that by this time the reporting is over and the positive values of large conferences like that at San Jose are being realized in many ways.

Immediately following Conference we heard many expressions of satisfaction with what had been accomplished. A heavy load of business had been handled expertly and without doing violence to the interests of any group in the church. The moderator strove to keep the proceedings in the hands of consecrated delegates who could act under the guidance of the Holy Spirit. His efforts were appreciated, as was the patient and faithful service of Standing Committee. If there was one common criticism, it was to the effect that there was not enough time for delegates to express themselves freely on the matters before them.

It is not the fault of the officers of Conference, the program committee or the Standing Committee that the time was short and the agenda long. They did all that could humanly be done to present the business in such a way that our representatives could deal with it deliberately. The responsibility for a heavy agenda falls back upon the districts who pass on queries, to the committees making reports—and to all of us who are deeply concerned for the direction in which our Brotherhood moves.

Our district meetings can help by giving more thought and study to the queries they send to Conference. In some cases they can supply the information that will answer the concern of a local church. They can help to word queries so that they deal with matters of policy and not details of administration.

The committees to whom new problems and studies are assigned have sometimes confused issues by including a long preamble by way of background and by outlining the specific steps for working out their recommendations. They could help by making their recommendations brief, specific and in terms of the issues involved.

Delegates can help also by addressing their comments to issues and policies and not to editorial matters or details of organization. We are not assembled in Annual Conference to enact (except in a few necessary cases) legally binding laws in which a misplaced comma is important. We meet to find the mind of Christ as a way of directing the church. If our leaders fail to adminis-

ter the work as Conference intends, then we should vote for other leaders at the same time that we clarify our intentions.

The genius of our Annual Conference lies in its unique combination of fellowship, worship and doing the business of the church. All of these belong together. Our representative democracy will succeed as long as all three are present. All of us, as individual members, are responsible for the way our Brotherhood goes. Let us accept our full share of the burden and use well the privileges we have of giving a united witness for Christ and his church.—K.M.

Speaking With Authority

IT MUST have been thrilling to sit at the feet of Jesus as did Peter and John and the others—not only to hear for the first time the astonishing teachings concerning his kingdom, but to listen to the tone of his voice and to watch the expression of his face as he spoke. For whether his words were full of invitation: *Come unto me*—of warning: *Beware of false prophets*—of counsel: *Ask . . . seek . . . knock*—of prohibition: *Do not swear at all*—of command: *Love your enemies*—or of benediction: *Blessed are the merciful*—they were spoken by one who had authority.

His authority was not backed up by evidences of wealth, by show of military might, or by privileges bestowed by kings. His authority came from within, the strong affirmative tone of one who knew whereof he spoke, who imitated no one because he identified himself with God alone.

It can be the thrilling task of present-day disciples to sit at his feet, for he calls us to listen just as he called to men in Galilee. Again his words stir us as they catch us in every mood, in every need. He asks us to listen, to walk with him, to learn from him; and then he sends us out as he sent them out, having given them *authority* over demons.

Shall we not bestir ourselves to discipline our lives in his school? For only by long training do we fit ourselves to accept and use the authority of his commission and the power of his Spirit.

The Christian church will speak with authority to a listening world when its members have learned to sit at Jesus' feet. There was a time when men marveled at the boldness of Peter and John, recognizing that "they had been with Jesus." May the time soon come again when men marvel at the boldness of Christians who speak with the authority of truth and right.—K. M.

KNOW YOUR CHILD

Glee Goughnour Yoder
McPherson, Kansas

it seems. Such knowledge is one of those common sense things which you cannot very well do without.

When parents see for the first time the child for whose future they are responsible, their feeling is comparable to that of seeing the gangplank pulled away as an ocean liner is about to set off on a long voyage. In both instances, whether the sailing be rough or smooth, something has been started which only an unwished-for accident can stop. For better, or for worse, with the best courage that can be mustered, both adventures must be seen through to the end; good weather matched by contentment of spirit or great joy; bad weather endured with a stiff upper lip and the knowledge that the tossing will not last forever.

Though there have been many studies and many experiments made to help parents prepare themselves for the guidance and direction of the child, there is no fixed formula or course like that which a captain can employ for setting the direction of his ship. In no other profession is it so hard to learn except by doing. Many a mother, looking regretfully at her first child, realizes what a hard job he must



Photo, top, by Harold Lambert. Photo, right, by Merim from Monkmeier



Growth in a child is an uneven process, the child going through a variety of stages, each different from the others

NEW cars always come with a "user's guide." Would it not be wonderful, asks a child psychologist, if babies did too? Sending a user's guide along does not mean that a new car is not any good. Nor does it mean the dealer thinks you are stupid. He only wants to tell you this much:

First, that it is a new model. And even though the 1902 model was all right in its way and served its purpose, it would not do to treat your new model the same.

Second, that even the best car runs better if you know the most important thing about the way it operates and what makes it tick. That does not mean you should

become an expert—but there is a certain amount of familiarity with the ways of your vehicle which you do need to know.

Third, that knowing a few things about your car and thinking about them does not mean your car will not need some fixing and checking occasionally to remain healthy. Your user's guide is not a handbook for repair mechanics. It is meant to help the happy owner to keep it fit.

Are not children at least as complex as cars? Do you not need to put at least as much thinking and consideration into keeping them fit as you are ready to put into that prize possession—your car? So you see—the determination to know your child is not as fanciful as

have had in helping her to know children.

"We really shouldn't have had any children until we had had three," said a mother, realizing that her fourth child had benefited from the practical training the other three had given her. In spite of the fact that we are never too old to learn, it remains true that the best learning period of any creature is in its period of immaturity.

Elizabeth Whitehouse, while walking through a wooded park saw a strange, gray-white object lying in her path. It was full of small cells and she pried up the paperlike covering over one of them. Out flew a hornet who knew exactly what to do—and did it promptly. No one had instructed this creature in the art of self-defense. It was born mature, knowing all that it would need to know and carrying within itself the exact pattern of all that it could ever be or do. It is a fact that the lower the form of life, the more completely equipped for existence it is born. The higher the form of life, the more helpless the infant is at birth and the more prolonged its period of immaturity.

The child has so much to learn! There are no moral or

spiritual qualities to be developed in the hornet. Not only must the human infant be taught the rudiments of self-preservation, but he must learn to live in a social and moral world. He must learn that his wants and needs, while very important to him, must at times give way to the greater needs of others. Before a child goes to school he is usually aware of others in his world with rights and privileges equal to his own. If he has religious parents, he has learned that a Supreme Being made his world and that God's laws govern it. He has begun to discover that it is a world in which co-operation works best, that he can work with God and those who share this world with him to make it a happier and safer place to live.

All of this learning is possible because a child can think! To quote Elizabeth Whitehouse, "An open, active mind becomes the instrument upon which God can shape into realities many of his own great thoughts and plans." What the world might become, God has hidden in the potentialities of the newborn; but what the individual child will become is determined by six factors:

1. The child's God-given ability to think and to learn must be made to work for him.

2. Heredity is fixed and unchangeable, hence the old saying, "If thou desirest a goodly child, select his grandparents with care." This may sound discouraging, as though one's fate is already determined, but such is not the case. No human being whose mental faculties are unimpaired is destined to fail because of that. Each one inherits potentialities for forceful good as well as weaknesses and tendencies to evil. In each of us there is that which can control, overcome, or rechannel less desirable traits. This is especially true because of the divine resources which are at man's disposal. All of us live and die with great potentialities that have never been developed, capabilities that never have been measured. No man lives up to his full possibilities.

3. The environment can exert power for good or evil upon the growing child. God's plan for learning and for growth in human life is magnificent but he has given adults a large share of responsibility for administering that plan. Because environment is man-made it can be altered. What is to be done with the environment of our children constitutes the gravest concern of the adult world today. Changing a poor environment and improving upon even a good one is the responsibility of Christian adults.

4. Children are alike in certain fundamental needs: for food, shelter, activity, rest, companionship and security. They are also alike in their interests of playing, exploring, experimenting and possessing things.

5. Children are unlike in the ways by which they seek to satisfy these needs, and in what they receive from their environ-



E. G. Hoff

In his early years the child is growing closer to his parents and their pattern of living and each step is fascinating and thrilling

ment for satisfying these needs. They differ in both health and mental capacities, in sensitivity and imagination and other factors of personality. They differ in their background of experience.

6. There is no such creature as an "average" child. Parents oftentimes try to use a measuring stick for their child's behavior. To say an average child does this or that, is like this or that, is misleading. You cannot add Tommy's shyness, Mary's aggressiveness, John's common sense, Ruth's idealism and get a tangible result. You must know your child if you are to help him be the best that he can be!

Growth is a living process. Children are not supposed to grow evenly at all times, continually improving as they go along. Between birth and high school there is a variety of different "stages" to go through. Each of these stages has its own laws and is different from the others.

During childhood, which usually lasts until eight or ten years, your youngster's job is to grow gradually into your family, your neighborhood and the school and church worlds. Children of this age usually are trying to master the immediate world about them. They are at ease if they can do what you suggest they do, are disturbed if they cannot. They grow toward you—their parent—if you handle them right.

During preadolescence, which is usually the period between eight or ten and thirteen or fourteen years, even the most normal children experience temporary disorganization. They look like young children and yet they are losing some of their childhood charm, becoming awkward in appearance, untidy in habits, confused and irritating in behavior. This may be nature's way of loosening up the childhood pattern of life before all the many

adolescent changes take place and are finally established.

During adolescence much re-orientation happens in youngsters' feeling toward their own body and toward sex. A strong need for emancipation from the childhood way of life takes place. They should develop an anticipation of independence from you

as parents or teachers. They should fall in and out of vocational hopes, and shape their own personality after a collective image of many heroes met in real life and through books they read. It is exceedingly important then that they come in contact with good people and good books from which they

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I wonder whether you could give me some uplift for my worries. My husband is quite a drinker. When I go to church, he says it does me no good the way we argue. The other night I had an experience that was like a knife thrust into me. My husband had been telling me he was working hours overtime almost every night. I had my doubts; so one night I took a walk to his place of business to find that he was not working. Then I scouted around and saw his car in front of a beer joint. I picked up courage and went it and, to my amazement, there he sat at a table with a lady on each side of him eating and drinking. I walked up to him. He didn't introduce me to them, but got up, said to the ladies, "I'll see you later," and came home with me. He was home about half an hour when he said he had to go back to work. I doubted this; so I called the fellow who worked with him and he said they never get overtime work.

I'll never trust my husband again although I love him with all my heart. Please try to help me get straightened out on what I should do.

A Brokenhearted Wife
and Mother

Dear Friend,

My heart goes out to you in sympathy, for to lose faith in the one you love is really to know suffering. However, I don't like to hear you say you will never trust your husband again. The day of miracles is still with us and by the power of God, human nature can be changed. "God is our refuge and strength, a very present help in trouble." There is help for your trouble. God is that help. I would suggest, there-

fore, that you stop immediately all arguing with and checking on your husband and that you put him entirely into the hands of God. Do this, not at all in the sense that you "wash your hands" of him, but that you recognize your complete need of God's wisdom and power in handling this problem where you feel you have failed. Keep faith that God is able to make a man of your husband and pray daily for its accomplishment. Don't you try to change him; let God do it.

I would suggest further that you try to be as cheerful and agreeable as possible and try to make your home as pleasant a place for your husband as you can. If, when he comes home, he finds a peaceful, neat wife; a clean, cheerful home; wholesome, tasty food ready on time; the chances are he will come home earlier and stay longer. Every husband has the right to find in his home loving care, respect, status and well-being. Where these are he usually wants to be; where they are not he avoids being present.

Sometimes as we grow older, we wives let down a bit in our appearance and attractiveness, taking our husbands for granted instead of keeping up the winning ways they knew in us before marriage. You might take an inventory of yourself and set things right if this has happened to you.

Give your husband to God and work on changing yourself and your home. Spend some time each day in prayer and meditation that you may keep sweet and keep faith no matter what happens. Develop a hobby of interest, if possible, to both of you, and I believe you will be uplifted by the results. "Commit thy ways unto the Lord and he will direct thy paths."

Naomi Will

strive to build their own personalities.

While they grow away from you, while they grow into a new and strange world, and change in body and mind, they are also expected to change the pattern of values by which they live. Basic laws of good and bad are unchanged but they must learn that submission to the demands of others remains right only if these people are themselves moral, intelligent, and have good judgment. Before this they have felt guilty for acts of disobedience. But, for example, Billy has to learn to feel not guilty for not obeying some corrupt or stupid older person's directions. The young adult has thousands of much more complex decisions to make in balancing his own urge for love and power with the laws of decency and the inevitable consequences of his actions.

Since it is hard to say when and how your child will enter any one of these developmental stages, or periods, it is wise for a parent or teacher to become familiar with the next stage about two years before he thinks it will begin. Children do not all grow at the same rate; each child has his own individual way of going through life.

During the first childhood years the growth of children is a happy event. Each step is fascinating and thrilling; you love it and enjoy it! For growing means that your child is always moving closer and closer to you and your pattern of living. As long as Billy and Jane grow the way they should you have nothing to worry about.

But preadolescence and adolescence are less easy to take. During these periods even healthy growth may be expressed in the form of rather uncomfortable and embarrassing problem behavior. And so you worry twice; first, for all the things that do not develop so well and all the upsets which mean dis-

turbed development, and then for all the perfectly normal but seemingly confused forms of healthy growth. It pays to look at the whole life pattern of your child before you decide whether or not you should worry about his behavior. Misbehavior of children may be very loud and disconcerting or very quiet and pouty. The important point is not to react to your first feeling of alarm or confidence, but to look around a little to size things up and see them as they really are.

Too Many Voices

P. G. Stahly

South Bend, Indiana

SO MANY voices are heard on the radio and in the columns of papers, and so much time is wasted in reading and listening to them that the Christian faces a serious problem of trying to sift the wheat from the chaff, the truth from vicious propaganda and the facts from misrepresentation and deception.

To evaluate the enduring projects of life here, while maturing for our eternal spiritual existence, calls for a vastly different consideration in the mind of the devout Christian from that uttered by the strange voices offering strange doctrines which we hear today.

The world's political leadership is confused and in a state of frustration. We have few statesmen who have the faith and courage to stand steadfastly for righteousness in their positions of influence. The peoples of the world are tired of being pushed about by bold racketeers in high places of public service.

Jesus lived at a time when confusion and materialism and idolatry ruled supreme. People were miserable and unhappy as they are today. They worshiped the things of material value to the exclusion of the worship of the true God. The church of that day was decadent and its

leadership had gone far afield, so much so that Jesus became indignant and drove the wicked occupants out of the temple. They were desecrating the house of worship. They were engaged in secular work for profit.

History repeats itself, and we are at a stage today when the church and its membership are facing a great challenge to think straight and to put into daily practice the Christian principles that Jesus and his early followers taught. The world is more populous today and the teachings of Jesus are known to hundreds of millions of professing Christians. Churches have been established everywhere and his gospel has been heralded around the world. But the type of leadership which Jesus exemplified is woefully absent among us. His promise to his disciples was that they should and could do greater things in his name than he had done. That promise is ours today. The church has the opportunity born of these trying times. Why do we not lay hold of these promises and act in accordance with his teachings?

Jesus appeared at a time when the true worship of God was practically absent. Alone, he set about doing the works and the will of his Father. With the selection of a few followers from various walks of life he established the new dispensation of the Christian church. He found corruption on every hand. Fearlessly he denounced it in both high places and low places. Today the church stands at the precipice of spiritual destiny. It has an influence which it should manifest to the entire world. It is still true that man's extremity is God's opportunity. That axiom is applicable to our church, indeed to all churches, in a combined effort to stem the tide of materialism.

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"EVERY ONE OF THEM"

Mounting hate and war propaganda destroy the freedom of and our respect for the individual, a basic tenet of our democracy

I STAND before you deeply perplexed and somewhat afraid. The country of my citizenship is at war with the country of my race. America is again mobilizing for all-out war. Industrial plants have been reconverted to war production. The adoption of UMT is within sight. Many of us and our friends will be called to military service. Even the current successes in Korea are dimmed by the suspicion that peace with China or Russia is all but a futile hope. We are living in a state of fear. I speak because I am afraid. I fear the storm of conflict may snuff out the light of our respect for the individual—a respect which is basic in our democracy.

I did not have this fear during World War II. In fact, it was quite a different situation on that Monday morning in August 1944, when I stood nervously in front of the recruiting officer's desk. "So you want to join the navy, eh, son?" he barked. "Okay, go over to that table and fill out these forms!" A strange feeling came over me as I sat there filling out those forms. For the first time in my life I had a sense of individuality. I actually counted, just as I was. . . . I was a person. . . . I belonged!

It was not like that during my boyhood in Fresno, California. At that time Dad was both father and mother to us boys, because Mom had to remain in China. We often spent our evenings together around the old porch swing. Somehow, in the course of our chats, Dad nearly

Larry Wong
Manchester College, Indiana

always got around to the subject of our future in these United States. I can still hear his husky, deliberate voice saying, "Son, we are Orientals living in a white man's country. There are two strikes against us in every walk of life. There is no such thing as equality for us who have a darker skin."

Dad's conviction roused a constant conflict in our thinking because in school we were taught that we were living in a democracy with equality and justice for all men. We were taught in church and Sunday school that regardless of creed or color we are all children of a common God. But this conflict grew up with us. I remember one summer evening when a group of us wanted to go skating in the downtown rink, but we were refused admission because we

were Orientals. Similar experiences confronted me again and again during my boyhood. Such things were not at all pleasant; we were caught between two cultures and were frustrated at every turn.

Thus, when I turned seventeen during World War II, it did not take much to persuade me to try something new. My older brother was already a top sergeant in the army and most of the fellows in the neighborhood had either enlisted or had been drafted. I was not too certain that I could get in, but like most of the fellows going in now, I did not have much to lose; so I decided to try at least. Oddly enough, it was in the navy recruiting office that I had my first glimpse of respect for the individual. Life in the navy was far from being ideal, but it gave me a vital sense of importance because I was treated as a person—as one who counted! Sure, I



Fujihara from Monkmeier

Being treated as an individual oftentimes depends upon the color of a person's skin as the two members of this group can testify

had to take orders, but I was given the same opportunities as the rest. I gained confidence in others and my self-consciousness began to fade. It was then I realized what it is to be accepted and treated as an individual.

Shortly after the surrender of the Japanese forces I returned to civilian citizenship with a new outlook. I enrolled in Manchester College in Indiana. The congenial family atmosphere of this small Christian college helped me to grow more rapidly as an individual. In fact, it did such a wonderful job that I came to take many things for granted. It may be that I was blinded by our "ivory tower" to the realities of life. But if I was, the illusion was indeed temporary.

An explosive reality rudely awakened me last summer when war again broke out in Korea. The jolt was even greater when Communist China entered the struggle. I should have known what to expect. I should have remembered that the individual becomes very insignificant on the battlefield, that bullets inscribed "to whom it may concern" express little of goodwill or love. I should have recognized that it is not easy to hold back hatred and a desire for revenge when close buddies fall and relatives are reported missing. Pfc. Charles Edward Bell of Savannah, Georgia, discovered all this with a vengeance. The content of the letter written to his mother would be typical of the reports from many soldiers out there. "We lost lots of guys," he wrote. "We were about ten miles from the Manchurian border when they hit. We didn't think the Chinks were even in it. But they are. I hate EVERY ONE OF THEM. I wish the U. S. would use the A-bomb on them."

"I hate EVERY ONE OF THEM!" Does not that also include my mother and me? I cannot escape the fact that al-

MY FRIENDS

Mrs. Carrie Baird

Greenville, Ohio

I thank God for you, my friend:

I thank this infinite Spirit, for all you've been to me,
The way you've been so patient with all I had to say,
The way you gently answered and pointed out the way
To help me think more clearly that dark, bewildered day.
You seemed to know just where I stood, and put my feet aright;
You kindly said, "Be patient; it will all come out all right."
It seems that God was with us, and used you to make me see
The lessons that I had to get, or be most miserable.
Just as the sun comes shining out, behind a dark snow cloud,
Your kindness lifted all my load, and brought the spring flowers out.
And then again, I'm thankful, too, for things you did not say;
You knew I needed courage and love to light my way.

though my father and I are United States citizens, mother is not. I am here, but my mother is still in China. Although my citizenship and loyalty have changed, my heritage cannot change. It has been all too easy for many of us to forget what happened to the Japanese Americans during World War II—the indiscriminate hatred and the internment of relocation camps. Every one of those Japanese Americans was hated. We branded loyal American citizens with the hatred we were taught to have for the enemies on the battlefields. When I was in the navy in 1944, I thought that being an American citizen in the service of my country would protect me from ever being labeled a Chink or just another Red. But today on another page of history, the war against Red China is threatening to take away the very freedom which we fought to protect in the war against Japan. I am no longer living under an illusion. War really destroys individual freedom; it does not insure it. The Japanese Americans were made aware of this during World War II. And now the Chinese Americans are faced with a similar threat.

Consider the plight of a fellow Chinese American, Mrs. Oscar Lee, back in Fresno, California. She too received a letter, not from her son in Korea with the

7th Infantry Division, but from Washington, D. C. You may know how this letter reads. "My dear Mrs. Lee: We regret to inform you . . ." I wonder if this mother, who has sacrificed her son, is also in danger of losing the freedom which her citizenship and her son's sacrifice should guarantee her? "I hate every one of them!" Was Sgt. Raymond Lee hated too?

If all Chinese are hated, I wonder what my status will be six months from now. Will I be shipped off to a relocation camp? Will the man at the factory look at my record or the color of my skin when I apply for a job? Sure I am afraid—afraid that the right of every loyal American to be considered as an individual will be taken away from me.

But you have given me hope! You have listened to me speak! You have confirmed that I can be an individual. Yes, the light is here. But can this light of respect for the individual penetrate to the farthest corners of the country even in the face of mounting darkness, so that Mrs. Lee and my buddies in the service and my friends in the University of California or the University of Wisconsin, Columbia or Northwestern can maintain their identity as

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Seven great facts that bring man
to God and salvation are found in--

The Greatest Verse in Literature

HARPER S. WILL said in his moderator's address last year that if all of the Bible should be lost but one verse, it would be enough to bring us to God and salvation. What is this verse that some would call the greatest verse in literature? The answer is John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let us analyze this verse and find its greatness.

God. The verse starts with God. God is the greatest fact of the universe. Every thing comes from him. The writer of the Book of Genesis recognizes this. In the first verse he writes: "In the beginning God created the heaven and the earth." From the growing flower to the growing child one is forced to recognize the goodness and greatness of God. So the verse we are studying begins at the beginning. For there we find God. Light, beauty, health, goodness have their beginning in God.

Love. From God the verse goes directly to love. That is certainly appropriate, for John says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Without love man cannot live. Many times it has been said that "love makes the world round." God's love does just that. Because of God's love for man he created the universe and placed man in the beautiful garden of Eden. However, man rebelled and sinned against God. He was ex-

pelled from the serenity of the Garden. He was driven from God's presence. But God has been active through all the countless generations since to heal the breach and to restore man to his rightful position "a little lower than the angels, and . . . crowned . . . with glory and honor." Therefore, "we love him, because he first loved us." If God is love, then all love is from him. The love that causes a man to choose one woman from among all the rest to share his joys and sorrows and to be the mother of his children is a beautiful compulsion that could come only from the heart of God. And the love that brings a wife to the very "valley of the shadow"

Ellis G. Guthrie

Marion, Ohio

Photo by E. G. Hoff

that she and her husband might know the joy of a baby's smile illustrates most perfectly the love of God.

World. Love must have an object. The love of God has an object. That is the third fact of the verse. For God so loved the *world*. The world means the human race from Adam to the end of time. It, therefore, includes you and me. One of the most important facts to us is the fact of self. Jesus recognized this when he said, "Thou shalt love thy neighbor as thyself." Often we take the love of God for

God was in the
beginning and
the sky and the
seas and the
trees and
mountains
speak of his
presence



granted. We should not. We should be very humble when we realize that we are a small part of a small planet of a small solar system which is among many solar systems. We are like the small grain of sand that becomes lodged in a small oyster in a large ocean. Yet we are as valuable and important to God as the pearl is to the connoisseur of fine gems. We do not deserve it but, our verse declares, we have the love of God. One of the most priceless possessions of today is security. If God loves, then the universe is a friendly universe. Therein lies man's greatest security. We need not fear even the atomic bomb, for we can say with the psalmist: "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . ." God is indeed our refuge and strength and a very present help in trouble.

Gave. Love demands action. God gives action. For God so loved the world, that he *gave*. That is the fourth fact of this verse. Jesus knew that love must produce if it is to be worthy of the name. "If ye love me, keep my commandments."

Those Americans who have been nurtured in the altruism of the Bible are generous givers. They give to fight polio that boys and girls who have had their lives blighted by this dread disease might someday again walk with straight legs and deep chests. We also give to fight that grim specter of death as he stalks abroad in the form of the dread disease, cancer. And time would fail us to tell of the giving to the local church, the Red Cross, Community Chest, relief in Europe and now Korea. Sometimes we are tempted to think that we are called upon to do too much. But "let us not be weary in well doing," as Paul says. At times it does seem to us to be too much to be called upon to give to the care of our own unfortunates



Painting by Axel Helstedt
Photo by Camera Clix

The promise of a Messiah to whom men had looked for thousands of years was fulfilled with the birth of Jesus at Bethlehem

and then to be called upon to give for the care of the unfortunates of other countries. It taxes our strength and our resources. It goes beyond our strength. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." And our verse declares that we have a precedent unparalleled. For God gave us the best that he had and all that he had. He gave his only begotten Son.

Son. This brings us to the fifth fact of the verse—the Son of God. The greatest single event that ever happened in this world

occurred one night in a Bethlehem manger. For two thousand years men looked forward to Christ's coming. The promise of that coming was faint and distant in the far-off age of Abraham. It grew bright and seemingly close with the prophets. Then the light wavered and fell only to spring forth in glorious fulfillment in the time of Caesar Augustus. Since that time all of Christendom has looked back with joy upon this momentous event. And well it might, for here was a man that "spake as never man spake." Here was one that the winds and the seas

obeyed. Even death could not master him. He taught man of the love and goodness of God. He exemplified it in his living. A bruised reed he would not break. He taught men how to live and showed them how to die.

Believe. Belief or faith is the sixth fact of this verse. Man lives by faith. Even in this scientific world, where so much has been proved or disproved in the test tube, man still lives by faith. It is by faith and not by sight that parents believe that a new life will come into the world because of their love. By faith we plant seeds, turn light switches and trust our lives to the surgeon's hands. Faith is the essence of life. It was by faith that Abraham went into a land not knowing whither he went. Certainly there must have been an element of faith involved when God sent his Son into the world to accomplish that for which he had longed since the fall of man in the Garden. And Christ had a firm belief that his followers, weak and mortal though they were, would take his gospel into all generations. Man must in turn have faith in God through Christ. This, then, is the completion of the circle. This is the fulfillment of faith. For without faith no man can please God.

Life. This is the seventh and last fact of the verse. Those who believe in the Son shall not see death but have life everlasting. Of all of the hopes, dreams and desires of man his desire for eternal life is greater than all else. There has burned in the breast of man since the beginning of time the hope that death does not end all. In every land, among every race, color and creed men have yearned for knowledge about the great beyond. Those who believe on him whom God sent have the assurance of everlasting life. For it was he who said, "I am the res-

urrection, and the life: he that believeth in me, though he were dead, yet shall he live."

John 3:16 then is the verse that some call the greatest verse in literature. It is interesting to note that there are seven of the greatest facts contained in it. The verse contains so much in such a short space and yet it can still be reduced with all of its meaning clearly implied into one word *Son*. The Son of God. "I and my Father are one." He was also man. The Son "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). And last of all he is the source of eternal life. "In him was life; and the life was the light of men" (John 1:4).

Peter Christian's Reason for Giving

H. Spenser Minnich

THIS is a story of Peter Christian. Peter is not his real name for he modestly asks that it be withheld. His life will have important influence in this country and abroad. Many people who never knew Peter Christian will experience a more satisfying life because he lived. And all this happens because of an important decision he made.

Peter, now a man of affairs, honors the memory of his parents. When his mother died she left him a valuable inheritance. If Peter had been like the ordinary variety of secular-minded church members, he would have said, "Now I have this tidy sum to spend or to add to my estate!" Just how or when Peter acquired a different attitude we do not know, but here is the question which kept coming to his mind, "I have a good salary and an assured retirement fund; why should I keep this money?" He never told us just how great was the temptation to keep it all for himself.

But many pleas, saying "Come

over and help," dinned in his ears, reminding him of the woman who lived in a shoe and had so many children she did not know what to do. He knew some people so overwhelmed by the multiplicity of needs that they give little to any of them. Peter determined he would not let the promptings of the good spirit be silenced by the other voice which said, "Why, Peter, what you can do will only scratch the surface and besides you'd better be cautious, you might need the money yourself some day."

Peter looked at missions, foreign and home, at Christian education, at Bethany Biblical Seminary, where workers are prepared, and at the helpful and brotherly work being done to needy humans through Brethren Service. All of it appealed to him. He made his decision. He would give \$6,000 to the Brotherhood Fund, specifying that it be used \$2,000 annually for three years in support of the total program administered by the General Brotherhood Board of his church. By this act he would allow the grace of his Lord to flow through him out to fellow human beings in many places—Europe, India, Africa, Ecuador, Puerto Rico and forty-eight districts in America.

Now his money is at work. Use your mental television and see the happy faces in the Vyara girls' school, India; the eager young evangelists at the training center in Garkida, Africa; the new growing congregation at San Fernando Valley, California; the thirty 1951 Seminary graduates emerging from their training at Bethany to serve as pastors to our churches; the displaced persons and foreign students who have a new vision because they were brought by Brethren Service to our churches in America; and the thousands of our Brethren young people given guidance through literature and skilled Christian leadership. Peter now has a part

in all of these constructive services.

But Peter had more in mind. He saw that many ministers and missionaries who years ago responded to the call to low-salaried Christian service needed to be remembered in their retirement days. He learned that a hundred ageing missionaries, ministers and widows were receiving aid, but the amounts were pitifully low. He also learned that others were needing help. Peter, with a sense of shame to have his own needs well met while worthy employees of the church wondered about the future, gave \$4,000 to the board to help increase the meager payment to retired workers. These regular payments mean security, but the receivers will not know Peter since he avoids publicity regarding his gift.

Peter has honored the mother who left an inheritance to use as he desired. He has by his \$10,000 memorial gift caused her name to be written in the Book of Remembrance maintained in the archives of the church.

Why did Peter do it? Here are his own words, "My reason for giving it is because we can do without it and I feel it will do others more good than for us to live it up."

Thus Peter established his identity with other Christian workers who serve at the call of God and the church in their mission to build that spiritual kingdom within a world of disorder.

Every One of Them

Continued from page 11

individuals? Can it avoid being snuffed out by the mounting casualty lists and the blinding rush of war propaganda, so that I and all Chinese Americans everywhere no longer need be haunted by this vision that we will be swept into mass hatred?

The source of power lies with the people—all the people. It

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Saints Without Halos. Alvin E. Magary. Abingdon-Cokesbury, 1951. 176 pages. \$2.00.

This writer seeks to remove the halos from New Testament characters and picture them as people such as make up our churches today. He is good at painting historical backgrounds. He might have told us in stronger emphasis that these were the people whom God used to turn the world upside down. He has low regard for Paul's teaching about covered heads for women.—*Ernest G. Hoff.*

Miss Willie. Janice Holt Giles. Westminster, 1951. 268 pages. \$3.00.

With the zeal of a missionary, Miss Willie left a comfortable teaching job in Texas to go to Kentucky and there lost herself in trying to understand and enlighten the people of the ridges and the hollows. She found a people who knew when they were right and when they were wrong. She also found that they were not too willing to be enlightened. How mutual respect and love developed in the hearts of the people for the teacher and in the heart of the teacher for the people is a fascinating story.—*Edith Barnes.*

lies with you. We do not urge that its strength be overtaxed. We simply ask that the beams of rational, cool-headed thinking shall not be denied part of the people indiscriminately. We suggest that we expose, once and for all, the cancerous nature of this too familiar theme, "I hate every one of them!" We ask only to look toward the future with ever greater hope as we are allowed to continue our walk in the free citizenship of our common country.

Too Many Voices

Continued from page 9

Jesus, who lived among us, had to die to prove his divine character as the Son of God. It may not have occurred to many that we too have to die in this era of the world's turmoil to prove our faith in the risen Christ. Darkness and con-

How to Speak and Pray in Public. J. Vernon Jacobs. Standard, 1951. 93 pages. 85 cents.

An exceedingly practical and helpful little book, written to help pastors or others teach their people how to speak and pray in public. It has chapters dealing with the "how" of presiding, being an officer, leading discussions, making calls, planning programs, being an assistant teacher, telling stories, and doing personal evangelism. Each chapter gives suggestions and exercises for voice development and mastery of fear.—*Charles E. Zunkel.*

Fellowship Evangelism. Harry C. Munro. Bethany Press, 1951. 159 pages. \$2.00.

This book should be in the use of every pastor or minister of the church. It is a manual of detailed directions for conducting a successful program of fellowship evangelism. Dr. Munro, former director of the National Christian Teaching Mission, here presents the plan of the mission for the use of churches which may not have opportunity to participate in one. If carefully studied and carried out, this plan can aid any church grow and fulfill its mission.—*Charles E. Zunkel.*

fusion are all about us and only proper light and knowledge can dispel darkness.

The church which Christ founded has the light. It is the torchbearer for this sin-sick world. It needs our fullest support. Yet many churches are devoid of a potent and compelling program for their membership. They are like the Laodicean church, which had heard too many strange voices.

The church is God's agency for the salvation of the world. It stands eternal, first and last, an institution founded by God, above all earthly institutions. It is my prayer that we may keep it so in this land of freedom and worship. Let us listen, above all voices, to the voice of the greatest One who ever lived, our Lord and Master.

A number of Brethren families have had to evacuate their homes as the result of the floods which brought so much disaster to Kansas and Missouri. In Kansas City a few families were given temporary help. In Topeka, thirty Brethren homes were affected, many families moving to the church and to the homes of relatives. In North Topeka, four families suffered a total loss of clothing, bedding and furniture. Local and district groups have been active in giving help. The Brethren Service Commission will be informing our people of ways in which specific assistance may be rendered.

Lloyd C. Blickenstaff changes his address from 207 W. Main St., Mt. Morris, Ill., to 943 Riverside Drive, South Bend, Ind. Will correspondents please note?

Those who have been licensed to the ministry recently are: Richard Trowbridge in the Carthage church, Mo., and Brother and Sister Richard Grim and Daniel Lehman in the Codorus church, Pa.

The regular Sunday morning services of the Reading church, Pa., will be broadcast over station WRAW in Reading during August at 10:30 a.m. Brethren living in the Reading area will be interested in these broadcasts.

H. Lawrence Rice will take up the pastorate of the Ninth Street church, Roanoke, Va., on Sept. 1. His address, accordingly, will be changed from 3503 Beechwood Blvd., Pittsburgh 17, Pa., to 745 Montrose Ave., S.E., Roanoke 13, Va.

Problems of migrant labor, religious education in rural areas and youth's role in the country church are among the topics to be considered at the eighth annual National Convocation of the Church in Town and Country in Portland, Oregon, Oct. 30 to Nov. 1.

The new filmstrip, currently being used in many of our churches, contains a statement concerning the San Fernando Valley church being crowded to capacity. Bro. John I. Coffman, pastor of the church, tells us that since the filmstrip was first made, San Fernando has a new sanctuary which is not yet overcrowded. He wants us to know also that a recent statement that twenty-five were added to their church represents the members received since last September. Even after all the corrections have been made, we know a good work is going forward at San Fernando and we thank the Lord for it.

Bishop Arthur J. Moore, resident bishop of the Atlanta area and newly elected president of the Council of Bishops of the Methodist Church, will be the featured speaker on the National Radio Pulpit heard over the National Broadcasting Company stations on Sundays at 10:00-10:30 a.m. (E.D.S.T.) during August and September. Summer Vespers, the summer replacement for National Vespers, heard over the American Broadcasting Company stations on Sundays from 1:30 to 2:00 p.m. (E.D.S.T.) will feature Dr. John W. Rilling, pastor of a Lutheran church in Minneapolis, as speaker during the summer months.

Mr. and Mrs. Leslie Smith of Greene, Iowa, celebrated their silver wedding anniversary on Sunday, June 3, in the Greene church, where the couple are active members. About 100 friends attended the celebration. A short program was given in their honor and they received many gifts.

L. W. Shultz, who is to conduct the next Brethren tour of Europe from Sept. 14 to Nov. 19, reminds those interested that they must lose no time in arranging to join the tour. Such formalities as securing passports and inoculations as well as financial arrangements with the Brethren Service Commission should be completed before Sept. 1.

Missionary support accounts were raised approximately ten per cent by the General Brotherhood Board at the meeting just prior to Annual Conference. Our workers, single and with families, have been sorely affected by inflationary prices. Since this increase becomes effective on and after Oct. 1, 1951, church groups will want to take this into account in budget plans for the new fiscal year.

Appointments to the consultative committee on family life for the current year have been announced by Ruth Shriver, director of home and family life. They include D. W. Bittinger, Warren D. Bowman, Curtis Bowman, Caleb Bucher, Howard Erbaugh, Robert Eshelman, Tobias F. Henry, Kenneth Hollinger, Mrs. DeWitt L. Miller, Mrs. I. W. Moomaw, T. Wayne Rieman, Mrs. Dan West, Mrs. John B. White, Jesse H. Ziegler and Mrs. Nevin Zuck.

Teach Religion—Make Men Free is the theme for Christian Education Week to be observed Sept. 30 to Oct. 7. Sponsored by the Division of Christian Education of the National Council of Churches and its forty-member denominational boards of education, the special week will offer churches an opportunity to demonstrate the importance of Christian teaching and to launch their new program of work for the fall and winter months. "This theme is most appropriate to the times," declared Dr. Roy G. Ross.

The **General Brotherhood Board** has received an unsolicited letter from a Pennsylvania woman who expresses the way which she feels concerning the church annuity plan. "Received my check today. Very prompt, right to the dot. Thank you very much. It is a great satisfaction to me that I have made that investment, for I am very happy about it. I am glad that some people are willing to invest their many thousands, which I cannot do as I have only a few. I would be very glad to help someone to receive this blessing."

Four Brethren rural churches are among the sixteen described by Dr. Ralph A. Felton in an interesting new booklet entitled *A New Gospel of the Soil*. The author traveled over 5,000 miles to visit each of these churches and to spend several days interviewing leaders and members. He was especially interested in those that had promoted soil conservation, land ownership, father and son partnerships and means of helping young couples get started in farming. Three of these studies have already appeared in the Gospel Messenger during the past year. The fourth, a story concerning the Panther Creek church in Iowa, will likely appear in an early issue.

Theme: Deepening and Sharing the Christian Life

Elizabethtown College

Elizabethtown and Lebanon Valley Colleges are jointly organizing an extension service in Harrisburg. Evening courses will be offered in the central high school building. Personnel from both colleges will teach the courses offered from September through May.

The Eastern Region conference of the Church of the Brethren will convene on campus on Sept. 6-9, and the youth conference on Sept. 8 and 9.

Nevin W. Fisher begins his duties as head of the department of music on Sept. 1. Prof. Fisher, formerly of Bridgewater College, is a graduate of Blue Ridge College, Peabody Conservatory of Music, and Eastman School of Music at the University of Rochester.

W. David Albright, former professor of music, returns to Bethany Biblical Seminary to complete his seminary course.

Extension courses in international relations, mathematics and business are being conducted at Olmstead Field, Middletown air depot, for the benefit of air force personnel.

Elizabethtown representatives to the Conference on Problems of Christian Higher Education to be held at Manchester College include President A. C. Baugher, who will present a paper on In Service Training; Dean H. G. Bucher, who will preside at the morning session on Aug. 16; Prof. Galen C. Kilhefner, who will present a paper on What Constitutes an Adequate Counseling Program for Our Colleges? and Robert F. Eshleman, and Vera R. Hackman, who will serve as consultants.

The audio-visual education department reports that 124 copies of the new filmstrip, My Peace I Give Unto You, have been sold and many have already been used in local churches. More than 100 of these were purchased at Annual Conference.

The National F.O.R. conference will be held at Lakeside, Ohio, Sept. 7, 8 and 9. Among the speakers will be Donald Soper, who is the minister of Kingsway Hall Methodist church, one of the biggest institutional churches in downtown London; and Andre Trocme, who has been European secretary of the International F.O.R. since 1946, speaks French, German and English fluently and travels widely on the Continent. For further information write: A. J. Muste, Fellowship of Reconciliation, 21 Audubon Ave., New York 32, N. Y.

Recent visitors through the Publishing House and General Board offices have been: Mr. and Mrs. Abram Eshelman and Mr. and Mrs. Howard Bernhard, all of Mt. Joy, Pa.; Mr. and Mrs. Chauncey F. Trimmer, Mrs. Roetta Wire and Grace I. Trimmer, all of York, Pa.; Mr. and Mrs. C. M. Key and Mr. and Mrs. Leland C. Moomaw, all of Roanoke, Va.; Mr. and Mrs. Edward Eckert and Tommy of Dallastown, Pa.; Michael Markey of York, Pa.; Mr. and Mrs. H. W. Neff of Greenville, Ohio; Mr. and Mrs. D. W. Bright of Arcanum, Ohio; Mr. and Mrs. Jacob S. Stoney and family of Mechanicsburg, Pa.; Mr. and Mrs. W. H. Edmonson and Gene of Bridgewater, Va.; J. G. Miller and wife and mother of Gettysburg, Pa.; Ida L. Warner of Lineboro, Md.; Mr. and Mrs. Frank Hursh of Manchester, Pa.; Don and Elberta Hursh of Chicago, Ill.; Mr. and Mrs. Luther B. Kohne of Maurertown, Va.; and Mr. and Mrs. Harry Sheets of Burr Oak, Ind.

Three editions of the Christopher Sower German Bibles, reputed to be the first Bibles printed in America in a European language, were recently acquired by the Cornell University library in a 4,000 piece collection of German-American culture. The items were gathered by Dr. A. B. Faust, professor emeritus of German at Cornell, who died in January.

The eighth international workshop in audio-visual education will be held Sept. 2-8, at Green Lake, Wis. Emphasis will be placed on the right use of audio-visual resources. Several featured leaders and speakers will be: Margaret Diviza, supervisor of audio-visual education for the Los Angeles, Calif., public schools; Dr. Paul Veith, visual education pioneer and professor at Yale Divinity School, New Haven, Conn.; Dr. Ronald Bridges of New York City, executive director of the National Council's Central Department of Broadcasting and Films; Alan Shilin of New York City, an independent film producer for church and other groups; and Rev. Howard Tower of Nashville, Tenn., director of audio-visual education for the Methodist Church and chairman of Department of Audio-Visual and Radio Education of the National Council's Division of Christian Education. For further information write Miss Pearl Rosser, 79 E. Adams St., Chicago 6, Ill.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. I. R. Beery of Pleasant Hill, Ohio, in the Pleasant View church, Ind., Aug. 26.

Gains for the Kingdom

Seven baptized in the Libertyville church, Ind.

Five baptized in the Sunnyslope church, Wash.

Three baptized and two received by letter in the Rummel church, Pa.

Two baptized and two received by letter in the Lancaster church, Pa.

Four baptized and one received by letter in the Waynesboro church, Va.

Nineteen baptized and two received by letter in the Upper Conewago church, Pa.

Calendar for Sunday, August 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Christian's Respect for Law.—Luke 20:19-26; Acts 22:22-29; 23:23-27; Rom. 13:1-7; 1 Peter 2:13-17. Memory Selection: Render to Caesar the things that are Caesar's, and to God the things that are God's. Luke 20:25 (R.S.V.).

CBYF Topic for August, Families Together.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Southeastern Region.—Bridgewater, Va., Aug. 21-25.

DISTRICT MEETINGS

Colorado.—Fruita, Aug. 18-21.

Illinois, Northern, and Wisconsin.—Polo, Ill., Sept. 1-3.

Illinois, Southern.—Cerro Gordo, Aug. 24-26.

Indiana, Southern.—Nettle Creek, Aug. 21-23.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Northern, Minnesota and South Dakota.—Ivester, Iowa, Aug. 23-26.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Madeira.—Peach Blossom, Md., Easton house, Aug. 29.

Maryland, Eastern.—Westminster, Sept. 21, 22.

Michigan.—U. B. Camp, Carson City, Aug. 25-28.

Missouri, Northern.—Wakenda, Sept. 7-9.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

Oklahoma.—Pampa, Texas, Aug. 20-24.

West Virginia, First.—Greenland, Brick house, Sept. 7, 8.



PINEY WOODS DIARY

Evelyn Barkdoll
BVS Volunteer

The author, who hails from Cope-mish, Mich., gave a year of volunteer service as a teacher at the well-known Negro school at Piney Woods, Miss. Her impressions and observations are so interesting and thought-provoking that we were reluctant to reduce them to a single article. A second installment will, therefore, appear next week.

Part One

THE jolt came the first time I got off the bus and saw "White" and "Colored" signs over the waiting room doors. I had known this could be expected, but it was still a shock the first time I saw it.

Too unhappy to go in "my" big, clean, well-lighted, comfortable waiting room with adequate eating facilities, I spent the few minutes before the next bus trying to compare the two sets of accommodations from the outside.

As I waited, I thought, "This should be an interesting subject on which to keep a diary. I should jot down the impressions I get of race relations in the South before I become used to them." Like many good intentions, I did not carry this one out. But, now that my first year of teaching at Piney Woods is over, I want to record some of these experiences before I forget them.

Piney Woods school was started about forty years ago by Laurence C. Jones, an Iowa-educated Negro who came to the worn-out, pine-

Evelyn Barkdoll
with a fifth grade
pupil, J. P. Powell.



wooded hills of Mississippi and started a school with \$1.65 and an old sheep hut under a cedar tree which still stands on the campus.

Although now one student is turned away for every one which is accepted, the original goal of never rejecting a student because he has no money is still adhered to. Students who would have no other place to go are given first chance at Piney Woods.

This means that many of the students must work four hours a day to gain enough work credit to stay in school. Others have no parents, or only one, or come from broken homes. A few are seriously handicapped, but all are given opportunities to earn their way, to complete the sophomore year of college in academic work and to learn at least two industrial skills or trades.

The longer one is at Piney Woods, the more he appreciates the amount of heartache, sweat, tears and hunger that has gone into the building of such an institution. The more he appreciates, also, the thousands of people all over this country who have helped in making this dream come true.

I was surprised when reading the early history of the school to see how much help was secured from Southern white people, even though

they did not always agree on the value of a school for Negro children.

Many influential white Southerners now seem to have a great deal of respect for Dr. Jones and the work he is doing, and many of them individually give a great deal of help.

I am thinking of a woman, very busy in civic groups in Jackson, who gives several hours a week to teaching art to our students, of a chiroprodist who holds a free clinic weekly, of a woman who wrote a book of poetry and gave the copyright and all sales to Piney Woods.

At the same time that many white people are quite willing to help the school, they are suspicious of Northern white people who come to help, especially those of us who live at the school. For this reason the school has definite regulations regarding our conduct that are annoying at times, but probably necessary.

For example, even though there are several buses a day passing Piney Woods, we white teachers are never allowed to ride on them. We are not allowed to go to the small towns near by, because it is safer not to remind the local people that there are white women living at this Negro school.

To our discredit, the reason for these rules is that there have been

white Northerners at the school who were so vindictive in their denunciations of race relations in the South that they did more harm than good.

At the school we live in separate buildings and eat at separate tables in the dining hall. This quite effectively bars us from the close friendships we would like to make with the very fine Negro faculty members, especially since few of them feel free to discuss race relations openly.

We learned not to expect them to speak to us on the street if we met them in Jackson or any other town. One day when I was in town, I nearly ran over the woman who lived in the apartment beneath me, but she went on her way without a word as if she had no idea who I was.

At present, most of the help Piney Woods receives comes from Northern white people. Hardly a day passes during the winter when we do not have guests on their way to New Orleans or Florida for a vacation.

Many of these have contributed to Piney Woods for years; others have heard of the school through the groups of singers which it sends out or through various articles which have been published about it.

Most of these guests are ordinary people, but quite often we have especially interesting or successful visitors whose talks add a great deal to the school year. These people are always urged to stay until mealtime or chapel so they can see the student body as a whole and hear them sing spirituals.

While this gesture means a great deal to our guests, I think it cannot

mean as much to them as to us.

It took me a while to realize that an accurate index to the amount of prejudice these Northern guests have is their attitude toward me. Very blond and obviously quite near the same age as some of my students, I know I stuck out like the traditional sore thumb at a faculty table of retired, white-haired teachers.

The looks of amazement on our guests' faces as I told them I was a teacher at the school and the way they would take an older teacher aside to ask about me, "What is *she* doing here? Well, is she *happy* here?" were indicative of the way they felt about a young white girl in a Negro community and, therefore, of the unconscious prejudice we all have.

Many Northerners know of Piney Woods through the groups of singers which are sent out each year. Several of my faculty friends have had experience in chaperoning these groups and can tell many interesting incidents. One of these sponsors in charge of a quartet of blind boys, asked her hostess if they might have baths before their evening program.

The woman replied, "I love these boys; I'd do anything I could for them, but I just cannot let them use my bathtub. I'd never be able to feel it was clean enough for me to use again."

The sponsor assured her that the boys would clean it, but the hostess was firm, adding, however, "But I know a woman who will let them use her tub. I have a neighbor who will."

This incident happened in a very Northern state, as did the experi-

ence in which the Piney Woods singers were made to go down into the middle of the cemetery to get water from a hydrant. Their house car was parked very near the empty parish house, but they still had to go a long way to get their water.

The woman who told this to me said, "It's really worse for a Negro in the North than in the South. In the South the better class of whites respects the better class of Negroes, and every Negro knows which door they can enter and which they cannot, what places they can go and what things they can do and what things are closed to them.

"In the North, you never know when you are going to be insulted and rebuffed and when you will be expected to act at ease and criticized if you do not."

Christian Citizenship

The Christian in Politics. Jerry Voorhis. Association Press, 1951. 136 pages. \$1.75.

The author served in Congress for ten years, representing California's twelfth district which includes La Verne and several other Brethren communities.

Since he was a Democratic liberal, conservative people were uneasy about his policies; but those who knew him personally had great respect for his sincerity and very hard work. He is now executive secretary for the Cooperative League of U.S.A.

The Christian in Politics is the most recent of several books by him. The book shows how practical experience has tempered his idealism without making him cynical.

He reviews in helpful fashion the factors which a Christian must take into account if he would be an effective citizen. Typical questions discussed are: Are there Christian political issues? Shall I run for political office? What does it take to win elections?

The importance of local political service on school boards and city councils, and in state legislatures, is emphasized. There is also advice on civil service as a Christian contribution.

For several years the Brethren Service Commission has tried to encourage greater interest in effective Christian citizenship. For those who have such interest this book will prove interesting and valuable. It may be ordered from the Brethren Publishing House or borrowed from the Brethren Loan Library.



Fifth and sixth
grade pupils at
Piney Woods
school



A BLUEPRINT FOR SERVICE

Joseph R. Jennings
Santa Ana, California

A pastor thinks aloud about the work of organizing for a new church year's program. This is not intended to be a fixed pattern for any church to follow in detail, but to suggest some of the elements that might go to make up a successful local ministry for the year.

A Word About Administration

"Pray not for tasks equal to your strength but pray for strength equal to your tasks."

In a recent copy of a magazine that came to the pastor's study was an article written by a minister who was "the minister of preaching" in his particular church. Well, most of the Gospel Messenger readers, I dare say, are members of churches where the pastor is not only the "minister of preaching," but the other ministers, too. Efficiency, therefore, in organization and administration of the local program, is all the more necessary. Any office equipment, such as for typing, duplicating and addressing, that can contribute to that end, should be made available. Assistance in operating the machines should be provided, or else the pastor will be occupied by secondary matters. It might mean volunteer help for a few hours each week or pay on a part-time basis or near-by churches sharing office equipment and personnel.

The local board of administration might check on the efficiency level of its organization. Perhaps one person has duties which should be distributed to several persons. Sometimes one in a key position does not clearly understand his duties, thus delaying progress. Sometimes, or more frequently, a pastor's time is consumed by details which are important but not primary. It has been observed that the difference between a small and a large church may be in the matter of organization and



A representative group meets in advance of the new church year to co-ordinate schedules and to plan an integrated program for the year

administration. Some churches might need to revise their organizational plan. The local board may well take inventory and be guided by it. Whatever the plan, it must be geared to efficiency and progress.

To Get a Head Start

Looking ahead to the new church year which begins Oct. 1, the church elects the administering and teaching staff at least three months in advance; some churches hold elections in June. This gives opportunity for careful planning and preparation for the year ahead. Nobody else will know where we are going if the leaders do not. Early election also provides necessary information for the new local directory to be issued at the beginning of the church year.

For Balance and Perspective

In looking ahead, we look at an actual calendar in the church office, such as Our Church at Work calendar, issued by Spaulding Publishers, 754 E. 76 St., Chicago 19, Ill. These calendar sheets show the year in quarters, reminding us that we ought to have our schedules made out, in detail, for at least three months ahead and have the over-all picture for the entire year. This in-

cludes not only the Sunday schedules, but week days as well. Men's work, women's work, youth fellowship—all classes and groups place their meeting dates on the calendar; all boards and commissions decide their regular meeting dates; all church dinners and other functions are scheduled for the year on the calendar. But no group functions outside the total scheme; each is a part of the whole and responsible to the larger group. This is all done before the year begins, so that there may be reality, perspective and balance, and that there may be a night at home.

September School

Because September is a back-from-vacation and back-to-school month, let us have a back-to-church movement by providing a School of Christian Living for five Sunday evenings, beginning on the Sunday following Labor Day. The schedule would call for class sessions from 7:00 to 7:45 p.m., and worship assembly for the entire group from 7:50 to 8:20 p.m. Five simultaneous classes would include opportunities in the areas of (1) Deepening Your Spiritual Life, with a carefully

chosen guest leader; (2) Let's Get Acquainted With Our Church, with the pastor as the leader; (3) Solving Personal Problems, with a Christian physician, psychiatrist or psychologist as leader; (4) Our Children Meet Life, with a Christian specialist in this field as leader; (5) Junior Bible Drama, directed by a resourceful couple or person. Registration for the classes would be in advance of the opening date. The worship assembly would also be carefully planned and might include a five-minute Bible quiz and enthusiastic singing.

October begins with a service of consecration of the new leaders and the communion service. It closes with an emphasis on temperance—a heavy emphasis. November begins with a dedication to the way of peace and closes with the theme of thanksgiving, with a Thanksgiving service on the designated day. The entire month of December has the Christmas theme with its great music and drama, adults and youth participating.

In January a month of missions has become traditional for many churches. This provides opportunity to get closer to the mission fields in our thinking and might possibly influence someone to become a missionary. It helps the church to be more mission-minded, to have this opportunity to learn about our mission areas—the climate, topography, and the people—their customs, their beliefs, their possibilities. Missions and missionaries, then, become our own concern.

February brings a world brotherhood theme and offers opportunity for an interracial union evening meeting, or for a guest speaker of another race. The February calendar also has the schedule (which continues in March) of the pastor's class in church membership for prospective members. The class meets on Saturday mornings, preferably. Instruction is given on (1) What It Means to Be a Christian, (2) The History of the Church, (3) The Doctrines of the Church, (4) The Organization of the Church, (5) The Sacraments of the Church, and (6) How to Put the Christian Religion Into Practice.

For Community Co-operation

Just preceding Easter a preaching mission might be held—Sunday through Sunday. In some places this has come to be known as "the annual preaching mission" and takes on the community aspect, with choirs and ministers of near-by churches participating on their evening, and the guest minister speak-

ing at a breakfast conference to the ministers of the community. The publicity in connection with such a mission helps the Brethren to become known among prospective members in the community, which would have a definite relationship to the program of evangelism. Visitation evangelism might be scheduled during the Easter season, or it could be placed on the November calendar, prior to Thanksgiving.

The Sunday following Easter needs lifting up with special music and message as on Easter. The Pilgrimage Play, now filmed, is an outstanding production on the life of Christ and might be an answer for the evening service.* Choirs of neighboring churches might join forces for a music festival, singing one Sunday evening in each participating church.

The month of May offers opportunity for Christian family life culture: a program of music dedicated to the Christian home, by the choirs, soloists and the congregation; the dedication of babies and the recognition of Christian parents; the mothers and daughters banquet; and then the climax of the month, a presentation of the pageant, *It Takes a Heap O' Living in a House to Make It Home*. This pageant depicts the Christian home in ten scenes, beginning with the wedding and continuing through the sunset years. Any church can present it with a great deal of enjoyment and inspiration.†

June comes with enthusiasm high among the youth, particularly the graduates, and we recognize them on the first Sunday. On children's day the children are recognized and take active part in the worship service. The fathers and sons banquet has presented an excellent opportunity for further enhancing the values of the Christian home and has become an annual event in many churches.

No Summer Sag

The church program should be as carefully planned for the months of July and August as for other months. The summer sag is due, in part at least, to negligence here. Individuals and families go on vacations but the church program continues full speed ahead. Some communities hold union evening services with

good attendance and participation. Camping and vacation church schools are highly beneficial and we encourage full participation in both. In districts where schedules of camps and vacation schools conflict, because both vie for the "best" weeks of the summer, the churches might decide on the same two weeks for their vacation schools and the camp committee could keep those dates clear.

More and more, pastors are taking advantage of summer vacation exchange. The Church Management magazine offers its columns free of charge to pastors seeking exchanges. Such arrangements help the congregation on the matter of pulpit supply because there are usually no honorariums paid. The minister and his family exchange parsonages for the vacation where the minister will supply the pulpit and officiate at funerals in the parish.

Another important aspect of the exchange is the fact that with this arrangement it is then easier for the pastor to be away one month, rather than only two weeks. The pastor, putting in eleven months of consistent work, needs one month for recreation and opportunity to plan the year ahead. Churches that make this possible have better pastors after vacation.

In conclusion, let us stress, along with careful planning in advance and conscientious follow-through, the importance of *initiative* on the part of boards, committees and individuals. Having had the responsibility placed upon them, they can then function without waiting for the pastor or elder or moderator to make the first move. Let us use the power within us to carry out the obligation placed upon us. Let us keep the lines of responsibility clear. Let us set our goals high and move heaven and earth to attain them. The greater years are just ahead of us. Let us, in faith, prepare for them.

Did you know that there are over 2,000 books on a wide variety of subjects that may be borrowed from the Brethren Loan Library at Elgin, Ill.? Here, in the pages of these books, is expert counsel to the Sunday-school teacher, the leader of worship, the person guiding the youth group, the church musician, and everyone else who has a share in the ministry of the local church. The Loan Library Catalog may be had free. Postage on books both ways is the only charge.

*May be rented for \$50.00 from Preferred Pictures Corp., 211 S. Beverly Dr., Beverly Hills, Calif. Write to Visual Education Service, 22 S. State St., Elgin, Ill., for list of other appropriate film productions.

†Order from Family Life Department, Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. 15¢ per copy.



NEWS FROM RAJ PIPLA

Anna Warstler
Umalla, India

IN MARCH nine persons were baptized in Guysamor (Sagbara). This is an entirely new area for which the Church of the Brethren is responsible. Those present at the baptismal service felt that the applicants were very sincere in their desire to become followers of Christ. In fact, for some time they had been known as Christians; so it was a matter of having them make a formal entrance into the church. The small group had already built a place of worship. It was not completed but was being built by the effort and expense of the group there. One of the group, Ruphsingh, was chosen to become a leader for this new band of Christians. He will lead them in daily and Sunday worship when no evangelist can be present.

Peter D. Thakor spent nineteen days with this group in the month of May. His wife, Dirajben, was with him. They gave special teaching to the new Christians and with them went to various villages preaching the gospel. This was a very good experience for this new group for it provided them with an opportunity to do active work.

We are looking forward to building a room or two there in which we can stay as we go from time to time. At present we make our home with the leaders of the group but for longer periods of stay it is not so convenient for us or for the group.

Dediapada, a New Center for Evangelism

On the road to Sagbara is Dediapada, where we are attempting to get a piece of land in order to open up a new evangelistic center. For a number of reasons we are not yet able to get full possession of the land which we had hoped for. But

in spite of that we are making contacts as we come and go to look after the land in question and as we travel on farther through the jungle of Sagbara.

On one occasion I was called into the local court to answer questions on our purposes for purchasing the land and on our wishes about taking the matter into court to clear the title. Everything was discussed very openly before twenty-five of the villagers and their leader who is very obstinate in the case. Two of our pastors were also present. As we answered the *Mamlatdar's* questions we felt that the Lord was using us in a very peculiar way to witness before these "new" people — people who are suspicious of Christians

because they have been told that they are changing the religion of their people and are bringing in a foreign one along with other propaganda. We were in the spirit of prayer during this one hour, the first hour in which the gospel was preached in a public way to this chief village of the county.

On another occasion one of the tires of the jeep went flat. We were very much surprised to see the people gather about us and lend their help in exchanging wheels. It just seemed to us that God was opening up another avenue through which contacts were to be made with these people. As we come and go among them friendly greetings are exchanged.

Decisions to become Christians and be baptized, whether on the part of those born in Christian homes or of those who are turning from their pagan worship to Christ, bring joy to the church in India



Sometimes it seems that events move very slowly for we are eager to get an evangelist established there, but while we wait we see how God may be opening up the door to his work in this unharvested field.

A Youth Camp

A youth camp was held in May for the young men of our area. Bro. P. G. Bhagat and Wm. R. Bhagat, the principal of the Anklesvar Training College, were our leaders. Special emphasis was laid on the place of young people in the program of the church in India. Bro. Bhagat told of the work of youth in America. Along with a number of outcomes of the discussions, it was decided to organize a youth group in each one of the four churches of our area. The pastors of the churches were also present in these meetings. They gave guidance and encouragement to the program and testified to the vision they had received through the camp.

Annual Women's Meeting

This gathering was held also in the month of May. Bro. Bhagat and

his wife, along with a Christian inspectress of schools, Miss Sarah Paul, were the leaders for the two-day retreat. Fifty-six women were present beside the local women. One of the tangible and encouraging things done by the group was to decide to work toward a definite sum of money during the year with the view of applying it on some special project which will be chosen in their next annual meeting. Some of us felt that the project should have been chosen now, but the desire of the group was as stated above. So we will pray that this fine step taken this year may result in the choice of a worthy piece of service and will be a challenge to do even greater things. Pray for the women. It is a great joy to see many of them taking on responsibilities and growing under them.

Two New Church Buildings

The Taropa Christians (sixty in number) have decided to ask to become a separate congregation next year. With this they have also decided to build a place of worship. They have banded together, collected

money and have hired 45,000 bricks to be made for their new church building. It is a real joy to share in their enthusiasm and dreams for the future of their work.

The Vali church group have torn down their present building which was becoming very dangerous. Through co-operative effort the building is nearly dismantled. That was no small task. Along with this they decided in a meeting to take 800 rupees from the treasury and place it toward the new building. Nearly 900 rupees were given in pledges from the group. Then a project to increase this fund which should be around 5,000 rupees was inaugurated. We who are acquainted with the group at Vali feel that God is working wonders through them. They have tended to be unco-operative in some matters but this project in which they are working together is forming a new bond among them. Pray for them that this spirit may increase and that they may really see their present dream for a new house of worship come true in an increasing spirit of fellowship and growth.

The Church at Home

Edited by Alberta Yoder

THE PEOPLE WENT CALLING

Jay G. Myers

Akron, Ohio

ELEVEN couples in our church have just visited in ninety-three homes in five evenings. This was done over a period of three weeks. Reactions and results have been interesting to us and may possibly be worth sharing. Probably the easiest way to give a brief picture of the project would be to answer questions which have come to us from different ones.

Who called? The callers were members of our church who committed themselves to this work in advance to spend six nights calling in addition to one week end for preparation. Realizing that we are not far removed from the "official visit" in our church a point was made that not only officials would be used. The visitors represented a good cross section of ages from recently married people to those who have retired. These visitors had all received instructions on the im-

portance of this effort. Kingdom work was being done.

Where did they go? Lists under the following captions were made: shut-ins, members who had not attended church for several months, people who attend and should become members of this church, those who had more remote connections with us, such as through children in Sunday school or weddings or funerals. Assignments for visiting were based on information which had been gathered in advance. People were in no case asked to volunteer to call at places.

How did this get started? First, the general plan was discussed in church committee and board meetings and then outlined in council. In the hope of building up an expectancy among the membership an explanation was then made to all of the adult classes of the Sunday school several months in advance of

the dates of visiting. Some of the women were asked to take charge of preparing the meal for the visitors each night. Planners of the program asked young ladies to care for the children of the visitors.

Along with these earlier plans, arrangements were made to have a half-day workshop for the visitors. We were fortunate to secure the help of our secretary of Ministry and Home Missions, Charles E. Zunkel, for that meeting. In the afternoon he led us in a detailed study of the work, including how to approach people not expecting church visitors, what to talk about, how to present our purpose, and the other very real phases of visiting. Some of the couples dramatized situations which they might expect to meet. Supper followed for the visitors concluding

with a planned devotional service. A sermon later that evening and two on Sunday, delivered by our visiting brother, pointed this up as an important and extraordinary occasion. The Sunday evening service ended with a service dedication for all who were helping in the work.

The visiting began the following week. Two nights were prearranged and all other activities of the church for those nights were cancelled. This became for that time the most important item of business of our church. All visitors came to supper where they worshiped together and received their assignments for that evening. Interest remained high. No one missed except in a few cases when matters came up over which they had no control. The baby sitters never failed their appointments. The cooks always had meals ready promptly. One could feel a very real sense of urgency among all of these people as they took part in the work.

What results were there? This question is, of course, really unanswerable. Who does know what results there are in our efforts for the kingdom? It is possible though in this case to make some observations which may be indicative. For one thing, of the ninety-three families visited, from ten to fourteen have been in church each Sunday since the visitation program. These are people who had not been in attendance but now a roll is kept so they can be followed up accurately.

Since the calling, six people have been baptized and three more are awaiting the rite. Interestingly enough five of the nine are husbands or wives of members of this church which, you see, means five newly united homes in our church. The homes of all nine were visited and while one would surely not be presumptuous enough to try to explain the exact cause of each commitment, it is quite obvious that visiting in these homes must have had its value.

Anyone who had an opportunity to sit and talk with these visitors in one of their last two times together would soon catch the contagion of some of the good of the work. Rather than going visiting the last night, the time following supper was used for evaluating the efforts of the three weeks. Out of that session grew the suggestion for plans to provide transportation for those unable to get to services. There seemed to be a reluctance to move away from this new-found joy which they had discovered. Several said that they had

The Church at Tai Yuan

THE work of our congregation in Tai Yuan, Shansi, China is going on. A missionary of the Congregationalist Church spent Palm Sunday and Easter, 1951, with them. She was en route out of China from her own work. The leadership of the church serves free in Tai Yuan. There are regular services every Sunday, prayer meetings on Wednesday night and Bible study meetings on Friday night. There is also a good young people's group. There were very good crowds at the Sunday services, and twenty to thirty at the week-night services. The missionary was so delighted with the interest and enthusiasm of the group and with the way that they welcomed her that she wanted to pass on this news to us. Let us continue in prayer for them.

been afraid of visiting with strangers when they started but had come to look forward to each night's calling with real expectancy. Others said they had for the first time in their lives asked people to become Christians and now knew the thrill of it.

Indicative of the enthusiasm of these people was their decision to hold an evaluation session one month later. Again the cooks and the baby sitters rose to the occasion and functioned. Two very important decisions came from that study together. First, the entire group committed themselves to be on call at any time to visit where a need exists.

The second important decision, made as a group, was that the visitors would not drop the interest. There was no move toward making another organization of the church. The reaction seemed to be that here a number of believers had found a new source of joy for themselves and power for the church so they would occasionally commune together. Plans have now been made that quarterly meetings throughout the year will be held until the time comes for another concerted program. In the meantime an earnest effort will be made to maintain the zeal.

While it so happens that this report is being made by the pastor who led in this work it should be made clear that the plans for the future of these men and women who called were of their own making. That they did it is much more significant and they should have whatever credit there is for such a work.

Why do this work? The minister and some of the visitors have already been asked this question. Some folk tell us they have tried something similar but it died out or possibly never even got started very well. We might humbly suggest some of the things we believe helped to make the plan work. For one thing, planning must be done far in advance. We are starting now to prepare a list for calling next spring.

Given plenty of time, the church membership at large can be shown the importance of such a program. We asked adult Sunday-school classes if they did not want to give funds to help pay for the meals of the visitors. We could have taken the money from the church treasury but it would have just been another item of expense. We think the other way helped to create consciousness of the work.

By taking the plan to our church early it was incorporated in our concerns at prayer meeting. Prayers were made for this work in the Sunday morning service, all of which helped visitors as well as visited. This became the most important work. There is a psychological value in postponing or cancelling some of the social functions or committee meetings during the visitation program.

Another factor in carrying such a program to completion is, I believe, always to start with the supper meeting together. Then the people go out as representatives of the church knowing that they are part of a company moving together. I think I would never try it without the fellowship together and the devotions each evening. There might be one more suggestion; the leader will never plan enough in detail. After one has prayed and studied and worked over each detail there will still be the unexpected to tax his ingenuity and try his patience. However, nothing will give any leader or layman more real down-deep joy.

\$869,000 Spent in 1950 to Support "Orphaned" Missions

More than \$869,000 was spent during 1950 by Christian Churches throughout the world to sustain missions which were "orphaned" by World War II, according to a report issued by the International Missionary Council. — Ecumenical Press Service.

Around the World

Scripture Distribution

Distribution of the Scriptures in 1950 by the American Bible Society totaled 11,056,584 volumes—an increase of more than 25 per cent over the previous year.

Since its founding in 1816, the society has issued 406,422,010 volumes of Scriptures in more than 200 languages and dialects.

Bible Distribution Continues in China

Circulation of the Scriptures in China during 1950 under the Chinese Communist regime amounted to 718,977 volumes, the American Bible Society announced at its 135th annual meeting.

"To those who take for granted that the 'turnover' accomplished in China just before the year 1950 began would spell the immediate cessation of all Scripture distribution there," a report said, "it comes as a grateful surprise that the society's circulation in China fell only from 965,480 volumes in 1949 to 718,977 in 1950, and that the distribution of whole Bibles actually advanced from 31,578 to 33,245."

The report disclosed that three Chinese paper mills have been persuaded to experiment in the manufacture of Bible and India paper so that an ample supply will be available for this year's publication program.

Latin American Youth

"More Than Conquerors" was the theme of a Protestant youth conference held in Venezuela during the spring school vacation. Featured were displays and discussions of the Christian home, the choice of a vocation, and young people in other countries. The official delegates played, sang, heard inspirational messages and participated in Bible study. At the closing service Sunday afternoon thirty of these young people made their first profession of faith in Christ as their Saviour. Others consecrated their lives to His service. "These young people," says Dr. Alan H. Hamilton, Director of Colegio Americano, represent the greatest hope for the Venezuela of tomorrow."

Oldest Religious Festival

Pentecost, which was recognized in many churches throughout America on May 13 as a time to emphasize the world ties and world mission of the Church, may well be the world's most ancient religious festival. Pentecost in the Christian calendar is based on God's outpouring of the gifts of the Spirit on Christ's fol-

lowers, as described in Acts 2, but it has been pointed out that the occasion of that meeting was the Jewish Pentecost, variously connected with the giving of the Law to Moses on Mount Sinai and the giving of the Covenant to Noah after the flood.

The World Council of Churches has accepted the Christian Pentecost as an appropriate time to stress world-wide ecumenical relations.

Whole Bible Now in 191 Languages

The United Bible Societies report that the whole Bible has now been published in 191 different languages. The complete New Testament has been published in 246 languages, and at least a Gospel or another whole book has been published in 597 different languages.

There also are ninety-one languages in which there have been printed short passages or collections of passages of Bible text but in which no complete book of the Bible has been printed.

These figures included translations published by mission presses, commercial printers and private publishers as well as the Bible Societies.

The whole Bible was printed for the first time in 1950 in one new language, Kashgar Turki, spoken in Sinkiang (Turkestan), New Testaments were published for the first time in the last year (1950) in two new languages: Kikwango (Belgian Congo) and Kurukh (Central Provinces of India).

During the same period Gospels were published for the first time in five new languages, as follows: Luke in Dyak-Maanjan (Borneo), Mark and John in Jorai (Annam), Mark in Nyimang (Sudan) and Riang Lang (Burma) and John in Bata-Madjingai (French Equatorial Africa).

Queen Juliana Thanks American Churches

Queen Juliana of the Netherlands, in a personal audience with the Rev. Wayland Zwayer, an executive of Church World Service and U.S. representative of the World Council's Department of Inter-Church Aid, expressed her appreciation for help her countrymen had received in the past from American Christians through Church World Service. The Dutch ruler said she was pleased to learn that American Churches have not relaxed their efforts to aid needy churches and refugees in Europe and Asia.

Mr. Zwayer is currently on a tour

of European church projects, conferring with ecumenical leaders and studying the refugee problem.

American and British Preachers Exchange Pulpits

The regular interchange of summer preachers between America and Great Britain will be sponsored this year for the first time by the National Council of Churches' newly-formed ecumenical relations department.

Six ministers will travel abroad from each country to participate in church programs, ministerial convocations, university and summer conferences.

Dr. Robbins W. Barstow, in making this announcement, called the exchange program "one of the most helpful ways of creating international understanding and building good will." Dr. Barstow is director of the National Council's Department of Ecumenical Relations.

"The traveling preachers have been interpreters and apostles of friendship in homes as well as pulpits," he declared.

Church Group Hits Discrimination

A resolution warning against any undue discrimination toward Chinese Americans as a result of the Korean war was adopted by the California meeting of the Evangelical and Reformed Church.

The resolution deplored the "shameful treatment" dealt Japanese Americans during World War II and objected to any similar treatment being given Chinese Americans.

Chinese people living in California have been concerned as to their fate in case of an all-out war effort. A few isolated cases of boycotting have been reported by Chinese merchants.

However, in general, feeling thus far has been relatively calm, particularly as compared to the treatment of Japanese Americans at the beginning of the last war.

New Hymn Texts Wanted

The Hymn Society of America has issued an invitation to poets, hymn writers, clergymen and laymen "who have the gift of poetry" to write new hymn texts which will "express the spiritual significance of the Bible and its contribution to the life of the individual and of society."

Suitable new hymn texts will be published by the Hymn Society in cooperation with the Division of Christian Education of the National Council of Churches.

The hymn or hymns selected will be used in 3,000 community gather-

ings across the country on Sept. 30, 1952, to celebrate the completion of the Revised Standard Version of the Bible. The Revised Old Testament will be published on that date. The Revised New Testament already has been published.

Joint chairmen of the committee which will judge the new texts are Dr. Earl E. Harper, dean of fine arts, Iowa State University, and the Rev. Philip S. Watters of New York, a former president of the Hymn Society.

State Department Protests

The U.S. State Department, in a formal statement, expressed itself as "extremely concerned" over the fate of 30 American citizens imprisoned in Communist China.

Although the Department did not disclose the names of the persons, it was learned that most of them are Protestant and Roman Catholic missionaries.

The State Department also expressed sharp criticism of the Peking government for refusing to grant exit visas to American missionaries and businessmen who desire to come home.

Refusal to grant such exit permits, the Department said, is "a violation of the elemental principles of international law and practice."

It was revealed that the British charge d'affairs in Peking, who represents American interests in the areas of China controlled by the Communists, made representations to the regime on April 30. When no reply was forthcoming, the State Department released the charges in a formal statement.

Australian Youth Fail to Register

Australia faces a difficult problem over the failure of youths to register for conscription. Under the compulsory national service scheme, eighteen-year-olds were required to register and, if they did not, were subject to a fine of fifty pounds. Totals for the entire country are not available, but in New South Wales, Victoria, South Australia and Queensland, out of 36,500 eligible for registration, almost 7,000 failed to comply with the law. This wholesale refusal has posed a tough issue for the government, especially in view of the fact that historically conscription has always been unpopular. (WP)

Construction of New Churches Increases

Construction of new churches was twenty-five per cent higher during the first three months of 1951

than during the same quarter of 1950, the National Production Authority reported.

Church construction was placed under the same controls that apply to other building activities in April. Prior to that time construction was moving at a pace well above that of 1950, the quarterly report on construction activity prepared by NPA revealed.

New church edifices that will cost an estimated \$108,000,000 were started during the first quarter of this year, compared with \$87,000,000 worth of construction activity in this field in the first three months of 1950. March construction starts amounted to \$35,000,000, compared with \$28,000,000 in the same month last year.

Credit Unions in Local Churches

How six hundred credit unions have been formed within local churches in the U.S. and Canada is told in a new book, *Credit for the Millions*, by Richard Y. Giles. The large majority of the credit unions are in Roman Catholic parishes, with about 100 among members of local Protestant churches, and about twenty-five in Jewish congregations.

Laws providing for regulation of these cooperative banks in both Canada and the United States permit their incorporation only among groups that associate with one another. Thus, members of a local church or other religious organization are an eligible group.

Credit unions receive deposits from and make short-term loans to their members who usually repay in installments. Interest rates are relatively low for comparable loans. The credit union has rescued many people from loan sharks.

South Korean Soldiers

Church officials report 2,000 South Korean soldiers have joined Protestant churches since the beginning of 1951. Many of the converts were given instruction in the Christian faith while undergoing hospital treatment for their wounds.

TV Program Shows Work of Church Agencies

The Philadelphia Council of Churches has launched a TV program on WPTZ to demonstrate the work of the city's various church-related service agencies.

Programs scheduled for six successive Thursdays will show the work of the Crime Prevention Association, Goodwill Industries, Seamen's Church Institute, Golden Age Clubs, the American Friends Service Committee, and summer camps for underprivileged children.

Weddings

Appel-Grossnickle.—Hans Appel of Emmetsburg, Iowa, and Gwenna May Grossnickle of Laurens, Iowa, in the Curlew church, June 7, 1951, by the undersigned.—L. A. Whitaker, Emmetsburg, Iowa.

Bahr-Marrison.—Richard Bahr and Doris Marrison of Scotville, Mich., in the groom's home, June 16, 1951, by the undersigned.—Robert Ebey, Custer, Mich.

Guthrie-Durst.—Junior Walter Guthrie and Gladys Marie Durst, both of Grantsville, Md., June 4, 1951, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Keim-Smith.—John H. Keim of Peshastin Wash., and Mamie A. Smith of Galveston, Ind., June 10, 1951, in the Upper Deer Creek church, Ind., by the undersigned, father of the groom.—C. Ray Keim, North Manchester, Ind.

Mast-Davis.—Robert W. Mast of Bethany, Ill., and Mary E. Davis of Decatur, Ill., May 23, 1951, by the undersigned, at his home.—D. J. Blickenstaff, Oakley, Ill.

Miller-Knott.—Alvin P. Miller of Mt. Solon, Va., and Arlene G. S. Knott of Bridgewater, Va., June 8, 1951, by the undersigned, at his home.—William C. Eicher, Bridgewater, Va.

Myers-Boyer.—Paul Myers of Fargo, N. Dak., and Evelyn Boyer of Keedysville, Md., in the Pleasant View church, Burkittsville, Md., June 10, 1951, by the undersigned, assisted by Bro. Carl Zigler.—J. Robert Boyer, Gridley, Kansas.

Myers-Brosius.—Gene Myers of Rheems, Pa., and Jacqueline Brosius of Mont Alto, Pa., in the Mont Alto Methodist church, Pa., June 9, 1951, by Rev. Tedford L. Shenefelt.—Nevin H. Zuck, Elizabethtown, Pa.

Nigro-Gooding.—Harry A. Nigro and Bernice M. Gooding, both of Vienna, Va., Jan. 20, 1951, by the undersigned, at his home.—Marvin E. Clingenpeel, Vienna, Va.

Raab-Koonitz.—David B. Raab and Joan C. Koontz, both of Johnstown, Pa., June 18, 1951, in the Morrellville church, Pa., by the undersigned.—Roy S. Forney, Johnstown, Pa.

Reid-Hoy.—Eugene C. Reid of Towson, Md., and Martha Ann Hoy of Union Bridge, Md., in the Westminster church, Md., June 23, 1951, by the undersigned.—Harry M. Gardner, Westminster, Md.

Reish-Vest.—William E. Reish of Richmond, Va., and Mary K. Vest of Check, Va., in the Copper Hill church, June 24, 1951, by the undersigned.—Jacob S. Huffman, Dayton, Va.

Rhodes-Weaverling.—Charles G. Rhodes and Phillis L. Weaverling, both of Johnstown, Pa., June 16, 1951, in the Morrellville church, Pa., by the undersigned.—Roy S. Forney, Johnstown, Pa.

Schuh-Ullom.—Loran E. Schuh and Mildred Ullom, June 14, 1951, in the Root River church, Preston, Minn., by the undersigned.—Warren W. Hoover, Preston, Minn.

Sheetz-Hernley.—Jesse F. Sheetz of Elizabethtown, Pa., and A. Jane Hernley of Manheim, Pa., in the Christ Lutheran church, Elizabethtown, Pa., June 16, 1951, by Rev. Raymond Fetter and the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Simmons-Rogers.—Melvine R. Simmons of Cherry Grove, W. Va., and Reda Ruth Rogers of Keyser, W. Va., June 17, 1951, in the Keyser church, by the undersigned.—I. S. Long, Keyser, W. Va.

Smith-Roth.—Emory C. Smith and Velma B. Roth, both of Bethany Biblical Seminary, Chicago, in the First church, Chicago, Ill., May 29, 1951, by the undersigned.—John D. Metzler, Chicago, Ill.

Snyder-Rinehart.—William D. Snyder and Sally Rinehart, both of Baltic, Ohio, in the Evangelical and Reformed church, Baltic, June 30, 1951, by the undersigned.—F. E. McCune, Baltic, Ohio.

Obituaries

Back, Robert K., died May 31, 1951, at his home in Staunton, Va., at the age of seventy-nine years. He is survived by his wife, Bertie Dull Back, five children, sixteen grandchildren, two great-grandchildren, four sisters and three brothers. He united with the Church of the Brethren on Aug. 8, 1920. He was a member of the Arbor Hill church, which he helped to build twenty-five years ago. Funeral services were held in the Arbor Hill church by Bro. J. C. Garber. Burial was in the adjoining cemetery.—Antha Bright, Staunton, Va.

Bittle, Clay L., son of William and Emma Grossnickle Bittle, died at his home near Myersville, Md., March 17, 1951, at the age of sixty-three years. He was a member of the Middletown Valley congregation. He is survived by his wife, two daughters, one son, one grandchild and two brothers. Funeral services were held from the Grossnickles church by Bro. McKinley Coffman, assisted by Basil Grossnickle and the writer.—S. D. Lindsay, Hagerstown, Md.

Brandt, Eliza, widow of Joseph Brandt, died May 17, 1951, at the Good Samaritan hospital in Dayton, Ohio, at the age of eighty-three years. She is survived by two sons, three daughters, eight grandchildren and eight great-grandchildren. Funeral services were held at the Harris Creek church by Brethren G. E. Weaver of Wabash, Ind., and H. E. Helstern. Burial was in the Harris Creek cemetery.—Mrs. Galen Detrick, Bradford, Ohio.

Carbiener, Janet LaVonne, daughter of Blaine and Vera Carbiener, was born June 21, 1941, and died June 13, 1951. She was baptized on Sept. 24, 1950. She is survived by her parents, two sisters, her paternal grandparents and her maternal grandparents. Funeral services were held by her pastor, the undersigned, in the Second church, South Bend, Ind.—H. W. Eshelman, South Bend, Ind.

Correll, Ross George, son of Albert H. and Mary A. Heckman Correll, was born Oct. 30, 1891, near Trimble, Ill., and died June 15, 1951. He was united in marriage to Gladys Garrett of Robinson on April 7, 1918, and to this union were born two daughters and one son. He is survived by his wife, three children, two brothers, one sister and six grandchildren. He was a member of the La Motte Prairie church. Funeral services were held in the Pulliam funeral chapel at Hutsonville by Bro. Ausby Swinger of Salem, Ill., assisted by the writer. Burial was in the Hutsonville cemetery.—Durdward Hays, Palestine, Ill.

Dane, Charles Augustus, son of Dexter and Mary Dane, was born July 4, 1878, and died April 11, 1951. He was graduated from Iowa State College in 1901. He was married to Mary Mumper on Oct. 8, 1913. He was a member of the South Waterloo church for many years. He is survived by his wife, two sons, one daughter, one brother and one sister. Funeral services were held in the South Waterloo church by the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Detwiler, Isaac, died May 25, 1951, at his home in Collegeville, Pa., at the age of eighty-two years. He was a member of the Mingo church. He is survived by his wife, five daughters and one son. Funeral services were held at the Skippack church by Bro. Joseph N. Cassel. Interment was in the adjoining cemetery.—Mrs. Curtis E. Linsenmaier, Royersford, Pa.

Diehl, Charles, died in the Roaring Spring hospital May 23, 1951. He was a member of the Lutheran Church. He is survived by his wife, two daughters, one son and two brothers. Funeral services were held by the writer in the Miller funeral home at Martinsburg, Pa. Burial was at Everett, Pa.—John E. Rowland, Greencastle, Pa.

England, Charles M., son of Elder and Mrs. W. F. England, was born at Ashland, Ohio, Sept. 11, 1881, and died at his home

in Los Angeles, Calif., May 31, 1951. At an early age he was baptized into the Church of the Brethren and was loyal to his Christian faith during the remainder of his life. He is survived by two sisters and one brother. Funeral services were held by Bro. Galen B. Ogden, pastor of the La Verne church, Calif., at the Todd Memorial chapel in Pomona, Calif. Interment was in the Evergreen cemetery at La Verne.—I. V. Funderburgh, La Verne, Calif.

Engle, Simon P., was born Aug. 5, 1865, and died June 1, 1951. He is survived by his wife, Salome Heisey Engle, and two sons. He was a member of the first board of trustees of Elizabethtown College. He was a member of the Elizabethtown church for over fifty years, serving as its Sunday-school superintendent and as a member of its board of trustees. Funeral services were held at the Miller funeral home in Elizabethtown by Brethren R. W. Schlosser and Nevin H. Zuck. Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Eshleman, Clarence H., son of Earl and Miriam Hoffer Eshleman, was born in Rapho Township, Pa., Aug. 19, 1924, and died March 23, 1951. He was a member of the Chiques church for many years. He is survived by his wife, Jean, one daughter, three brothers and two sisters. Funeral services were held in the Chiques church by Elder Francis Warnick of the Seventh-Day Adventist Church and Bro. Robert O. Hess. Burial was in the adjoining cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Flook, Della L., daughter of Charles and Margaret Hooper, died at the home of her daughter in Jefferson, Md., May 31, 1951, at the age of sixty years. Her husband preceded her in death two years ago. She is survived by two daughters, one son, eight grandchildren, her mother, three sisters and one brother. Funeral services were held from the Myersville church, of which she had been a member for many years, by the writer, assisted by Basil Grossnickle. Burial was in the Myersville E. U. B. cemetery.—S. D. Lindsay, Hagerstown, Md.

Garber, Della, daughter of Nelson and Hulda Tinkle, was born near Marion, Ind., Aug. 9, 1869, and died at Elgin, Ill., July 1, 1951. Early in life she became a member of the Church of the Brethren. On Sept. 10, 1893, she was married to Elder David Benjamin Garber; he preceded her in death in 1939. To them seven children were born, of whom four survive. Funeral services were held in the Church of the Brethren at Markle, Ind., by Elder J. Clyde Forney. Burial was in the Tinkle cemetery near Landess, Ind.—Ora W. Garber, Elgin, Ill.

Geib, Herman E., son of Philip Clinton and Malinda Earhart Geib, died at the age of seventy-three years. He was a faithful member of the Chiques church for many years. He is survived by his wife, Lizzie S. Souder Geib, nine children, fourteen grandchildren, one great-grandchild, two sisters and one brother. Funeral services were held at the Chiques church by Brethren B. G. Stauffer, David Gible and Herbert Wolgemuth. Interment was in the adjoining cemetery.—Mrs. John Stauffer, Lawn, Pa.

Geisinger, Jane C., died April 3, 1951, at the age of seventy-four years. She was a member of the Mingo church. She is survived by her husband, two sons and one daughter. Funeral services were held at the Mingo church by Bro. Joseph N. Cassel. Interment was in the adjoining cemetery.—Mrs. Curtis E. Linsenmaier, Royersford, Pa.

Gleckler, Irma May, was born in Fulton County, Ohio, and died at her home in Michigan at the age of fifty-eight years. She was a long-time member of the Evangelical Reformed Church. She is survived by her husband, two sons, three daughters, her mother and one sister. Funeral services were held at the home by Rev. Gerald Fisher and Bro. J. A. Guthrie. Burial was in the Amboy cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Gottschalk, Albert H., of Rahns, Pa., was born in Perkiomen Township, Pa., and died May 7, 1951, at the age of eighty-two years. He was a member of the Mingo church. His wife, Emma Cassel Gottschalk, preceded him in death in 1946. He is survived by five sons, two daughters, one sister, one brother, fifteen grandchildren and eight great-grandchildren. Funeral services were held in the Skippack church by Bro. Joseph N. Cassel. Interment was in the adjoining cemetery.—Mrs. Curtis E. Linsenmaier, Royersford, Pa.

Harshman, Charles E., son of Samuel and Barbara Neff Harshman, died at the home of his daughter in Boonsboro, Md., June 13, 1951, at the age of seventy-five years. He is survived by his wife, one daughter, two sons, ten grandchildren, two sisters and one brother. He was a member of the Middletown Valley congregation for more than fifty years. Funeral services were held from the Myersville church by the writer, assisted by Basil Grossnickle. Burial was in the cemetery adjoining the Grossnickles church.—S. D. Lindsay, Hagerstown, Md.

Heiny, Martha Jane, daughter of William P. and Mary Smith Ronk, died June 1, 1951, at the age of eighty-one years. She is survived by seven children, nine grandchildren and six great-grandchildren. She was a member of the Church of the Brethren at Indianapolis, Ind. Funeral services were held in the Coaltrin funeral home at Noblesville, Ind., by Bro. Arthur Dodge of the Arcadia church, assisted by Bro. Daniel Long of Indianapolis.—Arthur L. Dodge, Arcadia, Ind.

Hicksenheiser, Harvey, died at his home in Quentin, Pa., April 13, 1951, at the age of sixty-three years. Funeral services were held by the home ministers at the Arnold funeral home. Interment was in the Midway church cemetery.—Mrs. Howard Riser, Quentin, Pa.

Hines, Phillip J., son of John and Julia Stull Hines, was born near Macy, Ind., June 14, 1873, and died at his home in Nead, Jan. 31, 1951. On Dec. 31, 1911, he was united in marriage to Bertha Dailey, and to this union was born one son. In 1909 he united with the Pipe Creek church. He is survived by his wife, one son and two grandchildren. Funeral services were held at the Pipe Creek church. Burial was in the Metzger cemetery.—Thomas A. Shively, Peru, Ind.

Imler, Maggie, died May 5, 1951, at the home of her daughter in Woodbury, Pa., at the age of seventy-nine years. She is survived by three children and two grandchildren. Funeral services were held in the Church of God at Woodbury, where she was a member, by Rev. Philip Warner, the pastor, assisted by Bro. H. M. Snively, pastor of the Woodbury Church of the Brethren. Burial was in the Keagy cemetery at Woodbury, Pa.—Mrs. Vernon Stayner, Curryville, Pa.

Junger, Ruth M., daughter of Daniel and Beulah Myers, was born June 28, 1905, and died May 3, 1951. She was a schoolteacher most of her life. She attended Mt. Morris College, Iowa University and Iowa State Teachers. She was married to Roy E. Junger on June 8, 1935. She was a faithful church member. She is survived by her husband, one daughter, her mother, one brother and one sister. Funeral services were held in the South Waterloo church by her pastor, the undersigned. Interment was in the Memorial Park cemetery.—Clarence D. Sink, Waterloo, Iowa.

Kao, Floyd Dennison Reed, son of Stanton and Mary Reed, was born in Flint, Mich., Jan. 25, 1884, and died June 22, 1951. Following the death of his father, his mother married William Kao and Floyd was adopted into the Kao family. On March 4, 1908, he was united in marriage to Carrie Eula Skinner of Hadley, Mich. He united with the Church of the Brethren in his early years in Montana and shortly afterwards was elected to the office of deacon. He received the anoint-

ing service of the church on April 4 and was much comforted by this service. He is survived by his wife, two sons, two daughters, one half sister, one half brother and nine grandchildren. Funeral services were held by the undersigned. Burial was in the Grandview cemetery.—Mark W. Em-swiler, Froid, Mont.

Keeney, Elizabeth Houser, was born June 1, 1873, and died June 1, 1951. She was the widow of Samuel P. Keeney. For sixty-one years she was a faithful member of the First church in York. She is survived by two daughters. Funeral services were held in the First church by her pastor, the undersigned. Burial was in the Greenmount cemetery at York.—Bernard N. King, York, Pa.

Laughman, James G., son of John and Lucy Laughman, was born April 12, 1880, and died at his home in Hanover, Pa., March 14, 1951. He was a member of the Upper Conewago congregation, having been baptized in 1901. He is survived by four brothers. Funeral services were held at the Mummert's meetinghouse by Elders G. Howard Danner and Samuel Lèhigh. Interment was in the cemetery adjoining the church.—Frances E. Shaffer, East Berlin, Pa.

May, Edward Seymour, son of Jacob and Sarah Davis May, died at the age of seventy years. He was a long-time member of the Church of the Brethren. He is survived by his wife, eight sons, two daughters, three brothers and nineteen grandchildren. Funeral services were held in the Hafer funeral chapel in Cumberland, Md., by his pastor, the undersigned. Interment was in the Glendale church cemetery.—John H. Buffenmyer, Cumberland, Md.

Nutty, Marian Rebecca, daughter of Mr. and Mrs. J. R. Griffin of Silver Spring, Md., died May 23, 1951, at her home in Staunton, Va., at the age of twenty-nine years. She is survived by her husband, Hallie E., one son, her father, one sister and three brothers. She was a faithful member of the Arbor Hill church, where she was baptized on April 26, 1950. She served as secretary of the church board, as a Sunday-school teacher and as vice-president of women's work. Funeral services were held at the church by Bro. J. C. Garber. Burial was in the adjoining cemetery.—Antha Bright, Staunton, Va.

Price, Rachel J., daughter of Israel and Joahana Haines and wife of Charles W. Price, died at her home near Unionville, Md., May 29, 1951, at the age of eighty-two years. She is survived by her husband, one daughter, thirteen grandchildren, thirteen great-grandchildren, two sisters and seven stepchildren. She was a member of the Church of the Brethren for many years and often walked a distance of two miles to church at her advanced age. Funeral services were held in the Locust Grove church by Brethren William E. Baker and Carl Smith. Interment was in the church cemetery.—B. R. Purdum, Mt. Airy, Md.

Strole, Maggie Elizabeth, daughter of Nathan and Martha A. Nelson, was born at Jonesboro, Tenn., Nov. 1, 1873, and died at her home near Navarre, Kansas, May 28, 1951. After reaching maturity, she united with the Church of the Brethren. She was married to D. S. Strole on Dec. 13, 1905, and served with him in the office of deacon. To this union was born one daughter, who preceded her in death. Funeral services were held in the Navarre church by the pastor, the undersigned, assisted by Rev. Homer Engle, a minister of the Brethren in Christ Church. Interment was in the Navarre cemetery.—Elmer L. Dadisman, Navarre, Kansas.

Van Sickle, James, son of Charles and Anna Murphy Van Sickle, was born March 18, 1871, in Stephenson County, Ill., and died in the Lena hospital, Ill., Dec. 17, 1950. On Jan. 28, 1901, he was united in marriage to Angie Smith. He is survived by his wife, two daughters, one brother,

two sisters, five grandchildren and nine great-grandchildren. Funeral services were held in Leamon's Funeral Chapel in Lena by Bro. J. E. Smeltzer, pastor of the Lena church. Burial was in the Lena burial park.—Clara Sandrock, Lena, Ill.

Wagner, Virginia, died at The Home in Girard, Ill., April 19, 1951. She and her husband, Elder David Wagner, who preceded her in death in 1947, were for fifty years leaders in the Kaskaskia church near Beecher City, Ill. He was pastor of the church there for thirty-five years. Sister Wagner is survived by one sister. Services were held at Girard by Bro. Robert Hoover and at the Kaskaskia church by Bro. Russell Pepple. Burial was in the Kaskaskia cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Watson, Dossia, daughter of Isaac and Mary C. Umbel, was born Jan. 2, 1875, at Asher Glade, Md., and died Feb. 20, 1951, at her home in Markleysburg, Pa. Her husband, Bert Watson, preceded her in death on March 19, 1948. Four sisters and two brothers preceded her in death. She joined the Church of the Brethren in her childhood. On Feb. 4 she called on her pastor to administer the anointing service in which she had great faith. Funeral services were held at the Markleysburg church by Ross Speicher of Accident, Md., assisted by Rev. Dale Fleming. Burial was in the Asher Glade cemetery.—Mrs. Lucille Hamp, Markleysburg, Pa.

Westerfield, Anna May, daughter of Matthias and Rebecca Evans Lingenfelter, was born Feb. 7, 1865, in Illinois and died at Canton, Ill., April 15, 1951. She was married Dec. 10, 1885, to Samuel Westerfield, who preceded her in death on March 30, 1947. She is survived by six children, twenty-two grandchildren, twenty-eight great-grandchildren and one brother. In terms of years she was the oldest member of the Canton church, having belonged to this congregation for seventy-five years. Services were held in the Murphy Memorial home by her pastor, the undersigned. Interment was in the Highbridge cemetery near Dummerline, Ill.—C. H. Cameron, Canton, Ill.

Westerfield, Cora May, daughter of Francis and Harriette Silvernail Fouts, was born in Banner Township, Ill., Jan. 7, 1887, and died in Canton, Ill., Jan. 25, 1951. She was married at St. Louis, Mo., on Dec. 26, 1901, to Francis M. Westerfield and to this union were born twelve children. She is survived by her husband, nine children, eleven grandchildren and five brothers. Services were held by the undersigned at the Murphy Memorial Home. Interment was in the Bethel cemetery.—C. H. Cameron, Canton, Ill.

Winey, Elmer E., son of Rev. and Mrs. Josiah G. Winey, was born in Union City, Ind., Aug. 8, 1862, and died Nov. 25, 1950, at his home near Lake Odessa. He united with the Church of the Brethren in early childhood and was faithful in church work as long as health permitted. He was united in marriage to Anna Tobias on May 22, 1887, and to this union were born three children. He is survived by his wife, one son, two daughters, nine grandchildren, seven great-grandchildren, four sisters and one brother. Funeral services were held at the Thornapple church by Bro. H. V. Townsend, assisted by Brethren Carl Welch and William Tombaugh. Burial was in the Clarksville cemetery.—Mrs. Roy McRoberts, Copemish, Mich.

Witmer, Martin E., son of Martin B. and Susan Brubaker Whitmer, died May 24, 1951, at the Neffsville Brethren Home at the age of eighty-seven years. He was a regular attendant at church services. He is survived by three sons, eight grandchildren, fifteen great-grandchildren and one sister. Funeral services were held in the Lititz church by the pastor, Bro. J. T. Dick, assisted by Bro. Harvey Markley of the Middle Creek church. Interment was in the Middle Creek cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Workman, Cora Moyer, daughter of Philip and Catharine Moyer, was born at Elliottsville, Fayette County, March 17,

1872, and died April 15, 1951. She was married to Solomon F. Workman on Sept. 24, 1893. Her husband preceded her in death on Nov. 25, 1936. For almost sixty years she was a faithful worker in the Bethel church at Farmington, Pa. Her husband's grandfather, Solomon Workman, donated the ground and first building for the Bethel congregation. She is survived by three sons and two daughters. Funeral services were held in the Bethel church by the undersigned. Interment was in the family plot at the Bethel church.—John E. Grim, Farmington, Pa.

Workman, Harley J., son of Columbus and Sara Ross Workman, was born near Danville, Ohio, Feb. 4, 1887, and died at his home on May 12, 1951. He united with the Church of the Brethren at an early age and served as a member of the finance committee for many years. On Feb. 13, 1913, he was united in marriage to Nellie Geitgey. He is survived by his wife, one daughter, one sister and one nephew. Funeral services were held at the Danville church by the undersigned, assisted by Rev. Dwight Gladieux of the Danville Church of Christ. Interment was in the Workman cemetery in Danville.—John A. McCormick, Danville, Ohio.

Workman, John H., son of Barnet and Louisa Howard Workman, was born in Knox County, Ohio, July 25, 1874, and died at his home May 19, 1951. He was united in marriage to Pearl Wolford and to this union was born one daughter, who preceded him in death. He is survived by his wife, two sisters and one brother. He had been a member of the Danville church for many years. Funeral services were held at the church by the undersigned. Interment was in the church cemetery.—John A. McCormick, Danville, Ohio.

Wright, Annie, died at the Fort Collins hospital, June 6, 1951, at the age of eighty years. She is survived by two daughters, three sons, twenty-two grandchildren, thirty-three great-grandchildren and two great-great-grandchildren. She was a member of the Church of the Brethren for more than fifty years. Her husband preceded her in death in May 1939.—Mrs. C. M. Feters, Bridgeport, Nebr.

Yeagley, Maggie Jane, daughter of John and Amanda Royer Swope, was born March 19, 1872, and died June 17, 1951, at the home of her son. She was a member of the Fredericksburg church. In 1890 she was united in marriage to Grant Yeagley, who passed away in April 1935. This union was blessed with eight children, four of whom preceded her in death. She is survived by two sons, two daughters, twelve grandchildren and twenty great-grandchildren. Funeral services were held in the Rohland funeral home by Bro. S. G. Meyer of Lebanon and Bro. H. F. King of Richland. Interment was in the Midway cemetery.—Grace E. Myer, Ono, Pa.

Yoder, Barbara E., was born Jan. 5, 1873, at Bellville, Pa., and died at her home in Sunnyside, Wash., May 7, 1951. She had been an invalid for the past nine years. She was united in marriage to D. F. Yoder on Dec. 27, 1892, and to this union were born seven children. She is survived by her husband, four children, one sister, six grandchildren and three great-grandchildren. She was a member of the Mennonite Church but upon their coming to Sunnyside, she united with the Church of the Brethren. Funeral services were held at the W. C. Ball & Son funeral home in Sunnyside by the undersigned.—B. J. Fike, Outlook, Wash.

Zwahlen, Amanda Koomtz, daughter of Levi and Susan Teeter, was born at Leysburg, Pa., June 4, 1876, and died at a hospital in Warren, Ohio, May 7, 1951. She is survived by two daughters, four sons, seven grandchildren, four great-grandchildren, one sister and three brothers. Early in life she accepted Christ as her personal Savior and became a member of the Church of the Brethren. Funeral services were held by the undersigned, her former pastor, at the White funeral home in Warren. Interment was at North Jackson, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Church News

Kansas

Mont Ida.—Bro. Wareham of McPherson College was with us on McPherson day and the evening before conducted services at the church in behalf of the college. Wayne L. Parris, returned missionary to Africa, gave a lecture on leprosy and the encouraging progress medical science has made to cure and eradicate leprosy at the leper colony near Garkida, Africa. Members of the church have recently repainted the walls and sanded and refinished the floors of the church. They also cleaned and papered the walls of the summer parsonage. Brother and Sister Raymond Boose of Pennsylvania, who are attending Bethany Biblical Seminary, arrived on May 1 and will serve us as our summer pastors. Our daily vacation Bible school

began on June 11. Our pastor, Bro. Ralph Loshbaugh, will represent us at Annual Conference. Since our last report, two boxes containing comforters, used clothing and shoes were sent to New Windsor. A group of our young people attended the spring rally held at McCune.—Mrs. Omer Vanscoyoc, Welda, Kansas.

Maryland

Flower Hill.—Two new deacons and their wives were installed by our elder, Bro. Samuel Harley. The University Park church choir presented a musical program for us recently. Mary Grace Martin of Baltimore conducted a meeting with the Sunday-school teachers and Bible school workers. Three of our women attended the district women's conference held at the Piney Creek church. Three of the Bible school workers attended the Bible school workers' conference at the Edge-

wood church on May 5. We had baby dedication on May 6. Our home-coming day was May 13. Bro. Earl Mitchell was the guest speaker at the morning service. The offering received at the home-coming for the parsonage debt totaled \$238.93. The ladies' aid sponsored a clothing drive and collected grease for relief during the month of May. Bro. Harold Smith was the guest speaker on May 20 in the absence of our pastor. The church recently extended a call to Bro. Arthur L. Warner of Lynchburg, Va., to be our pastor. Bro. Warner accepted the call and will come Sept. 1. Our pastor, Bro. Emmert Bittinger and Bro. Chester DeLauter were our delegates to Annual Conference. We have received one person by letter and one has been baptized since our last report.—Mrs. Wallace Embrey, Durwood, Md.

Frederick.—Bro. Ralph E. White was installed as our pastor by Elder J. H. Hollinger of Washington, D. C. Our two choirs participated by presenting special music. At the evening service Bro. S. Earl Mitchell was with us and extended greetings from the district. Special music was presented by the members of the Rocky Springs Mission church after which Bro. White preached his first sermon, The Church Marches On. Our annual preaching mission was conducted the following week by the pastor. Brother and Sister White held open house and conducted dedication services for the newly remodeled and improved parsonage. A ladies' quartet from Bridgewater College, accompanied by Bro. Nevin W. Fisher, presented a program of music recently. Fourteen of our women attended the women's work convention of the district held in the Piney Creek church. Several members of our staff attended the vacation Bible school institute in the Edgewood church. Our young people have attended the regional youth round table at Bridgewater College and the district youth rally at the First church in Baltimore. Our pastor is teaching a class each Saturday afternoon on Beginning the Christian Life. At the morning service on May 6 a program of sacred music was presented by the Elizabethtown College choir. On Mother's Day a special service was held when ten babies were dedicated. Our mother and daughter banquet was held on May 17, with Mrs. Ralph E. White as the speaker. Our elder, Bro. J. H. Hollinger, was in charge of both morning and evening services on May 20 in the absence of our pastor. A special service for the dedication of relief materials was held on May 27. This collection was sponsored by the women's work organization. Fourteen members have been received into our membership since March 4, three by baptism and eleven by letter.—Mrs. John W. Wolfe, Frederick, Md.

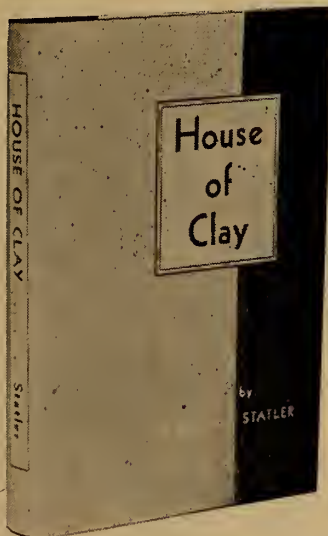
Locust Grove.—Our love feast was held on May 13. Bro. E. C. Bixler was a visiting minister. Services were conducted by the pastor, Bro. Carl F. Smith. Our council meeting was held in April. Bro. Samuel Harley was re-elected as our elder for the year. We are making preparations for our vacation Bible school, which will be held June 25—July 6. Our ladies' aid meetings are being held in the church basement.—B. R. Purdum, Mt. Airy, Md.

Minnesota

Root River.—Bro. Charles Sink was chosen as our elder for the coming year. The church extended a call to Bro. Warren Hoover, which he has accepted. On May 20 we had a fellowship dinner and farewell for Brother and Sister Kintner, who took over the pastorate at Adrian, Mich., on June 1. The ladies of the church had cupboards built in the parsonage kitchen and have done much redecorating. Bro. Warren Hoover and his family came on June 1 to take up the work here and on June 3 he was installed by Bro. Ray Zook. On June 5 we had a reception and grocery shower for Brother and Sister Hoover. Our mother and daughter tea was held on June 7.—Mrs. Harry Mouw, Harmony, Minn.

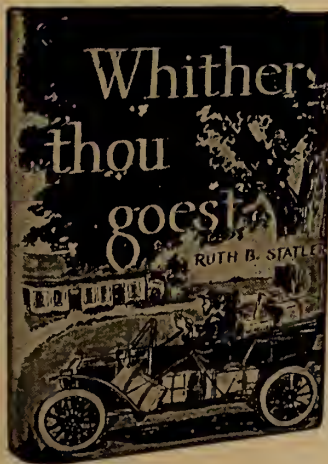
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WHITHER THOU GOEST



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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Missouri

Plattsburg.—Mr. and Mrs. George Hoover celebrated their golden wedding anniversary recently with open house. Bro. Wayne Parris, missionary to Africa, spoke at the worship hour one Sunday and an offering of \$100 was taken for McPherson College. At a recent business meeting our pastor, Bro. Albright, tendered his resignation to become effective Sept. 1. Our pastoral committee called a special meeting so that the members could meet Brother and Sister Eugene Gnagy. The church extended them an invitation to take up the pastoral work here. They accepted the call and will begin their work on Sept. 1.—Mrs. Ollie Ullery, Plattsburg, Mo.

Oklahoma

Pleasant Plains.—One Sunday morning recently the McPherson girls' trio, with Beryn Oatman as the pianist, presented a concert. They were accompanied by Bro. Bob Mays, who delivered a short address. On May 23 the church met for its regular spring council. Mr. and Mrs. Monroe Thompson were elected as our delegates to district meeting. Bible school was set for the first two weeks in August. On June 3 Leland Wilson, a student at McPherson College and a member of the Pleasant Plains congregation, was licensed to the ministry and delivered the morning address. Monroe Thompson was installed as a deacon at the same service. Bro. Albert Williams of Thomas was present for the installation and licensing service. On June 10 Bro. Paul Yoder, professor of physics at Juniata College, delivered the morning message. He was en route to Conference and he and Mrs. Yoder were overnight guests of our pastor and his wife.—Mrs. Cecil Ford, Aline, Okla.

Pennsylvania

Bunkertown.—We held our evangelistic meetings with Bro. Elmer Hoover of Elizabethtown as the evangelist. Two persons were baptized and several await the rite. At our spring council at the Free Spring house Marlin Neimond was elected to the office of deacon. The young people of Bunkertown and Free Spring have organized a CBYF and are putting on very good programs. We held a Bible school from May 21 to June 2 with the final program on June 4. The enrollment was eighty-one and the offering of ninety-two dollars was sent to the migrant workers' project.—Mrs. Blaine Leonard, McAllisterville, Pa.

Conewago.—Bro. Daniel Hoopert of Elizabethtown preached a temperance sermon at the Bachmanville house recently. Our council was held at the Bachmanville house with our elder, Bro. Norman Patrick, presiding. One certificate of membership was received and one granted. Bro. Luke Brandt was elected as our delegate to Annual Conference. The Conewago ladies' aid and the young adult class of the Bachmanville Sunday school made five comforters for Bethany Seminary. The Sanger male quartet presented a musical program at the Bachmanville house, sponsored by the young adult class of the Bachmanville Sunday school. The men's work sponsored a program at the Bachmanville house with Bro. Towland of Philadelphia delivering the sermon. The Chiques male quartet furnished the music. Our love feast services were held at the Bachmanville house on May 5 and 6. Brethren Abram Eshelman and Elwood Shelly were with us and Bro. Eshelman presided at the evening service. The young people's Bible conference was held at the Bachmanville house May 12 and 13, with Bro. D. L. Miller of York as the speaker. Bro. Milton Hershey preached a missionary sermon on May 27 at the Bachmanville house.—Bertha M. Shissler, Elizabethtown, Pa.

Conestoga.—Elders H. F. King and John Myer had charge of the ordination service for Harry O. Wolgemuth and his wife, who were advanced to the eldership. Bible

school will be held the latter part of June and will be directed by Mildred Myer and Mrs. John Gingrich. Elder H. Clyde Weaver and his wife will represent our church at Annual Conference. The building of the annex to the church is progressing slowly. As a result of meetings held by Elder Howard Bernhard, six persons accepted Christ. One was received on former baptism. Our love feast was held May 19 and 20. Elder Berkey Knavel of Myerstown and Milton Hershey of White Oak were present for these services. On April 8 the college choir from Elizabethtown presented a program in the evening. This program was sponsored by the young people. We are looking forward to having Elder Lester Bucher of Myerstown bring a message on missions on June 3. On July 8 we plan to have Clara Hess, missionary worker in Haiti, speak at the church and show pictures of her work. Four young men who are in the armed services are receiving the church literature and the Gospel Messenger. A junior choir has been organized and is directed by Mrs. Paul Wenger.—Mrs. Ivan Sheaffer, Bareville, Pa.

Elizabethtown.—Several of our people attended the district peace institute at the Mohlers church. The German high school students from various sections of Pennsylvania and Maryland met in our church.

Our mother and daughter fellowship dinner was held at Baker's Diner with Dr. Gary Cleveland Myers as the speaker. He was also the leader of our family life institute held the following Saturday and Sunday. The father and son fellowship was also held at Baker's Diner on May 4. At the spring conference for the Sunday-school officers, teachers and workers, Bro. A. C. Baugher led us in the beginning of a study of our educational program. On April 22 the young people went on a bus trip to Baltimore's First Church and visited their slum clearance project. At a recent council meeting we voted to support Bro. Paul Petcher on the India mission field. The Herbert Michael family, missionaries to Africa, visited our church recently. Our elder, Bro. A. C. Baugher, and our pastor, Bro. Nevin Zuck, are our delegates to Annual Conference. The ladies' aid society contributed 1400 pounds of clothing, 400 pieces of soap, 20 towel kits, 8 comforters and 198 bandages to New Windsor for relief. They also sent 250 pounds of clothing to needy people in Virginia.—Ella S. Hiestand, Elizabethtown, Pa.

Everett.—The ladies of our two aids made fifty-five sheets and four comforters for relief. The senior aid gave twenty dollars to the Alley Memorial fund. Juniata College day was observed in our church

Questions to Brethren parents . . .

Do you want your children to understand and appreciate the life upheld by the Church of the Brethren?

Do you want them to accept this type of life as their own, believing in its essential rightness?

Are you providing them the type of reading which will engender understanding, appreciation, and acceptance?

As an aid to the accomplishment of this worthy and essential aim, the Brethren Publishing House has published some books designed especially for Brethren children. One of them is

LEARNING THE BRETHREN WAY WITH JIM AND JANE

by Dessie R. Miller

In this book the summer adventures of the junior-age twins, Jim and Jane, on the farm of their Brethren grandparents in Virginia, are told with the author's characteristic insights into the child mind. While with their grandparents Jim and Jane not only had adventures but also learned much about the way of life the Brethren have found to be the most satisfying to themselves and the most helpful to others. The price is \$1.50.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

on April 8 with Dr. Kenneth Crosby as the speaker. He was accompanied by his wife. An offering was taken for the college. Our pastor is beginning a series of messages on doctrinal emphasis. The Lord's acre will be sponsored by the young people of our church. The proceeds will go for the building fund and district youth work. Due to the extensive building program which is under way at our church, Sunday-school and worship services of the congregation will be held in the high school auditorium and the Evangelical and Reformed Church. It is expected that this arrangement will continue through the summer months. Our precommunion services were held in the Evangelical and Reformed church for a week beginning April 29 and continuing through May 6. Bro. Guy West of Unlontown will be our speaker. Our communion services were held May 6 in the high school auditorium. Our pastor, Bro. Stewart B. Kauffman, will represent our district on Standing Committee at Annual Conference.—Mrs. Albert S. Sams, Everett, Pa.

Germantown.—Our mother and daughter covered dish luncheon was held with Sister Paul Hoover as the guest speaker. Brother and Sister Hoover and their family are planning to go to India in October. Our semiannual love feast was held on May 6, with Elder Joseph Cassel of the Mingo church presiding, assisted by our pastor, Bro. Waltz; Bro. Stayer; Bro. Pittenger and Bro. Clifford. Sixteen members of the E. H. Lehman family of York County presented a Christopher Sower Bible to the historical library. At our Sunday services this spring we have used the ten-unit leadership education audiovisual kit prepared by the International Council of Religious Education. Representatives from our church attended the district conference at Ambler, the men's meeting at Quakertown and the ministerial meeting and district Sunday-school convention at Ambler. Twenty-eight of our members attended the district youth

rally held at the First church of Philadelphia. Mark Waltz, our pastor's son, has served as president for the past three years. Bro. Alvin Brightbill of Bethany Biblical Seminary in Chicago was the guest speaker. On May 26 the district women's work rally, of which our pastor's wife is president was held at the Parkerford church. Eighteen of our women attended. Mrs. George Detweiler of the Waynesboro church, Mrs. Paul Hoover of the First church in Philadelphia and Dorothy Jones of the Bethany church in Philadelphia were the speakers. We are looking forward to our annual Sunday-school picnic to be held at Valley Forge on June 2. Bro. Clifford led us in worship while our pastor and his family were attending Annual Conference.—Mrs. Marie M. Cameron, Philadelphia, Pa.

Greencastle.—Since the first of the year, sixteen members have been received by baptism and three by letter. A reception to welcome them is planned for May 25. Our meeting was held during the last week of April with Bro. Clyde Weaver as the evangelist. Mrs. George Detweiler recently took us with her, in word and picture, on a visit to some of the camps and needy people in Europe. We were privileged to have Sister Mary Schaeffer here for an evening meeting, to tell us about conditions in China. Bro. John Fike showed pictures of his last summer's trip through a number of European countries. Mrs. Clinton Hykes has resigned as relief director. Appreciation is due her for the years of service she has given in this capacity, helping needy families in this vicinity and collecting and preparing materials for New Windsor. Several religious films, including The Peacemaker and Sunrise Over Nigeria, have been shown in our church in recent months. Our mother and daughter dinner was held on May 16 with Mrs. Nevin Zuck as the speaker. Special honor was given to the one great-great-grandmother present, to the several great-grandmothers and to the

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 558. For Sale: Farm of 100 acres, 2 miles from Church of the Brethren. Six miles west of Lowpoint. New house, good barn and outbuildings. Write: M. A. Whisler, Lowpoint, Ill.

No. 559. For Sale: 160 acres good farming land with good fences, close to church and consolidated school. Eight-room house, bath, running water, large barn. Write: Mrs. John Burger, Udell, Iowa.

No. 560. For Sale: 100-acre farm, 3 miles north of Lanark on highway No. 72, joining Church of the Brethren. Large house, new furnace, stoker, all conveniences. Write: Henry Sweitzer, Lanark, Ill.

No. 561. For Sale: 80-acre farm, southern Michigan, on black-top road, electricity, school bus. Large, almost new barn, equipped for dairying, silo, milk house, new corncrib, machine shed. House partly modern. Near church. Write: Ray Duddles, R. 1, Constantine, Mich.

No. 562. For Sale: 40-acre farm, 2 miles from Church of the Brethren on county road. Garage, barn, chicken house, sheep shed. Six-room house. Electricity and telephone available. Mail and school bus route. More land available if desired. Write: Mrs. Minnie Bannor, Guthrie, Minn.

No. 563. Wanted: Middle-aged lady to work in children's home where Brethren people are in charge. Near Brethren church. Write: Jess Titler, Lenawee County Children's Home, Adrian, Mich.

No. 564. Positions open in Bethany Hospital, 3420 W. Van Buren, Chicago 24, Ill.: graduate nurses, nurses' aides, switchboard and front office clerk. Paid vacations, good hours, pleasant atmosphere. Write: Miss Mildred Beck at above address.

No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Kilian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 567. Wanted: Capable person to do housework and care for baby for several months until wife recovers from illness. Brethren home. Congenial Brethren church, community. Reasonable pay. Write: Carl Patterson, Milledgeville, Ill.

No. 568. For Sale: Apartment house, four apartments, six housekeeping rooms, one guest room, also parking lot. All furnished. Within one-half block of Church of the Brethren, well established with winter tourists. Write: C. H. Bowers, 314 S. Pine St., Sebring, Fla.

No. 569. Wanted: Housekeeper who wants permanent semi-modern home. Brethren church close by. Located in Southeastern Ohio. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 570. Wanted: Lady to cook at Bethany Hospital. Also nurses are needed. Write: Ellis M. Studebaker, 3420 W. Van Buren St., Chicago 24, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

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MY NEW ADDRESS IS . . .

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grandmothers. Our love feast and communion was observed on the evening of May 6. Brother and Sister Murphy have been chosen as our delegates to Annual Conference. Our Conference offering amounted to \$290. Several of our members gave generously of time and work to help clean and repaint the first floor Sunday-school rooms.—Mrs. John E. Rowland, Greencastle, Pa.

Hatfield.—Since our last report, we have welcomed six new members into our church, two by baptism and four by letter. The Juniata College men's quartet presented a sacred concert on April 1. We enjoyed a two weeks' evangelistic service April 9-22 with Bro. J. Herbert Miller as the evangelist. On April 29 fifty of our members visited the Neffsville Old Folks' Home and presented a program for them. Bro. Bernhard of Florin was with us to preside at our love feast and to bring the message on the morning of May 6. Our prayer meeting is very well attended. We are having interesting studies in 1 Corinthians, led by our pastor. On May 12 we held our mother and daughter fellowship supper at Whispering Pines. On Mother's Day Sister Martha Martin of Elizabethtown College was our guest speaker. The sisters of the aid society are busy quilting and knotting comforters. We sent much clothing and 300 pounds of fat to New Windsor. We are looking forward to our daily vacation Bible school to be held June 18-29.—Harold L. Kulp, Lansdale, Pa.

Hooversville.—Since our last report, one person was baptized. Recently baskets were filled and sent to the old folks' home at Scalp Level. On the evening of April 15 several young people from the Menonite church near Davidsville gave us a message in hymns while Bro. Cable drew pictures with chalk. On the morning of May 20 Bro. E. M. Detwiler, representing Juniata College, was with us.—Blanche Hershberger, Hooversville, Pa.

Maple Grove.—Since our last report, we have started a building fund; offerings for this will be taken the last Sunday of each month. This fund will be used for new Sunday-school rooms. Attendance and collections have been above average during the past few months. Seven persons were added to the church by baptism. Because of their losses suffered through fire, we have sent a donation to the E.U.B. church of Sidman, Pa. Our love feast was held on June 3. Our pastor, Bro. James Murphy, and his family attended Annual Conference and are spending several months in the West. Bro. Donald Robinson will be in charge of our church during the summer months. Our ladies' aid has been busy sewing for those in need and contributing funds to various organizations. Plans are being made for an

August revival.—Florence Kelley, Elton, Pa.

Mechanic Grove.—On May 6 five babies were dedicated at a special service in our church. Bro. Earl Bowman of Harrisonburg, Va., conducted a two weeks' series of evangelistic services May 14-27. At the close of the meetings thirteen persons were baptized. Our love feast was held on June 3, with Bro. Samuel G. Meyer of Fredericksburg presiding. Our daily vacation Bible school is in session just now. Lois Stauffer is the director. There is an enrollment of 130 children.—Martha A. Bucher, Quarryville, Pa.

Virginia

Boones Mill.—The young people had a progressive supper in which they visited several homes. Six people from our Sunday school attended the leadership training school at Antioch. The women from the Green Hill church of First District presented a temperance play for us. On April 10, at its regular monthly class meeting, the young adult class celebrated its fifth anniversary. The young people have a regular Sunday evening program at the church. There has been a growing interest in our midweek cottage prayer services. We have had two baptisms and two persons were received into the full fellowship recently. The ministerial board met with us and installed four deacons and their wives, who had been chosen some

time ago. Brethren Morris Wright and Randolph Abshire were recently licensed to the ministry. Our vacation Bible school will begin June 18 with Virginia Bowman directing.—Mrs. Paul H. Abshire, Boones Mill, Va.

Cloverdale.—Since our last report, twenty persons have been baptized and six received by letter. At our workers' conference the film, Leads to Leadership, was shown. Our Sunday-school workers' banquet was held with Bro. Merlin Garber of the Central church in Roanoke as the speaker. Our church women sponsored the Lucy Addison choir in the Troutville high school auditorium recently. James Flora and David Rogers and his wife were ordained to the ministry. Bro. D. P. Hylton of the district ministerial board brought the morning message and had charge of the ordination service. At the evening service the women's work sponsored the motion picture, Shepherd of India. Our love feast was held on May 6, with Bro. Henry Eller, the new district executive secretary, conducting the service. On Mother's Day each mother present was presented with a potted plant. Also at the morning service there was a dedication service for seven small children. Plans have been completed for our vacation Bible school to be held July 2-13. Our pastor, Bro. Chester Harley, will be our delegate to Annual Conference. Our elder, Bro. John Crumpacker, represented our district on Standing Committee.—Mrs. Chester Snider, Cloverdale, Va.

Woodstock.—We met in our regular quarterly council on May 26 at the Columbia Furnace church with Elder L. M. Helsley in charge. Bro. Lorin Foltz and his wife were installed into the office of deacon. Bro. T. C. Senger, fieldman for the Northern District of Virginia, had charge of the installation, assisted by Pastor Minor M. Myers. Luther Kohne and his wife were elected as our delegates to Annual Conference. Bro. Paul Liskey of Annville, Pa., held a two weeks' meeting at Columbia Furnace. Our love feast was observed on June 2.—Luther B. Kohne, Maurertown, Va.

The Brethren Ministers' Book of the Month Club selection for September

WITH SINGLENESS OF HEART

by Gerald Kennedy

Refreshingly frank, and, at the same time, highly encouraging, are Bishop Kennedy's survey of the minister's rightful place in the church and community and his delineation of the minister as critic, pastor, evangelist, revealer, repairer, saint, and leader. Truly an outstanding book on the Christian ministry.

Copies of *With Singleness of Heart* will be mailed to members of the Brethren Ministers' Book of the Month Club on September 10.

Regular price, \$2.00; to members of the club, \$1.40 plus postage and handling.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

AUGUST 25, 1951



MERCEDES TASIGUANO was a first-grade student last year in the mission school at Calderon near Quito, Ecuador. She and many other Indian children are looking to our mission personnel not only for classroom instruction but also to hear the good news about Jesus Christ and his gospel that affects all of life. To see what has already been done by Brethren in Ecuador and to view the opportunities for an expanded program there, turn the pages of this special issue looking toward—

NEW HORIZONS IN ECUADOR

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

AUGUST 25, 1951

Volume 100

Number 34

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The theme for the foreign mission study this coming year is Latin America. Information concerning the study books will appear in a later issue. The material in this issue will be valuable reference material for this study.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Against War

With great pleasure and satisfaction, I have read a small booklet, The Church of the Brethren, giving the history of the peace organization. I have been against war since I was five years old. If all churches would take this stand, no war could take place.

Christ said: "Turn your other cheek," Buddha said: "Every war makes the next one worse," and "Hate cannot conquer hate, only love can."

Many of us, however, think that war will never stop so long as we keep on warring on all the animals, for food, furs, vivisection, sport, etc. As long as we perform the most atrocious cruelties upon them, we shall have war. Christ loved the animals. He is often pictured with a lamb in his arms; I am sure that it was not to eat it. You are doing a wonderful work and maybe in time to come you will expand your endeavors and include our fine animals in your Brotherhood.—Dr. K. Nimmo, Oceano, Calif.

Time for Peace Is Near

It is gratifying to find converts to the Christian way like Raleigh Hughes (G.M. July 14). As time goes by I hope he will not be too often puzzled and disappointed in our membership. We are not perfect in our understanding and acceptance of the New Testament which is our only creed. We should seek to encourage our new members to have patience, since none of us can hope to have a growing conscience, evil, weak or good, without the nurture of the church. Neither can church leadership compel its members to direct honestly their conscience in a given way, for we are created as individuals.

As to war, it is impossible to believe that the total resistance of our young church men to the military would set the church membership straight with God on nonresistance. It is not so simple as that. Christians raise food that feeds the soldier. They pay taxes. They work in factories that supplement the war plants, or in war plants. The present complications of a partly pagan civilization involves the Christian beyond any plan of not becoming involved. We face the problem of being in the world but not being of the world. If Christians meet the challenge of the military, if they change the

picture, they must strike deeply. Christians must train for civil leadership. Christians must become aldermen, mayors, legislators, governors, congressmen and presidents. Christian colleges must establish training for Christian statesmen. Christians should plan to influence the whole ideology of the people. It won't happen unless it's planned. It is God's promise that peace shall come to the earth and all men shall dwell in brotherhood. God will accomplish this only through his followers who are willing to be used.

The so-called Christian nations are more and more ready for this. Their readiness explains the paradox that while the nation is for disarmament, they "arm mightily"; that while men are being drafted, there is no sense of glory or genuine patriotism. Even the press acknowledges that the men of War II are completely disgusted and sick at heart of war.

The time for peace is nearer than we think. We Christians must be alert to our opportunities. Every Christian should read Wake Up or Blow Up, by Frank Laubach.* It is timely, challenging, constructive.—Mrs. Ethel Weddle, Girard, Ill.

Number One Visitor

The Messenger is our Number One visitor of the week. I would suggest that our contributors would use the term *Christian* more freely. I think that we tend to overuse the term *Brethren*. The Gospel Messenger is worthy of a wide reading. Most certainly we should be Brethren but, first of all, Christian.—Ervin Weaver, Midland, Mich.

"All Communists Are Godless"

Twice now it has been printed in the Messenger that we should let Red China in the United Nations. One brother just got out of prison there and was able to attend the late Conference. My dear brother, we can't compromise with Satan or any of his work. All Communists are godless and oppose Christianity.

God doesn't ask us to go red and work against the Christ cause. To give up to Satan we're doomed. India is going to find something out unless she awakens with some real common sense. Please keep the Messenger free of such stains.—William H. Allen, Grants Pass, Oregon.

*Available from the Brethren Publishing House for \$2.00.—Ed.

Present at the first Brethren love feast in Bella Vista, Ecuador, were, left to right: June Wolfe, Ruby and Benton Rhoades, Bruce Beardsley of the United Andean Mission, Norman Baugher, who officiated, Paul Streich of the UAM, Claude Wolfe, and Betty Streich of the UAM. Leland S. Brubaker was also present



Norman J. Baugher

Pastor, Long Beach Church, California

Ministering to the basic needs of the people and bringing the convictions of the Christian faith to bear upon all areas of their lives--

PROTESTANT MISSIONS IN A CATHOLIC STRONGHOLD

IT IS commonly understood that all Latin America—that land and culture of fiestas and siestas south of our border—has been a stronghold of Roman Catholicism for over four centuries. Ever since the Spanish conquistadors of the early 1500's, exploring and conquering under the sword of Spain and the banner of the Spanish Catholic Church, South America has lived by the cultural and religious patterns of Spain and Spanish Catholicism. For approximately the last fifty years—the time of really aggressive mission work—Protestants have regarded this land and her people as fertile territory for missionary endeavor. For the last five or six years the Brethren have joined in this invasion of a Catholic stronghold. Why so?

Justification for Protestant Missions

Latin America lives under the shadows of four dark moons.

First is *illiteracy*, illustrated by the fact that in Ecuador there is only one complete rural six-grade elementary school in the whole country and this one is operated by a Protestant mission group. Second is *poverty*, resulting from a medieval feudalism and peonage that stems from a low regard for human personality. Third is *disease*, so treacherous that among the Indians of Calderón where our Brethren mission is located the mortality rate of children up to six years of age is estimated to be as high as seventy per cent. Fourth is *spiritual malnutrition*, in spite of the fact that for four hundred years the church has been "in possession" of the land and the souls of the hemisphere. These dark moons, with their overcasts of ignorance, insecurity, fear and superstition, represent the real urgency of mission work south of the border.

However, throughout this

Southern hemisphere there is occurring a tremendous awakening. Light is dispelling the darkness. Essentially the same movements that moved our own country during the 1800's are now gripping Latin America—industrialization, education of the masses, development of a conscience about public health and questioning of the traditional religious practices and teachings.

The influences encouraging this revolutionary awakening include these: a genuine and deeply-rooted "tiredness" with the status quo on the part of aggressive nationals, the investment in astounding proportions of both government and private United States capital, the work of such organizations as Rockefeller Foundation, the Point Four program of the United States foreign policy and, of



The school at Bella Vista is combatting illiteracy (top). The monthly clinic (center) is an attempt to bring medical services to the Indians of the Calderon Valley. The mission farm (bottom) is a base for agricultural extension work in the Calderon community



course, the work of Protestant missions. This latter factor has been the pioneer in the whole movement, with much credit for the awakening being historically traceable to the Protestant emphasis upon the sacredness of personality.

In visiting our Brethren mission work, we could see how missions work to bring people out from under their dark moons. To combat illiteracy, we are expanding our two-grade school to include all six grades; to alleviate disease, we have medical service available through a clinic and home visitation program; to soften the blows of poverty, we have agricultural extension work; to deal with spiritual malnutrition, we have the specific works of religious instruction, worship and evangelism. This total-life approach—and nothing less than this should be allowed by any sponsoring mission board—is to bring light to a dark culture and to confused and lost, but nonetheless eagerly searching, minds and hearts.

In view of these dark moons over Hispanic America and in view of the awakening occurring all through this Southern hemisphere, the basic justifications for promoting Protestant missions there are obvious: (1) to minister to a people who are in genuine need, (2) to help in the awakening of a continent to a better standard of living, (3) to try to keep this continent from going overboard on secularism and materialism (and this is a real danger because of the tremendous capital investments being made by secular interests) and (4) to take up the slack of Catholicism's inadequacy. This last reason the Brethren need to appreciate more intelligently and less emotionally than we do.

A Twentieth Century Reformation Needed in Latin America

The primary justification of Protestant missions in Latin America is basically the justification in the twentieth century of the Protestant Reformation of the sixteenth century. The Protestant Reformation historically neither took root in Spain nor influenced the Spanish Catholic Church toward more tolerant reforms. Spain, let it be remembered, was the cultural and religious mother of Latin America, with the major exception of Brazil, which is Portuguese. Thus, the Catholicism of Hispanic America today is essentially the Catholicism of Spain before and ever since the Protestant Reformation. The Protestant Reformation and the counterreformation within the Catholic Church, which resulted in whatever religious and political tolerance and liberality there is today in the Catholic Church in the United States and Europe, never came to Latin America. It is, therefore, no more proselyting to win converts to Protestant Christianity now from among nominal Catholics of Latin America than it was for Martin Luther or Alexander Mack to

win converts to Protestantism from Catholicism in the early days of the reform movement.

The twentieth century Reformation needed in Latin America will, therefore, touch the vital areas of faith and practice which undergirded the original Reformation: (1) the supremacy of the Holy Scriptures, as against papal authoritarianism, (2) the priesthood of believers, as against a rigid hierarchy of intercessors, (3) the rights of individual conscience, as against infallible dogmas, decrees and creeds, and (4) justification by grace through faith, as against the availability of grace through sacraments alone. In addition to

these basic Protestant emphases—from which, incidentally, the essential strengths of our Western culture stem—our Brethren mission work will need to bear a witness which impresses upon the people served in the mission program the urgency of religious faith expressing itself in terms of right living. The traditional religion of Hispanic America has allowed a wide gulf to continue between faith and works and not all Protestant mission work is too successful in closing the gulf. Brethren, with their stress upon the “good life,” must make a powerful contribution at this point in order to help establish a better pattern

of mission witness among Latin Americans.

The future of Protestant work in the hemisphere and Church of the Brethren mission witness in Ecuador is optimistic. As long as the approach is that of ministering to the basic needs of the immediate community in which the work is located and in bringing the convictions of Christian faith to bear upon all areas of life—social and personal, material and spiritual—just so long can we expect steady and substantial progress toward fulfilling south of the border the great commission Christ gave his church for the peoples of the whole world.

EDITORIAL

A Baby Is More Important

A BABY is more important than a television set,” said an eight-year-old boy (who had a baby brother) to a seven-year-old neighbor (who had a television set). Remembering that he lives in a house which stands out in its neighborhood because it is the only one without a TV antenna, we know what it meant for him to value a baby brother above television.

“A baby is more important.” Many modern parents do not believe it. Faced with monthly payments on the deep freeze, the station wagon, the Cape Cod cottage and its proper furnishings, they cannot afford a baby who will grow up to be more of a financial burden.

“A baby is more important.” The strategists who deal with the destinies of millions do not believe it. They would rather blow up a village than have it fall to the enemy, no matter how many babies starve and go homeless. They watch the moving lines of battle and test the delicate balances of power. What difference do a few orphans make one way or the other? They cannot be concerned with babies—except as possible replacements for their conscripted armies.

“A baby is more important.” God believes it. He sent a baby to Bethlehem to become the Savior of the world. He places an infinite value on every human life that comes into the world. So highly does he prize even the least of them that he himself suffered to save them.

“A baby is more important.” The eight-year-old boy has learned a profound lesson. They are

all important—the babies in Africa who have not yet heard of Jesus Christ, the babies in China and Korea who are homeless, the babies in homes where they are unwanted, the babies God entrusts to Christian parents. Let us never regret the sacrifices we may have to make in order that they may grow up to love God and serve him.—K. M.

New Horizons in Ecuador

LAST April the General Brotherhood Board voted its approval of an expanded mission program in Ecuador. Norman Baugher and Leland Brubaker had visited our mission personnel there and studied carefully the opportunities for a growing Protestant work among the Indians of the Calderón area. In this special issue we are fortunate in hearing from them and seeing pictures of the work in progress there. The Rhoades family and the Wolfe family interpret for us the day-by-day character of Ecuador mission work and help us to see what devoted hands have accomplished in a few short years.

One who knows the problems of religious liberty in South America, Dr. Stanley Rycroft, explains one of the larger issues involved in Protestant work there. As we learn of new plans for a Christian witness in Ecuador, let us pray that the light of Jesus Christ may shine in a part of the world where ignorance and oppression have too long prevailed.—K. M.

Religious Liberty in Latin America

W. Stanley Rycroft
Presbyterian Board of Missions



A cathedral in Quito, Ecuador

HUMAN freedom is the greatest single issue in the world today. Within the limits of this article that is a dictum which we must assume as true for to analyze it and expound it would require many pages. Suffice it to say that when we speak of human freedom we mean the freedom of men as individuals. By the same token, religious liberty refers to the individual, though it would be well to point out that no one, no state and no hierarchy can challenge a man's right to be a Protestant or a Catholic or whatever he wants to be. The trouble today does not arise so much from a man's relationship to God as a matter of conscience and inner conviction. The difficulties come when the individual associates with others for worship, or wishes to communicate his convictions and religious beliefs to others in public by spoken or written word.

When we come to the specific question of religious liberty in Latin America the first thing we must point out is that the constitutions of all the twenty countries grant, or guarantee (the language varies), religious liberty. They usually state that no one shall be persecuted for his religious ideas.

Theoretically, then, there is religious liberty in Latin America. In practice, however, in many countries—or areas within a given country, religious liberty does not exist, or at least is greatly restricted. One must bear in mind that the Latin American is fond of theory, but not so good at practice—witness the wonderful constitutions and the constant attempts to improve them. An example of this discrepancy between the theory of religious liberty and its practice was an incident that occurred in Colombia, one which is both tragic and ridiculous. It seems that a Protestant group in Colombia published a leaflet which quoted a paragraph about religious liberty from the Colombian Constitution and another from the penal code, related to it. A Colombian Protestant pastor was arrested for distributing this leaflet in the street and put in jail.

The second thing to note is that although the Latin American constitutions grant religious liberty, yet the Roman Catholic hierarchy has never accepted such a state of affairs. It cannot do so because of its fundamental premise, namely, that "the Roman Catholic Church is

the only organization authorized by God to teach religious truth" (Freedom of Worship, by Francis J. Connell). Pope Pius IX in his Syllabus of 1864 condemned the proposition, "Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true." The position of the rulers in a Roman Catholic country is boldly and plainly set forth by Father Connell in his pamphlet, Freedom of Worship. He says that civil rulers, in countries where the majority are Roman Catholics, are justified in "restricting or preventing denominational activities hostile to the Catholic religion." The fundamental premise then is that it is not true that "all religions have a genuine God-given right to exist."

It is for this reason that the Roman Catholic hierarchy cannot acquiesce in a state of affairs that grants equal freedom to all religions. Very few people in the United States realize that the Roman Catholic Church is so intolerant of other faiths, because they live in a land where religious freedom exists. However, those who have lived in countries like Spain, or most of the Latin American countries,

know how intolerant and how ruthless the hierarchy can be toward religious minorities.

What happens in these countries? Having taken up its position as the only church, the Roman hierarchy resents the presence of any other. For centuries the Roman church has used political power for its own ends, for centuries the relationship between state and the church, in countries where Catholicism predominated, has been on a *quid pro quo* basis. Witness the Inquisition — it helped achieve political unity or uniformity after the Moors were thrown out of Spain. In turn, the church enjoyed power and prestige with the support of the state.

Political power used by the church for its own purposes is termed clericalism. When you have a rightist, reactionary government supported ardently by the Roman church you get clerical fascism. That is the kind of government they have today in Colombia. The underlying philosophy of clerical fascism is best understood by quoting from two writers, one Spanish, the other Argentine. Spain has influenced this whole movement and a good deal of the clerical fascist drive comes from that country. It is not an accident that President Gomez of Colombia is a friend of Franco and recently was in Spain. Here are some quotations: "The only remedy for the destructive forces of democracy and equalitarianism is an hierarchical state. God has created the people to work . . . the clergy for ministration of the faith . . . the nobility to assure virtue and administer justice." "Essentially, the fascist-type society is Christian." "The new 'Christian' society would include among its most important quasi-traditional elements an active, ministerial service rendered the church by the state, which would put all its temporal resources, including force, at the command

of the church for the suppression of religious error."

Enough has been said, we believe, to establish the basic attitudes of the Roman Catholic hierarchy toward other faiths. The famous quotation from a French Catholic sums up the hierarchy's position, "When we are in a minority we ask for religious liberty in the name of your (Protestant) principle. When we are in a majority we refuse it to you in the name of ours."

The Roman Catholic hierarchy uses every possible means to restrict the religious freedom of non-Catholic groups. By pressure brought to bear on individuals in government positions and on editors, through campaigns of defamation and complete as well as deliberate misrepresentation of the aims of Protestant missionaries and pastors, and a high lighting of the supposed danger of disrupting the "spiritual unity" of the country—by all these means the Roman hierarchy seeks to undermine the religious liberty granted by Latin-American countries.

Readers of newspapers in the United States are familiar with the headlines denouncing the persecution of Roman Catholics in Iron Curtain countries. They are mostly unaware of the even worse persecution of Protestants by Roman Catholics in some Latin-American countries such as Colombia, Mexico, Peru, Ecuador and Bolivia. The constitutional phrase, "no one shall be molested because of his beliefs," becomes a savage mockery when Protestants in Colombia are intimidated, beaten or killed just because they are Protestants.

The Universal Declaration of Human Rights adopted by the UN in 1948 has this clause: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and

in public or private, to manifest his religion in public, or belief in teaching, practice worship and observance." Colombia was one of the countries which signed this statement.

A Christian Science Monitor reporter investigating the violations of religious liberty in Mexico in December 1950 said that "scarcely a day goes by without threatened or actual violence against non-Roman Catholics somewhere in the country." Individual Protestants are slain, some are beaten, others driven from their villages and churches are attacked with stones. In one village, where there were only three Protestant families, the priest denounced the Protestants in his sermon one Sunday, and called for defense to the last man against heresy. Shortly afterwards a poster appeared offering a reward of a hundred pesos for each killing of a Protestant. Many cases of violence and persecution were cited by the Christian Science Monitor representative in his report. He added "every missionary interviewed agreed that violence virtually never occurred without a priest somewhere in the background."

Even in his day Thomas Jefferson was led to say, "History, I believe, furnishes no example of a priest-ridden people maintaining free, civil government." Latin America will never be free until the power of Roman clericalism has been broken. The power which will break it is the gospel of the untrammelled, living Christ, having free course in the hearts and lives of men.

A humble Colombian Christian was telling a friend how the church to which he belonged was blown up. "But they didn't destroy everything," he said, "a wall was left standing, and on it were these words: 'Ye shall know the truth and the truth shall make you free.'"



In this schoolhouse at Bella Vista, Ecuador, twenty-four first and second graders are taught those things which will help them to develop a well-rounded life

TEACHING THEM to Observe All Things

ONE of the thrilling experiences of a missionary is the observance of changed lives in those who have been taught to observe all things good. Teaching on the mission field often resolves itself to unteaching. Many things wrong and untrue, many things that are only superstition and old wives' fables play such an important part in their lives that one, to some degree, has to unteach them.

The easier way, however, is to get hold of the boys and girls before these teachings have become an integral part of their lives. In the early formative years of their lives they are ready to accept new ideas and teachings. One can never overestimate the power of the Spirit to change men's lives, but on the other hand, there must be a certain willingness to hear the truth spoken and to have their lives changed.

This is what is happening in our rural mission area as boys

and girls come to our school. In their coming, they have expressed a willingness to hear, to learn and to change. In the school they not only learn to read and write, but also they learn to know Christian people who speak the truth, who live clean lives and who love them. Even more important, they learn about the Bible, who Jesus actually was and is, and what he did for us. How can one come in contact with such precious truths for the first time without feeling some strong impact upon his life? For most of these people, Jesus is only a dead person nailed to a cross of wood. Centuries have passed since his resurrection but they have never been told of the power of his resurrected life.

One has to see the depravity of their lives on every level in order to appreciate the great tasks that confront the missionaries. If one knows the tremendous mortality rate among children, the suffering through sickness, then he can feel the sense of urgency in teaching

Claude Wolfe
Bella Vista, Ecuador

them — all things. They must learn of medical care that can save their children, that can heal their bodies and erase some of the suffering that has been their burden. With some degree of bitterness or hardness a parent will tell us he has four or five children. And then he adds there are five dead. But why should he go to doctors? White men have always exploited and mistreated him. He feels that it is much safer to go to his own witch doctor. His people have used them for many years.

When you see the effects of the many religious holidays, with all the drunkenness and sin involved, you catch a glimpse of the urgency to teach them the degradation that results from such living. It is necessary to replace this diversion with wholesome, constructive recreation. Because their lives are deprived of many good things, these drunken fiestas tend to help them forget, for a short

time, the hardships which make up their lives. It is for that reason that one finds the road from our home to Calderon actually littered with drunks every Sunday and holiday. There are no guilt, no stigma, no social pressure against it. It has been a part of their lives since these religious fiestas were started many years ago. But it affords innumerable opportunities for teaching them to observe all things.

There are certain things that we feel to be essential for spiritual growth. But we cannot give these to people who have no desire for them. Consequently, we are faced with the task for educating them to become conscious of their own needs. This is not an easy task but one whose results are compensating.

After our work had been centered in the Calderon area for two years, we felt impelled to open a school. Few can appreciate the anxious moments we spent wondering if any children would come to school. Many parents had promised to send their children but as the time grew nearer, one by one they started making excuses. If our school failed as it was trying to open its doors, then it would be difficult to succeed later on.



Top to bottom:

Benton Rhoades is teaching the boys better methods of farming

Rosa Maria is learning to sew in a class taught by Ruby Rhoades

The school garden not only supplies food but is also a laboratory for the boys in agriculture



What a joy it was on the opening day of school to see three little Indian boys, with their parents, shyly come to the schoolhouse. A few days later four more joined them. The pressure was terrific during that first year. Two of the boys were forced out. But God was good to give the other five enough courage. Those five boys finished the year in such a way that the whole community was deeply impressed with the work accomplished by them. It was a real joy to see them pass their examinations in an excellent manner. The school inspector, seeing the quality of the boys' work, gave our school a rating of "very good," which meant

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Christian Nurture

Ruby Rhoades
Bella Vista, Ecuador

IN THE stillness and darkness of an Andean night, a little boy lies awake in the mud-walled hut that is his home. Outside a newborn lamb bleats softly and in the distance a neighbor's dog barks. Little Segundo listens to his mother's breathing again; yes, she is asleep now, too, but it took a long time. Papito came home drunk from a neighbor's fiesta and again they quarreled. It was not just his drinking, Segundo knew that. He was big enough to understand the talk about his daddy and that woman who lived on the highway. There was always quarreling at home now and sometimes it ended in blows as it had tonight. He listens to Papito's snoring and knows he also will not waken soon. It does not matter about the others—sometimes sister Michi's children cry out in the night but they soon sleep again.

Slowly his hand reaches under his pillow and he pulls the Book out. Without a sound he touches its new pages with his fingers. Just today at school those who had learned a designated number of memory verses were presented with a New Testament. He well knew what the priest said about possessing such a book, but Segundo could not understand that. Why, the most beautiful stories he had ever heard had come from the Bible. His eyes shine in the darkness as he remembers stories about Moses leading his people, about the young shepherd boy, David, and his fearlessness, about David the king and how the people loved him, of Solomon's wisdom, the prophets and, best of all, the good things that Jesus did during his short lifetime on earth.

In his heart, Segundo knows too that he can pray any time and anywhere, that he himself can ask God for help, can thank him for favors given and, though the thought still seems new, it has become a very precious one.

Segundo is one of the twenty-two children who received Bible instruction in the mission school this year. He was much more receptive and eager for stories than some of the others, but surely none failed to benefit from his new knowledge of the Bible. All of the children learned some Bible verses and many hymns.

That is just twenty-two of the hundreds of children who live in our valley. There are some few others who come at times to Sunday school, and each Sunday must offer something memorable for the little fellow who may not

get to return. These little black-eyed youngsters are the children everywhere. They love stories, pictures, clay construction. Their life is so similar to that of Bible children that illustrations are easily understood. No one knows exactly how many little ones live in this valley, but everywhere along the road, in the cornfields, darting behind the cabuya plants, keeping watch over their tiny flocks of sheep—everywhere there are children. Each one stands as a challenge to us of a task to do.

At any hour of the day, from earliest dawn till darkness covers the pathways, one sees the mothers of these children at work. Life is not easy for them. Their backs must bear the weight of the family water supply, either carried the long dis-

Evening finds Ruby and Benton Rhoades in a period of family worship to keep their faith strong and renew their courage





The children are open to Christian truth and respond readily to the friendliness and interest in their well-being. At left, Pedro Mozo, one of the schoolboys, is hammering boards to make a bench; at right, the author of the article on these pages is teaching a Bible class in the school at Bella Vista

tance from the road or on the narrow, rocky, treacherous path down the canyon. They, too, carry all the wood from the top of the hill, stopping now and then to rest or nurse the crying baby now suspended awkwardly in front. And always there is a little one to be tended, the plowing and planting to be done, the harvesting, the spinning. And with all the physical labor, hers, too, is the responsibility of the family and its problems for only on week end, twice a month, does she have her husband beside her to offer his counsel.

These are the women of our "parish," too busy to attend meetings, too afraid of the priest's threats and too shy of foreigners. Language stands as a large barrier between her and the missionary, for her mother tongue is the Indian language Quechua.* And who can talk to her in another language of the things nearest her heart? So there is little or no progress we can report on work among the Indian women. Could you understand that just a smile and a sincere friendly greeting means a step forward to us, for we re-

member well that openly hostile stare and often a turned back when we approached.

The field has hardly been touched. Everywhere these souls are waiting—not understanding what for—just waiting. God help us to bring them Light.

* The missionary's work thus far is in the Spanish language.

Teaching Them

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that it was on top. The foundation was laid, the future was much more assured, and plans could be made.

Because of limited space and facilities, we felt it would be wise to limit our enrollment to twenty—in case that many would apply. That would mean ten in each of the first and second grades. To our amazement we had many applications and finally admitted twenty-two students and had to turn away many more.

Many people believe that it is only necessary to go into underprivileged, undeveloped and unsaved areas and that the people are ready to receive you with open arms. How far from the truth that is! Illiterates prefer

to remain illiterate, the sick prefer to remain sick, and almost everyone prefers to go on doing as he has always done. It is through education that one by one they come to realize, to some extent, their needs.

One is often reminded of Philip and the eunuch. When Philip asked if he understood what he was reading, the eunuch could only answer, "How can one understand except he be taught?"

Many visitors from Quito enjoy seeing what is being done at the school. We have often been told that our school children are the first Indian children they have seen that appear happy, for they are always smiling and are so contented. This is one of the ends toward which our educational program works but its ultimate end is the leading of these lives to know the Lord and to experience the real joy of companionship with him and the assurance of salvation through his love. We teach them to observe all things, that they might come to feel their need for the Lord of life.

Living As Neighbors

June Wolfe
Bella Vista, Ecuador

BEING a neighbor is a difficult task on a mission field. A missionary cannot move into a completely Indian territory and be accepted as a neighbor immediately. The home of a missionary, regardless of how simple it might be, is far above that of his Indian friends. The missionary's clothes are different; his habits are different; he speaks a different language to his family; and, most strange of all, his religion is different. All of these things make the people of the community hesitant about accepting him as a neighbor.

Even if the Indian could accept the stranger's home, his clothes, his habits, and his other language, he is given no opportunity of forgetting that the foreigner has a strange religion. He is warned about that each Sunday when he attends mass.

Hence, the missionary's task is an unusual one. Long before he can start doing "advance" work he must earn his right to be a neighbor. A good neighbor is a person on whom you can depend, one with whom you can

talk, one to whom you can go in time of need, and one for whom you would be willing to do almost anything.

Visiting is an excellent way to become good neighbors. These Indians do not welcome people who come to ask questions or look around. But they enjoy taking time to "pass the time of day" with a friend.

We, as a family, visited the home of Vicente Pulupa one afternoon, ten days after a new son had been born into their family. As we walked up to the mud-walled grass-roofed hut we were warmly greeted by Vicente. He humbly accepted our small basket of vegetables which we had taken as a "congratulations gift." A sister-in-law who was helping in the house brought out their cleanest poncho (woolen blanket) and spread it on the mud bench for us to sit on. The baby, who had not been named yet, for that is done on the day it is baptized, was brought out and placed on my lap for a few minutes. It was just as sweet, but not quite so clean, as any



An Indian family interested in the work at Bella Vista





Home of Carlos Sinbano, former water carrier



ten-day-old baby I had ever held. But it was not cuddly.

It was bound in *fajas* (wide cotton woven belts) from its knees to its shoulders, so it would grow straight and sturdy. The custom is to keep them bound for three or four months. The blankets around him were heavy and scratchy but his body was well protected from the hardness by the *fajas*. A small hood was on his head. The hoods are worn over several weeks after birth.

All of our visit took place outside the home. That is the custom here and it is a reasonable one. The homes are dark, smelly and often damp. The air outside is fresh; the sunshine is beautiful and warm. For those reasons a good share of all home activities is carried on outside. The *Pulupas* were friendly but reserved. We were still quite new in the community and they had

been warned to beware of us.

When we left they returned our basket to us, and in it were six eggs. We protested against taking them but they could not understand. It was a small gift for our having visited them! They have learned since that they need not pay us for visiting as a neighbor.

There are many ways of being a good neighbor. A few months ago we tried out a method unknown to these people. Our house was broken into and a considerable number of items were stolen. Some weeks later a sixteen-year-old neighbor boy confessed to having been the robber. He, Pedro, is a nice looking boy who had worked for the mission some during the construction of our cisterns. Although he had never been caught before, he had done other petty thievery in Quito and had recently been caught stealing in an Indian neighbor's house. He was taken to jail and his immediate future looked dark. Eight months in a jail here usually wrecks a man's chance of ever making anything of himself.

The men of the mission decided to try another method of punishing him. After receiving

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Preceding page top to bottom: Loading the water jar; washing clothes in the stream (note the baby strapped to his mother's back); selling rope at the Otavolan street market

This page top to bottom: Plowing in a field near the school at Bella Vista; winnowing chaff from lentils; dividing the harvest of barley (Vincente, worker at the mission is standing at left of picture)



SPRINGS IN THE DESERT

Patience will oftentimes reveal hidden springs of spiritual growth

No wells in the Calderon Valley;
so the mission has to depend on
the cistern and the water tank

J. Benton Rhoades
Bella Vista, Ecuador



CALDERON has no well water. On various occasions wells have been drilled here to depths around three hundred feet, but all dry holes. Some say that the valley was formed by a river of volcanic lava which subterranean water could not possibly penetrate.

"So," said a learned Ecuadorian teacher and lawyer, "it is hopeless to try to strike water there. As hopeless," he continued, "as to try to propagate a faith like Christianity among its thousands of Indians whose mentality is the mentality of a beast of burden."

I have thought often of those words. For the story of evangelism in Calderón these past three years has not been one of success but one of faith—of drilling. True the thought life of the Indian seldom if ever transcends the realm of corn, mud bricks, burros, work and drink. The

world of abstract ideals is not their world. They do not, like the Greeks of Paul's day, sit in the public plaza waiting to hear some new thing. Even when a few of them do gather together on Sunday, preaching is not easy. Many times the preacher finishes his evangelistic message with the disheartening fear that he has just drilled another dry hole—that his message has failed to reach the soul of the Indian though the people sat in an orderly fashion and listened with seeming good attention. At such times one would despair of the task except for faith in God, who goes on speaking directly to men's hearts when the preacher has failed.

Then there are other occasions when one feels that the spoken message takes on life and strikes a responsive chord in the life of the Indian. The evangelist asks a young Indian farm hand to harvest a patch of potatoes while he is to be out on visitation. The young Indian refuses, say-

ing, "But, señor, it is not good to dig potatoes when you are away. Do you not know that one always steals potatoes when one digs potatoes, even if the owner of the field is watching as carefully as he can? It is unheard of that one should be asked to dig potatoes when the boss is not even present. I cannot." Then the potato field becomes the church where two in quiet conversation come face to face with Christ, who was tempted in every way even as we and has now promised never to leave us alone in our temptations if we belong to him. The occasion has the character of true worship. The missionary goes on his journey. The potatoes are dug and a child of God has experienced for his first time the joy of walking in the presence of the Unseen, who is nearer to us than hands and feet.

Another day the missionary has offered to take a young Indian girl to the hospital for a hip X ray. Suffering great pain

and unable to walk she is at last willing to have the difficulty diagnosed. At the hospital the findings are not hopeful. On returning home at evening the missionary must break the news to the family that tuberculosis of the bone has eaten away most of the ball-and-socket joint—tissue that will not replace itself. Maybe streptomycin and good food, maybe nothing short of a miracle of God will arrest the infection and stop the damage from spreading to other parts of the body. She will doubtless remain a cripple for life. The missionary, as the link between the Indian and the world of medicine, finds it his hard task to relay that report. But, as he stands there in the dusk with this family, he senses the presence of One beside him who says, "Now is the time to tell them that I will be their strength and comfort. If they will be my people, I will be their God." The message is given. The patio of an Indian hut becomes the church and God becomes real to an Indian family.

It is the afternoon of Easter. A young father comes staggering down the road from the drunken feast that characterizes the resurrection day in this country. Beside him walks the mother still sober enough to carry on her back their year-old son. The evangelist, seeing that the father recognizes him, steps near enough to say, "I'm sorry, Jose, to see you this way today. God must be sorry too." Then comes the usual excuse, that friends had invited, in fact obligated him, to take just one cup of *chicha* in honor of the day and that surely there was something wrong with that *chicha*. Next afternoon Jose passes by the mission farm to say that something has been worrying him all night and all day. Before time comes to sleep again he wants to talk with the missionary to say he is sorry for the

way he looked yesterday. The prayed-for moment has come when one Indian is willing to hear the voice of God about the body being the temple of the Spirit, the sins of fathers being visited upon their children, and about the health and joy within the Christian home. He goes away refreshed, thinking for the first time about the nobility of life that God has reserved for man and of the promise of the risen Lord that, through him, the good can conquer all the evil that is in us.

All year in the canyon that borders the Calderón Valley there are little trickles of water issuing from the stone. So doubtless deep down under the earth there are tiny currents if one could only find them. Just so within the lives and souls of these people there is somewhere, even after centuries of peonage and false teaching, a current of spiritual sensitivity. That current, if tapped even in one person, may spring forth into a stream of living water, blessing not only that one life but the lives of his neighbors who come to drink thereat. This is our faith. Hence, we go on drilling.



Centuries of peonage and of being regarded as little better than beasts of burden as well as the fear of the church make the Indians slow to respond

Living as Neighbors

Continued from page 13

the approval of the police court, Pedro was paroled to our mission for three months. He worked eight hours each day without pay for those three months. Since his family lives very close, he could go home for all his meals. He reported each evening at seven o'clock and slept in a *choso* (a small grass-roofed hut that is used by people who sleep outside to guard their animals). He did not stay to guard our animals. He stayed at our request, so that the community would know where he was in case other robberies were committed.

Our other neighbors had varied reactions to such a strange way of handling a robber. They were sure we were crazy and would repent of such a decision. They said that Pedro was laughing up his sleeve because we were so naive as to treat him kindly.

Pedro completed his three months without one complaint or act of resentment. And now with the repair work going on in the school building, he has been hired and has been faithful in his work.

Of course, we do not know what the outcome will be. He may attempt to rob our home again. But after spending eight months in jail, he might have tried again anyhow. We are sure of one thing. Our neighbors have seen someone handled in a Christian manner. They had never known of such treatment before. We hope it will develop the feeling of neighborliness and that the people will come to realize that there is something different about the foreigners who have moved into their community. Maybe it is that strange religion they profess.

Turn to page 23 for Plans for Permanent Work in Ecuador, by Leland S. Brubaker

Annual report blanks for the year ending Sept. 30, 1951, will be mailed early in September to the pastor or, in the case where a church has no pastor, to the elder or some other responsible person in the local church. The blanks are very similar to the requests for information last year. Those responsible within the local congregation for helping assemble this annual report can be alerted to have the necessary information in readiness for the year ending Sept. 30, when the pastor calls for it so that the annual report can reach its destination by Oct. 10. One copy goes to each of the following: General Brotherhood Board, regional office, district ministerial secretary, and to the local church files. Every congregation should make an annual report!

Oakton church, Va., will dedicate its new church on Sept. 9, 1951.

The Nebraska district meeting will be held Oct. 12-14, 1951, at Lincoln, Nebr. W. W. Slabaugh and D. W. Bittinger will be the speakers.

Woodland church, Mich., will have its annual home-coming on Sunday, Sept. 23. Bro. Ray Shank of Covington, Ohio, will speak during the worship hour at 10:00 a.m. There will be a basket dinner at noon, followed by a program in the afternoon.

Warren D. Bowman, president of Bridgewater College, Va., and A. C. Baugher, president of Elizabethtown College, Pa., will be the chief speakers at the district conference of Northeastern Ohio. This meeting will be held at Camp Zion, Aug. 28-30.

Olden D. Mitchell has completed his pastorate of more than four years with the Staunton church, Va. He has moved to 318 Grant Ave., Dixon, Ill., where he will serve as executive secretary for the Church of the Brethren work in Illinois and Wisconsin, beginning Sept. 1, 1951.

The Curryville church of the Woodbury congregation, Pa., will be dedicated on Aug. 26. Bro. Rufus Bucher will bring the morning and afternoon messages. Bro. C. N. Ellis of Juniata College will bring the message in the evening. The original church was destroyed by fire April 12, 1950.

Fifty copies of the new Brethren Hymnal have been given to the Mountain Grove church of Southern Missouri and Arkansas by Elder A. M. Peterson, who has been an active member of the church for forty-one years. He has helped a great deal on the new church and parsonage which are now under construction.

First District of West Virginia will hold its district conference at the Shady Grove church, Sandy Creek congregation, rather than at the Brick church, as had been planned previously. Any items of business to come before the conference should be in the hands of either the moderator, Robert L. Strickler, Purgittsville, W. Va., or the writing clerk, Galen E. Fike, Eglon, W. Va., by Sept. 5.

Vernon R. Beckman of Wiley Ford, W. Va., will be available for two two-week revival meetings between Sept. 1, 1951, and Sept. 1, 1952.

The women of the Second District of Virginia will have their fall meeting Oct. 6, at the Durbin church, Pocohontas congregation, Durbin, W. Va.

Evelyn Horn, who has been located at Lassa, Nigeria, British West Africa, arrived in New York on July 23. Her address at present is % I. E. Horn, Roseville, Ohio.

Pricetown church, Pa., will have its home-coming on Sept. 9. Services will be at 9:30 a.m. and 2:00 p.m. Bro. B. F. Waltz and Bro. Lester Bucher will be the speakers for the day.

Below are listed several Standing Committee delegates: Southern Virginia—C. R. Simmons, Jr., G. W. Bowman, Jr., M. A. Bowman; North Dakota and Eastern Montana—Edward Duncan, Ray Harris, alternate.

Brother and Sister J. W. Lear of La Verne, Calif., celebrated their sixtieth wedding anniversary on Aug. 16 with open house. They have been reading church periodicals for a long time and have a vivid remembrance of both the Gospel Visitor and the Brethren at Work.

William F. Smith will become associate secretary in the Southeastern Region on Sept. 1. Bro. Smith will carry special responsibilities in Christian education and social education. Mrs. Nevin Fisher, who is moving from the region, will terminate her work at the same time.

Veda Liskey, who has been located at Garkida, Nigeria, British West Africa, arrived in New York on July 23. Her address at present is % George Liskey, Harrisonburg, Va. Miss Liskey will be doing deputation work in the Brethren Church as well as the Church of the Brethren while on furlough.

Dillon C. Gnagy, the first pastor of the San Francisco church and at present the presiding elder, suffered a severe heart attack on July 18. After two weeks of quiet and rest he is now allowed very limited activity. The San Francisco church solicits the prayers of the Brotherhood in behalf of Bro. Gnagy.

Two workers with the Brethren Service project at Castañer, Puerto Rico, are now on furlough in the States. Martha Cocanower, who will be returning to the project the last of this month, is at her home at Pioneer, Ohio. Martha Rupel can be reached at her home 1623 E. Villa Street, Pasadena, Calif.; she will be returning the middle of October.

A C.P.S. reunion will be held at Camp Mack, Milford, Ind., on Sunday, Sept. 2. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, will be there to discuss present legislation regarding C.O.'s. The committee on arrangements extends a special invitation to all persons of draft age who are considering the C.O. position. A basket dinner will be served at noon.

Further word from the Kansas-Missouri flood area indicates that the needs of Brethren victims are being adequately cared for by friends and agencies in that locality. Church leaders there believe that aid from the Brotherhood at large or from the Brethren Service Commission probably will not be necessary. If such aid should be needed later, it will be made known as quickly as possible.

Theme: Deepening and Sharing the Christian Life

Brother and Sister Calvin Bright will be located at Berea College, Box 94, Berea, Ky., until Sept. 1, after which they will receive mail % J. Homer Bright, R. 1, Union, Ohio.

A copy of Brumbaugh's History of the German Baptist Church is wanted. If anyone has a copy he is willing to dispose of, please get in touch with Richard H. Grim, R. 2, Glen Rock, Pa.

The George Mason family left San Francisco, Calif., May 15 and arrived in Bulsar, India, on July 14. Their address is now Bulsar, Surat District, India. The Masons had served in China for a time.

Stone Bridge church near Hagerstown, Md., will have its annual harvest home-coming meeting on Sunday, Sept. 9. Bro. I. S. Long of Harrisonburg, Va., will be the guest speaker at both morning and afternoon services. A basket lunch will be served at noon.

Franklin Wallick, who had served with the China tractor unit, has recently been appointed C.I.O. representative in Asia. Between the time the tractor unit finished its work and Franklin's return to the States he taught in Yenching University, Peiping.

The annual home-coming for the Aughwick congregation will be held in the Old Stone church, Germany Valley, Pa., Sept. 2. There will be services in the morning, afternoon and evening. A basket dinner will be served at noon. Everyone is invited to attend.

Benjamin G. Bushong has completed his assignment with the World Council of Churches to visit Europe in the interest of the displaced persons program. Progress was made in the movement of handicapped cases. Of the one hundred to be sponsored by the Church of the Brethren, twelve have now arrived in the States.

A weekly half-hour interdenominational, religious television series will be inaugurated by the National Broadcasting Company on Sept. 30, from 1:00-1:30 p.m. E.S.T. Out of every six programs in the series, three will be Protestant, two Catholic and one Jewish. Emphasis will be on sermons and religious music. Prominent clergymen will participate in the series.

Dr. Daryl Parker of Hollansburg, Ohio, former missionary in China, was recently elected to membership on the board of directors of the Rural Life Association with headquarters at Richmond, Ind. The Association, of which Stanley Hamilton is the executive secretary, encourages rural community life through its publications, counseling services and church and farm institutes.

Southeastern Pennsylvania, New Jersey, Delaware and Eastern New York district mission board are surveying Long Island, N.Y., with the thought of establishing a mission. All churches who have members living in the New York area, and especially in the Long Island area, are requested to send their names and addresses to B. F. Waltz, chairman of the district mission board, 6611 Germantown Ave., Philadelphia 19, Pa.

Brethren Ira S. Frantz, Levi S. Shively, and E. G. Hoff participated as representatives of the Church of the Brethren in the National Conference on Making the Adult Class Vital, at Green Lake, Wis., July 22-28. The conference was sponsored by the Division of Christian Education of the National Council of Churches for the planning of strategy and the development of leadership in the area of the adult Sunday-school class.

Wayne Z. Gottshall has been ordained to the ministry in the Mingo church, Pa.; and Harry Gardner in the Bridgewater church, Va.

Bro. Harvey M. Landis of Falfurrias, Texas, was badly injured in a car accident on July 30 as he was going to the hospital to bring Mrs. Landis home. Mrs. Landis has been hospitalized for some time recovering from injuries sustained in an automobile accident. Bro. Landis will be confined for some months in the veterans' hospital at Houston, Texas. He asks the prayers of the Brotherhood. Mrs. Landis is at home progressing satisfactorily.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Perry Huffaker of West Milton, Ohio, in the Logansport church, Ind., Sept. 24-30.

Bro. Cecil O. Showalter of Port Republic, Va., in the Mill Creek church, Va., Sept. 2-16.

Bro. I. D. Leatherman of Elgin, Ill., in the Topeco church, Floyd, Va., Aug. 24-Sept. 2.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Mountain Valley church, Tenn., Aug. 20-Sept. 2.

Bro. J. W. Fidler of R. 1, Brookville, Ohio, in the Summit Mills church, Pa., Sept. 2-16.

Bro. Ray Shank of Covington, Ohio, in the Woodland church, Mich., Sept. 23-30.

Gains for the Kingdom

Two baptized in the Mingo church, Pa.

Six baptized in the Haxtun church, Colo.

One baptized in the Schuylkill church, Pa.

One baptized in the Pasadena church, Calif.

Seven baptized in the Paradise church, Ohio.

Seven baptized in the Bradford church, Ohio.

Seven baptized in the Bakersfield church, Calif.

Five baptized in the Allison Prairie church, Ill.

Seven baptized in the Cedar Creek church, Ind.

One baptized in the Hurricane Creek church, Ill.

Five baptized and one received by letter in the Crystal church, Mich.

Five baptized and two received by letter in the Waynesboro church, Pa.

Five baptized and two received by letter in the Waynesboro church, Pa.

Four baptized and one received by letter in the English River church, Iowa.

One baptized and five received by letter in the Sunfield church, Mich.

Five baptized and eleven received by letter in the Flour Bluff church, Texas.

Eight baptized and two received by letter in the West Alexandria church, Ohio.

Thirteen baptized and eighteen received by letter in the Bridgewater church, Va.

Nineteen baptized and two received by letter in the Upper Conewago congregation, Pa.

Calendar for Sunday, August 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Christian's Responsibility in Public Life.—Matt. 5:13-16; 13:33; Luke 19:1-10; Acts 5:25-29; 1 Peter 3:13-18. Memory Selection: We must obey God rather than men. Acts 5:29 (R.S.V.).

CBYF Topic for August, Families Together.

Announcements

Regional Conferences

Central Region.—North Manchester, Ind., Oct. 15-18.

District Meetings

Illinois, Northern, and Wisconsin.—Polo, Ill., Sept. 1-3.

Iowa, Middle.—Cedar Rapids, Aug. 31-Sept. 2.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Mardela.—Peach Blossom, Md., Easton house, Aug. 29.

Maryland, Eastern.—Westminster, Sept. 21, 22.

Michigan.—U.B. Camp, Carson City, Aug. 25-28.

Missouri, Northern.—Wakenda, Sept. 7-9.

Ohio, Northeastern.—Camp Zion, East Sparta, Aug. 28-30.

West Virginia, First.—Greenland, Brick house, Sept. 7, 8.

Love Feasts Indiana

Sept. 22, Osceola.



Piney Woods Diary

Evelyn Barkdoll
BVS Volunteer

Part Two

NO DIARY of Piney Woods in 1950-51 would be complete without some mention of the February storm, Mississippi's worst in eleven years. Though it was no worse than Michigan has every year, the effects of this one were worse because Southerners do not expect such things and do not prepare for them.

During our several days without water or light and with dangerously low gas reserves, the children were hilariously happy sliding on home-made sleds, making snow ice cream and ruining shoe soles by becoming experts at sliding on ice.

Although I knew they had had no snow since 1948, my Michigan-conditioned mind did not really understand what Southern winters usually were until I heard one eighteen-year-old say after the storm, "I think it's going to snow again and, if it does, it will be the first time in my life I have ever seen it snow twice in one winter."

My most poignant experience with discrimination came on the day before Easter, when we were expecting a visit from a Southern white millionaire. During the preparations we white teachers were told to go to Laurel for the afternoon, as the visitor would not like to see white women in this Negro community.

The most interesting part of this experience was analyzing our own feelings. All of us had activities planned for our one free afternoon of the week and did not want to go; but we went, although we did not all realize why.

The azaleas in Laurel were beautiful beyond description and we enjoyed seeing them. But as we grew tired and hungry, our resentment at being put out of sight and

away from the campus deepened. Despite the dawdling of our chauffeur, we returned to the campus earlier than we were welcome and, after our late meal, were herded together in one place and kept there until it grew dark enough that we could go to our own rooms without showing our light skins!

While this was as close to being discriminated against as I came, it did not begin to compare with what we do to Negroes every day. We knew that the majority of the Negroes on the campus regretted the necessity for the action and would again be our friends when the guests had gone, while with Negroes, segregation is a constant humiliation reaching into every area of their lives.

In 1945 Willie McGee was arrested for "the usual crime," but the evidence was so slight that lawyers for the National Association for the Advancement of Col-

This is the second and final installment of the author's story of her year as a Volunteer Service teacher at Piney Woods school in Mississippi. Part One appeared last week.

ored People had secured several reprieves and further trials. All during the winter the papers were full of rumors and counter rumors, while the Mississippi Supreme Court received telegrams from Russia saying, "Don't kill Willie McGee."

Finally, after last-minute efforts to secure a pardon, the man was executed. Our students devoured the headlines and pictures while they ate their breakfasts, and then came to school to me. I represented the group which had killed one of their number while blindly ignoring the fact that white men have been committing the same crime against Negro women for years with little condemnation on our parts.

During all these experiences which seemed so discouraging, the people who had been working in the South a long time continued to insist that relations between the two groups are rapidly changing for the better. The fact that Willie McGee was executed instead of lynched was definite evidence of this.

Many of the faculty members have much hope because they feel

Teaching far away from home in a school serving members of another race doubtless has its lonely moments no matter how much one believes in the value of the work. Thus, it was a high point in her year of volunteer service when the author of Piney Woods Diary was visited by Brother and Sister Wendell Rolston of Hampshire, Ill. A visit to schools like Piney Woods is a good experience for Brethren when traveling through the South.



that the young people of both groups are interested in improving conditions.

This was illustrated to me when I visited another college where the Interracial Intercollegiate Council was meeting. The organization was started by Millsaps College in 1925, the only white member of the group now though several Negro colleges belong.

Two girls from Millsaps told me how they had written to the Y's of several white colleges to ask them to join the council. But someone had written such a scathing letter to the head of the religion department at Millsaps that he had called the girls in and ordered them to stop the activity.

These girls thoroughly enjoyed their friends in the council, but said that was the only possible place where they could make friends across racial lines. They said they had no colored friends in their home towns because "we have parents who would die before they'd let us do such things."

One girl said that, during the picnic meal that day, she had suddenly become too ill to eat as she thought of what her father would say if he should have to come after her because of an emergency and find her eating with Negroes.

Both girls said they never told their parents anything about this activity. Said one, "I told my mother I had an important meeting and couldn't come home for Mother's Day. She'll be terribly hurt, but she'd be doubly hurt if she knew that I spent the day with my friends at a Negro college."

I think the conclusion my diary would reach is that no Northerner has any right to criticize the South about these things. I think we cannot possibly understand the complexity of the situation and how it reaches into every part of life.

We should also remember that many of us come from communities where there are no Negroes at all; so we don't know what our attitude would actually be. Many more of us come from those communities which my friend considered worse to live in than the South, and very few of us are doing anything at all about conditions in our towns.

Lastly, we need to remember that even the most prejudiced of people are also sons of our God, and we need to accept them as Christ would accept them, as they are, before we can work together for more understanding and brotherhood.

FROM AUGUST EMPHASIS TO SEPTEMBER ACHIEVEMENT

FOR three years the General Brotherhood Board recommended, and many congregations observed, the August Emphasis, a great harvest offering for Brethren Service and missions.

This offering had many points in its favor. It helped to arouse people in the midst of what is too often a "summer slump," and brought in needed funds for these great causes at a time when gifts to the Brotherhood Fund ordinarily flow rather slowly.

This year, however, the August Emphasis has been reluctantly abandoned. Our new fiscal year, ending September 30, means that the great Achievement Offering must be lifted in September. An August Emphasis offering would come too close to the date of the other to be advisable.

This situation raises some important questions. Will we lose anything by giving up the August Emphasis? Will the churches who observed the August Emphasis now make their Achievement Offering that much bigger? In other words, can the one offering now be as large as the total of the former two offerings combined?

In many localities the harvest observances could easily be adapted to the Achievement Offering. Its recommended date is Sept. 16, but it could be lifted several weeks earlier if necessary.

Like all parts of our Brotherhood program, Brethren Service has much at stake in a good Achievement Offering and hopes that all the benefits of the August Emphasis can be preserved.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: What happens when I appeal for a IV-E?

ANSWER: When a registrant appeals for a IV-E, the local board may decide to give him the classification he wants. If they do not, his folder is sent to the appeal board. The appeal board looks it over and may give him the classification he wants. If they do not, they are required to send his name to the Federal Bureau of Investigation and have his claim investigated. After the FBI has made a thorough investigation, they turn their findings over to a hearing officer.

The hearing officer looks over the material, sets a date for a hearing, and notifies the registrant of the time and place.

On the notice of the hearing is a note that the registrant may secure from the hearing officer a statement as to whether the FBI findings tend to discount his claims as a conscientious objector. Every registrant should write and ask for this statement. Thus, if there is evidence against his claim, he will have opportunity to prepare his own evidence or bring in witnesses to support the sincerity of his claim.

After the hearing the hearing officer makes a recommendation to the appeal board. The appeal board will take this recommendation into

consideration but is not bound to follow it.

When the appeal board reaches a decision, the local board will be notified, and the registrant will receive a new classification notice with the indication that this is the classification furnished by the appeal board. It will show how many members of the appeal board voted the classification given, how many against.

A conscientious objector has the right of appeal to the president if there is a split decision by the appeal board. If the appeal board's vote is unanimous, the registrant does not have the right of appeal but may request the president to consider a presidential appeal.

Preparation for Tomorrow — A German Boy's Year in America is a very interesting booklet produced by the United States Department of State. It tells the story of one German high school student and his American year in a Brethren home.

Brethren Service could not ask for more generous recognition of its part in the student exchange program. The State Department has supplied us with a generous supply of copies which are being distributed to interested people. A copy will be sent on request.



WORSHIP AT HARVESTTIME

Edward K. Ziegler
Director of Evangelism

ALL across America, harvest-time is upon us. Golden wheat bows before the combines; corn shocks march in sturdy rows over the hills. Tired backs bend over fields of berries and vegetables. The tang of ripening fruit is like wine in the late summer air.

No Christian can contemplate the harvest scene without bowing the knee to God, whose shared bounty we reap. Some years ago, the Brethren appointed meetings for worship in many churches, to celebrate the harvest with thanksgiving and praise. At these harvest meetings, often held on a Saturday afternoon, the Brethren worshiped not only in word but in deed. Missions, some special need, charity were held up as objects of consecrated giving. The Brethren poured out their thankful praise by giving generously that others' need might be met.

There is ample Biblical and historic background for harvest thanksgiving services. Many other churches, likewise, have celebrated this day of special praise for the gifts of the good earth.

Now that our Achievement Offering comes in September, our churches might well restore the harvest thanksgiving emphasis, combining it with the Achievement Offering. The marriage of the two is right and happy. Not only in our rural churches, but everywhere, let the normal outpouring of praise for the harvest God has given be accompanied by a magnificent Achievement Offering for the Brotherhood program.

We have received the bounty of grain; let us share our bread with the hungry—bread of wheat and corn, bread of God, and Bread of life.

We have received the fruit from our trees; let us share that the fruits of the Spirit may come to ripening in the life of our world.

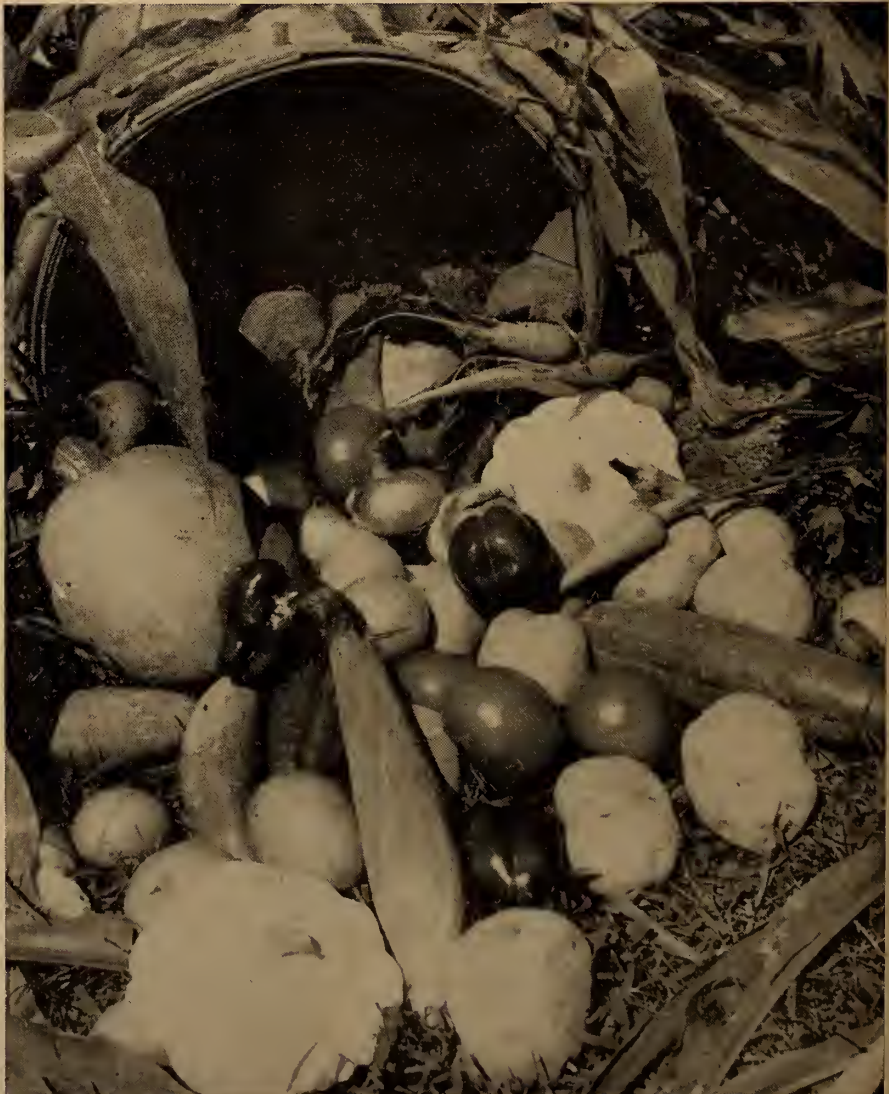
How to Have a Great Harvest Thanksgiving

1. Plan for a time—a Sunday morning service, when the people may worship in fitting and joyous fashion the God of the harvest.

2. Educate the people in advance, through the sharing of literature, reading the Gospel Messenger, using the filmstrip, *My Peace I Give Unto You*, inviting in a speaker who will tell vividly the story of the world-wide program of the church.

3. Arrange a rich and reverent service of worship. Pastors may follow the Order for a Harvest Festival, prepared by the Town and Country Committee, or one from any of the various books of worship. Let the hymns be appropriate, the prayer one of profoundest praise, the Scriptures read those which lift the heart in thanksgiving.

4. Fill the house of God with beauty for the day's service. Many churches will call upon their members to bring tokens of the harvest—



THE LIBRARY SERVING THE CHURCH

Florida Waite*

Nashville, Tennessee

THE church library is the book ministry of the church. As a *ministry of the church*, the promotional program of the library should be determined largely by the church program. The life and usefulness of the library may be measured by the reinforcement it is able to give to the church in its program of worship, missions, teaching, training, evangelism, and recreation.

As a *library* it should be made up of a selection of books and materials which have been chosen to help meet the spiritual, cultural, intellectual, and recreational needs of the membership of the church of which it is a part.

The library, through its staff, can help each church member to become rich—for true riches consist of expanding horizons in each of life's areas—spiritual, physical, mental and social. Through these expanding horizons there will be an ever-enlarging circle of ideas, purposes, and concerns.

INDISPENSABLE FACTORS

I. Church Controlled and Financed

1. Library on budget of church
2. Room and furnishings provided by church
3. Staff selected and elected by church
4. Librarian on church cabinet

fruits, sheaves of grain, ears of corn, garden vegetables, canned foods, flowers, to adorn the sanctuary fittingly for the service. These tokens may afterward be given away for relief of hunger or sold to add to the church's gifts.

5. Give an offering for the Brotherhood Fund, commensurate with world need and with our obligation as stewards of the good earth. This may be the time to receive and dedicate the fruits of the Lord's Acre.

Every family ought to give most generously, letting this be the crowning day of the year in the expression of Christian thanksgiving in devoted stewardship.

Some Helps

An Order for a Harvest Festival—Town and Country Committee (will be mailed to all pastors).

Worship in the Rural Church Series of Bulletins, edited by Edward K. Ziegler, Agricultural Missions, Inc.

5. Hours and rules voted on by the church
6. Library report made to church each month
7. Library Emphasis Week each year fostered by church

II. Physical Factors

1. Accessible and adequate room or rooms
2. Furniture
3. Shelving
4. Attractive arrangement

III. Committee and Staff

1. *Committee*
 - (1) Appointed by church
 - (2) Organize and supervise library
 - (3) Meeting at least quarterly
 - (4) Take annual inventory of library
 - (5) Build a well-balanced selection of books, pamphlets, and audio-visual aids
 - (6) Make library attractive
 - (7) Study the improvement of the library and its services
 - (8) Relate the library to the church program
 - (9) See that monthly and annual reports are made to the church
 - (10) Report the accomplishments and services of the library to the church
 - (11) Interest the church in sending one or two staff members to laboratory schools and workshops for church librarians
 - (12) Assist in the publicity of the library
 - (13) Arrange exhibits for library promotion
 - (14) Use church bulletins for announcements
 - (15) Help to develop church leadership that understands the library and interprets its value to the church

2. *The Staff*

- (1) Members of church in which the library functions
- (2) One member definitely charged with responsibility for the library
- (3) At least one staff member with no other major job
- (4) Adequate number of assistants
- (5) Ability to work agreeably with staff members and leaders
- (6) A good understanding of denominational and church program
- (7) Ability to organize and manage the library
- (8) Growing knowledge of books and library materials
- (9) Continuous study of profes-

sional materials and local situations

(10) Records kept of circulation, money received and disbursed, books added, etc.

(11) Constant effort to grow in grace personally

IV. Organization and Administration

1. Library on budget of church
2. All money, including fines, handled by the staff properly accounted for through reports to church
3. Library funds properly apportioned to new books and other needs
4. Library set up with Dewey decimal classification system
5. A card catalog maintained, arranged alphabetically with author, title, and subject cards for each title
6. A shelf list and accession book kept up to date
7. An adequate loan system
8. Books properly shelved and frequently checked to prevent or correct misplacement
9. Definite hours and rules set up and followed
10. Each member of staff and committee assigned a definite duty
11. Overdue books cared for immediately
12. Systematic publicity
13. Regular meetings of staff
14. Library weeded periodically and a record kept of materials discarded or removed.

V. Correlation of Library Promotion With Church Program

1. Committee know needs of each organization in church
2. Book recommendations made to help meet these needs
3. Teaching missions, Sunday evening schools, evangelistic meetings, and other general meetings assisted through reading suggestions
4. Bibliographies for Sunday-school lessons, workers' conferences, and training courses provided for the leadership
5. An awareness and alertness at all times to meet situations arising in individual and organizational life of church

*Miss Waite is Secretary of the Church Library Service of the Southern Baptist Convention. This article is borrowed, with minor adaptations from the Church Library Bulletin, and used by permission.



The Church at Home

Edited by Alberta Yoder



The new church building at New Enterprise, Pennsylvania

DEDICATION OF THE NEW ENTERPRISE CHURCH

THE new church at New Enterprise, Middle Pennsylvania, was dedicated on Jan. 14, 1951. Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, gave the morning message and the dedicatory address in the afternoon. The pastor, Bro. Cletus S. Myers, led in the invocation prayer at the afternoon service. Brother D. P. Hoover, who was the presiding elder for several years, had charge of the worship service and the presiding elder, Bro. E. M. Detwiler, led in the act of dedication and the dedicatory prayer. The evening message was given by Bro. Calvert N. Ellis, president of Juniata College. Services were also held on Monday, Tuesday, and Wednesday evenings. Monday evening was observed as home-coming evening for former members, ministers and pastors; Bro. W. N. Stauffer gave the main message. Tuesday evening was community evening and Rev. A. A. Hartman of the Evangelical and Reformed Church gave the main message. On Wednesday evening the emphasis was on fellowship with the near-by congregations of the Church of the Brethren; D. I.

Sara G. Replogle

Pepple as the main speaker. The offerings and pledges at these services amounted to \$12,000.

Work was begun on the building in June 1949. The cornerstone was laid on Oct. 23, 1949, with the address being given by Bro. T. F. Henry of Juniata College.

The construction is of native limestone and is Gothic in architectural design. The sanctuary has a seating capacity of 300, with additional seating of one hundred fifty in the balcony and two hundred in the narthex. There are eighteen classrooms on the various floors and the basement contains a well-equipped modern kitchen and room for seating three hundred persons around tables.

This is the third house of worship that was built at this place. The first one was built in 1840 and the second in 1878.

The year 1918 marked a change in the ministerial policy of the local congregation when the congregation changed from the free ministry to the full-time supported pastor. H. Stover Kulp was the first full-time pastor and served the church for one year. The following ministers

succeeded Bro. Kulp in the pastorate—G. E. Yoder, 1919-1927; D. O. Cottrell, 1928-1935; W. N. Stauffer, 1935-1945; and Cletus S. Myers since Jan. 1, 1946.

For many years this congregation has manifested a deep interest in the spread of the gospel, which interest was shown by liberal contributions to the missionary cause. This congregation has likewise made a contribution to the missionary personnel of the denomination's foreign mission work. Bro. H. Stover Kulp, shortly after leaving the local parish, became one of the pioneer missionaries of the Church of the Brethren in Garkida, Africa. In 1918 Sara Replogle began a term of service in the mission field of India. At the Ocean Grove Annual Conference Dr. and Mrs. Paul S. Hoover were consecrated for foreign mission service.

In the autumn of 1876 Stephen H. Bashore held a revival meeting in this congregation, resulting in the addition to the church of one hundred members, which was a new record for the church at large. Since then many fruitful revivals have been held within the bounds of this congregation.

Plans for Permanent Work in Ecuador

AT THE recommendation of the Foreign Mission Commission, the General Brotherhood Board sent a deputation to our Ecuador field in order to make a complete survey of the present work and to outline a program for the future.

Norman Baugher and I made this trip. We spent almost the entire month of January in Ecuador. We had opportunity to study the work as now carried on by our mission staff as well as that sponsored by other Protestant groups.

As we studied our present program, centered at Bella Vista, we saw that our staff had laid a good foundation for future work. They have been willing to move slowly in the establishment of a school and church, so that they can carry with them the Indian community which we endeavor to serve. We found our Indian neighbors and friends quite enthusiastic about our work. Others in the city of Quito, twelve miles south of Bella Vista, by their helpfulness, their contributions and their testimony, expressed their appreciation of the work of our church in this country. All this was made possible by the conscientious work of our mission staff.

In order to strengthen our work and to make it even more effective, the General Brotherhood Board decided that certain aspects of our work in Ecuador should be increased. Since April of this year, when the board gave its approval, plans have been going forward and shortly will be implemented by additional staff.

This past year we have had a small school of twenty-four pupils, eighteen boys and six girls. Most of these were in the first two grades. All of them were from the Indian community. When school opens again in Oc-

Leland S. Brubaker
Elgin, Illinois

Other articles about Protestant work in Latin America and the Church of the Brethren mission in Ecuador are found on pages 3-15.

tober it will offer work in four grades; next year the last two grades will be added, making it the second rural school with all six grades for Indians in Ecuador. To do this we will add another national teacher. The rest of the teaching load will be carried by our own mission staff. From this school will come the future church leaders for the emerging church in Ecuador.

Claude and June Wolfe have been in charge of our educational work so far. Their insight into this work, their love for children and their devotion to the work have already given our school, even though it has just finished two years, an enviable record. We are extremely sorry that we will lose the Claude Wolfes to this work. They feel that they can better serve the kingdom interests by working with youth in the States and so as they return this summer, they plan to remain in the States. We have, however, secured another Wolfe family, the Galen Wolfes, who will be leaving shortly for their language study in Costa Rica. From there they will go to Ecuador, where they will be in charge of the educational work. We have every reason to believe that our school will become an increasingly important factor in our developing church.

Our medical work has been rapidly increasing even though we have not had any trained medical personnel in the field. However, we have asked a registered nurse, Miss Faye Koontz of Roaring Spring, Pa., who will receive her B.A. degree from Elizabethtown College next

spring, to be our missionary nurse. She will take up her work in Ecuador after she has had a period of language study at Costa Rica. With trained medical personnel added to our present staff, we expect that the medical contribution to the community in this area will be increased and will more adequately meet their needs.

We have about thirty-two acres of tillable land. Benton Rhoades has been responsible for this work and has made a very real contribution to the agricultural life of the community. But it was felt that we ought to give greater attention to this part of our work, inasmuch as all our neighbors are farmers, either renting a small piece of land or owning it for themselves.

In January Rolland and Josephine Flory, formerly workers in China, will go to Costa Rica, where they will study the Spanish language, preparatory to joining the staff at Bella Vista as our trained agriculturists. This then will make it possible for us to do more with our farm experimenting than has been done heretofore because of the small staff. Already the agricultural work has been appreciated. It should make a greater contribution in the future.

All of this work is a part of the total program of the church. We believe that the time has come when we should have persons set aside definitely as pastors to the community. So with the coming of extra staff members, Benton and Ruby Rhoades will direct the church program and will be designated as the pastors. With their experience in Ecuador, their deep understanding of the needs of the Indian and their excellent

knowledge of the Spanish language, we believe that they will be able to do a great deal for the religious life of the Indians.

By increasing our mission group from four to seven and by backing it with sufficient finan-

ces, we believe we can develop in the not too distant future an indigenous, national church. Let us continue to pray for all our workers in Ecuador so that they might ever be conscious of the guidance of the Spirit in this developing Christian work.

Around the World

Augustana Lutherans Reaffirm Antiwar Stand

A "gigantic new all-out effort for peace" based on "righteousness and morality and not on political expediency," was urged by the Augustana Lutheran Church at its ninety-second annual meeting at Galesburg, Ill. The delegates reaffirmed a resolution adopted last year which declared that war "is in direct conflict with Christian ideals and standards" and is "a crime against God and humanity."

"The governments of the world," the delegates said, "have an inescapable responsibility in this hour when the world is divided into hostile camps in a cold war full of suspicion and distrust, fear and hatred" to bring "the present tragic deadlock to an end."

"We impress upon our elected and appointed government officials," they continued, "that they shall not fail to represent the standards of Christian men and women and so to govern their decisions and actions that ultimate peace will not consist primarily in establishing a higher standard of living or securing other economic gains, but that the primary objective be the establishment of a peace based not on political expediency but on righteousness and morality."

The delegates pledged themselves "to use every means at our disposal to foster the spirit of goodwill among the peoples of the earth and to pursue a course of action in thought, word and deed that will show our protest against war."

Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, told the convention that many nations of the world are fearful not only of America's military might but also of its economic domination. "When Hitler was arming Germany," he said, "we said that he could not forge his implements of war without the ultimate purpose of using them. That is exactly what many people are

now saying about us, and that is why they distrust America."

Dr. Empie challenged Christians "to reveal America at its best in a spiritual program of love, justice and goodwill toward other peoples, and thus to conquer the sinister forces that are trying to undermine our way of life."

From the Nation's Capital

Several Washington workers were recently privileged to have a personal conference with the foreign policy editor of a nationally known news publication. We submitted to him a list of questions on foreign policy. He gave some very interesting answers.

Who determines our foreign policy?

State Department officials Acheson, Rusk, Jessup and sometimes Dulles on Far Eastern Affairs, are chiefly responsible for our foreign policy. The policy planning committee sometimes helps but their work is chiefly in the area of research and the writing of materials. These top officials frequently make decisions that are contrary to the recommendations of lower officials in the department.

Is General Eisenhower progressing with European rearmament?

Holland is not responsive to rearmament because she believes the same group which made her give up Indonesia is in charge of rearmament. On the other hand, Norway, Luxembourg and others have made great progress. Most of the nations have made mediocre progress in terms of rearmament.

Will Germany rearm?

It depends pretty much on the attitude of the French people, particularly DeGaulle. The Bonn government is not enthusiastic. The Socialist party leader would rearm if Germany can be unified. But to attempt to unify Germany now would lead to a war with Russia. Some German manufacturers are now complaining that the United States government is privately urging them to turn their factories into

armament production, which the German manufacturers do not want to do. (A few years ago we were forcing Germany to disarm, and now want to have her arm again.)

Is there a 50-50 chance of defeating UMT next winter?

There is a good chance of defeating UMT. Congressmen are innately opposed to UMT and can only be led to vote for it when there seems to be a national emergency. More and more it is shown that Selective Service can produce all the men needed for the present-sized army, and also for a larger army. UMT is inherently non-American.

If Korean war ends, will Truman propose world disarmament?

No, he will not because it will be necessary to have prosperity continued. None of the nations of the world can afford economically to stop arming because it would mean unemployment and depression generally. If "peace should break out" our economists and the economists of the world as a whole would not know what to do to save our economy. The reporter proposed that we ought to begin giving what we put into armaments to other countries in economic assistance programs. This would develop the economy of the whole world and tend to save our own.

Will there be a peace conference of the Big Four?

Yes, there will be here in Washington, he predicted.

Do you expect another world war?

Yes, unfortunately all the signs point to another world war.

It will be interesting to see if time will confirm the ideas of this reporter. The very least which church people can do is to consider seriously all these questions and apply the Christian approach to their solution.—A. Stauffer Curry, Washington, D. C.

British Quaker Delegation to Moscow

A delegation of seven British Quakers left for Moscow on July 14 with the aim of fostering better relations between England and Russia. This was announced in London by the East-West relations committee of the Religious Society of Friends, which said that as a result of approaches to the authorities, it had received and accepted an invitation from the Soviet Peace Committee to send the delegation.

"The major purpose of the mission," the announcement stated, "is to help in fostering goodwill be-

tween the peoples of the U.S.S.R. and Great Britain and in strengthening the prospects of world peace through East-West understanding."

Members of the delegation are Miss Margaret A. Backhouse, former chairman of the Friends Service Council; Gerald Bailey, former director of the British National Peace Council, now a member of the executive body of the Friends World Committee and secretary of the East-West relations committee; and Paul S. Cadbury, chairman of the Friends ambulance unit. Also, Miss E. Mildred Creak, fellow of the Royal College of Physicians; Frank Edmead, member of the editorial staff of the Manchester Guardian; Miss Kathleen Lonsdale, professor of chemistry at the University of London; and B. Leslie Metcalf, chairman of the East-West relations committee and of the Friends' Industrial and Social Order Council.

Farmers Study Christian Obligations

What does it mean to be a Christian farmer in the Northern Great Plains wheat area? A group of wheat farmers and their friends studied this question involving the application of Christian ethics to their farming enterprise. The study was made under the auspices of First Congregational church in Jamestown, N. Dak. Some of the group's conclusions:

Stewardship. "Recognizing the

land to be a trust given us to use as Christian stewards, we will so farm that . . . when we pass our 'talents' on to the next operator, that land will be in better state for producing than when we received it."

Size of farm. "We believe that the family-sized farm, where management is by the family and the greater amount of labor is furnished by the family, fits best into the concept of a Christian farmer in the Great Plains area. . . . We believe that a Christian farmer should work toward, if not be, an owner operator. . . ."

Type of economy. "We believe that a Christian wheat farmer in this area should not be a one-crop farmer but should be diversified. . . . A diversified economy ties the family to the soil and the locality and retards the seemingly growing tendency toward 'romance' farming where the farm work is concentrated into five months and the balance of the year is spent elsewhere. . . ."

Marketing and purchasing. "The Christian farmer should be affiliated with some farm organization. It is only by united effort and a group approach that he can become vocal in the matters of legislation and policy formulation at higher levels than the local community.

"We believe that co-operatives, both of the marketing and purchasing type, are valuable to the

Christian farmer. . . .

"We believe that futures dealing is basically wrong—at least, the good that the board of trade is supposed to do is too often offset to a greater degree by its misuses. This is a form of gambling—and gambling with something that does not actually exist. Prices can be manipulated by trading in the 'pit' and herein we find the 'other fellow' setting the price the farmer receives for his product."

Government's role. "We believe there must be a certain amount of government control to achieve equitable prices and to sustain what would be considered an 'ever normal granary' principle. There is nothing basically wrong with government contributing to the welfare of as large a segment of its population as is the farmer by securing to him cost of operation. . . ."

International trade. "It seems to us that the United States must surely have a responsibility towards the rest of the world and especially the hungry part of it. . . ."

Free Churches Granted Status in Sweden

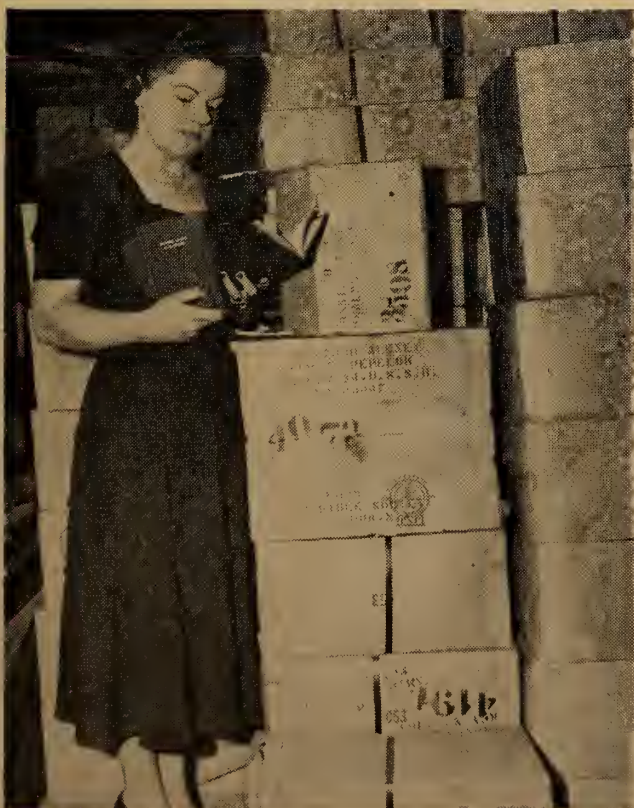
A new religious freedom law, the outcome of the combined efforts of the various free churches and the Church of Sweden (Lutheran) was passed by Parliament on May 19.

Hitherto membership in the Church in Sweden was obligatory for religious instruction at state-maintained secondary schools and colleges. The new law says that, in the future, the adherence of religious teachers to other denominations is not to be regarded as a hindrance, but will be borne in mind when appointments are made by the king. Applicants for such posts, however, will be expected to follow the established curriculum.

The free churches were also granted various rights hitherto withheld from them, principally the right to conduct weddings and funerals. In the future it will be possible for pastors of the free churches to conduct a wedding which has validity in civil law. (EPS)

A Million Bibles for Russia

The American Bible Society announced during its 135th annual meeting that it has almost one million Russian Scriptures stored in its warehouses ready for shipment in anticipation that some day the iron curtain will be lifted. The picture shows Miss Elizabeth Chalupa of the society examining one of the Bibles in stock at the New York warehouse.



Religious News Service

Anniversaries and Weddings

Golden Wedding

Mr. and Mrs. Arthur D. Flory celebrated their golden anniversary on April 15, 1951, with open house at their home in Glendale, Calif.



Arthur D. Flory and Sudie B. Miller were married at Beatrice, Nebr., April 17, 1901. They lived near the Bethel church, Carleton, Nebr., until seventeen years ago when they retired from active farm work to live in California near their two children, Alberta Lehman of Westwood, Calif., and Ivan of Fresno, Calif. They also have four grandchildren.

Over 160 guests called during the afternoon and evening to extend good wishes and congratulations to the couple. They received many lovely gifts, cards, telegrams and telephone calls. A happy surprise was a telephone call from Mrs. S. C. Miller of Elgin, Ill., who is Mr. Flory's only sister.

Among those attending the reception were nine guests who were at the wedding in 1901, two of whom were Bro. A. D. Sollenberger, who performed the ceremony, and his wife, Lana.

Mr. and Mrs. A. D. Flory are long-time members of the Church of the Brethren and have served in the office of deacon for many years. Mr. Flory is chairman of the music committee of the church, and Mrs. Flory is superintendent of the Sunday school and treasurer of the women's work group in the First church, Glendale.—Mrs. Alberta F. Lehman, Los Angeles, Calif.

Sixtieth Wedding Anniversary

Mr. and Mrs. George Wrightsman of Virden, Ill., received congratulations from more than 200 callers at the open house reception which was held to celebrate their sixtieth wedding anniversary.

The couple's children and grandchildren were present for the celebration. They are as follows: Mrs. Glenna Brian and sons of Chicago, Ill.; Mr. and Mrs. Vernie Wrightsman, Mr. and Mrs. E. M. Wrightsman and daughter, Mr. and Mrs. Okal Wrightsman and sons, Mr. and Mrs. Russell Cain and daughters, Mr. and Mrs. Edison Bowman and daughters, Mr. and Mrs. Darrell Wrightsman and son, all of Virden, Ill.; and Mr. and Mrs. James Upchurch and daughter of East St. Louis, Ill. Mrs. Laura Gibson of Maywood, Ill., who attended Melva Gibson and George Wrightsman at their wedding on Jan. 14, 1891, was also present for the celebration.—Mrs. E. E. Brubaker, Virden, Ill.

Golden Wedding Anniversary

Mr. and Mrs. Menno S. Young of Akron, Ohio, celebrated their golden wedding anniversary on May 20, 1951, when over 200 friends and relatives greeted them in their home where open house was held. A special service was held in their honor at the Springfield church during the Sunday morning services.

Bro. Young was born June 10, 1875, in Springfield Township, Ohio. He graduated from Manchester College, Ind. Sister Young is a native of Carey, Ohio. The couple were married May 21, 1901.

Bro. Young has been in the Christian ministry for the last fifty years and is associate pastor of the Springfield church. Mrs. Young served for a time as president of the women's organization of Northeastern Ohio, and secretary of Northeastern Ohio ladies' aid society. They have both been Sunday-school teachers and superintendents.

For some time Bro. Young was a substitute mail carrier. For the past twenty-one years the couple have lived on a farm that has been in Bro. Young's family for seventy-five years. Mr. and Mrs. Young are still very active.

They have three children, Evelyn Young, Mrs. Lois Lorah and Dale A. Young. They also have three grandchildren.—Mrs. Mary Cordier, Mogadore, Ohio.

Comer-Riggs.—Robert A. Comer of Luray, Va., and Susanna Riggs of Natick, Mass., in the parsonage, April 1, 1950, by the undersigned.—Galen B. Crist, Luray, Va.

Davis-Lichty.—Warren Davis of Artesia, Calif., and Diana Lichty of Paramount, Calif., in the Long Beach church, June 29, 1951, by Bro. Norman J. Baugher.—Mrs. Homer E. Fike, Long Beach, Calif.

Early-Dail.—Warren I. Early and Mildred Eloise Dail, both of Harrisonburg, Va., July 6, 1951, in the Presbyterian church, Harrisonburg, Va., by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Estep-Huffman.—Charles W. Estep of Mt. Jackson, Va., and Virginia Huffman of Luray, Va., in the parsonage, Jan. 6, 1951, by the undersigned.—Galen B. Crist, Luray, Va.

Frederickson-Miller.—Allen Frederickson and Lovina Miller, both of Goshen, Ind., July 1, 1951, in the Rock Run church, by the undersigned.—Ralph Petry, Goshen, Ind.

Fourman-Olinger.—James L. Fourman and Donna J. Olinger, both of Dayton, Ohio, June 30, 1951, in the Hillcrest Brethren church, by the undersigned.—John D. Long, Dayton, Ohio.

Funkhouser-Day.—Galen Funkhouser of Strasburg, Va., and Ruth Day of Woodstock, Va., July 2, 1951, in the Valley Pike parsonage by the undersigned.—Minor M. Myers, Woodstock, Va.

Gochenour-Cave.—Arnold E. Gochenour and Clarice V. Cave, both of Luray, Va., Oct. 4, 1950, by the undersigned, at his home.—Galen B. Crist, Luray, Va.

Gochenour-Dovel.—Richard B. Gochenour and Janet Mae Dovel, both of Luray, Va., Aug. 26, 1950, by the undersigned, at his home.—Galen B. Crist, Luray, Va.

Good-Brower.—Jack D. Good and Deiores Brower, both of Richmond, Ind., in the Richmond church, June 17, 1951, by the undersigned.—E. O. Norris, Richmond, Ind.

Harrison-Cline.—George W. Harrison and Betty Lou Cline, both of Tenth Legion, Broadway, Va., May 26, 1951, by the undersigned, at his home.—J. S. Roller, Timberville, Va.

Housden-Viands.—Stanley N. Housden and Alice Page Viands, both of Luray, Va., in the parsonage, Oct. 14, 1950, by the undersigned.—Galen B. Crist, Luray, Va.

Huffman-Crist.—Lynn E. Huffman of Luray, Va., and Lucy V. Crist of Bridgewater, Va., in the Bridgewater church, June 3, 1951, by the undersigned, assisted by Edward K. Ziegler.—Galen B. Crist, Luray, Va.

Keyser-Gochenour.—Richard Lee Keyser of Compton, Va., and Joyce E. Gochenour of Luray, Va., in the parsonage, Dec. 26, 1950, by the undersigned.—Galen B. Crist, Luray, Va.

Kline-Bowser.—John Kline and Anna Bowser, both of Dayton, Ohio, June 28,

1951, in the Mack Memorial church parsonage, by the undersigned.—John D. Long, Dayton, Ohio.

Lawson-Staifer.—Floyd W. Lawson of Peru, Ind., and Alene Faye Staifer of Windber, Pa., in the Rummel church, June 2, 1951, by the undersigned.—A. Jay Replogle, Windber, Pa.

Life-Ryman.—Charles A. Life of Harrisonburg, Va., and Hazel V. Ryman of Luray, Va., in the bride's home, by the undersigned.—Galen B. Crist, Luray, Va.

Richards-Gray.—V. Preston Richards and Alma C. Gray, both of Luray, Va., in the parsonage, Jan. 27, 1951, by the undersigned.—Galen B. Crist, Luray, Va.

Seal-Weaver.—Luther W. Seal of Luray, Va., and Anna Marie Weaver of Rileyville, Va., in the parsonage, Nov. 24, 1950, by the undersigned.—Galen B. Crist, Luray, Va.

Shuttleworth-Price.—James A. C. Shuttleworth and Della Price, June 16, 1951, at the home of Ray Shank of Ohio, by the undersigned.—Lawrence Kreider, Covington, Ohio.

Spitzer-Huston.—Harold Spitzer of Greston, Kansas, and Ruth Huston of Guthrie, Okla., June 17, 1951, in the Guthrie church, by the undersigned.—Nathan L. Heffley, Chicago, Ill.

Wright-Coutts.—Raymond L. Wright and Doris J. Coutts, both of Johnstown, Pa., June 15, 1951, in the Morrellville church, Pa., by the undersigned.—Roy S. Forney, Johnstown, Pa.

Young-Crocker.—Roland E. Young of Bourbon, Ind., and Mary C. Crocker of Plymouth, Ind., in the Mt. Pleasant church, Ind., by the undersigned.—N. H. Miller, Bourbon, Ind.

Yunker-Lehman.—Ronald R. Yunker and Janet E. Lehman, both of Windber, Pa., in the Rummel church parsonage, March 24, 1951, by the undersigned.—A. Jay Replogle, Windber, Pa.

Obituaries

Christian Metzler

Christian, son of Elder John and Elizabeth Stauffer Metzler, was born May 26, 1864, in Wayne County, Ohio, and died April 24, 1951.



In 1867 he moved to Elkhart County, Ind. He attended the Wakarusa, Ind., high school. In 1889 he was united in marriage to Mary E. Miller. To this union three children were born. Bro. Metzler taught in the schools of Elkhart County, Ind., and St. Joseph County, Mich., for twenty-two years.

In 1901 he was elected to the ministry. In 1908 he

was ordained to the eldership. When Sunday-school work was organized at the Baugo church, he was elected as the first superintendent. He served Northern Indiana as Sunday-school secretary for four years. In 1920 he was elected as a member of the district mission board, a position he held until 1936, serving most of the time as its treasurer. Bro. Metzler's active ministerial work was during the period of the free ministry. He was a successful farmer. When Wakarusa was organized as a separate congregation, he became its minister and elder and carried on the work there for quite some time.

In their sixty-two years of married life, the Metzlers have always been subscribers to the Gospel Messenger.

He is survived by his wife and three children, Mrs. T. G. Weaver of Middlebury, Ind., Mrs. Edward Nusbbaum of Wakarusa, Ind., and Roy of South Bend, Ind.

Funeral services were held in the Wakarusa church by the undersigned, and Bro. Stanley Bittinger. Burial was in the Olive

cemetery near Wakarusa.—H. S. Bowers, Wakarusa, Ind.

Robert M. Figgers

Robert M., son of William and Martha Clark Figgers, was born near Elon, Va., Oct. 18, 1867, and died Dec. 31, 1950.

In the early 1890's he moved to Rock-bridge County, Va., with Elder E. M. Powell. In 1897 he was elected to the ministry and preached at outlying mission points for several years.

In 1899 he was married to Lucy S. McCormick, and to this union four children were born.

In 1904 Bro. Figgers moved to Buena Vista, Va., where he helped in the work of organizing a church. In 1909 he moved to Oronoco, Va., to work in the church there. He labored faithfully there for over forty years.

He is survived by his wife and four children, Robert H., Mrs. Clementine E. Davis, Mrs. Mary E. Bradley and Frank H., the three latter are all from Amhorst county.

He was a faithful servant of the Lord going about doing good. Many will profit by the shining example of his life.—Robert H. Figgers, Buena Vista, Va.

Catherine Stover

Catherine, wife of Elder John M. Stover, died June 25, 1951, at the age of seventy-two years, in the Piqua Memorial hospital, Ohio, where she had been a patient since November 1950.

She was a lifelong resident of Bradford, Ohio, and was a devout member of the Church of the Brethren. She worked constantly with her husband as he served for many years in the ministry of the Church of the Brethren.

She is survived by her husband, one daughter, Mrs. Olive Fink of Christiansburg, Ohio, two brothers, John Porter of Bradford and David Porter of Miami, Fla.

Funeral services were held in the Church of the Brethren by Bro. E. Friend Couser. Burial was in Harris Creek cemetery.—Lena Friend, Bradford, Ohio.

John Amsa Snell

John Amsa, son of Jacob and Clara Bowman Snell, was born in Whitley County, Ind., June 5, 1881, and passed away at his home on April 26, 1951.

In 1903 he was married to Esta Kreider, and to this union were born eight girls.

In 1905, at the age of twenty-three, he began his service in the Church of the Brethren when he was baptized. The following year he was elected to the ministry, to which calling he remained faithful. He had been pastor and elder of many churches, holding at the time of his death the eldership of four churches in Middle Indiana. He tried faithfully to do his Master's will in all of his endeavors.

He is survived by his wife; eight daughters, Mrs. Harry Lozier of Warsaw, Ind., Mrs. Jerome Metzger and Mrs. Glenn Grossnickle, both of North Manchester, Ind., Mrs. Wilbur Pyle of Claypool, Ind., Nina Snell of Ft. Wayne, Ind., Mrs. Robert Kennedy of South Whitley, Ind., Mrs. Dale Dilts of Larwill, Ind., and Mrs. Joseph Orcutt of Columbia City, Ind.; three sisters, Mrs. Harvey Kreider of South Whitley, Ind., Mrs. Ed Butterbaugh of Manson, Wash., and Mrs. Nannie Sparks of Huntington, Ind.; twenty-one grandchildren; and two great-grandchildren.

Funeral services were held in the Pleasant View church, Ind., by Brethren T. A. Shively, Richard Knarr and the undersigned. Burial was in the South Whitley cemetery.—David Ockerman, South Whitley, Ind.

Nora Mae Sink



ministry they were engaged in farming. An obituary of Sister Sink appeared in the Jan. 13 issue.

Kauffman, Eva Mae, daughter of Harry and Ida Harshbarger Miller, was born June 11, 1908, and died May 29, 1951, at her home near Mattawana, Pa. In 1928 she was married to Guy Kauffman, and to this union two sons were born. She is survived by her husband, two sons, her parents, one brother and two sisters. Early in life she became a member of the Pine Glen church. She was a member of the Truth Seekers Bible class and was an active worker in the ladies' aid. Funeral services were held in the Booth funeral home in McVeytown, Pa., by her pastor, Bro. J. Richard Gottshall. Burial was in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

Keeny, Sarah Miller, widow of Henry Keeny, was born July 19, 1876, and died at the home of her daughter near Manchester, Md., April 27, 1951. She is survived by one son, one daughter, one sister, eleven grandchildren and six great-grandchildren. She was a loyal member of the church for many years, serving with her husband in the office of deacon. Funeral services were held at the Upper Codorus, Black Rock church by Elder N. S. Sellers. Burial was in the adjoining cemetery.—Mark A. Will-dasin, Lineboro, Md.

Keith, Mary, died at the home of her daughter in Curryville, Pa., May 23, 1951, at the age of eighty-six years. She is survived by her daughter and several grandchildren. Funeral services were held in the Martinsburg Methodist church by Rev. Clifford Williams, the pastor, assisted by Bro. H. M. Snavely, pastor of the Woodbury church. Burial was in the Fairview cemetery at Martinsburg.—Mrs. Vernon Stayer, Curryville, Pa.

Ketterman, John Add, was born near Petersburg, W. Va., more than eighty-nine years ago and died at the home of his daughter in Flintstone Creek, Pa. He is survived by one sister, two brothers, four daughters, two sons, fifty-four grandchildren, ten great-grandchildren and several great-great-grandchildren. He was a member of the Church of the Brethren for many years. Funeral services were held in the Glendale church at Flintstone, Md., by his pastor, the undersigned. Burial was in the Glendale church cemetery.—John H. Buffenmyer, Cumberland, Md.

Long, Edith Balinda, daughter of Ephraim and Balinda Engle Stoner, and widow of Elder D. Victor Long, was born near Union Bridge, Md., and died at the Fahrney Memorial Home May 23, 1951, at the age of eighty-six years. She was a long-time member of the Manor congregation. She is survived by two sons, one daughter, one sister, three grandchildren and seven great-grandchildren. Funeral services were held at the Fahrney Memorial Home by her pastor, Bro. J. Rowland Reichard. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Shively, Nettle Viola, daughter of Daniel and Sarah Ott Zumbun, was born March 16, 1873, and died May 25, 1951. She was united in marriage to Noah A. Shively, who preceded her in death on May 6,

1926. She is survived by six children and one sister. She and her husband united with the Church of the Brethren in 1889. Funeral services were held at the Blue River church by Brethren L. U. Kreider and Charles Light.—Mrs. Lawrence Shively, Churubusco, Ind.

Siefert, Beunard Lyle, was born at Caldwell, Kansas, Nov. 3, 1878, and died at his home, April 18, 1951. He was united in marriage to Lottie West at Belleville, Kansas, Nov. 12, 1902. Five children were born to this union. He is survived by his wife, one daughter and one son. For thirty years he was a member of the Hermosa Beach church. Funeral services were held by his pastor, W. T. Luckett, in the White and Day funeral home. Burial was in the Pacific Crest cemetery.—Margaret Hughes, Hermosa Beach, Calif.

Smith, George Gilbert, was born Aug. 9, 1895, and died May 21, 1951. He is survived by his wife, the former Beulah Killiam, three daughters and five sons. He was a member of the Girard church. Funeral services were held at the Shane funeral home by Bro. Robert Hoover. Burial was in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Snowden, Eleanor, daughter of Israel and Lavina King, was born Aug. 1, 1880, in Berks County, Pa., and died June 3, 1951, at the home of her daughter. She was a faithful member of the Chiques church. She is survived by five children. Funeral services were held at the Chiques church by Brethren B. G. Stauffer and Frank Laysor of the Myerstown church. Interment was in the adjoining cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Spangler, Curtis, died at his home in Camp Hill, Pa., May 21, 1951, at the age of seventy-three years. His wife preceded him in death four years ago. He was a member of the church for several years. He is survived by three daughters, four sons and one sister. Funeral services were held by the writer and Bro. Fred Hollingshead of Harrisburg, Pa., at the Myers funeral home in Camp Hill. Burial was at Mechanicsburg, Pa.—John E. Rowland, Greencastle, Pa.

Watson, Daniel Edward, was born Sept. 28, 1870, at Oneida, Kansas, and died in the Haxtun hospital, Colo., July 3, 1951. He was married three times; on Feb. 21, 1889, to Mary Carlyle; on Sept. 30, 1925, to Maude O'Connell; and on March 4, 1936, to Mary Horner at Bridgeport, Nebr. He was a member of the Christian Church. He is survived by his wife, two daughters, three sons and one brother. Funeral services were held at the Church of the Brethren by the pastor, Bro. Leonard Birkin. Interment was at Venango, Nebr.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Wenger, Marvin Ross, son of Charles Everett and Sarah Floyd Wenger, was born in Marion County, W. Va., July 25, 1932, and was killed in active service in Korea Sept. 21, 1950. He was a member of the Baltic church, Ohio. He is survived by his parents, nine sisters, one brother and two grandfathers. One sister and two brothers preceded him in death. Funeral services were held at the Union church in Sugarcreek, Ohio, by Elder Edward Shepher and the undersigned. Burial was in the Eastlawn cemetery at Shanesville, Ohio.—F. E. McCune, Baltic, Ohio.

Werner, Nathan B., son of William and Leah Basehore Werner, was born Feb. 1, 1883, and died July 4, 1951. About forty-seven years ago he was married to Lydia H. Werner. He is survived by his wife, six daughters, one son, twelve grandchildren, three great-grandchildren and one sister. Early in his married life he united with the Church of the Brethren and was a faithful member for over thirty years. Funeral services were held by his pastor, the undersigned, in the Elizabethtown church. Burial was in the Chiques cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Church News

California

Hermosa Beach.—Since our last report, Bro. G. O. Stutsman closed a four-year term of service with our church and Bro. W. T. Luckett became our pastor. At the first business meeting Bro. Luckett was also elected elder. Our attendance at Sunday-school and worship services has increased. The church selected a committee to work with our pastor in evangelism and the revitalization of the general church program. As a result, twenty-four persons were added to our church, twelve by baptism and twelve by letter, and fifty-three persons reconsecrated their lives. Our pastor and his wife represented our church at Annual Conference. We held a vacation Bible school the last week in June and the first week in July. The Boosters, which is the young adult group, sponsors a fellowship dinner the second week of each month. This group has done much in the improvement of our church plant. The interest in the midweek prayer meeting and Bible study has been very good.—Margaret Hughes, Hermosa Beach, Calif.

La Verne.—Bro. Robert Richards held evangelistic services in the La Verne church. At the final meeting there were seven baptized and two who entered our fellowship by letter. Our love feast was held in two sessions on two successive evenings during the week. Our Christian education building program is progressing very well. The walls of two units are up and the roof is under construction on the administration unit. Much volunteer labor has been donated. We are having three work nights a week. The men come at five o'clock and work till six, when supper is served by one of the circles of the women's work organization. After supper, the fellows work until nine o'clock or later. It is our hope to have one or more units completed and ready for occupancy by fall. The 1951-52 financial campaign for the building project has been under way since May 7. Our goal is \$25,000. To date about \$10,000 has been pledged toward this amount. Because Annual Conference was held at San Jose, many of the La Verne folks attended. On Mother's Day special services were held for the dedication of parents and children at the morning worship hour. Twenty-two new babies have been born into the church family during the past year.—Zeta R. Brandt, La Verne, Calif.

Colorado

Rocky Ford.—Our pastor, Bro. Frank E. Nies, and Bro. Horace Yeater were chosen as our Annual Conference delegates. Bro. Nies presided at our love feast. Mrs. R. W. Farnsworth, national field secretary of the W.C.T.U., gave us an address on the evils of beverage alcohol and Mr. E. Guy Cutshall, state youth lecturer on alcohol education for the Interstate Temperance Movement, gave a very interesting and informative lecture on crime, dope and alcohol. The local W.C.T.U. sponsored a picture on the evils of alcohol at the M. E. church. The ministerial alliance sponsored a one-day institute on visual aids for leadership training. Our district board now owns ten filmstrips which are loaned to the churches of the district when requested and our local young adult Sunday-school class is sponsoring the purchase of a projector for use in our church program. Brother and Sister Stauffer and the Vernon Rhoades family had charge of a morning service in the Antioch church and in the evening Bro. Rhoades conducted a forum on Stresses in the Home for the M. E. church in Ordway. On the evening of May 11 the young women of the S.T.C. club prepared a mother and daughter program and banquet. On the morning of May 13 our pastor preached a sermon on The Motherhood of Hannah and conducted dedication services for seven babies. During the past few weeks

we have had the following sound films shown in our church: Thy Will Be Done, Helfende Haende, Like a Mighty Army and Again Pioneers. The latter was presented by the Christian church. Our oldest couple, Brother and Sister W. R. Bish, celebrated their fifty-sixth wedding anniversary on March 7. We have had four deaths this spring. We have received one new member by letter. Our pastor has been conducting forums on the new Chinese Christian Manifesto and on the various church councils for our Sunday evening adult group. One of our young ladies, Sister Katie Trujillo, has volunteered her services for the Carver project in Kansas City this summer. On May 13 we dismissed our evening service to hear the male quartet from Piney Woods, Miss., present a program of sacred music at the M. E. church.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Idaho

Payette.—We have about finished our remodeling since installing our new furnace. The ladies paid \$100 on the furnace and for the cabinets in the kitchen and the men did the work. One of our new members had the misfortune of losing everything in a fire. We helped to supply

them with bedding, clothing, furniture and money. On June 3, we held our quarterly council, following our fellowship dinner, with our elder, Bro. Shank, presiding. We voted to send our pastor and his wife to Annual Conference. Our pastor presents a radio program each Sunday morning over KWEI at Weiser, Idaho. We have purchased a tape recorder, which we hope will be helpful in our services. Our prayer meetings are well attended. Seven persons were added to the church by baptism since our last report. Three of our young men are in the armed services.—Gertie Grimes, Payette, Idaho.

Illinois

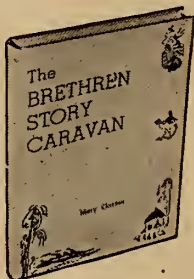
Canton.—The Brethren Service truck picked up materials in May. The W.C.T.U. held a special service in our church. Readings were given and the film, Public Enemy No. 1, was shown. A group of our members attended the men's and women's rally in Springfield. A group of our young people attended a rally at Virden. Bro. C. Ernest Davis delivered a message on Christian colleges. Our mothers' study club, in co-operation with other such clubs in Canton, sponsors a well-baby clinic twice a month. A mother and daughter program was presented on May 9. Our pastor, Bro. C. H. Cameron, delivered the

Questions to Brethren parents . . .

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

baccalaureate message for the Canton high school seniors on May 27. Regina Beck, our German student, sponsored by Brother and Sister Lyle D. Webb of this congregation, will be returning to Germany in July. This congregation gave liberally to the Camp Emmanuel improvement fund. On May 23 Brethren J. Mathis and Galen Lehman met with members of the ministerial and finance committees of our church and adjoining churches. Seven persons have been received by baptism since our last report. Brother and Sister Joseph M. Johnson and Brother and Sister Cecil Hodgson were installed in the permanent office of deacon during this church year.—Arlene B. David, Canton, Ill.

Hurricane Creek.—Our church met in council on the evening of June 15 with our elder, Bro. R. E. Pepple, presiding. We decided to have a love feast on the evening of July 5. Sisters Mary Dooly and Lucille Dickson were chosen as our delegates to district meeting. We are planning to have a revival meeting in the near future. The special meeting held at the Walnut Grove church one Sunday in May was attended by three members from our church. We are enjoying the services of Brother and Sister Stern and Bro. Aaron Nehr. On May 6 Bro. R. E. Pepple preached for us, after which a very impressive installation service was conducted for Brother and Sister Stern. A surprise food shower was held for the Sterns soon after their arrival. Bro. Bantz, pastor of the Decatur church and member of the district board of administration, was with us one evening recently. He was accompanied by Bro. Pepple and on their way down they stopped at the Cansey home and anointed Sister Cansey, who had been ailing for some time. The ladies of the church met recently and reorganized the ladies' aid and cleaned the church.—Mrs. Pearl Parker, Smithboro, Ill.

Virden.—Our church has been progressing nicely under the leadership of Bro. Ernest Bowman. The district youth rally was held at our church with a very good attendance. Bro. R. V. Bollinger of Manchester College was the speaker. Our church was well represented at the district rally for men and women in the Springfield church. A new choir loft has just been completed. Bro. Bowman has tendered his resignation as pastor, effective in August, and Bro. Kenneth S. Frantz and his family of Ohio have accepted a call to become our pastors on Sept. 1. Our quarterly council was held in May with Elder Eldo Hendricks presiding. Our church has given a goodly donation for the new church in Peoria. Bro. Bowman was our delegate to Annual Conference. We are co-operating in union services in our city each Sunday evening during the summer months. We are also helping with a union vacation Bible school. Our annual children's day service was held June 17.—Mrs. E. E. Brubaker, Virden, Ill.

Indiana

Beech Grove.—On June 5 at our regular council, the ministerial board reported that our elder and pastor would remain with us for another year. Our church gave \$544 to the building fund for the Lafayette church. We are holding our first vacation Bible school in the Beech Grove church with good interest and attendance. Our pastor and his wife represented our church at Annual Meeting. Mrs. Iva Berry and Ruth Paxton will represent our church at district meeting. Since our last report, an elderly man and his wife were baptized.—Mrs. Leonard Reeves, Pendleton, Ind.

Blue River.—We sent our pastor, Bro. Charles Light, to Annual Conference as our delegate. Sister Light accompanied him. Sister Light and Wilda L. Brown are our delegates to district conference. Our vacation Bible school was considered a success, this being the first attempt at this type of work. There was an average attendance of eighty-four. Our harvest

meeting date is Aug. 26. Bro. Charles Stouder will hold our revival meeting the last two weeks in September, closing with our communion on the evening of Oct. 1.—Mrs. Lawrence Shively, Churubusco, Ind.

Mexico.—The churches of the community participated in sponsoring a daily vacation Bible school for two weeks in May. The Manchester College a cappella choir presented a program of sacred music for us recently. Barbara Beecher, a returned missionary to India, was the guest speaker at our mother and daughter banquet. Our women's group is busy quilting and sewing for relief. They have sent clothing and bedding to foreign relief. Bro. Robert L. Sink resigned as our pastor, effective June 10. Our delegates to Annual Conference are Nellie Musselman and Henry Balsbaugh. The church at Flora will entertain the district meeting of the Middle District of Indiana in August. Henry Balsbaugh and Henry Swayer are our delegates.—Mrs. Nellie Musselman, Peru, Ind.

Middletown.—We have had a two week's vacation Bible school conducted by our pastor, Bro. Hamilton, his wife and our Sunday-school teachers. The school was well attended. On Sunday evening the children presented a program which was enjoyed by all. Our women's group is very active. They have given much clothing to relief and are now planning to make comforters. Our pastor, Bro. Hamilton, will be our delegate to Annual Conference. Brother and Sister Zirke were chosen as our delegates to district conference.—Winnie Conn, Middletown, Ind.

Plymouth.—Bro. R. H. Miller of North Manchester was our speaker the first two Sundays in July while our pastor was on vacation. Our revival meeting is scheduled for the middle of October with Bro. E. R. Fisher of Huntington, Ind., as the evangelist. Our building committee reported that the work is moving along satisfactorily at the new building site. Three letters of membership were granted. Sisters Joan Nicely, Vernice Barkey and Bro. Harry Rohrer were elected as our delegates to district meeting. A two weeks' Bible school was held, beginning June 4, with an attendance of between fifty and sixty. The ladies' aid plan to continue their weekly meetings during the summer months. As a special project, each aid member is visiting a family of the home department and taking them church literature. Our missionary society has had two guest speakers, Bro. Frank Crum-packer and Rev. Richmond Blake, at Sunday evening services. During the quarter twenty-five dollars were sent to the Foreign Mission Commission. The mother and daughter banquet was held with Mrs. Ralph Swihart of Goshen, district president of the women's work of Northern Indiana, as the guest speaker.—Mrs. Frank Markley, Plymouth, Ind.

Roann, Brethren.—The prayer and Bible study each week is very interesting and has a good attendance. Two ladies of other churches attend quite regularly. A union service was held at our high school building recently and the picture, The Pilgrimage, was shown. May 6 was family day and in the evening Bro. Baldwin delivered the baccalaureate address for our high school graduates, five of whom were of our church. The churches in Roann conducted a daily vacation Bible school May 21—June 1, with an average attendance of 132. Our women's missionary society and daughters entertained the W. M. S. and daughters of the Denver Brethren church and other friends of our community with a program. On May 27 our young people were given recognition during the Sunday-school hour. Special numbers were presented by the young men's quartet and a duet by two of our girls. Bro. Howard Bosler of Nigeria, Africa, was with us the same day and delivered the morning and afternoon messages. The Church of the Brethren members were our guests. Bro. Eberly, pastor of the church, had charge of the evening services. June 3 was "veterans of the cross" day in honor of members seventy years and over. After the service, the

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 562. For Sale: 40-acre farm, 2 miles from Church of the Brethren on county road. Garage, barn, chicken house, sheep shed. Six-room house. Electricity and telephone available. Mail and school bus route. More land available if desired. Write: Mrs. Minnie Bannor, Guthrie, Minn.

No. 563. Wanted: Middle-aged lady to work in children's home where Brethren people are in charge. Near Brethren church. Write: Jess Titler, Lenawee County Children's Home, Adrian, Mich.

No. 564. Positions open in Bethany Hospital, 3420 W. Van Buren, Chicago 24, Ill.; graduate nurses, nurses' aides, switchboard and front office clerk. Paid vacations, good hours, pleasant atmosphere. Write: Miss Mildred Beck at above address.

No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Kilian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 567. Wanted: Capable person to do housework and care for baby for several months until wife recovers from illness. Brethren home. Congenial Brethren church, community. Reasonable pay. Write: Carl Patterson, Milledgeville, Ill.

No. 568. For Sale: Apartment house, four apartments, six housekeeping rooms, one guest room, also parking lot. All furnished. Within one-half block of Church of the Brethren, well established with winter tourists. Write: C. H. Bowers, 314 S. Pine St., Sebring, Fla.

No. 569. Wanted: Housekeeper who wants permanent semi-modern home. Brethren church close by. Located in Southeastern Ohio. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 570. Wanted: Lady to cook at Bethany Hospital. Also nurses are needed. Write: Ellis M. Studebaker, 3420 W. Van Buren St., Chicago 24, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

No. 572. For Sale: Farm over 200 acres, 50 acres bottom land. Two large barns, 1 large farmhouse, 1 small tenant house, 1 new five-room house being built. Sixty head of stock, all new farm machinery. Running water, electricity, 20 miles south of Roanoke, Va., good schools. Brethren community near Antioch church. Will sell or consider good Christian sharecropper. Write: A. S. Beard, 2258 Memorial Ave., S.W., Roanoke, Va.

No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

pastor and his wife invited us to their home for dinner. Children's day was observed on June 10 with a program. Three of our members have recently been called by death.—Mrs. Birdie Leslie, Roan, Ind.

Rossville.—A community vacation Bible school was held in the three churches with an attendance of 144 and a program at the close of the school. Our communion was held on the evening of May 19, with our home ministers in charge. Our pastor and his wife, Brother and Sister G. L. Wine, went to California to attend Annual Conference and to visit with their daughter and her family, the Galen Ogdens of La Verne. Fred Laprad and Mrs. Carl Metzger were elected as our delegates to district meeting. The meeting will be held at Hagerstown Aug. 22-24.—Mrs. Vernie Jackson, Rossville, Ind.

Iowa

Libertyville.—Our evangelistic services were held by Bro. Edward Murray of Friend, Kansas, and as a result seven persons were baptized. Our ladies' aid packed and sent a box of clothing for relief. Our young people have been holding Bible study twice a month in the homes. They also held a few work nights and made and presented the church with songbook holders. They are enjoying the fellowship of a German student, Fritz Thorner, who makes his home with the Paul Sommers. One of our number, Gordon Oliver, is giving a year of volunteer service and is at Falfurrias, Texas. Our pastor, Bro. Harley Yates, resigned as resident pastor this spring and moved back to his farm at South English but consented to drive back and forth to preach on Sunday mornings until another resident pastor can be obtained. We are expecting Bro. Leland Grove this summer or fall. One of our great church workers, Elder Will Clotfelty, has been called by death.—Mrs. F. A. Oliver, Selma, Iowa.

Kansas

Galesburg.—Our Sunday school is still going strong. Twenty-five persons from our church visited the Independence church on June 17. An informal ice-cream supper was held at the church while Pvt. Vernon South was home on furlough from Camp Atterbury, Ind. Several of our young people are working away from home. Esther Hodgden taught vacation Bible school at Washington Creek in June. Many of our children attended the vacation Bible school at the Methodist church in Galesburg. The aid meets in the church to quilt. We sent sixty-eight garments for relief and have almost completed two relief comforters.—Elois Jones, Galesburg, Kansas.

Missouri

Bethany.—A benefit auction was held for funds to complete our church building. Four auctioneers gave their services. The total receipts were approximately \$2,800. The film, South of the Clouds, was shown on the evening of our birthday dinner. We enjoyed having Bro. Berkeley of McPherson present for college day. Bro. Dilley was asked to be our pastor for another year. Bro. Paul Mason was our delegate to Conference. We were glad for relatives and friends who stopped with us on their way to Conference.—Walter Mason, Norborne, Mo.

Carthage.—At the close of our love feast Richard Trowbridge was licensed to the ministry. Two youth stimulators, Joe Johns and Don Richards, were with us recently. Bro. Ramie L. Gass of Mansfield was the evangelist for our two weeks' revival in May. We were sorry to lose Mr. and Mrs. Ira Stroh of Minnesota from our group in May. Our vacation Bible school was held May 28—June 8. Bro. Delbert Smith and his family of Bethany came the first of June to serve our church as summer pastors. At our quarterly council held in June Bro. Richard

Hulsey was elected permanently as a deacon. Delegates were chosen for the district conference, which is to be held at our church in August.—Mary Harvey, Jasper, Mo.

Warrensburg.—Our pastor, Bro. George Harvey, and his wife enjoyed a short vacation in June with relatives in north Missouri. Bro. Avery Fleming filled the pulpit while they were gone. Our annual birthday celebration was observed on May 22 by eating the noon meal together on the church lawn. Several visitors were present. Letters from nonresident members were read in the afternoon and a short program was presented. Bro. James Mohler of Leeton gave a short talk. A collection of \$216 was taken for the upkeep of the church building. Our CBYF is making progress in the talents program which they started last fall. Each member of the group borrowed a sum of money and invested it in some profitable undertaking. Some bought cattle or hogs, some have poultry projects and several boys rented a plot of ground and planted it in corn. The profit from these projects will be put into a fund for building an addition to the church for classroom and recreational purposes. Several of the church families attended our adult rally at the Turkey Creek church near Fristoe on June 3. The women's work council has discontinued its monthly all-day meetings for the summer but still meets one afternoon a week for quilting.—Nan Mohler Scott, Warrensburg, Mo.

Pennsylvania

New Enterprise.—Juniata Day was observed on April 22, at which time a deputation team from the college presented an interesting program. The women's work of the district held their banquet in our church on May 4 with Sister Mary Schaeffer as the guest speaker. Bro. Jesse D. Reber was the guest speaker at the leadership conference, which was held on April 20. The first love feast in the new church was held on May 6 with more than 300 communicants. One sister, Mrs. Rosie Reasy, attended the first love feast held in the former church and was also in attendance at this love feast. Brother and Sister Paul B. Stayer were elected as our delegates to the Conference. Two persons were added to the church by baptism recently. On May 25 a farewell service was held for Brother and Sister Cletus S. Myers and their family, who took over the pastorate at Defiance, Ohio, on June 1. Gifts of various kinds were presented to the family in appreciation for their work during the five and a half years that they were with us. One hundred and thirty-seven persons were added to the church by baptism during that time. Bro. Myers also did considerable work with the young people of the district. The district cabinet presented the drama, John Kline, on May 26 and Bro. Myers took the part of John Kline. Bro. Wayne Dick of Lancaster has accepted the call as pastor and will take up the work on Sept. 1.—Sara G. Replogle, New Enterprise, Pa.

Palmyra.—Since our last report, one person was baptized and several members were received by letter. Bro. Howard Keiper of Souderton was the guest minister at our love feast service. Our mother and daughter banquet was held with Mrs. Robert Hess of Lititz as the guest speaker. On Mother's Day we had a service of consecration when seventeen children were dedicated to the Lord. Bro. Lester Schreiber of Mechanic Grove spoke on youth recognition Sunday when twenty-four of our young people who had finished either high school or college courses were the guests of honor. On this same Sunday our pastor was attending the commencement at Bethany Biblical Seminary where the honorary degree of Doctor of Divinity was conferred upon him. Some repairs were made on our kitchen recently. Much of the work was done by the men of the church. Our Pine Woods project is coming along very nicely with the siding and roof being put on the cabin at present. Our daily vacation Bible school will be held June 11-22, with Bro. Joseph Long as the

director. We are fortunate to have Bro. Long as our summer pastor again this year.—Mrs. George W. Bell, Palmyra, Pa.

Roaring Spring.—Forty-five of our women attended the women's work banquet at the New Enterprise church on May 4. We held our love feast on May 6 with our pastor, Bro. H. Q. Rhodes, presiding. On Sunday afternoon, prior to the love feast, six young people were added to the church by baptism and one was received as an associate member. Brother and Sister Rhodes and Dale Detwiler represented our church at Annual Conference. We held our mother and daughter banquet on May 9. The program, Symphony in Bloom, was presented. Union vacation Bible school is being held this year in the Lutheran church beginning June 4. Our children's day service will be held on June 10.—Sara E. Hoover, Roaring Spring, Pa.

Shade Creek.—Our Gahagen mission is fortunate to have Maurice Strasbaugh and his family of Bethany as their summer pastor. He began his work on June 3. The Blough church is working on their church basement, planning for Sunday-school rooms, a women's work room and a furnace room. The Ridge church is working on a parking lot and water supply. At the Berkey church the men's and women's work have co-operated in renovating the church kitchen. All four churches are planning Bible schools. Throughout the year our missionary, temperance and peace committees have been sponsoring good Sunday evening meetings. Home-coming day was observed for the entire congregation at Berkey with Bro. Galen Blough bringing the messages. Plans for a joint home-coming are going forward for this year. The Berkey women's work has been quite active in quilting and sponsoring an ice-cream social and bazaar, an oyster supper and a bake sale. They have financed much of the work done in the kitchen. Throughout the year there have been revival meetings in all four churches with twenty-seven new members joining the churches. Mr. and Mrs. Sherman Seese, Mr. and Mrs. Virgil Weaver, Mr. and Mrs. Lloyd Weaver, Mr. and Mrs. Herman Shaffer were installed in the office of deacon. At our last council meeting the church licensed Bro. Leon Hironimus to the ministry. We have given much material to both the relief truck and to the Pennsylvania council of churches for migrants.—Mrs. Clarence E. Frye, Windber, Pa.

Shippensburg.—We held our spring council on May 7 with Dr. Murphy, our elder, presiding. Bro. Donald Fogelsanger was licensed to the ministry. Three deacons, who were elected a year ago, and their wives were installed. Our pastor, Bro. Kinsel, represented us at Conference. Our pastor has been preaching a series of sermons on the Ten Commandments. These have proved very interesting and helpful. Our children's day program will be presented on June 10.—Anna J. Varner, Shippensburg, Pa.

Spring Grove.—On May 6 love feast was held at the Kemper house. Brethren Irvin Heisey of the Fredericksburg congregation, Samuel Farmer of Greencastle and Amos M. Martin of the Akron congregation were the visiting ministers. On June 3 Bro. Samuel Lehigh of the Pleasant Hill congregation, York County, delivered the sermon of the morning. In the afternoon of June 3 several of our members worshipped with the folks at the Neffsville Brethren home. Our ministers had charge of the service. At this writing the new church building at Blue Ball is nearing completion. If it is completed by August, we plan to have the dedication service, followed by a series of evangelistic meetings with Bro. Olen B. Landes of Harrisonburg, Va., as the evangelist.—Mary Esther Stoner, Lititz, Pa.

White Oak.—Bro. Earl Brubaker delivered a missionary address at Manheim and an offering for missions was lifted at this service. The sisters of the aid society spent a day sewing at St. Joseph's hospital in Lancaster. Bro. Clyde Weaver of East Petersburg was the evangelist at Manheim April 1-19. As a result, twenty-five persons



PRIMARY YEAR ONE

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were baptized. Recent guest speakers were Bro. Frank Layser of Neffsville and Bro. Myrl Weyant of Rockhill Furnace. At our last council meeting we decided to support four native evangelists, two in India and two in Africa. Our love feast was held May 16 and 17 at Graybills with the following visiting ministers participating: Elder Frank Carper of Palmyra, Ammon Merkey of Fredericksburg, Samuel Hawbecker of Back Creek, Peter Heisey of Heidelberg, Herbert Wolgemuth of Chiques, B. F. Wagaman and S. Omar Nicarry of Falling Springs and John Hevener of Neffsville. On May 24 forty of our members spent the day at New Windsor helping with relief work. Many new garments were also sewed by the sisters in their home. Our delegates to Annual Conference will be Elder C. W. Gibbel, Milton Hershey and Clayton Hershey. Some other members are also planning to attend.—Kathryn M. Brubaker, Manheim, Pa.

Welsh Run.—We enjoyed a two weeks' series of meetings conducted by Bro. Hiram Gingrich of Lebanon. As a result of the meetings, four persons were received by baptism and two were reclaimed. At our love feast visiting brethren were Roy Hawbaker, Samuel Farmer and Noah Martin. On Sunday morning Bro. Noah Martin taught the Sunday-school lesson and Brethren Gingrich and Frank Wagaman delivered the morning messages.—John D. Martin, Mercersburg, Pa.

West Conestoga.—At our last council Brother and Sister Harvey Markley were elected as our delegates to Annual Conference. We closed a revival with Bro. Norman Patrick as the evangelist. As a result, seven persons were baptized and one was baptized prior to the revival. Missionary sermons were preached by Bro. Bart Kreider, Bro. Jerry Cassel and Bro. Blosser. Sister Mary Kreider, a member of the Brethren in Christ mission, told about her work on the Africa field. Our love feast was held May 24 and 25. Visiting ministers were Brethren Roy Hawbecker, Edward Wingert, Howard Bernhard and John Myers. Bro. Myers officiated. On May 29 Mrs. Franklin Cassel showed slides and gave a very interesting talk on Dr. Cassel's work in Korea. Brother and Sister Blosser of the Mennonite faith told of some of their work in China and some of the persecutions our missionaries are suffering at the hands of the Communists. We are also planning for a daily vacation Bible school.—Emma L. Zook, Lititz, Pa.

Virginia

Mill Creek.—Our church met in council on June 2 with our elder, Bro. A. R. Showalter, presiding. Trustees reported

that Mt. Vernon, a vacant church house, had been sold. The church voted to order 150 new hymnals. The date for our revival, to be held by our pastor, Cecil O. Showalter, was set for the first two weeks in September. The pastor's report showed an increase in both Sunday-school and church attendance during the quarter. The history of the Mill Creek church has been printed; the books sell for \$1.50 each. The men's organization and the church shared equally in the expense of laying new floors, remodeling the kitchen and insulating the parsonage. The women have given money to the district work, to Bridgewater College, to the local church and to the Front Royal church, and comforters, food and clothing to relief.—Mrs. Otis Bowman, Port Republic, Va.

Pulaski.—We had two officers' and teachers' meetings during the last quarter. Our men's organization reorganized and have been doing a splendid job on remodeling Sunday-school rooms. They have regular business meetings once a month. Our pastor served as chaplain at the Pulaski hospital for a week. Twenty-two workers from our church helped with a city-wide census. Since our last report, three persons were baptized. During the illness of our pastor we had speakers for the morning services from various churches. Rev. Glen Aust of the Presbyterian church was in charge of two of the services, Rev. Clyde Duncan of the Christian church was in charge of one and Rev. Clifton Anderson of the Methodist church was in charge of one. Seventeen of our young people attended the spring youth banquet at the Brick church. Alma Phibbs of the CBYF attended the regional round table at Bridgewater College. A vacation Bible school will be held the week of June 18 and on June 24 our revival will begin with Bro. Olden Mitchell of Staunton in charge. We held our spring parsonage day on May 13 and the offering was \$123.20. The ladies' organization has regular meetings with interesting programs. Communion services were held on May 20 with Bro. Garner in charge. Our pastor was in charge of the morning devotions over our local radio station, WPUV, May 21-26. Owing to the absence of our pastor, who was on vacation, children's day was observed on June 4, with the children presenting a program at the morning worship hour. One letter has been granted.—Mrs. Winford H. Morris, Pulaski, Va.

Sangerville.—The first week of our revival services were conducted by our pastor, I. J. Garber; O. S. Miller; J. W. Hess; Robert E. Houff; William Eicher; E. K. Ziegler; and Ernest Coffman. The second week of services were conducted by Bro. Perry Huffaker of West Milton, Ohio. Rural life night was observed on Thursday evening with the home demonstration and 4-H clubs of the community worshipping with us. Upon his arrival, the Virginia

hills inspired Bro. Huffaker to compose a hymn entitled *Unto the Hills*, which he dedicated to our church. It was sung by the choir on Sunday morning. Eight members were added to the church by baptism. Our ladies' aid made comforters and layettes during the winter and are now rolling bandages and collecting clothing for relief. Bro. Grant Simmons was our delegate to Annual Conference. We had a daily vacation Bible school in June.—Anna Mary Click, Bridgewater, Va.

Staunton.—Our pastor, Bro. Olden D. Mitchell, has resigned after four years of service to serve as the executive secretary of the Illinois districts. Bro. Roy K. Miller, now serving the Antioch church in Southern Virginia, has accepted the call of our church to begin work the first of September. Mrs. Ivy Stone, who has directed our church choir for the past several years, has resigned. Bro. Paul Sanger, Jr., of Bridgewater College has accepted a position as director of music in the Staunton public schools and is scheduled to become our choir director the first of September. The church expressed its approval of the work of Ina Mason, pastoral assistant, by extending her contract for another year. Our church has recently purchased a permanent brick parsonage and has decided to sell the present temporary one. Since our last report, twenty-six members have been received, fourteen by baptism and twelve by letter. Guest speakers in our church since our last report have been Bro. Edward K. Ziegler, pastor of the Bridgewater church; Bro. J. D. Robertson, pastor of the Unity congregation at Broadway; Bro. Roy K. Miller, pastor of the Antioch church at Rocky Mount; Bro. Ernest Wampler, returned missionary to China; Mr. Raymond J. Jeffreys of the Prohibition National Committee; and Carolyn Rouse, Bible teacher in the Beverley Manor school at Staunton. Special services included programs by the children on children's day and by the Clericus chorus and the women's quartet, both of Bridgewater College. Our daily vacation Bible school was held June 11-22. Our delegate to Annual Conference and serving on the Conference program was Nancy Flory, director of children's work for our district and our local church.—Mrs. J. W. Whitesel, Staunton, Va.

Western Mt. Carmel.—Steps toward the building of our new church have been moving rapidly during the last few weeks. Bro. Forrest Groff, church architect, met with us on May 11 for further completion of the plans. At the morning service on May 20 the ground-breaking service was held. After a brief message by our pastor, Harold Kettering, he lifted the first spade of ground. At the close of the morning service two young men, both heads of families, were baptized. Our communion was held on April 29 with Bro. D. D. Fleishman of Nokesville in charge. The picture, *For Good or Evil*, was shown at the three churches over the week end of May 13. Several of our young people and Sister Kettering attended the youth rally at the Manassas church in April. Several women from our group attended the district women's rally, which was held at the Manassas church on May 16. Bro. Bennett recently filled the pulpit at Evergreen in the absence of the pastor. Our Bible school will be held at Evergreen June 10-17. Bro. Charles Zunkel will be our evangelist at Evergreen July 29—Aug. 5. Bro. I. D. Leatherman will be at the Mountain Grove church beginning Aug. 7 for a twelve-day meeting.—Nellie Wampler, Geer, Va.

Washington

Sunnyslope.—Five new members were received into the church by baptism. We held our annual mother and daughter banquet on May 11. Our daily vacation Bible school was conducted June 4-15 by Mrs. Dean Gillin and Mrs. Ronald Stalings. Our fathers and sons held their banquet at the church on the evening of June 19. We are happy to welcome our college students home for the summer vacation.—Mrs. Aubrey Pobst, Wenatchee, Wash.



Eva Luoma

Fishermen Three

THE photographer has not told us the names of the three boys fishing here, but we can quickly supply appropriate ones. At least, we would like to think there was one Peter, Andrew, James or John among the three, if only to remind us that the Master of Galilee loved four fishermen so much that he called them to follow him and become fishers of men.

Looking at three young boys fishing, would you picture them as future leaders of a Christian movement that could change the world? No, they look too much like you and me, and we have not changed the world. But neither did the rugged, sun-burned youths who pulled in their nets by Galilee look too promising. Yet they followed Him—and with His immortality burning in their hearts they moved the world. Why not these fishermen also?

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 1, 1951

Volume 100

Number 35

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**"You are the light of the world.
Let your light so shine before men,
that they may see your good
works and give glory to your
Father who is in heaven" (R.S.V.).**

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Baptism

I cannot understand why there should be such a controversy about baptism. Jesus most certainly knew the language when he went to heaven. If single immersion was to be practiced why did he not take a short formula and say, "Baptize them in the name of the triune God," and be done with it? — W. Wilfert, Plymouth, Ind.

Liberty

Do we want liberty? According to the knowledge of the Word of God, we have been freed from the bondage of sin. John 11:26: "Who-soever . . . believeth in me shall never die."

Why should Brethren Christians ask for liberty when our lives are free from the bondage of sin and death? When the church was founded, the question of not obeying the word and truth of the gospel caused the few earnest seekers to study for definite proof. Accordingly, the church was born.

Now if there is a question about freedom, the safest thing to do is to go to the Bible and seek the truth of the matter. John 8:31-32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Again, Matt. 7:24: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock."

Is it possible that we are growing tired of the Word, or ashamed of Him or His words? (Mark 8:38). In Matt. 4:4 Jesus said to Satan, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

1 Cor. 3:11: "For other foundation can no man lay than is laid, which is Jesus Christ." Nobody cares to eliminate the sure foundation, and we are free to build on it with material that will undoubtedly perish when the fire of testing is applied. The Church of the Brethren cannot afford to discard gold, silver and precious stone and use wood, hay and stubble because other denominations are doing it.

I thank God for the freedom that I have in his blessed church and say emphatically "no" to any such changes suggested by those who say our mode of baptism is not necessary, that feet-washing and the

supper are out of date and we should drop them. No one has any authority to set aside the precious words of life on which the church is built. The old-time practice in the ordinances must not be dropped. Our God, too, is old-fashioned but he is also modern and true, the only Savior. I wouldn't change if I could. In him there is freedom from the bondage of sin and death, the sure way to eternal happiness. What other liberty is there to ask for? — Oscar E. Stern, Pleasant Mound, Ill.

Woman Created for Man

I have just read the article on sex in the July 21 issue of the Gospel Messenger and I would like to add my opinion.

As long as there are people in the world who do not read Jesus' words, there will be problems and emotional disturbances, but does an article such as this, which it seems to me condemns rather than answers questions, help anyone? I can't honestly see how it will do any good to call men beasts or the like. There is one statement in the Bible which is repeated many times and which even many church women will not give up to. Jesus plainly states the man is of God and the woman is of man and that she was created for man. More and more women are trying to be equal with men while really God created them for their men.

We must educate our boys and girls by what the Bible really says and not by what someone else thinks. Girls who are taught to love the men they marry with great respect will find them more respectful as time goes by. — Mrs. Robert Dothager, Mulberry Grove, Ill.

In Praise of the Gospel Messenger

The Gospel Messenger is the cleanest and the most newsy, instructional and inspirational paper I read. It is food for the soul that cannot be gotten in any other way. I cannot do without it. I have been a reader for over sixty years. — William Rummel, Johnstown, Pa.

Sharing the Paper

I think the articles in the last several issues have been outstanding. Every Brethren home should have the paper.

I try to share mine with other homes and also with my neighbors of other faiths, who seem to enjoy the paper greatly, too. — G. Frank Smith, Middletown, Md.

Religion and Labor in 1951

*Two choices face us as we meet daily situations--
expediency or action based on moral principles*

Kermit Eby

IF I understand the mission of organized labor it is, in the last analysis, identical with that of organized religion; that is, to develop from our religious beliefs a program which will work toward a kingdom of heaven on earth. I first became interested in organized labor because of my conditioning in a profoundly religious home and community, the prevailing emphasis in which was that we were put into the world for a

purpose. As life and time went on this sense of purpose sought fulfilment in an attempt to spiritualize the labor movement which I felt too confined by purely practical concerns of wages, hours and working conditions; and, in turn, to make concrete the abstractions of organized religion which I thought perhaps too preoccupied with those generalizations of love and justice.

We who see the common ori-

gin and task of organized labor and organized religion believe in the redemption of the whole society. If we did not, we would not seek to reconcile religion and labor jointly to perform the task. Now I can look on twenty years of my life given to this task of amalgamating organized religion and organized labor. I shall probably never know whether the ends I sought to advance have really in any way been furthered. I have been able to learn out of this experience, however, something of where the pitfalls lie that would trip us on our way, and what the questions are which must plague our very beings if we are to succeed.

The greatest realization which comes out of this twenty-year experience is that the redemption of the whole, the democracy of the whole, can proceed only so fast as the redemption and democracy of all of the parts. My greatest concern, consequently, arises at the point that I find organized labor and organized religion, the two movements which should and must act as the gadflies which sting the more complacent, in many places becoming corrupted by the very values which in the larger society they seek to reform. In the first place, both are inclined to judge their effects by their num-

Photo by H. Armstrong Roberts

**Religion and labor need to join
hands to set a pattern of life based
on moral principles**



Religious News Service

The industrial chaplaincy movement is growing in this country as well as in others; the chaplains keep in close touch with the workers, bringing comfort and aid to the sick and helping to solve the employees' financial, marital and other problems. In the picture above Elizabeth Barr is conducting a brief lunch-hour service in an industrial plant in Scotland. The regular chaplain is beside her

bers. Have they forgotten that the prophetic voice is often the lonely one? In the CIO we never admitted to less than 6,000,000 members although we never had that many. The AF of L, I am sure, was equally guilty of confusing size with conviction. Every time I pick up the statistical reports which purport to analyze Christian growth in America as greater than ever before, I am just a little amused, because if I am any judge of the contemporary scene, these numbers make little impact on the moral climate of our day. I remember when I was involved in CIO-PAC it was always our assumption that a big vote was bound to be a good one. I sometimes wonder now whether we might not have had more influence had we made our goal a better informed vote rather than a bigger one.

Perhaps before we can think

about these things we must get ourselves in the mood to do so; and before we can do that we must cease confusing action with creation, quit using continuing activity as an opiate to drown our thoughts, get over believing that one more committee meeting, one more conference or one more vote will save the world. Jesus did not spend all of his time in the valleys, pressed by the crowds. A generous portion of it was spent on the mountaintop, deepening his spiritual and mental sensitivities.

The tragedy of much that is our present leadership lies in the fact that men must rise to it by full-time concentration of their energies and often by political manipulation. Once achieving power they assume they hold their offices at the call of God. This makes them indispensable and thereafter anyone who challenges the president or the bishop challenges God himself. I stress this because I know that

it is easy to accept one side of the material revolution as a result of being ourselves corrupted by the material world, and at the same time to condemn another.

How many times has it been my experience in both the church and organized labor to witness men more interested in the maintenance of their own jobs than in the advancement of the kingdom. The outside world is not as aware as is the inside of how many union offices are made up entirely of payrollers. Naturally, to these people, who are dependent upon the hierarchy for their existence, the maintenance of the hierarchy and its prerequisites are of utmost importance. It has been a pet thesis of mine for a long time that the material revolution which our civilization is undergoing can be led only if there is a spiritual revolution of those who are willing to identify with it. Perhaps I am reflecting what our Jewish brethren learned long ago when they insisted that the rabbi be one of the people in the community working at his trade—an idea which was so gloriously exemplified by the Apostle Paul, when he continued to be a maker of tents; or in modern days by my own grandfather, a Brethren minister, who insisted that his ministry be judged by the straightness of his fence rows as well as by the eloquence of his sermons. How often have I discovered in the labor movement and in the church that the individuals who were the really effective leaders, that is, those who were listened to and made their message heard, were always those who remained a part of the immediate situation.

There are many ways that organizations and institutions can become conditioned by the standards of the society they would reform. I mention only a few of them in order to suggest that the

Continued on page 8

EDITORIAL

New Eyes for Old

IN A recent issue of Handclasp, the appropriately named bulletin prepared by Brethren Volunteers in Europe, Ivadel Snavelly tells of visiting a refugee medical clinic. To an eye specialist came many elderly men and women who were almost blind because they had had no medical attention for years.

Using old eyeglasses that had been sent from this country in response to an appeal, the specialist was able to fit almost every person with a pair of glasses. The patients smiled when it was time to sign their names because again they could see to read and write and work.

When an appeal for used glasses, for relief clothing, for recreational equipment, for heifers or for seeds comes to our church, we are inclined to read the mimeographed announcements all too casually, with perhaps just a slight sense of irritation at the persons who dream up and promote such "projects."

But just as Christians dare not turn their eyes away from suffering, we cannot shrug our shoulders at a legitimate appeal for help. We ought to pray for the faith and the imagination to see the human values back of every "project," to remember that no matter how limited may be our response to the call for help, it is still an act of devotion and service. In bringing sight or health or happiness to someone in need we often discover that our own eyes have been opened.

Appointed to Live

IN THE opinion of most persons who attend Annual Conference the climax of the yearly meeting is the Sunday evening convocation. At this time those missionaries who are under appointment for foreign service are consecrated in a special service by the laying on of hands. At our last Conference those appointed as service workers shared in the service, and a young couple just entering the ministry joined them as representatives of all newly ordained ministers.

The deep impression such a ceremony makes on all of us is emphasized by the thought that every child of God is called to a divine vocation. Distinctions between laymen and clergy mean less to God than they do to us. And in the final accounting it does not matter greatly under what board or commission one serves.

We are all "under appointment." In the words of Paul's letter to the Ephesians (1:12), "we who first hoped in Christ have been destined and appointed to live for the praise of his glory." There need be no question concerning Christian vocation

We are not our own! We are consecrated and dedicated to God. We are not our own; therefore, let us, as far as possible, forget ourselves and all things that are ours. On the contrary, we are God's; to him, therefore, let us live and die. We are God's; therefore, let his wisdom and will preside in all our actions. We are God's; toward him, therefore, as our only legitimate end, let every part of our lives be dedicated.—John Calvin.

—every last one of us has been "called" to live a new life of devotion and service. And we miss the full import of a consecration service unless we apply it to ourselves.

Do not ask, then, for whom the Conference prayed and gave a Chautauqua salute and sang "Speed Away." The church has laid its hands upon us all. Will we respond?

Witness for Peace

THE leaders of America who speak for peace but put their emphasis on preparation for war can well afford to listen to our former enemies in Japan and Germany.

With our encouragement the Japanese adopted a constitution which renounced war. Yet in recent months, as final work progressed on a peace treaty, our representatives have urged the Japanese to rearm. It is fitting to read the memorandum, sent by the women delegates of the Japanese Parliament to John Foster Dulles, which appears in this issue. Our former enemies aspire to a more Christian position than we, who have sent them missionaries, will permit them to take. Is it necessary that the United States first be defeated before we too learn the folly of militarism?

In Berlin more than 300,000 German Christians came from both sides of the Iron Curtain that severs the city to attend the *Kirchentag* celebration of the German Protestant churches on July 15. They took as their theme, "For all that, we are brothers." Their official message read "Christ is our Lord and our brother. . . . He does not wish us to become divided or to listen to other masters."

German Christians witness to their conviction that there is no iron curtain in the church. Must we also suffer humiliation and defeat before we learn the meaning of Christian brotherhood?

BLESSED ARE THEY

MANY attempts have been made to give the meaning of the Sermon on the Mount in a single characterization: it is the constitution of our religion; it describes the conditions of membership in the kingdom of God; it is a crystallization of the mind of Christ; it is a summary of life's ultimate motivations; it is the picture of our mutual responsibilities as persons. But when all these characterizations are put together, the Sermon on the Mount still reaches beyond them. And when we have finished our explorations, this message will not be exhausted or fully explained, because it is the life of Christ that seeks to find expression! We have not matched his spirit, hence, the full meaning of his message does not reach us. He is ever out ahead of us.

But what of the Beatitudes, which provide the foundation upon which the teachings of the Sermon on the Mount rest? Well, they are the attitudes of Christ. They are the basic motivations. They are ultimate realities. They are the inner values which pave the way to true blessedness. We are looking into the face of Christ as we explore these Beatitudes—the ways to happiness! There is no explanation of these conditions of blessedness apart from an understanding of his life. And there is no understanding except by entering into his spirit.

Now before we examine briefly these roads to genuine happiness, let us emphasize one basic fact: according to Jesus, the controls to the conditions of happiness are on the inside of life. The individual has access

S. Loren Bowman

Pastor, Wenatchee Church, Washington

The general subject of the daily Bible hours at this year's Conference was the Sermon on the Mount. Because the expositions were stimulating and thought provoking we are reproducing them more fully for our readers. The first one, *Blessed Are They*, is divided in two parts and the first appears on these pages. The second part, beginning with the third beatitude, will appear next week. A rereading of Matt. 5—7 would be a fine introduction to this series of articles.

to these controls and must assume the responsibility for "tuning in."

This is a hard lesson for our generation. We think that happiness comes from accumulating things, from providing for our material security, from achieving respectability, from knowing the right people, from grasping social advantages, from going places and doing things.

Jesus reverses the whole picture. He says that happiness flows from the inner forces of life, and not from our clever arrangement of the outer values of life. He assures us, therefore, that happiness grows from our motives, not gadgets; from our attitudes, not savings accounts; from inner integrity, not respectability; from inner growth, not personal status; from right human relations, not popular recognition; from loving God and understanding others, not chasing fleeting pleasures.

How vividly this approach of Jesus is etched on the background of today's human problems. With our standards of living, and our scientific prog-

ress outstripping the achievements of any other people, it is clearly evident that real happiness is a rare treasure! Our doctors, our psychologists, our domestic relations and juvenile judges, our social workers and our sensitive pastors are all swamped with persons who are finding the grind of life too much for them. And the work of all these counselors points unmistakably to the "inner life" as the source of much of our unhappiness. With more evidence than ever before, we can say, "Out of the heart are the issues of life." And with new hope, we turn once more to the Beatitudes—the inner foundations of happiness. This is not to say that the ways of happiness leave the outer relationships of life untouched. But it does establish the point of emphasis; happiness is centered in our motives, attitudes, aspirations, feelings, moral sentiments. But these inner forces reach outward to all of our relationships, and produce the techniques for mastery in the world in which we live. Meet the conditions of happiness within, and you will have the power to move toward the goals of living revealed for us in Christ.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

This Beatitude moves us quickly to the inside of life, and reveals how strikingly Jesus reverses human values. The kingdom spelled out in his life belongs to the humble, the receptive and the gracious—not to the proud, the arrogant, the elite! Obviously, people do not enter such a kingdom by royal birth, by social position or by



Painting by D. H. Olrik

Photo by Camera Clix

"Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them" out of the attitudes and inner motivations of his own life

political power! Rather, those who share, those who seek the good, those who see they have just scratched the surface when they have done all they can do find the door to the kingdom which Jesus unlocked.

Yet to this day the attitude of this first Beatitude cuts directly across world standards. And it is hard for Christians to understand that humility is the basic attitude of life. We are quite willing to include it among the desired virtues, but we are slow to recognize that it provides the foundation upon which the other Beatitudes rest.

Oh, to be sure, the proud, the "cocky" and the overbearing are

distasteful to us. And we often grin knowingly to ourselves when a person in the community become too self-centered or too important! But we are quite reluctant to admit to ourselves that "pride is the most basic of the deadly sins." We are not inwardly prepared to go along with C. S. Lewis when he declares that: "pride leads to every other vice; it is the complete anti-God state of mind. . . . Pride is spiritual cancer; it eats up the very possibility of love, or contentment, or even common sense."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Do you recall some of

the prevailing ideas staring Jesus in the face when he chose the way of humble service? Here were the Romans saying that power is the key to possession. Here were certain religionists saying that ancestry is the gateway to the kingdom of heaven. Here were others declaring that the door swings open at the command of law. Pride, arrogance and self-righteousness met Jesus at every turn, and the spirits of men were far from the self-giving love of God. But Jesus makes his choice.

In putting humility at the center of life, there are two warnings that should be mentioned. Poor in spirit does not mean we are "poor spirited." Being humble is not saying we are worms. We are humble, we are receptive, we are aware of our failures, we are conscious of our need of God in order to achieve any good thing; but with the awareness of his presence and with the assurance of his spirit in our hearts we meet life with confidence, not with fear.

Again, we observe that humility is quick to recognize our failures. It does not want us to dote on them or to condemn ourselves continuously because of them. As one unknown saint put it: "Humility means that we do not bother ourselves too much with our own imperfections." We recognize our imperfections, we know they will be overcome only by God's power, we lay hold of God's forgiveness, and then we move on to serve in his name, with assurance and with power!

"Blessed are those who mourn, for they shall be comforted."

What kind of language is this? Is Jesus saying that you are happy when you are unhappy? Is he talking about what we refer to as "tears of joy"? And is he promising that all who express their sorrow will find consolation?

There are those who say that a better translation would be: "Those who mourn will be strengthened." This has the ring of reality from several angles. First, those who have the capacity to enter into the tragedy of life find their own lives expanded and strengthened. They do not retreat from life, but strive to gather up all the experiences that come to them, weaving them into the meaning of life. Secondly, it is clear that those who are sensitive to the needs of others are open to the strength of God. Those who mourn, rather than rejoice over the wrongs of their fellows, discover the ability to sound the depths and to climb the heights of life.

In helping others to new strength, it is not necessary to have the same experiences that confront them. To weep with those who weep, to enter creatively into the needs of others, we need imagination, sympathy, respect, love and appreciation. We need to go beyond soothing, consoling words and actually identify ourselves with those in need. Then, a doorway to renewed strength is open to them and to us. Often in our day, we miss it because our sharing is too impersonal. We dash off a check and mail it to some of the common charities. And we feel the job is done. But it is not! The heart of the helped is still empty and our satisfaction is shallow or temporary, because life has not met life and we have not really entered into the need of our fellows.

What opportunities we have to strengthen those who mourn today! Think of the millions uprooted by war, the millions discouraged by discrimination, the millions confused by the clamour of conflicting loyalties, the millions disturbed by the loss of meaning from their lives, the millions made lonely by the impersonal manner of modern

living, the millions burdened with feelings of guilt.

But are we helping? Have we enough of the spirit of Christ to be sensitive to these needs? Have we the capacity to be hurt by the sins of others? Have we the ability to enter creatively and sympathetically into these needs without confusing our healing ministry by attitudes of superiority or judgment? If we are close enough to Christ, we will. If we can avoid spiritual pride, we will. For Christ gave strength to those that mourned.

Religion and Labor in 1951

Continued from page 4

membership of the institution, the people who make it up, be given priority to its efficiency of structure and that spirit, not number, be made the criterion of success. Perhaps our difficulty lies exactly here, in our contemporary conceptions of success. Almost without exception, the first question one finds oneself asking when one of our number gets a new job is, "How much does it pay?" Seldom, if ever, do we ask, "How much of a contribution will you be able to make?"

Ours is still a moral universe. And since it is a moral universe and since our enemies are charged with the confusion of ends and means would it not be a good idea for us to examine our own ways and see if we are not guilty of the same confusion. Are not most of our people

chiefly concerned with getting themselves into the running for the economic benefits which are already accruing from the military mobilization? Have the higher profits of business bothered the consciences of any businessmen? Has the farmer refused higher prices resultant from a war-gear economy? Has organized labor really accepted its responsibilities or are all of us willing to permit the sacrifices of others in the world if our own vested interests are kept intact? Few of us have protested the persistent cuts in social services. In the last analysis, are not all economic issues moral ones?

The American community was recently shocked by the results of the Kefauver investigations, the RFC scandals, and even by the basketball players who sold out their teams, all serious reasons for shock, but not too difficult to understand when we remember that ours is a money economy and success and rewards go to the man who can turn over a quick dollar, drive a big car and live in a big house. Where the dollar came from is often considered an irrelevant, if not simply vulgar, question. To be very frank, I could never understand why we need get so excited about basketball players when we determine our immigration laws on principles of expediency or when we force the Japanese to rearm five years after we forced them to disarm. We took away their war toys and now we put them back into their hands, and only because we cannot differentiate between the expedient and the moral.

My conviction is that organized religion and organized labor are failing to excite any positive direction in the American people for the reason that their chief concern and end is not the advancing of the kingdom, but the stopping of those whom they feel are guilty of trying to advance one with which they do



not agree. Consequently, both the church and organized labor support a policy which gives a choice between only a little war or a big one—which is really no choice at all to the humble people who must pay taxes or die. Both, for example, denounced the Stockholm pledge, and I will agree that the Stockholm pledge may have been written for Machiavellian reasons by Machiavellian men, but that does not mean that the millions who signed it, conscious of the empty chairs at their own firesides, did so because they too were Machiavellian. It could have been that they signed out of the hunger of

their own hearts. Before we are destroyed by our own pride might we not for a minute pause and ask ourselves why we do not give leadership to the longings of all the people for peace?

Lest I be too hard on organized religion and organized labor may I say that I know that the American way has been most good to those of us who are its beneficiaries. Thus we are tempted to ask, why does the world not leave us alone? We want nothing, just the chance to sip our coca-colas free from the pinprickings of history. But the world and its hunger, the world and its multitude per-

sistent to be heard, do not ask what communism has to offer to comfortable Americans, but what it has to offer to the millions of Asiatics and Africans in contrast to what they already have. We are, whether we wish to be or not, our brothers' keepers, in a community as well as in a personal sense, and our security cannot forever rest on their insecurity.

We have two main choices in this very troubled world. We can operate in our various institutions, make the compromises that are necessary and stand on principle only at times when principles do not conflict with our desires. This is the purely political approach. Or we can accept the religious solution. We can decide that we are not only willing to live for what we believe but are willing to sacrifice our lives for it. Jesus of Nazareth, 2,000 years ago, and Mahatma Gandhi, in our own era, lived and died for principle. Since few of us are ready to join the gallery of saints, however, and we realize that we live in a political world, we must be able to operate day by day, situation by situation. Above all, we must remember that we cannot desert principles when we are faced with them. We cannot rationalize actions on false principles; and we must remember that our principles stem from a long religious heritage.

Today, more than ever before, because of the bomb and the challenge to our institutions, we who profess to be religious, must set the pattern. We must cry out. We must speak. If our voices are raised, yea even from the wilderness we shall be heard. If we do fall into the abyss, let our hearts be free and our eyes fixed toward the heavens, where our ultimate destiny will be decided.

Reprinted from the August Pulpit Digest, and copyright 1951 by the Pulpit Digest Publishing Company

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Our children ask us many hard questions as we meet the daily experiences of life and we are often at a loss to know what to answer. We feel the answers pretty well, but we don't seem to know how to put them into words the children will understand. These are some I happen to remember, "Why do people die?" "Why did the tornado tear down our barn?" "Does God really love everybody the same?" They ask especially disconcerting ones about prayer, as, "Why doesn't God do what we ask him to?" I thought you could perhaps help us.

Puzzled Parents.

Dear Friends,

You are certainly not alone in feeling your inadequacy when it comes to answering the religious questions of small children, but answer them you must. Every mother and father should be the best possible question answerer. If we do not know the answer to a question of fact our child asks, we can look it up in the dictionary or encyclopedia and find it but the answers to questions such as you have mentioned cannot be found there. They must be answered out of your own understanding and experience of God through Christ.

It is true that you know people die because it is part of God's great plan of life and that if we live according to his will, life goes on

more happily after death than before. You know that God does love everyone the same, no matter what his color or race, that he loves him just the same even when he strays into the "far country." You know that the good people are just as much subject to the laws and hardships of nature as bad people and that it is not what happens to us that matters, but the attitude we take toward it. You know too that God does not do everything we ask because we do not always ask for the things that are best for us, that he loves us too much to grant our often shortsighted requests. But how can we say these things so that our children will get the right impression?

I am happy to tell you there are some good books that will help you. You may order from our Brethren Publishing House or the Loan Library one or all of these: *The Faith of Our Children*, by Mary Alice Jones; *When Children Ask*, by Margueritte Harmon Bro. Then you will want for your children Mary Alice Jones' books, *Tell Me About God*, *Tell Me About Jesus*, *Tell Me About the Bible*, and *Tell Me About Prayer*.

Do your very best to answer their questions wisely, but remember too that your children learn more about Christian experience from the daily living of their father and mother than from what you tell them about it.

Naomi Will.

You need to teach those principles and practices which will

HELP YOUR CHILD TO GROW

into a mature Christian personality

Glee Goughnour Yoder

McPherson, Kansas

In a previous article Mrs. Yoder told how the child grows, that growth is uneven and development comes in stages each distinct from the other

SOMEONE has said that a child has almost as many personalities as he has friends and that each one brings out a different side in him. This may be an exaggerated statement but it is undoubtedly true that certain traits in one person may bring out traits otherwise infrequently seen. Your child's personality unfolds before you in everyday life. There are many "loopholes" in his behavior through which personality development shows. Here are some of them:

Who does he think he is? Gradually there emerges in a child a general idea of who he is and who he wants to be, a certain awareness of the part he wants to play in the world he lives in. There are two extremes between which we should help steer the child: Is he pessimistic? Does he feel inferior? Or is he cocksure of himself? Is he so possessed with himself he does not see the needs or importance of others?

Does he know that his body is his for keeps? A child should be helped to see that "his body is his for keeps" as Hymes puts it. In what direction is he going? Is he stubborn about protection from cold and diseases? Does he feel it is sissy to obey health rules? Have you done everything to help him get ac-

quainted with his body and prepared him for developmental changes so he will not be worried about perfectly normal things or ignorant of things that may damage his adult life? Or are you interfering and not having him develop a responsibility for his own body.

What does work mean to him? His attitudes toward work and duties are important. Are all tasks distasteful? Must you use pressure or bribes to make him perform them? He should be helped to develop a feeling that work can be meaningful and fun.

Does he know how to have fun? The ability to relax, to enjoy himself and others, to have a good time in a reasonable way are just as important for the future life of children as their ability to work and live with others. In times when mental strains are taxing, it becomes increasingly important that children learn to relax.

How about the things he owns? Relationship to property and its care varies from age to age. At first, the toys are for his enjoyment; later, they become important as they can be shared and enjoyed with others. Children will shift their relationship to a toy into a relationship to other people—to make them envious, to use as a bribe, to trade, to purchase popularity. Later they will have experiences with money. They will need to be able to save as well as spend, withhold as well as give, reserve as well as share.

Being a member of a group is emotionally important to a child. Yet I believe the desirability of exposing growing children to group experiences has been emphasized so much and so often we may have gone to the extreme. It is normal for them to enjoy groups, but it is also normal for them to want to be alone and do just as they wish.

Children have to find their place in the world and it behooves us to help them in this search. Do not get upset by things they say or do, by attitudes of prejudice. They must experience a lot of confusion and problem behavior one way or another in order to grow into the complex social beings they are expected to be today. With a child it is not wise to push things too fast or to drive him into concepts you hold. The more secure and confident the child feels with you and his teachers the better he will be prepared for life.

Understanding your child does not mean coddling or babying him. Nor does understanding your child always mean that you will know what to do. Understanding your child does not mean plaguing him with questions. Tact and respect for the feelings of the child himself are the first demands. Understanding your child does not mean becoming fussy and hypersensitive. Children are rather sturdy creatures; they can take a lot without showing too many ill effects. Do not worry about

understanding everything — go ahead and enjoy your child and yourself.

Perhaps the greatest problem of the child lies in the fact that he must live with adults. Everything appears huge to him. Just to sit in an adult chair requires a bit of mountain climbing for the little child. Often he must listen to conversations not intended for him and he dare not interrupt with questions or conversation of his own. Often he must refrain from doing what he wants most to do, because he will get dirty or because he might break something — reasons not native to a child.

Adults look at things so differently from children! For example, a child may be building

a dream tower from blocks. Mother calls that it is time to put the blocks away and get washed for supper. "Hurry," calls his mother. He works rapidly and his little fingers tremble. Down falls his dream tower. He may go to the table with clean hands, but he will have a frustrated mind.

The whole question of time is one in which the child world and the adult world differ. On one hand, the child does not want to be hurried at what he is doing; yet, on the other hand, he is in a great hurry himself when he wants to do something.

A wise parent or teacher will usually find that substitution is better than prohibition and oftentimes the spending of a little

time and thought makes the prohibition unnecessary. For example, perhaps a child cannot have mother's new hat, but why can she not play with an old hat mother does not want any longer? Instead of prohibiting a child from handling articles around the house, a parent should emphasize the how of handling valuable things. This is the only way he has to learn appreciation for lovely things.

Adults may be puzzling to children. Elizabeth Whitehouse, while writing a book, was asked by her visiting junior niece, "Auntie, what is your book about?"

"It's about children," was the answer. "I hope it will help grownups to understand and love them more."

"When you finish that book," suggested Cynthia, "will you write one that will help children to understand grownups?"

Broken promises are serious matters in child-adult relationships. A child believes with all his heart what the adult tells him and yet promises are taken so lightly by adults. Mother says, but does not do. When can one believe mother then?

It is difficult for a child to build his concepts of right and wrong when parents fail to be consistent. Daddy laughs with delight when his four-year-old son, Teddy, makes an amusing, but rather saucy remark. The little boy remembers this happy experience and watches for his next chance to try it. But the next time may be when daddy is tired or in a hurry and daddy's reaction is totally different.

When he cries, mother says, "You are a big boy; a big boy doesn't cry about such things." But when the "big boy" borrows mother's scissors she snatches them and says, "You are too little to use mother's scissors. Go get your own; they are for little boys."

Continued on page 15

Companionship with the child will help him to feel loved and wanted and thus will aid in developing an inner security

H. Armstrong Roberts





Photos courtesy of the Japan
Christian University Foundation

The women of Japan speak—

Let Us Keep Our Constitution and Our Honor

OUR first and last prayer is to avoid war—war of all kind, civil, international or class war. We, mothers and wives and sisters, simply hate war. We who are Japanese have suffered and made others suffer, to the extent that we have lost all trust in the method of war.

We have learned, with your kind assistance, that war and militarism never solve any problem but cause more severe troubles in human society, and that it was a reasonable and right decision for Japan as a matter of national policy to re-

nounce war of all kinds. This sovereign declaration of Japan to the world that it was forever renouncing war was the only hope and honor by which we were saved from despair when we bore utterly unbearable miseries at the close of the war. We still cling to this hope of renouncing war and we have taught our younger generation, "Never to kill" but try to find other methods of reconciliation, even at the risk of death. Love is the strongest power in human relationships; so we believe in a world in the midst of struggle.

Thus, believing it a great honor for U.S.A. too, that it should

help Japan to keep its Constitution unchallenged and be faithful to the Potsdam Declaration, under which Japan has surrendered, and striven hard to fulfill every item of the demands upon it, we urgently wish you to take all possible measures to persuade all nations, not excepting U.S.S.R. or China on the mainland, to sign a peace treaty with Japan. We believe there is yet hope for this kind of peace under which Japan will not deem any nation a potential enemy or indulge the slightest inclination toward rearmament. As a matter of fact, Japan is neither morally nor economical-

*A memorandum presented to John Foster Dulles in Tokyo, February 6,
by a delegation of women members of the Japanese Parliament*

ly in a position to rearm; but such rearmament as might take place would certainly not be acceptable to Australia, the Philippines, China or other Pacific nations which have such clear memories of being invaded by Japan.

We can wait until all the victor nations come to an agreement on peace terms pursuant to the Potsdam Declaration, provided that affairs now conducted by the occupation be turned over to the Japanese on a provisional and experimental basis, until final peace treaties are signed with all the victor nations. We must develop Japan into a real trustworthy, democratic nation, not under military supervision. This is the only temporary alternative to the complete restoration of war-stricken Japan, the former "war criminal," to full membership in the society of nations. It is too soon to expect the Japanese people to take any positive part in ordinary world politics. We can only survive as a heartily repentant, disarmed nation. Our

safety, our very existence as a defeated nation, depend on our not impugning the trustworthiness of any victor nation.

After Japan is granted her independence, then it will be up to us to decide by what method Japan will try to be faithful to her Constitution and also safeguard her existence, "trusting to the justice and goodwill of the peace-loving nations of the world." Our youth will learn the real causes of world problems and the difficult paths for achieving peace. But at present, without freedom of negotiation or trading, our knowledge of the world is only supposition. Therefore, it is reasonable enough for us, delegates to both legislative houses, to demand the peace treaty you promised and nothing less or more. On other matters the coming generation will gradually consult with you all, on equal terms, as trusting and faithful friends.

**The Menace of Revived
Militarism**

The psychology of hating to be controlled by any totalitarian

or Communistic oppression is what the occupation taught in the past five years and, of course, this must be protected by enlightenment and by means of democratic government, but not by military preparedness. For security within the country, the police forces of all sorts have deep confidence, as a result of past experience when communism was banned, that they can handle the situation.

As for the matter of invasion from outside, it is true that our men in general have preserved the habitual ways of thinking that mobilized men in uniform can protect the country against parachute troops or atom bomb attacks. We hear some men, a rather large number of them, saying that "as soon as U.S.A. will supply us with munitions and equipment, we shall have the martial spirit to march to any corners of the world, especially to Russia with our vengeance. Wait ten years," they say, "and our factories will be strong enough to produce excellent munitions, as Germany did after her defeat in the World War I. After all, that will be the best way to provide a profession for this ever-increasing population with so little land and resources."

We women know only too well how militarism and imperialism can come back to this people which has just emerged out of her feudalism, when militarism was the chief virtue and never regarded as a crime or shameful. We are only in the first stage



A new type of young men is slowly emerging in Japan—those who have a sense of humanitarian responsibility and know the difficult paths to achieve peace

of learning the value of life and the right use of power. Do not expect too sudden a change in the emotional set of this nation, however peace-loving and friendly it may appear to be. A large number of ex-military men and their once trained soldiers are waiting for their time to come again. How can you guarantee that such an army, recruited from the stricken proletariat class, shall not turn their back on you and become a tool of Communist leaders? It is proved by many voices from among Japanese men, that men who did not suffer much have not changed their militaristic minds at all. You would do better to wait until entirely new types of young men with a sense of humanitarian responsibility emerge. We believe there is danger of the return of the old militarism, if weapons are given to professional military men. Democracy in Japan and parliamentary rule will be threatened with bayonets. "If rearming comes now in Japan, it will mean a chaotic confusion within Japan," was the answer of Premier Yoshida in the House of Councilors very recently; and we believe it is true. If, as seems evident, the Japanese Constitution has to be radically altered in order that Japan may be rearmed, the majority of us women of Japan will take our stand and vote against such suicide.

On the other hand, there are a large number of Japanese men and women, well-informed, who believe neither Communist China nor Russia will dare invade Japan as long as she keeps faithful to her Constitution and the Potsdam Declaration. It is unreasonable to imagine U.S.S.R. will attack Japan in force and open her European front to the attack of European powers and U.S.A. in case of major war. In such a major war, since Japan

would obviously be exposed to atomic attack, Japanese military manpower could not be depended upon to serve on any front. The effects of atomic attack we recently learned. Under the circumstances, it would be a crime for us to expect American blood to be shed for the sake of "protecting" us; and it would be equally a crime to "invite" the shedding of Japanese blood in the name of "collective security" by pledging "No More Killing Each Other" among the war-stricken nations in the Orient and in the world; for we owe a debt to these suffering nations whom we threatened, when our men felt their method of bringing evil on the world was justifiable. We do not believe any more in that method. We do believe that in this atomic age all the nations on the surface of this small earth should resign their right to practice war into the hands of world law and a world police which will intervene where disorder and violence happen in order to set up a cease-fire neutral zone. For this task of policing other nations only a sinless nation should be called. The Japanese have too many former enemies to whom pardon has not yet been granted by the majority. The use of criminals would spoil the clean alliance.

Christianity Which Overcomes Communism

Since we have no definite fear of the much discussed immediate military invasion by Communist neighbors, we feel rather an urgent need for preparing against the penetration techniques of communism or totalitarianism from any direction of the world. Where there are hungry stomachs, starving orphans and widows, unemployed youth, and houseless families, there clearly exist hotbeds for Communist propaganda and penetration. These cannot be controlled by force or police, much less by war and armaments; for these

are the results of the last war and of the militaristic totalitarian regime of the past. The best method of preventing penetration and major war is to feed the hungry and the starved, feed even the enemy, until there will be no hungry and frustrated man or child. U.S.A. taught us this by feeding us, the former enemy. Therefore, we cannot forget that kind of Christianity forever. Are we feeding the starving Orientals, those in India or in China and Korea? That is the biggest job for us, who announce that we wish to work for peace or for humanity. Social welfare needs know no limit here in devastated Japan, Korea, China and other parts of Asia, where we went in as conceited devils. We must mend our sins, first of all, and pay back these brothers whom we wronged.

Therefore, we shall deeply appreciate the real Christian spirit of U.S. people, if you allow us to become strong enough to serve these brothers, to be able to supply enough products for peaceful living, education, and culture of all kinds. All Asia must come back to her peaceful civilization after fifty years of the expansion policy of Japan and of European powers. We prepared the soil for communism by invasion, poverty, ignorance and disease. Here is a big field for the Rockefeller Foundation in population, medical, educational, and cultural projects which U.S.A. as a leading world power can do so well. In this kind of civilizing service, we Japanese are most eager to co-operate wholeheartedly. Perhaps that is one of the best means to solve our population pressure—to give opportunity for an entirely disarmed nation to go out as peace servants, planting trees, starting industries. But rearmed Japanese would be frightened Japanese—and with good reason.

The Switzerland of the Pacific
General MacArthur promised

us that we should become the Switzerland of the Pacific, and still we have not given up that hope. This beautiful God-made land shall be a gift to the world, not to us only. There exists a strong tradition in our historical training and also a natural instinct for men and women to love our motherland. If we ever have to protect this homeland, we must first reconstruct it to the point of being able to be proud of it. At present our people are feeling rather ashamed of the existing conditions of misery, poverty, injustice and corruption, which can become causes of further maladjustment. The real condition of the social life of Japan is far from satisfactory. Look at the poor housing conditions, poor educational equipment and content, suicidal imitations of all kinds of superficial "civilization" without assimilation. If this goes on, Japan will become a second Philippines or second Puerto Rico or Korea. We thank you most heartily for the marvelous education of the occupation, but too long tutelage will make the students idle. We must have freedom to make our own judgment of values.

To invoke the well-known words and, we trust also, the spirit of Abraham Lincoln, Japan must come back to the world "with malice towards none, with charity for all." As this phrase truly expresses the humanitarian soul of America, we sincerely and humbly plead that you will extend a broad tolerance and forgiveness to our impolite message.

This important statement, which represents the feeling of many Japanese, has received almost no publicity in the American press. It is especially timely in the light of plans to complete the American treaty with Japan within a few days. Copies of the statement are available in pamphlet form from the Fellowship of Reconciliation, 21 Audubon Ave., New York 32, N. Y., at ten cents each.

Help Your Child to Grow

Continued from page 11

A child learns that untruths are frowned upon, but he hears mother tell his older sister to tell the man at the door that she is not home. Are children the only ones who have to tell the truth?

A child should feel he "belongs" to his church, but our churches are, in the main, adult institutions. Many adults are very intolerant of children in church and children sense that they are not wanted. The greatest factor in making boys and girls interested in church is to make them feel welcome there. As growing persons they must be given something worth while to do for their church.

Behavior problems for the most part result from the difficulties of being a child; they are usually the child's methods of showing what he feels. Only the foolish adult will expect children to become completely adjusted while they are still children. The wise parent or teacher will seek to help boys and girls to be continually self-adjusting by helping them to face each new situation as it arises, and to become increasingly responsible for the natural results of their own acts and attitudes. Only so can children learn!

Above all our children need to be sure that we have faith in them. This means faith in their ability to know and do the right thing both now and as they grow. They need to have faith in themselves. This can happen most easily as they feel trusted, as they have experiences in learning to know God, to work with him and to depend upon him for his interested help in their growth in Christian character.

A child has certain rights which should be guaranteed and respected. Sometimes adults through ignorance or thoughtlessness fail to assure the child

of these rights:

1. The right to be himself. He should not be regimented into an accepted pattern, not even a Christian one, but he should be educated into a creative personality.

2. The right to have confidence respected.

3. The right to companionship. He needs to feel loved, wanted and trusted. He needs to know what is expected of him, and he needs help in remembering his responsibilities and in carrying them out properly until he can manage them himself. He has the right to feel secure because of an inner serenity and the confidence which he finds in his parents and teachers.

4. The right to receive an answer. Answers must always be truthful. Children are intelligent, rational beings and have a right to be treated as such.

5. The right to worship. A child has the right not only to know about God but also to be led into direct contact with him through worship.

At first this may be done through bedtime prayer and grace at the table but gradually he needs to know that he can approach God anywhere and any time and with anything. A child does not learn this without guidance. He may sense the presence of God reaching out to him, or himself reaching out to God, but that God is always instantly available and responsive, he cannot know without guidance. "The best and most effective Christian nurture should result in a child never knowing himself to be other than Christian," said Horace Bushnell.

In such a world as this it is imperative that Christian parents and teachers act as mature adults themselves and that they teach the rising generation those principles and practices which will help them to grow into mature Christian personalities.

KINGDOM GLEANINGS

James H. Beahm of Brookville, Ohio, has informed us that his address after Sept. 1 will be 3560 Congress St., Chicago 24, Ill.

Union Center church, Ind., will have its harvest meeting Sunday, Sept. 9, with Bro. Jesse Anglemeyer of Williamstown, Ohio, as the guest speaker.

All business for the 1951 district meeting of Eastern Pennsylvania should be sent to the district clerk, Jacob T. Dick, Lititz, Pa., not later than Oct. 1.

Brother and Sister Edward Angeny will assume the pastorate of the Lower Miami church, Ohio, as of Sept. 1. Their address will be R. 3, Box 221 A, Dayton 7, Ohio.

Word has been received of the birth of Robert Benton Rhoades on Aug. 8, 1951, to Brother and Sister Benton Rhoades of Casilla 455, Quito, Ecuador, South America.

The **Church Woman**, magazine for women, is now \$1.50 per year, instead of \$1.00. Subscriptions may be sent to the Brethren Publishing House, 22 S. State St., Elgin, Ill.

After Sept. 1, 1951, Dr. and Mrs. W. W. Peters should be addressed as follows: Brethren Service Commission, % IA-DP Division, USCOA, APO 174, % Postmaster, New York, N. Y.

Mrs. Francis Barr, formerly of Nampa, Idaho, would like to express her sincere appreciation to the many friends for their kindnesses shown during the illness of her late husband.

North Liberty church, Ind., will have its harvest meeting, Sunday, Sept. 23, with Bro. Russell Bollinger of North Manchester, Ind., as the guest speaker. A basket dinner will be served at noon.

Harvest meeting and dedication services will be held in the New Salem church, Milford, Ind., on Sunday, Sept. 9. Bro. V. F. Schwalm will speak at both the morning and afternoon services. A basket dinner will be served at noon.

David K. Hanawalt, who has been serving as associate secretary in the Eastern Region since Jan. 1, 1949, is terminating his work there on Sept. 1 to begin work as fieldman for the three districts of Maryland. His new address will be New Windsor, Md.

William F. Smith will assume responsibility as associate secretary in the Southeastern Region on Sept. 1. He will carry special responsibilities in Christian education and social action. Mrs. Nevin Fisher will terminate her work on the staff when she moves from the region in early September.

Stonerstown church will observe the thirty-fifth anniversary of its dedication with an all-day home-coming and harvest meeting on Sunday, Sept. 2. The afternoon service will be a dedication of the trees planted by Mrs. Mary Foreman and Mr. Lloyd Dixon. Noon and evening meals will be served.

Imperial Heights church, Calif., will hold a dedication service for its new sanctuary on Sunday, Sept. 23, at 3:00 p.m., with Bro. Norman J. Baugher as speaker. Bro. Bruce H. Flora will deliver the message for the morning worship. The church is located at 1909 W. Imperial Highway, Los Angeles, Calif.

Bridgewater church, Va., has licensed Orville Gardner to the ministry and the West Alexandria church, Ohio, has licensed Earl Shank.

David L. Holl of 5528 N. Moore Ave., Portland 11, Oregon, changes his address to 303 Bryant St., Huntington, Ind.

Dr. and Mrs. Paul Hoover of 101 W. Drexel Ave., Lansdown, Pa., will sail for India some time in October. Their India address will be Bulsar, Surat District, Ind. From Aug. 31 until their sailing date, their address will be New Enterprise, Pa.

The **Claude Wolfe family** arrived in Louisiana from Ecuador on July 18. They are now located at Bunker Hill, Ind., R. 1, % Walter Wolfe. After Sept. 1 they will be located at Manchester College, North Manchester, Ind., where Bro. Wolfe will be teaching.

Bro. A. H. Miller will terminate his pastoral duties with the New Philadelphia congregation, Ohio, on Sept. 1. He will then be available for evangelistic services at any time during the year with the exception of mid-winter. Accordingly his address is changed to 650 E. Market St., Akron 4, Ohio.

The **spiritual enrichment packet** of materials originally listed on the women's work blanks for this year will not be available at this time. Other packets available are those for homebuilders, aid-service, missions and temperance. With the exception of the aid-service packet, which is 50c, the price of each is 75c.

The **United Christian Youth Movement** is holding its annual meeting at Camp Mack, Milford, Ind., Sept. 1-6. Denominations are entitled to four youth and one adult as official delegates; state councils and youth agencies, two youth and one adult. Thirty young people who have volunteered to serve as youth fieldworkers for The Call will attend the meeting and will remain afterward for specialized training Sept. 6-15.

Recent visitors through the Publishing House and General Board offices were: Mr. and Mrs. Clayton L. Hershey and Mr. and Mrs. Elmer H. Zug, all of Manheim, Pa.; Mr. and Mrs. Dolar Ritchey and Donald, all of Hollansburg, Ohio; Meda Jellison of Lawrenceville, Ill.; Mr. and Mrs. John Roudabush and Joyce and Lynne, all of Windber, Pa.; Mr. and Mrs. Glen M. Baird and Warren, and Virginia I. Bixler, all of Hartville, Ohio.

Shantilal P. Bhagat, son of Bro. P. G. Bhagat, was a recent visitor in Elgin. Bro. Bhagat received the M.S. degree from Cornell University this spring and was on his way to Fayetteville, Ark., where he is now engaged in agricultural extension work. On his return to Anklesvar, India, he will direct the work of the agricultural center established co-operatively by the Irish Presbyterian, the Methodist, the Congregational and the Brethren churches.

Two books are needed in preparing the Brothers Valley section of the new history of Western Pennsylvania. One is *Christliche Bibliothek*, written in 1792 by the elder who founded the congregation. The other is *Farsomlung's Briefly*, a sketch of the families and meetings of the congregation from 1762 to 1840; it was printed in 1841. If any one has copies of these two books and would be willing to lend them or if he knows where copies might be found, please write H. Austin Cooper, Berlin, Pa.

Theme: Deepening and Sharing the Christian Life

The Flour Bluff church, seven miles north of the city of Corpus Christi, Texas, was recognized and organized officially at the 1951 district meeting which convened at Nocona, Texas, in July. Bro. Lee F. Spitzer, who with his family has been the guiding spirit in the formation of this new church, was granted a license to preach. Bro. Spitzer is the pastor of the church and Bro. Kenneth O. Thralls is the elder. Brethren and friends in the Corpus Christi area should get in touch with Bro. Spitzer, R. 4, Box 24P, Corpus Christi, Texas. The Aug. 4 issue of the Gospel Messenger on page 12 carried a story of the growth of the Sunday school in the Spitzer home.

The Council of Men's Work will sponsor the 1952 national institute of family life as a living memorial to Louise Burton Powers' devotion to her husband and children. Mrs. Powers, wife of the president of the Council, met tragic death in a California auto accident the day following Conference. Hereafter this institute is to be known as the Louise Burton Powers national institute on family life. All those who desire to extend sympathy and understanding to the family are invited to send contributions toward helping to meet the necessary expense (\$700) of this memorial institute. Send gifts to Edwin Grossnickle, Treasurer, Council of Men's Work, 22 S. State St., Elgin, Ill.

The national cabinet of children's work was in session recently in Elgin in a busy week-end series of conferences with Miss Dessie Miller, director of children's work, and numerous other members of the general staff. All members of the cabinet were present: Mrs. Charles E. Weaver of Manheim, Pa.; Mrs. Nevin W. Fisher of Bridgewater, Va.; Mrs. Levi S. Shively of Muncie, Ind.; Mrs. R. Gordon Yoder of McPherson, Kansas, and Miss Margaret Lininger of Medford, Oregon. One interesting sidelight of the meetings was the presentation to the members of the cabinet of copies of Dessie Miller's new book for children, Learning the Brethren Way With Jim and Jane.

La Verne College

The 1951-52 college year will open on Sept. 6 with the faculty conference sessions. On the succeeding days of the week end, the chapel choir and student leaders will be at Camp La Verne in leadership workshop training. New student day will be Tuesday, Sept. 11, and convocation exercises will be held on Thursday evening, Sept. 13.

The W. I. T. Hoover Memorial Library building will be dedicated in a special ceremony to be held Sunday afternoon, Sept. 16, at 4:00. Speaker for the occasion will be Lawrence Clark Powell, librarian at the University of California at Los Angeles, who recently returned from a year in England, where he pursued research under a Guggenheim fellowship.

Joseph I. Deal ('42), who is principal of Bonita high school at La Verne, was elected president of the alumni association at the meeting of the alumni directors in May.

The 1951 summer session enrollment was 123. Most of the enrollment was made up of elementary school teachers desiring to complete specific requirements for credential purposes or for local district needs.

Eight members of the staff have participated in the summer camp program of the region. Every camp in the region was represented by college personnel, among whom were faculty, students, and the Khormann quartet.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Wilfred Stauffer of Ephrata, Pa., in the Holsinger church, Pa., Sept. 10-23.

Bro. Charles D. Bonsack of Elgin, Ill., in the Union Center church, Ind., Sept. 16-30.

Bro. Glen W. Peicher of Citronelle, Ala., in the Limestone church, Tenn., Sept. 2-16.

Bro. Harold Bomberger of Westminster, Md., in the Blue Ridge church, Va., Sept. 23-Oct. 7.

Brother and Sister J. M. Fidler of Brookville, Ohio, in the Summit Mills church, Pa., Sept. 2-16.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Nokesville church, Va., Sept. 9-16; in the Manassas church, Va., Sept. 23-30.

Gains for the Kingdom

Six baptized in the Bareville church, Pa.

Three baptized in the Ozark church, Mich.

Six baptized in the Springfield church, Pa.

Eight baptized in the Lewistown church, Pa.

Nine baptized in the Outlook church, Wash.

Sixteen baptized in the Curlew church, Iowa.

Three baptized in the Buck Creek church, Ind.

Seven baptized in the Locust Grove church, Md.

One received by reaffirmation of faith in the Woodland church, Mich.

Five baptized and one received by letter in the Myerstown church, Pa.

One baptized and two received by letter in the Cherry Lane church, Pa.

Two baptized and three received by letter in the Paradise church, Calif.

Three baptized and one received by letter in the Danville church, Ohio.

Thirteen baptized and one received by letter in the Topeco church, Floyd, Va.

One baptized, one reclaimed and four received by letter in the West Greentree church, Pa.

Calendar for Sunday, September 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Christian Relations Among Races—John 4:4-14; Acts 10:25-28; Col. 3:11. Memory Selection: God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. Acts 10:34-35 (R.S.V.).

CBYF Topic for September, Forerunners of the Peace Churches.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 18-21.

California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.

Florida and Georgia.—Camp Ithiel, Fla., Oct. 10-12.

Illinois, Northern, and Wisconsin.—Polo, Ill., Sept. 1-3.

Iowa, Middle.—Cedar Rapids, Aug. 31—Sept. 2.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Kansas, Northwestern.—Maple Grove, Oct. 19-21.

Kansas, Southeastern.—Fredonia, Sept. 28-30.

Kansas, Southwestern.—Eden Valley, Oct. 12-14.

Maryland, Eastern.—Westminster, Sept. 21, 22.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Missouri, Middle.—Mineral Creek, Oct. 5-7.

Missouri, Northern.—Wakenda, Sept. 7-9.

Nebraska.—Lincoln, Oct. 12-14.

Ohio, Northwestern.—(Undecided), Oct. 30—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Pennsylvania, Middle.—New Enterprise, Oct. 16-19.

Pennsylvania, S. E., New Jersey, E. New York and Northern

Delaware.—Quakertown, Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

West Virginia, First.—Shady Grove, Sept. 7, 8.

LOVE FEASTS

Illinois
Sept. 10, 8 pm, Walnut Grove.

Indiana
Sept. 22, Osceola.

Sept. 30, Logansport.

Michigan
Oct. 1, 8 pm, Woodland.

Pennsylvania

Sept. 16, 7 pm, Summit Mills.

Sept. 23, Woodbury, Holsinger

house.

Sept. 30, Rockton and Bethel

at Rockton.



LABOR SUNDAY MESSAGE, 1951

The National Council of the Churches of Christ has issued this annual Labor Sunday Message through its Department of the Church and Economic Life.

It is suggested that pastors make some use of this message in their services on Labor Sunday, Sept. 2, or on the Sunday following.

MEN serve God when they strive for brotherhood freedom, and justice. It is our Christian conviction that useful work is also a means of serving God. Therefore, it is the Christian's responsibility to understand the conditions under which men work, to see that work is made meaningful and that it brings a just reward.

In this spirit the National Council of the Churches of Christ in the United States of America issues this Labor Sunday Message in honor of all workers both within and outside the churches.

Christian responsibility calls us to action

—wherever, in the midst of the plenty which multitudes today enjoy, there are families who still taste the bitterness of daily poverty;

—wherever those who labor in the fields as migrants, whether from within or without our borders, work without respect accorded to their human dignity, without a basis for security or without a place in the community;

—wherever the aged or disabled who depend on savings or pensions, or others who depend on small, fixed incomes suffer increasing hardships due to the rising cost of living;

—wherever men are denied fair employment opportunities.

Record of Achievement

Through the years labor unions have fought for justice often against enormous odds and often with little means except devotion and courage. There has been a record of achievement in the cause of humanity in which the churches are

proud to have had a share. Today our industrial life is much improved through united effort, and much of the bitterness of the past has been forgotten. Relations between employee and employer are widely based upon acceptance of organized labor and are carried on with sincere negotiation and mutual respect.

It is encouraging that progress is being made toward bridging the divisions within the ranks of labor. Labor's recognition of those moral values which provide national as well as personal security is demonstrated by its share in the struggle against racketeers and against those who would destroy democratic principles and institutions. We trust that unions will continue the effort to keep themselves free from control by any external group which seeks to exploit them for its own ends.

But another kind of vigilance is also called for in these days of great organizational accomplishment. The vital spirit that gives life and meaning to trade unionism must not be lost. In a unique way the labor movement gathers up the aspirations of multitudes of people. It is not enough that millions of workers are union members and that their dues are paid regularly. It is not enough that wages are fairer, working conditions improved and security against the hazards of sickness or old age more certain. It is not enough even that the labor movement has grown to large stature as an influence in community and national life. Although these are welcome achievements for which trade unions deserve great credit, they are not enough. For man does not live by bread alone.

Responsibility for Brotherhood

We are all challenged today in the name of God to reject complacency. Power in itself is no measure of enduring greatness. Because of its significance to millions of workers and its place in the community the labor movement cannot escape

responsibility for the social consequences of the use of its power. For that power offers enormous continuing opportunity for good—for taking dynamic leadership in working toward that brotherhood to which the Christian gospel calls us, for breaking down the walls between races, classes and nations, and for creating a world in which all men can live as brothers. Such brotherhood is nurtured in those unions where the rights of members to speak freely and fully are protected and encouraged. It grows stronger with every victory in union or shop over prejudice, bigotry and factionalism.

The responsibility of labor for brotherhood extends—and is widely accepted—beyond its own confines. Labor, along with other segments of our society, should share fully in the crucial role America must play in world affairs. Our aid should not be employed to support reaction, to protect entrenched greed or to rescue the discredited or corrupt. Only by placing works of justice and brotherhood at the heart of our foreign policy may we hope to achieve either security for ourselves or freedom from fear for the world. To carry forward this world task effectively America must work with the other freedom-loving nations for the elimination everywhere of poverty, exploitation and discrimination and for the building of a world based on increasing self-help and mutual co-operation.

Fulfillment of Our Common Dream

In our own times we have seen by repeated examples that courageous labor leaders and enlightened industrialists, with the co-operation and encouragement of churches, can accomplish great and significant social gains within a free democratic society. The fulfillment of our common dream of a world in which peace and justice prevail can come only if we, along with the people of other lands, look to the Spirit of God for the light that lights every man that comes into

the world. From Christ we all may draw the strength we need for the difficult and challenging days that lie ahead of us.

YOUR DRAFT QUESTIONS

Ora Huston

QUESTION: What happens when an appeal case goes before a hearing officer?

ANSWER: The hearing officer's consideration of an appeal case varies a great deal in different parts of the country. Generally the hearing is quite informal and is carried on like an ordinary conversation.

The hearing officer sits on one side of the table, the registrant and any persons who have gone with him on the other. The hearing officer asks a few simple questions of the registrant, and he has a chance to reply.

The registrant has a chance to add any material to his file at this time if he cares to do so. Generally the hearing officer will ask the persons who are present with the registrant some questions about their acquaintance with him, whether he is sincere, how long they have known him, and other questions.

In some cases, however, a stenographer takes down a verbatim report of all that is said and done. Occasionally some hearing officers try to talk the objector into accepting services in the armed forces. This is the exception rather than the rule.

The hearing is not a legal trial, and one does not need to have a lawyer to represent him. In fact, it is usually better to go with a min-

ister, parent or friend than to have a legal adviser.

QUESTION: I have moved. Can I transfer my selective service board?

ANSWER: A registrant cannot change his local board. Regardless of how many times he may move, he still remains under the jurisdiction of his original board.

But he may have some aspects of his relationship with the local board transferred to a board near his new location if it is a hardship for him to comply with the requests of his original board.

For example, he might have a physical examination transferred to the territory where he is now living. In the event of induction, he can be inducted from a local board other than his home board. His board can also secure help or information from another local board in classifying him.

These transfers of responsibility can be made with either the man's original board or the board where he is now located, by the request of the registrant, if there is real need for such an arrangement.

KOREA RELIEF NEEDS

A MERICAN Relief for Korea (ARK) has recently issued a new appeal for relief contributions to help the millions of war victims in that country. The appeal states that 3,000,000 men, women and children are registered with the United Nations as refugees. Probably 7,000,000 are homeless and destitute. Another 2,000,000 Korean

civilians are dead as a result of the seesaw war which has been raging for more than a year.

The appeal asks in particular for the following items:

Trousers and overalls.

Caps and gloves.

Mittens and mufflers.

Sweaters and coats.

Bathrobes.

Women's dresses and skirts.

Socks and stockings.

Blankets and bedding.

Outer clothing and underwear of all kinds and in all sizes for infants, boys and girls, adults.

Shoes (low heels) in all sizes and widths for infants, boys and girls, men and women.

Brethren Service is sympathetic with this appeal and commends it to our churches. Brethren Service, however, looks toward the day when the administration of relief in Korea can be in civilian hands and it will be possible to send personnel with our gifts to interpret the spirit in which they are given.

Materials can be sent to our Brethren Service Center, New Windsor, Md., except where givers are closer to the west coast. These may ship to the ARK Depot, 10901 Russett St., Oakland, Calif.

BVS'ERS FROM EUROPE

A S THIS material went to press, plans were practically complete for two European young people to be in the Brethren Volunteer Service unit for September 1951.

Plans for Europeans to come to America are subject to unexpected changes and delays; but if all went well, Mirielle Blanc of Paris and Uwe Hollm of Hamburg should be in training at New Windsor when Messenger readers open this issue.

Both young people have had experience in Brethren work camps in Europe. Mirielle Blanc spent four weeks in our camp near Goettingen, Germany, last summer. She has also been in a number of other camps under the auspices of the World Council of Churches in previous years.

Uwe Hollm is a theological student. He attended our Hamburg and Kassel work camps in 1949 and 1950 and he has participated in various other international conferences and organizations.

Thus Brethren Volunteer Service, just three years old, reaches still farther in its opportunities for youth and others to serve world needs.



Food distribution still goes on in Austria. Here Bro. W. W. Peters hands out packages to the needy. The man in clerical garb at left is Bishop J. I. Blair Larned, who is connected with the World Council of Churches. He visited the Brethren work in Austria and attended several food distributions



The fourth and fifth grade plastercraft class show their accomplishments with lots of pride



WHEN the president of the younger women's aid group, the Julia Circle, approached the pastor one morning last October to ask about projects the circle could carry out during the year, his immediate reaction was to shout for joy.

For over ten years the church had sponsored a Boy Scout troop. Good leadership and lively outdoor activities had challenged the boys to live the Christian life. But there was not a single club or group activity for junior or adolescent girls. The pastor felt that a church-sponsored club would be of great help to the girls in achieving Christian growth. Creative crafts, courses in home-making, and fellowship with other Christian girls and women would prepare them for future effective church leadership.

Mrs. Wisely, the president of the women's group, was enthusiastic about the idea. She took up the matter with the women of the Julia Circle at their next meeting. They joined in her enthusiasm and voted to sponsor an organization. A committee was appointed to investigate the matter.

The city Girl Scout chairman was queried concerning a troop for the church. But when the committee learned that local Girl Scout troops were sponsored only through the schools and meetings were held

A Girls' Program for Nampa

Oscar R. Slifer
Nampa, Idaho

immediately following school hours, they decided to move in another direction. They met ten times in October, November and December. Their planning centered about (1) the type of program, (2) the age levels of the girls, (3) courses to be offered, and (4) teachers who might be secured.

The committee proposed finally that the girls' program should offer a course on craftwork, a project course centering on some phase of homemaking, a Bible study class, and a vesper and fellowship period. Girls would be admitted to the program who were in grades five through nine of the public school system. The program as they outlined it is shown on the next page.

Meet Simultaneously With Boy Scouts

The club program would meet on

Monday nights from 7:30 to 9:15, the same hours in which the Boy Scouts met. By this plan rural families would be saved an extra trip into town, and several women teachers could bring children in to either of the youth programs on that night. The Nampa church fortunately has plenty of classrooms and a large basement, so that both the boys and girls could carry on their separate programs without interfering with one another.

When the program began in January, twenty-two girls enrolled the first week. From then on during the next several weeks, an average of five or six girls was added to the enrollment each meeting night.

Community Participation Encouraged

The girls' program was not restricted to any religious denomina-

tion or group. The committee felt that the program should be open to all girls who wished to learn and play together in a Christian environment. Thus the club served a community purpose as well as purely local church need.

The results of this decision are interesting. Twenty-four girls were registered in the first quarter from the Church of the Brethren; five from the Methodist church; three each from the Baptists and the Church of the Nazarene; two each from the Roman Catholic church, the Christian church, and the Latter-day Saints (Mormons); one each from the Church of Christ, the Church of God, and the Friends.

Longer Work Periods Needed

After the program had been in progress several weeks, it seemed advisable to make a few changes. (1) Increasing enrollments crowded some classes to overcapacity. (2) The teachers of the crafts and homemaking classes did not have a long enough work period for their classes. (3) There was a shortage of materials, since enrollments were almost double the anticipated registrations.

The only solution seemed to be to offer the craft classes and the homemaking classes on alternate weeks, while still continuing the Bible study and vesper periods each week as scheduled.

Because of an anticipated small registration of first and second year intermediates, these two grades had been combined at the beginning of the program. These two grades were later separated and teachers secured for each.

It was discovered that junior high school activities interfered with a successful promotion of the ninth grade level. At the same time there was a strong interest in the club on the part of the girls in the fourth grade. The ninth grade level

of study was accordingly discontinued and a fourth grade level included in the program.

The club program was financed through a \$25 grant from the Julia Circle. This money was used largely for the purchase of craft material and supplies for the homemaking courses. The church paid for the Bible study materials. Each girl was asked to pay a registration fee of fifty cents each quarter. No girl was denied registration, however, if she could not pay the registration fee.

Some Findings

We have learned several valuable lessons: (1) It pays to start working early to lay extensive plans well ahead of the start of the program. This included decisions on courses, crafts, Bible materials, and especially the enlisting of teachers. (2) There is a need for a strong Christian program for the girls in the Church of the Brethren and the local communities at large. The enthusiastic response at our first registration proved that to our committee. (3) There is a keen interest among young women to sponsor a program for their girls and to assist it with financial support and their own teaching talents. (4) High morale and well-developed interest on the part of teachers and leaders will keep the program at a high level of interest. (5) Girls of junior and intermediate age can assume responsibility for a large share of the planning and carrying out of the program.

The club got its name of Julia-Ettes through a contest sponsored by the Julia Circle. A contest to find a slogan has also been initiated. Next fall the Julia-Ettes hope to have their own constitution and bylaws.

During the spring quarter the club enjoyed several variations from its usual program. One eve-

ning the group enjoyed a scavenger hunt and games. On the last meeting night in June the group met at one of the city parks for a weiner roast and picnic. No meetings were scheduled for the summer months. We hope to commence Julia-Ette activities again in September. We are already lining up a staff of teachers, and thinking about projects and crafts we can offer.

There Are Many Satisfaction

Girls' work is a neglected area of Christian education in most of our churches, but it offers some of the most rewarding opportunities for Christian nurture.

One of the greatest thrills to any teacher is to see the deep smile of satisfaction on the face of a girl who has learned to sew her first tea towel, or who has painted intricate designs on newly purchased textiles, or who has mixed, formed and later painted her first bit of plastercraft.

One mother said to us, "My girls can hardly wait to get to Julia-Ettes on Monday nights, they enjoy it so much."

One who had been rather skeptical about the program finally came around the other day and said, "Well, if it makes girls like church as much as these girls do, then I guess I'm all for it."

One of the teachers told me last Sunday, "This is the first time my church has ever asked me to serve in any way, and it was one of the biggest thrills to teach the Bible to my class of girls."

The "lion's share" of the credit for the success of the Julia-Ettes belongs to Mrs. Buckley Goodwin. She knew the needs of children, and she knew how to organize and administer the program. These two assets were invaluable to us in getting the program underway.

SCHEDULE

	FIRST PERIOD 7:30—8:00	SECOND PERIOD 8:00—8:30	THIRD PERIOD 8:30—8:45	FOURTH PERIOD 8:45—9:15
Juniors II Grade 5	Learning to Sew	Learning and Working With Jesus	Group Recreation	Leathercraft
Juniors III Grade 6	Home Nursing	The Story of the Early Church	Group Recreation	Plastercraft
Intermediates I-II Grades 7-8	Learning to Cook	Knowing Our Bible	Group Recreation	Water Coloring and Sketching
Intermediates III Grade 9	Child Care	The Beginnings of Christianity	Group Recreation	Dramatics and Play Production

The original schedule of activities. Homemaking and crafts classes were later offered on alternate weeks only, with longer periods for each. A Grade 4 group was added, Grades 7 and 8 separated, and Grade 9 discontinued.



Left: The Jalalpor jeep in the river near Mahudi; right: the Mahudi school building

"O GIVE THANKS"

THE psalmist enjoins us to say: "O give thanks unto the Lord. . . ." We who have just returned from a first term in India want to give thanks for the Mahudi school building. Think of it: the first brick village school that has been completed in the Jalalpor area! You have been used to seeing brick and plastered schools for some years, but out in India away from our large mission centers such as Bulsar, Vyara, and Anklesvar, most of our schools have been made of bamboo walls with tile roofs. The repair bill on such schools is a recurring expense, for one has to plaster the cracks with a clay mixture about every year; the supporting roof posts are forever settling or, before they sink, the white ants eat away these large expensive timbers.

Our budget did not allow us to have all new materials; so the old building was utilized to make this new 20 x 24 foot structure. The classroom occupies one room while the teacher and his family live in

Clyde and Eleanor Carter
Saxton, Pennsylvania

the two remaining rooms. The building is so arranged that it can be converted into a larger classroom (with less living quarters) or for use as a church. The evangelist, Jacob Valjibhai (pictured standing in front of the completed school) supervised the construction of the school, which was erected in a record time of less than one month. We give thanks to you who made this building program possible.

Mahudi school is reached from Jalalpor by crossing a river. During and after the monsoon even the trusty jeep cannot cross this river. The village is then isolated from motor accessibility for five months. When the evangelist wants to visit the Christians during the rainy season, he must cross the river by boat. We give thanks to God for such a qualified devoted servant of Christ. He is a graduate of the Baroda Theological School. Through his efforts ten were baptized this year and some four more await the rite. It is hoped that eventually the Ma-

hudi school building will become the center for a church separate from Jalalpor.

We also give thanks for the Jalalpor women's group which Eleanor had the privilege of organizing and working with the last three years. During that time they have learned to knit sweaters for members of their families, to sew baby clothes and to quilt in order to raise money to send delegates to the women institutes and for temperance work. The Bible woman, Gracebai Limbaji, has worked forty years in the Jalalpor area. She has brought to Christ many of the women or has taught them how to read, or has ministered to them in their time of sorrow or need. We give thanks to God for her years of faithful service.

Our giving of thanks would not be complete without a word concerning the reorganized Jalalpor Church of the Brethren. It was first organized in 1901 and had been disorganized around 1938 and was reorganized by district meeting in 1949. It was Clyde's joy to be elder this past year. The congregation

includes the mayor *talati* of the Jalalpor area (composed of 144 villages with Christians in only six of those villages—think of the challenge in this area!), two licensed ministers with whom Clyde took turns in conducting the services; three deacons, one Bible woman, two Jalalpor mission schoolteachers, eight government schoolteachers, one nurse, a doctor's wife, a doctor's assistant, and three artists. The large majority of the membership, however, is composed of the employees of the two local cloth mills. We thank God for this well educated, mostly nonmission employees church. In the India church's annual sacrificial offering, the Jalalpor church numbers among the first three in giving. You will recall their great joy and service in holding the golden jubilee of district meeting in March of this year (see Gospel Messenger May 19, 1951). Succeeding us at Jalalpor is the W. G. Kinzie family, who arrived from Umalla in May. We give thanks to the Lord that the church in India has placed this capable consecrated missionary family to minister to the Jalalpor church area. May God bless them as richly as he did us as they labor in Jalalpor.

Independence Day in Ecuador

Claude Wolfe

MAY 24 is Independence Day in Ecuador. It was on this day that the forces of Ecuador gained their freedom from the mother country, Spain. It is a day of great celebration with programs, parades, floats and long speeches.

May 24 was a big day at the mission school this year, too, for we had a big celebration. Parents and friends gathered at the school to see the children perform. Although the main idea of the program was patriotism, it also served to show the public the work the school is doing. Although there must have been nearly one hundred watching the program, it did not seem to excite the children, for they carried through very well. At 10 a.m., dressed in gym uniforms, the children marched out into the patio and presented their calisthenics review. Two rows of boys with a row of six little girls in the center did a great variety of exercises which they have learned in class this year. They did some marching and singing also.

At noon, the children along with



Calisthenics review by the children in the school at Bellavista, Ecuador

eight guests had a special dinner instead of the regular school lunch they receive other days. It was a rather typical Ecuadorian dinner of five courses. The first was a plate of noodles and meat; second came a huge plate of rice, beans and potatoes, all served cold; then came a bowl of potato soup, followed by the dessert of cooked pumpkin; a banana ended the feast. On the table were dishes of toasted corn which is eaten in practically all Ecuadorian homes. At 2:30 p.m. the program of songs, recitations, play-

lets and music was presented. It is a joy to see the parents thrill at each little thing their children do. The pride of each parent is not hidden on such occasions.

The program gave the community a sober celebration of Ecuador's independence day, but it also emphasized the fact that the mission school is gradually becoming a center of the community and will in the future wield a great influence in the lives of the people.

Willing Co-operation Brings Results

A TORNADO, which struck and completely destroyed the Oneonta church, located five miles west of Oneonta, Ala., some eighteen months ago on Thanksgiving Day, wiped out only the building, for the spirit of the church moved forward in that community to rebuild courageously.

This small group of members of the Church of the Brethren is located approximately forty miles northeast of Birmingham. It is the only congregation of the Church of the Brethren in northern Alabama, with the nearest Brethren church some 150 miles away in Tennessee.

Immediately the brethren inaugurated plans to build a new church to replace the one destroyed in the tornado. Bro. Edward M. Culler, who had served the church at Oneonta for more than thirty-five years in the free ministry, was in Ohio at the time of the storm but he returned to Alabama to assist the brethren in their plans for restoring the house of worship. Since there were no building fund established and no indication that any large amount of money could be readily made available, the people were determined to have a church which they would build with volunteer labor. Members and friends of the church worked long hours even after completing a full day of employment. The co-operation and work of friends of the church have been most gratifying.

The brick masons were from the Birmingham brick mason union. Since they do not work on Saturdays, they came to the Oneonta church on Saturday, giving their time and labor freely to the church. One of the brick masons was a former Sunday-school lad who was deeply interested in his childhood church home. A young man of the community plastered the inside of the church without cost. Being a plasterer by trade he secured the materials for the church at a reduced cost.

One of the workers who donated a large portion of his time to the skilled work on the church construc-

tion is proud of the progress being made on the completion of the structure. Although a member of no church, he attends the Sunday night services in the homes and along with many others of the community anxiously wonders when the church will be completed and in readiness for services.

For eighteen months there has been no Sunday school in this community and the people eagerly anticipate the completion of the

church facilities so that Christian education can be carried on in an organized way.

The assistance that has been given by the people of the community to building the church has been most remarkable. The church is not only needed but it is wanted.

Even from as far away as a suburb of Birmingham, a Methodist choir came to give a program of song in the local high school auditorium

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The willingness of the people to work (top picture) has made possible the church which is nearing completion (bottom picture)



Thinking About the News

EARLY in July when Communist leaders were negotiating for a settlement in Korea that would keep them from "losing face," they were suddenly handed a victory—not in Korea, of course, but far away in Illinois.

No, it was not a military victory, not even a political victory, for Communist candidates would have polled very few votes. They were presented with a made-to-order incident, a graphic illustration they could use to persuade the colored people of the world that all this talk about democracy in America was mostly just talk.

A Negro veteran of World War II, a university graduate, had rented an apartment in Cicero, Ill. He and his wife had purchased new furniture which they set in their rooms. Then a mob of white Americans, with the encouragement of prominent citizens who did not want Negroes in Cicero, rushed in to destroy their furniture and ruin their new apartment. Local police were slow in acting, apparently willing to ignore the injustice. But the mob developed into a riot and finally the National Guard was called in to maintain order—all because property values were cherished more than human rights.

The incident in Illinois is only one of many that reflect how far our communities, North and South, have yet to progress before the simple justice of equal rights and fair play can be assured to every citizen. And yet all around the world there are millions of colored people who have reason to hate what they call "Western imperialism" and who are looking with critical eyes to America to see if we really practice the democracy we proclaim to the world. And they hear, sooner or later, about the incidents that touch off race riots.

We must admit that the record of our churches does not look well in the eyes of the colored masses. They welcome our missionaries and the message of a Christ who loves all and a God who has no favorites. But they hear, sooner or later, of churches that exclude colored members, of white Christians who will not sit down at the Lord's table beside a colored Christian.

We have seen what happened in China. Will the same misfortune come in India and Africa? It need not, if we can learn to practice Christian brotherhood at home. Our practice must match our profession if we expect to win the world for Christ.—K.M.

Around the World

Injustice to Nehru

A survey of Indian papers, which take a long time to reach the United States, reveals that a great injustice was done to Prime Minister Jawaharlal Nehru and the Indian government in general during the discussions of American food allocations for relief of India's grain shortage. By seizing upon a single speech made by Nehru, in which he warmly thanked Russia for a promise of food shipments, American publications created the impression that Nehru had been one-sided in his attitude, if not downright pro-Russian.

The truth is quite the contrary. Both Mr. Nehru and his food minister, K. M. Munshi, made several speeches, scantily reported, in which they outlined the appreciation they felt for the help of the outside world, country by country. They thanked Burma, Thailand, Canada, China, Russia, Britain, and the United States. Here are the precise words, on one occasion, of Food Minister Munshi: "The U.S.A. has

already given India 429,000 tons of milo [maize] at a very concessionary rate. It has also sold India 750,000 tons of wheat and another 50,000 tons has been diverted from Italy. The U. S. administration is doing its best to see that the proposed food gift materializes."

Farmer Supports Six Foreign Missionaries

Six missionaries now are serving on foreign fields because of a farmer living near Guckeen, Minn. Anton Peterson, who farms a half section of land near the southern Minnesota border, provides their full support. In 1950, he gave \$12,000 to the work of the church. The story of Mr. Peterson's missionary giving is the story of an abrupt about-face in his attitude toward religion.

For fifty-two years, he told delegates to a Lutheran Brethren Church convention, he could not spare a dime for the church and rarely took time off for Sabbath services. He began to think differently, however, when he attended

meetings conducted in his community by the Lutheran Evangelistic Movement.

From proceeds of his farm, Mr. Peterson supports the missionary work of the Rev. and Mrs. Morris Werdal on the Lutheran Brethren field in Japan; Rachel Neistad on the Lutheran Brethren field in Sudan, West Africa; the Rev. Ray Roschell of the World Mission Prayer League in South America; the Rev. Douglas Johnson, Baptist missionary in Central America; and the Rev. Oscar Ness of the Gunderson Faith Mission in Africa.

Mr. Peterson is a member of the Lutheran Brethren Church of America. Although one of the smallest Lutheran bodies numerically, it has one foreign missionary to every ninety members.

Braille Scriptures for Latin America

The American Bible Society has completed the New Testament in seven volumes and also the Psalms and Proverbs in Spanish Braille for the blind of Latin America. Portuguese Braille Scriptures for Brazil are also being provided in additional quantities.

In Their Own Tongue

Displaced persons who are finding homes in America are also finding that Scriptures in a language they can read and understand are available. Last year the American Bible Society filled numerous orders for Lettish Bibles. A newly printed German-English diglot Testament was received with joy by many people, especially in the vicinity of Arthur, Ill., where a thousand of these Testaments were distributed to eager readers. Slavic displaced families expressed their gratitude for the society's Russian-English Gospel of Luke.

One Voice—and Another

While Congress slashed the requested appropriation for the Voice of America by ninety per cent, the London periodical, *East Europe*, reports that the volume of Moscow's foreign radio broadcasts have markedly increased during the past year. In April 1950 broadcasts in 31 languages to countries outside the U.S. S.R. totalled 458 hours 55 minutes; in October, 488 hours 55 minutes; in February, 506 hours 30 minutes; by the end of April 1951, 582 hours 30 minutes. Chief increases have been in broadcasts in English, German, Italian, Spanish, French, Japanese and Middle Eastern tongues.

A "New" Book of Acts

At the same time the Christians in Greece were celebrating, in a two-week festival, the 1900th anniversary of the arrival of the Apostle Paul in that country, the American Bible Society issued a new, beautifully illustrated copy of the Book of Acts, the Biblical record of Paul's life. The book is paper-bound and in magazine size, 8¾ by 11 inches. An edition of 360,000 was printed. This is the second book of the Bible the American Bible Society has published in this form, the first being the Gospel of Luke.

Churchmen Stress Moral Basis of Agricultural Policy

A group of churchmen interested in farm affairs has declared that American agricultural policy must be formulated on the basis of fundamental moral values.

The churchmen met for a conference on the church and agricultural policy sponsored by the National Council of Churches at Haverford, Pa. A statement adopted by the conference was released by its chairman, John H. Davis, who is president of the National Council of Farm Co-operatives.

In the statement, the sixty participants from fifteen farm states said the expression of the ideal of love is the church's ultimate aim in all realms of life. To this end, they added, the church lays down three minimal requirements. They are:

(1) Justice. "Discrimination and injury to any individuals while others are enjoying special privileges constitute situations with which no Christian can be at ease."

(2) Freedom. "True freedom is found in devotion to God, and to the welfare of one's fellow men. Only in such an atmosphere of freedom does the human spirit fully develop. The church must seek such policies and practices in our agriculture as will assure a maximum of freedom to all."

(3) Order. "Unless civil peace and order are maintained in any society, the ruthless and the violent will destroy the freedom, the property and the basic rights of all people. Only where there is appeal to a just law can there be justice."

In their statement, the churchmen attributed many tensions in today's farm life to "man's failure to recognize his stewardship of God's creation and his responsibility to posterity." At the same time, however, they emphasized that people engaged in agricultural production

possess a special opportunity for interpreting the spiritual basis of life. "Historically," they said, "rural people have been conveyors, custodians and interpreters of religious ideas and values. As they decline in number, it becomes increasingly important that those who remain in agriculture carry on that interpretation with clarity and force."

The church's special concern for low-income groups, migrants and child laborers was stressed. "Conditions which condemn children and adults to a standard of living and a basis of social life which destroys their potentialities are intolerable," the statement said.

Special care was urged that agricultural policy should "preserve the integrity of the family, and the type of agriculture which enhances family life."

The opportunity for ownership of property by its user was described as an important requirement, and the "development of voluntary associations for mutual aid and co-operative group action" was endorsed.

"From our endowment of land and people," the statement said, "it is wholly possible that an agricultural policy be formulated which is characterized by justice, freedom and order. But this achievement will not be brought about by following the dictates of expediency. Christians know that a policy for America will achieve dimensions of greatness only when it avows the oneness of God's earth and his people, and when humanity is held together by bonds of compassion like those of Christ himself."

Church members, the statement urged, have a threefold responsibility towards agriculture: (1) to know the meaning of the Christian faith and its requirement to build the Christian community in and through agriculture; (2) to be informed of their relation to, and the importance of, agricultural policy in our nation and the world; (3) to exercise their influence in the application of the Christian faith to agricultural policy, as citizens, as neighbors and as members of farm organizations and of churches.

Protestants Allocate Half Million for Leprosy Work

American Protestant churches will spend more than half a million dollars this year in their world-wide fight against leprosy, it was announced by Raymond P. Currier, executive secretary of American Leprosy Missions. Mr. Currier reported that the missions body voted

a total of \$535,917 to be distributed among 148 leprosy colonies in 31 countries on five continents.

American Leprosy Missions co-operates with sixty Protestant denominational and interdenominational mission boards in a program of medical, physical and spiritual care to leprosy victims.

More than \$300,000 of the total budget will be used to feed, clothe, and supply the necessary daily needs of resident patients and for salaries of missionary doctors and superintendents, Mr. Currier said. About 50,000 leprosy sufferers live in or receive treatment from the leprosy stations.

Almost \$170,000 will be spent for new hospitals, churches, schools, dormitories, homes for healthy children, repairs, and farming equipment. Of this amount some \$40,000 is earmarked for three new colonies: Nyankanda, now under construction by the Ruanda Urundi Evangelical Alliance in the Belgian Congo; a projected settlement for the Turu tribe in Tanganyika under the auspices of the Augustana Lutheran Mission; and a Mennonite colony to be built in Barrio Grande, Paraguay.

Willing Co-operation

Continued from page 24

for the benefit of the church. The freewill offering amounted to \$175, with the choir contributing their services.

The Paradise church of Northeastern Ohio, the home church of Brother Culler, gave their pulpit and two chairs to the Oneonta church when they replaced their chancel furniture with new fixtures.

The church is 36x50 feet with tile block on the inside and brick veneer finish. An asbestos shingle roof adds to the substantial structure. The basement has a good cement floor.

Fruit and cotton are the products of this community. Unfortunately the fruit is frozen and the late, cold spring delayed the cotton. Early prospects for a cotton crop are not encouraging. However, these consecrated people are determined to complete their church so that they will have a place to worship. The faithfulness of the members and the degree of sacrifice which has come from the community and outside groups have made this project a great Christian testimony.

Your home mission dollars given through the Brotherhood Fund can help to build Oneonta and other strongholds of the Christian witness! Will you help?

Weddings

Alkire-Arbogast.—Donald Alkire and Doris Lee Arbogast, Sept. 9, 1950, in the Valley River church, Junior, W. Va., by the undersigned.—Norman A. Seese, Junior, W. Va.

Anthony-Sellers.—Hayes W. Anthony of Hanover, Pa., and Ruth N. Sellers of East Berlin, Pa., in the Westminster church, June 10, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Bachman-Harry.—Charles Bachman of East Earl, Pa., and Alta Harry of Bareville, Pa., in the bride's home, June 9, 1951, by the undersigned.—Paul D. Wenger, Leacock, Pa.

Crabill-Roller.—Norman Leroy Crabill of Washington, D. C., and Ida Frances Roller of Timberville, Va., June 23, 1951, in the Fairview church, near Endless Caverns, by the undersigned, the bride's grandfather.—J. S. Roller, Timberville, Va.

Dean-Seese.—Forrest De Neal Dean and Margaret E. Seese, in the Valley River church, June 17, 1951, by the undersigned.—Norman A. Seese, Junior, W. Va.

Dell-Utz.—Raymond E. Dell, Jr., and Charlotte L. Utz, both of Westminster, Md., in the Westminster church, July 1, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Kniesley-Whistler.—Philip Kniesley and Ruth Whistler, both of La Verne, Calif., June 18, 1951, in the Trinity Methodist chapel, Pomona, Calif., by the undersigned.—W. Earl Breen, Pomona, Calif.

Riner-Walkup.—Paul H. Riner of Fayetteville, W. Va., and Norma Jean Walkup of Jamestown, Ky., in the Pleasant View church, Feb. 17, 1951, by the undersigned.—B. J. Wampler, Jr., Fayetteville, W. Va.

Vore-Bresler.—J. A. Vore and Mrs. Ida Bresler, both of Lima, Ohio, July 12, 1951, in the Pleasant View church, Ohio, by the undersigned.—Edgar G. Petry, Lima, Ohio.

McCann. Elbert B., son of William Jasper and Altorado Belle Van Camp McCann, was born in Buchanan, W. Va., Aug. 30, 1889, and died June 24, 1951, at the Physicians and Surgeons hospital in Glendale, Calif. He met Ruth Ethel Wine while attending school in Mt. Morris, Ill., and was married to her in 1910. Four children were born to this union. Bro. McCann united with the church when twelve years of age. He is survived by his wife, three children, five sisters, six brothers and four grandchildren. Funeral services were held by his pastor and Bro. Harrison A. Frantz, his former pastor, at the Utter-McKinley funeral home in Glendale. Interment was in the Grand View cemetery.—Van B. Wright, Glendale, Calif.

McMillen. Harley L., son of Robert and Nancy Katherman McMillen, was born Dec. 11, 1884, at Bradford, Ohio, and died at the Blodgett hospital in Grand Rapids, Mich., July 10, 1951. On Jan. 1, 1904, he was united in marriage to Almeda Richards. They united with the Church of the Brethren at Sidney, Ohio. For the past twenty years Bro. McMillen was employed by the state highway department and it was here that he was badly burned about six weeks ago, resulting in his death. He is survived by his wife, six sons, three daughters, two sisters, two brothers, twenty-two grandchildren and one great-grandchild. Funeral services were held in the South Woodland church by the pastor, the undersigned, and Elder H. V. Townsend. Interment was in the Woodland Memorial cemetery.—Glenn J. Fruth, Woodland, Mich.

McPherson. Orville Lee, son of Chester and Clara Kuhns McPherson, was born April 21, 1932, at Fairfield, Nebr., and came to a tragic death June 4, 1951, at Beatrice, Nebr., when he attempted to rescue a companion from the Blue River. He is survived by his parents, two brothers, three sisters and his maternal grandparents. Funeral services were held by the undersigned in the Glenvil Baptist church. Burial was in the Glenvil cemetery.—J. J. Tawzer, Hastings, Nebr.

Mertz. Ida, daughter of Hiram and Emma Jane Smith, was born June 26, 1877, in White County, Ind., and died May 22, 1951, at Selma, Calif. On Oct. 28, 1900, she was united in marriage to George Mertz at Burnettsville, Ind., and soon after their marriage they united with the Church of the Brethren. To this union were born two sons. She is survived by her husband, one son, one granddaughter and one sister.—Mrs. Fannie McCahill, Reedley, Calif.

Miller. D. K., son of Martin and Barbara Miller, was born at Woodbury, Pa., Oct. 10, 1868, and died July 3, 1951. On Feb. 28, 1899, he was united in marriage to Katie B. Royer, and to this union were born two daughters and one son. When a young man, he united with the River Brethren Church and in August 1905 he united with the Church of the Brethren, in which he was elected to the office of deacon in 1908. He is survived by his wife, two daughters, two sons, fourteen grandchildren and five great-grandchildren. Funeral services were held at the Dallas Center church, Iowa, by the undersigned, assisted by Brethren Harry Smith and M. W. Eikenberry.—Meredith V. Rogers, Dallas Center, Iowa.

Miller. David L., died at his home in Claysburg, Pa., June 18, 1951, at the age of sixty-five years. He was a member of the church for many years and was very faithful to the Claysburg church while living there. He is survived by his wife, one daughter, one son, three sisters and two brothers. Owing to the absence of his pastor, services were conducted by the writer and Bro. Isaac Kensinger in the Claysburg church. Burial was in the Martinsburg cemetery.—John E. Rowland, Greencastle, Pa.

Miller. Mary Pearl Helman, was born March 31, 1886, and died April 21, 1951. She was a member of the Church of the Brethren in Pleasant Hill, Ohio. Her husband, John Miller, preceded her in death about seventeen years ago. She is survived by eight children and three sisters.

Funeral services were held in the Pleasant Hill church by Bro. Dean Frantz. Interment was in the Pleasant Hill cemetery.—Mrs. Joseph H. Plunkett, Covington, Ohio.

Miller. Mary, died May 9, 1951, at the age of eighty-eight years. She was a long-time member of the Welsh Run church. She is survived by one brother and several nephews and nieces. Funeral services were held at the Welsh Run church by Bro. Clarence Hunsberger. Interment was in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Moats. Martin L., son of John and Rebecca Brubaker Moats, was born Aug. 18, 1872, near Altoona, Iowa, and died June 14, 1951, at his home in Potsdam, Ohio. On Dec. 24, 1896, he was united in marriage to Ada Belle Stebleton of Ankeny, Iowa, and to this union were born six daughters. At the age of sixteen years he united with the Church of the Brethren and about ten years later he was called to the office of deacon. For many years he served as Sunday-school superintendent and teacher. Seven years ago they moved to Ohio and united with the Dunkard Brethren Church. He is survived by his wife, five daughters, seven grandchildren and one great-grandchild. Funeral services were held in the Potsdam church by Bro. Ira Blocher of Greenville, Ohio, assisted by Bro. J. P. Robbins and the undersigned. Interment was in the Potsdam cemetery.—L. John Weaver, Potsdam, Ohio.

Moats. Daniel A., was born May 6, 1877, to John W. and Rebecca Brubaker Moats at Altoona, Iowa, and died at Gladwin, Mich., May 26, 1951. His wife passed away in 1929 at Shepherd. One son and four daughters, eleven grandchildren and one great-grandchild survive. Funeral services were held at the Garber funeral home by the undersigned. Interment was in the Salt River cemetery near Shepherd, Mich.—Charles A. Spencer, Shepherd, Mich.

Musser. Anna E., was born March 26, 1866, and died Dec. 31, 1950. She united with the Church of the Brethren at the age of twelve years. At the time of her death she resided with her niece in Salisbury. Although blind for several years, she attended church faithfully.—Mrs. Irwin E. Miller, Grantsville, Md.

Peden. Ella, daughter of John and Ricka Ottinger, was born March 31, 1893, in Walton, Wis., and died in the Sacred Heart hospital of Eau Claire, June 14, 1951. She was married to Lloyd P. Peden on Feb. 5, 1911, and to this union were born two children. She is survived by her husband, two children, ten grandchildren, two sisters and two brothers. She united with the Chippewa Valley church. Memorial services were held at the Chippewa Valley church by her pastor.—Donald G. Holsopple, Mondovi, Wis.

Petersen. Mrs. Peter E., daughter of Henry and Amelia Cook, was born Feb. 15, 1888, and died March 2, 1951. She was married to Peter E. Petersen on Jan. 26, 1910. She is survived by her husband, two daughters, two sisters, one brother and four grandchildren. Funeral services were held in the South Waterloo church, of which she was a member, by the undersigned. Interment was in the Orange cemetery.—Clarence D. Sink, Waterloo, Iowa.

Proffit. Nannie Elizabeth, daughter of Edward and Julia Ann Nolley, was born April 7, 1881, in Floyd County, Va., and died April 16, 1951, in the Bedford General hospital, Bedford, Va. On Sept. 1, 1904, she was married to A. Jackson Proffit, and to this union were born four children. She is survived by two children, two sisters and three brothers. She was a faithful and devoted member of the Ninth Street church in Roanoke, Va., having been a Christian for more than fifty years. Funeral services were held in the Ninth Street church.—Ralph E. Shober, Roanoke, Va.

Ritchey. Isaac S., son of William S. and Sarah Snowberger Ritchey, was born in

Obituaries

William H. Handy

William Hardin, son of Toliver and Susan Ann Handy, was born March 30, 1866, and died Feb. 1, 1951, in Ennice, N. C.

He moved to Ashe County, where he was married to Mary Reed. To this union were born ten children.

While a young man Bro. Handy joined the Mt. Carmel church, N. C. He was called to the ministry in this church and served this church for the remainder of his life, nearly sixty years.

He spent a life of useful work and service not only as a citizen, but as a conscientious minister of the gospel. For several years he taught singing schools, was a successful merchant and also a good farmer.

His first wife died in 1907. Two years later he was married to Emma Peak, who survives.

He is survived by the following children: Emmett of Appomattox, Va., Mrs. Lola Pope of Crumpler, W. Va., Mrs. Della Sexton of Roanoke, Va., Virginia, Everette and Fred Handy, all of Ennice. He is also survived by one brother, Tobias of McGrady, N. C.; five sisters, Mrs. Gilson Johnson of Hayes, N. C., Mrs. Frances Taylor of McGrady, N. C., Mrs. Jessie Wyatt of New Life, N. C., Mrs. Sammy Gambill of Ronda, N. C., and Mrs. Arthur Brooks of New Life, N. C.; twenty-four grandchildren; and twenty-nine great-grandchildren. Seven children, Mrs. Effie Haynes, Guy, Joe, Alex, Henry, Carl and Edgar, preceded him in death.—Fred F. Dancy, Sparta, N. C.



Snake Spring Valley, Pa., May 22, 1876, and died March 8, 1951, in the Walker Memorial hospital at Avon Park, Fla. In his early years he united with the Church of the Brethren and was later elected to the local ministry. He received his B. E. degree from Juniata College in 1901, after which he taught school for seven years. He then went into the banking business. He is survived by his wife, Florence G., two sons and four sisters. Funeral services were held at his home in Bloomfield, Ind., by Rev. H. J. Taylor and Bro. E. Paul Weaver. Interment was in the Grandview cemetery.—Mrs. H. H. Funk, Glen-side, Pa.

Rodeffer, Laura Elizabeth, daughter of Benjamin and Elizabeth Beery Wampler, was born June 4, 1873, and died at the Rockingham Memorial hospital in Harrisonburg, Va., June 21, 1951. On Dec. 25, 1894, she was united in marriage to Henry A. Rodeffer, who preceded her in death on July 28, 1943. She is survived by one son, one daughter, six grandchildren, five great-grandchildren, one sister and two brothers. She was a loyal member of the Pleasant Valley church for many years. Funeral services were held at this church by Brethren C. E. Long and E. B. Craun. Burial was in the near-by cemetery.—Eva B. Wampler, Weyers Cave, Va.

Ronk, Nannie Alphemia, was born near Ryde, Pa., Jan. 14, 1868, and died at her home near Ryde, June 17, 1951. She was married to John Ronk, who preceded her in death. She is survived by one son, four daughters and several grandchildren. She was a member of the Pine Glen church. Funeral services were held in the Booth funeral home in McVeytown, Pa., by her pastor, Bro. J. Richard Gottshall. Burial was in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

Roose, Claude R., was born Dec. 7, 1892, in Nappanee, Ind., and died March 13, 1951. He is survived by his wife, Nora, and four children. He was a deacon and Sunday-school teacher and gave much of his service to the church. Funeral services were held in the Second church, South Bend, by the pastor, the undersigned.—H. W. Eshelman, South Bend, Ind.

Schott, Anna Margaret, was born at Augusta, W. Va., May 22, 1928, and died June 19, 1951, in the Hopemont hospital at Terra Alta, W. Va. She was a member of the Tear Coat church. She is survived by her husband, Robert Schott, one daughter, two sisters and one brother. Funeral services were held in the Tear Coat church by the undersigned, assisted by Bro. Dietz. Interment was in the cemetery near by.—O. F. Bowman, Frostburg, Md.

Shaffer, George Wise, son of Valentine and Delila Shaffer, was born in Pennsylvania and died at his home in Denton, Md., May 28, 1951, at the age of seventy-two years. In March 1915 he was married to Valunta Maphis, and to this union were born seven children. His wife preceded him in death four years ago. After the death of his first wife, he married Mrs. Otelia Parrish, a sister to his first wife. He was a member of the Church of the Brethren. He is survived by his wife, seven children, ten grandchildren, one sister and three brothers. Funeral services were held at the Church of the Brethren by his pastor, Bro. E. F. Sherfy. Burial was in the Denton cemetery.—Effie Strohm Sherfy, Denton, Md.

Shelor, Fred H., son of G. W. and Laura Shelor, was born Oct. 5, 1886, in Floyd County, Va., and died May 17, 1951, in St. Anthony's hospital in Dodge City, Kansas. He was married to Lacy C. Howell on Dec. 25, 1907. He had been a member of the Mt. Tabor Lutheran church in Virginia but after moving to Kansas he united with the Church of the Brethren. He is survived by his wife, three sons, one daughter, seven grandchildren, six brothers and one sister. Funeral services were held in the Hulpieu-Swalm chapel by Bro. A. L. Patrick of the Garden City church,

Kansas, and Rev. A. O. Ebright of the First Methodist church of Dodge City. Burial was in the Maple Grove cemetery in Dodge City.—Mrs. Walter Weddle, Bloom, Kansas.

Sullivan, Linda Lou, three-year-old daughter of Pauline Sullivan, died at the Hanover General hospital in Hanover, Pa., May 24, 1951. She is survived by one brother, two stepbrothers and one step-sister. Funeral services were held in the Black Rock church, by Elder N. S. Sellers. Burial was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Taughinbaugh, Rosa Anna, daughter of George M. and Catherine Jacobs Raffensberger, died at her home in Huntertown, Pa., Feb. 4, 1951, at the age of eighty-one years. Her husband, William D. Taughinbaugh, preceded her in death eighteen years ago. She was a member of the Upper Conewago congregation and of the home department of the Pines Lutheran church. She is survived by three daughters, one son, ten grandchildren, eighteen great-grandchildren and one brother. Funeral services were held at her home by Bro. J. M. Danner, elder of the Upper Conewago congregation, and Rev. Samuel M. Clarke, pastor of the Pines church. Interment was in the Pines Lutheran cemetery.—Frances E. Shaffer, East Berlin, Pa.

Will, Bert Edward, son of Frank and Eliza Houtz Will, was born April 7, 1875, at Woodford, Ill., and died at the Lutheran hospital in Beatrice, Nebr., July 4, 1951. On Feb. 6, 1897, he was united in marriage to Katie Naylor, and to this union were born five sons and five daughters. He is survived by his wife, three sons, four daughters, two sisters, one brother, fourteen grandchildren and five great-grandchildren. He united with the Church of the Brethren at an early age. Funeral services were held July 8, 1951, at the Church of the Brethren near Holmesville, Nebr., by the undersigned. Burial was in the church cemetery.—Swigart F. Miller, Beatrice, Nebr.

Church News

California

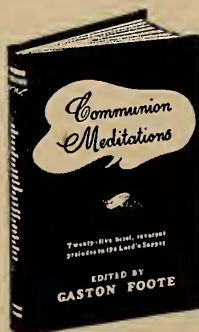
Bakersfield.—A successful daily vacation Bible school was held June 11-15 with an average attendance of forty-five. A sharing program and open house were held on the closing evening. Records were purchased with the daily offerings and the students brought play equipment, which was presented to Mr. and Mrs. Douglas Still for use in their work in migrant camps. About fifty per cent of our members attended part or all of the Annual Conference. Church and Sunday-school officers for the coming year were elected following the Sunday morning services on May 27. This is a change of policy owing to so many of our active members leaving the valley during the summer months. Seven new members have been received into our fellowship by baptism since Easter. A basket dinner was held on July 1 in honor of Gertrude Gerstl, who is returning to her home in Germany after living for a year in the Carl Shively home. A farewell gift was presented to her. Two pieces of furniture were presented to the church by the family of the late Paul E. Teter. Memorial and dedicatory services were held on June 17. Bro. Ralph Turnidge and his family are enjoying their two weeks' vacation, one of which was spent in assisting at the camp program at Peaceful Pines. During his absence, the pulpit is being filled by the deacons of the church. We were happy for the many visitors who stopped to see our new sanctuary on their way to and from Annual Conference.—Inez Teter, Bakersfield, Calif.

Covina.—At our council meeting officers were elected for the coming year. Bro. G. O. Stutsman was elected elder. Our delegates to Annual Conference were Bro. Merle Butterbaugh and Sister Donna Prickett. The film, *The African Witch Doctor*, was shown by Bro. Robert Prick-

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ett. At the evening hour on June 3 the choir presented a musical program. The choir, under the direction of Mr. Burnell Gregory, has been an inspiration during the past year. At the morning service on June 10 five deacons and their wives were installed. A farewell party was held for our German student who has been here during the year. He attended the San Jose Conference before leaving for his home. On June 24, while Bro. Stutsman was attending Conference, Bro. Gregory of La Verne College was the guest speaker. Several of our members attended the Conference at San Jose. On July 1 Brother and Sister Leland Brubaker were guests of our church. Sister Brubaker gave a talk during the Sunday-school hour and Brother Brubaker spoke at the church service.—Mrs. Tempie S. Funk, Covina, Calif.

Long Beach.—Following the morning worship hour on the first anniversary of the dedication of our new church building, a brief service was held, when the historical marker was set in place. Two charter members of our organization were present and assisted in the service.

We have enjoyed motion pictures of our district's churches, taken and shown by Ernest Carl; colored slides of our mission work in Ecuador and the display of arts and crafts of the people there. The drama team of La Verne College presented the one-act play, *One Woman*. Two concerts of sacred music were given, one by the Polytechnic high school a cappella choir and the other by our sanctuary choir, directed by Robert Walker with Madge Lewis as the organist. Guest speakers at the Brotherhood meetings have been John Wilson, principal of Jordan High School; Sylma Warratie, a converted Mohammedan from Africa, and Milton J. Brock, Sr., of the Calvary church, Los Angeles, who showed pictures of Europe. Pulpit guest speakers have been Jack Melhorn, assistant professor of sociology at La Verne College; Willard W. Bartlett, teacher, world traveler and lecturer, also of La Verne College; and J. Irving Rhoades, director of religious education and parish activities of the Bay Shore Community Congregational church and now also serving as a type of industrial chaplain for the Douglas Aircraft Corpo-

ration. A large representation attended Annual Conference. Robert C. Walker and Clarence J. Smith were our delegates and gave enthusiastic reports of the meeting. Following the morning service on July 1, a potluck dinner honored the Pentz family, who have just returned from a year in Pennsylvania, and was a farewell to Hans Knurr, a German student who was leaving for his home. Vacation Bible school will begin July 30.—Mrs. Homer E. Fike, Long Beach, Calif.

Pasadena.—Our congregation was happy to have Bro. Robert Richards of La Verne College lead us in an evangelistic effort, which resulted in one baptism and many rededications. The week's meetings were climaxed with the communion service. Most of the deacons and their wives attended the district deacons' retreat at Santa Ana. The young adults from the San Fernando Valley church presented the play, *The Lost Church*, in our sanctuary. The missionary committee of the church showed the two films, *Sunrise Over Nigeria* and *Sing With Bassey*, at an evening service. The Pasadena congregation supports Dr. Lloyd Studebaker on the Africa field. Sister Grayce Brumbaugh, missionary nurse in Garkida, Africa, addressed an evening group. Bro. Kermit Eby of the University of Chicago spoke on *The Brethren Genius* one morning. Bro. Robert Richards of La Verne gave the first of a series of four peace addresses. Seven babies were dedicated at a morning worship service. Our congregation was represented among the delegate body at Annual Conference by our pastor, Donald E. Rowe, and Sister Mary Fox. The choir presented its annual concert on the evening of June 3 under the leadership of Grenville Daun, director. The church met in a special council meeting on the evening of June 8, when a newly formed constitution and bylaws were presented to the group for discussion and action. Children's day was observed with an appropriate program on June 10. Our vacation church school was held July 9-20. Bro. C. D. Bonsack addressed our congregation at the morning service on June 17, after which a fellowship dinner was served by our group at one of the recreation centers of the city for the entertainment of the many visitors who stopped to worship with us on their way to Annual Conference.—Maud Newcomer, Pasadena, Calif.

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Bow Valley.—Evangelistic meetings were held May 20—June 3 by Bro. Robert Nance of Wetmore, Kansas, in the Arrowwood church. His inspiring messages brought ten persons to Christ. The morning Bible class studied the Book of Ruth and Mrs. Nance held afternoon classes for the children. The young people, under the leadership of our pastor and his wife, Mr. and Mrs. McDaniel, have concluded their youth meetings for the season. The meetings will commence again next September.—Marvina Beagle, Arrowwood, Alberta, Canada.

Colorado

Haxtun.—Six persons have been baptized and nine have come into our church as associate members. Our daily vacation Bible school was held June 4-15 with our pastor and his wife in charge. There was a good attendance and on June 17 they displayed their work and presented a closing program. The beginners' class of fourteen persons had a perfect attendance record. The brother of Mrs. Grace Amack, one of our members, passed away suddenly in Sterling on May 24. Our love feast was held on May 27, with our pastor presiding. On June 14 Mrs. Rose Hulse Leuth and Walter McClain were united in marriage at this church by our pastor and on June 22 Delores Haynes and Melvin Hofmeister were united in marriage. Our ladies' aid held an all-day meeting at the church on June 9. The annual silver tea and guest day was held on the afternoon

of June 27. In the absence of our pastor, Bro. Roscoe P. Baker taught our mid-week Bible class on June 27.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Delaware

Wilmington.—The men of the church and community have made fine progress on the new addition to our church. It is all under roof and the plumbing has been done. We are also remodeling the kitchen in the parsonage with funds raised by the women of the church. Vacation Bible school was held June 18-29, with Mrs. Mary Crouse in charge. The ladies of the church have raised thirty dollars for their project of sending money to buy part of the sixteen tons of food required to continue our Brethren Service program in Europe. The young people's class raised sixty dollars with which they purchased the front door hardware for our new church addition. The women's work raised sixty dollars for the building fund.—Mrs. Dorothy L. Wickersham, Newark, Del.

Illinois

Hurricane Creek.—On the afternoon of June 24 our church was the scene of a beautiful wedding when Sister Angeline Caylor became the bride of Bro. Arthur Dooly. A baptismal service was held on July 1, at which time the head of a family was baptized. On the evening of July 5 our love feast was held with Bro. Stern officiating. There was one visitor from the Oakley church; one from Kaskaskia; one from Denver, Colo., and nine from the Romine church. On July 9 the women's cabinet of the Southern District of Illinois gave us many interesting talks and suggestions; slides of Puerto Rico were shown. Our ladies' aid has ordered cut garments from New Windsor to sew. Our church is helping with the daily vacation Bible school which is being held at the Baptist church. We are expecting to hold a revival meeting in September with Bro. R. E. Pepple assisting us.—Mrs. Pearl Parker, Smithboro, Ill.

Rockford.—After Bro. Kenneth Yingst left for his new pastorate Bro. Paul Ha-

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 564. Positions open in Bethany Hospital, 3420 W. Van Buren, Chicago 24, Ill.; graduate nurses, nurses' aides, switchboard and front office clerk. Paid vacations, good hours, pleasant atmosphere. Write: Miss Mildred Beck at above address.

No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Kilian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 568. For Sale: Apartment house, four apartments, six housekeeping rooms, one guest room, also parking lot. All furnished. Within one-half block of Church of the Brethren, well established with winter tourists. Write: C. H. Bowers, 314 S. Pine St., Sebring, Fla.

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No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

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No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.



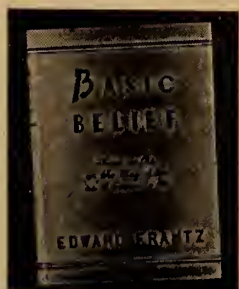
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worth was part-time pastor until he graduated from Bethany Biblical Seminary in May. On the morning of June 3 Bro. W. W. Slabaugh of Bethany Seminary was with us for the installation services for Brother and Sister Haworth. For three months our pulpit was filled by Bro. Gordon Bucher of Bethany, Bro. C. D. Bondsack of Elgin, Bro. Slabaugh of Bethany, the peace team from Bethany, Dr. John Gordon and Bro. Carl Smucker of Rockford. We had a very successful Bible school this year under the leadership of Mrs. Myrtle McCray. The total enrollment was seventy-two. The ladies' aid has been very active in foreign relief. Our pastor represented our church at Annual Conference. Brother and Sister Haworth are sharing their home with a young Austrian student.—Mrs. Bertha Haskell, Rockford, Ill.

Indiana

Brick.—Our daily vacation Bible school was well attended and was concluded with a program by the children. The intermediate class, with the help of their teacher, Mrs. Martha Herr, made a miniature replica of our church which was put on display in the church following Bible school. Our delegates, Pastor O. D. Werking and his wife, attended Annual Conference.

Bro. Martin Hoover was in charge of the services during the absence of our pastor. A representative of the Anti-Saloon League spoke to us on June 17, following which an offering was taken for the temperance work. Some of our young people are preparing to attend Camp Mack during the camping season. The district conference will be held at our church Aug. 22-24.—Mrs. Robert Bowman, Greens Fork, Ind.

Cedar Creek.—Bro. Clyde Mulligan of Poland, Ohio, conducted a two weeks' revival meeting; seven persons were baptized. A children's teachers' training school was conducted each Monday evening for six weeks in co-operation with four sister churches. At our communion service it was necessary to add extra facilities to accommodate all the brethren. Recently an organ was purchased for our children. A vacation Bible school was held. Our midweek services continue to gain impetus as they serve a vital need in the program of the church.—Mrs. Glenn Mulligan, Garrett, Ind.

Fairview.—We met in council on July 16. Four letters were granted. Bro. Waldo Kinsel and Sister Olive Harshbarger were chosen as our delegates to district meeting. Our series of meetings, conducted by

Bro. Carl Hilbert, began on the evening of July 29 and will continue through the evening of Aug. 12. We regret very much to have our elder, Bro. Albert Harshbarger and Bro. John R. Wagoner and their families move out of our congregation. Both families have been active in church work and our best wishes go with them to their new fields of service. Joe Fisher and Dick Harshbarger will give a report of Annual Conference. Joe Fisher will show pictures taken at Conference and of their trip to and from Conference. Our church has paid or pledged \$1,102 to the Lafayette building fund. The aid has paid its pledge of \$250 toward the church budget and will pay one half of the evangelist's salary. The men paid for the new parsonage well and are financing the mowing of the church lawn.—Anna Wagoner Deal, Lafayette, Ind.

Logansport.—The missionary play, Fatima, was presented at the close of our mission study. We also had on Sunday evenings a series of motion pictures on the life of Paul. Our women's group had charge of a Sunday afternoon service at the Mexico home with Sister Dorothy Seibert as the speaker. We donated \$100 to the parsonage fund. We also sew for relief and send clothing and packages overseas and to our boys in service camps. The men sponsored three showings of the Pilgrimage Play on the Life of Christ. One letter has been granted. Bro. Charles Oberlin preached for us in the exchange of pulpits and our pastor went to the Lower Deer Creek church. Several persons have been in the hospital since our last report, including Mrs. Richey and their son. Two persons were lost by death. The Kokomo church presented the play, Fine Gold, at our church recently. The CBYF department gave a simulated radio broadcast at the church on May 27. Some of our folks attended the mass meetings at Camp Mack in June and July, when Perry Huffaker was the speaker. Each Wednesday during vacation, classes and recreation are being held at the church to take the place of vacation Bible school for the children. Ruth Hilbert left on June 20 to spend the summer at the international work camp in Lintz, Austria. Joyce Hults and her husband will teach in the Ft. Wayne school this winter. These two girls have taught school in our city the past two years and helped in the church work here. Our pastor and his family attended Annual Conference. At our council on July 5 they resigned their pastoral work here to be effective Sept. 1. Someone donated \$100 to buy some of the new hymnals the first of the year. Bro. Richey was able to buy twelve for the choir to use during our revival Sept. 24-30, when Bro. Perry Huffaker will be with us. Our communion service will be held on Sept. 30. Lulu Rush and Florence Arnold were elected as our delegates to the Flora district meeting Aug. 15-18. Bro. Richey has a new tape recorder on which he recorded many discourses and the business of Annual Conference and which we are looking forward to hearing soon.—Florence E. B. Arnold, Logansport, Ind.

Ohio

New Philadelphia.—Since our last report, twelve persons have been received into the church fellowship by baptism and three by letter. Bro. Willis Kurtz of Hartville showed one evening the film, The Life of Zacchaeus. At our last quarterly business meeting Bro. A. H. Miller, our pastor, presented his resignation, to become effective Sept. 1. Bro. Miller has been with us for fourteen years. On May 4 our annual fellowship supper was held, at which time special recognition was given to all new members received during the year. A dedicatory service for parents with small children was observed on May 20. Bro. Miller, our pastor, represented our congregation at Annual Conference June 19-24. Our daily vacation Bible school concluded with a demonstration

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program on the evening of June 15.—Hazel Henderson, New Philadelphia, Ohio.

Potsdam.—Our church met in regular council on June 2, with Bro. Ray Shank, our elder, presiding. The ladies' aid prepared Sister Blessing's apartment for her to move into. Our pastor, who was appointed as local peace counselor, to be ready to give information and help to anyone affected by the draft, attended the Camp Mack training school for peace counselors. Several of our teachers attended the children's workers' area conference at Eaton. We welcome the new members who were baptized recently into our fellowship. Our delegates to district conference gave reports. The pastor's class in church membership for intermediates has been well attended each week. The district choir of 200 voices presented The Messiah at the Milton-Union high school. Several of our members were in the choir. Mrs. Daryl Parker was the guest speaker at the mother and daughter meeting. We are happy for the fine group of eighteen children who were dedicated on Mother's Day. Bro. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors in Washington, D. C., was at our morning worship services on June 3. He also spoke at the Salem church in the afternoon on the Draft Laws and How They Affect Us. The daily vacation Bible school was held June 4-15 at the United Missionary church and the Church of the Brethren. At the morning worship services on June 10 the children presented a children's day program. We were privileged to have colored slides on Farming in Palestine and Europe and a discussion on The Christian Farmer led by Stanley Hamilton of the Rural Life Association.—Mrs. Velma Heck, Laura, Ohio.

Salem.—A festival of hymn singing was held by the surrounding churches recently. A recorder has been presented to the church by Sister Jennie Rinehart and her two daughters as a memorial to Elder Edward Miller. This will be available for service to shut-ins and will be used in other ways. At a recent business meeting our pastor reported twenty-two persons received into the fellowship by letter and ten by baptism. Our prayer meetings and aid attendance are very good and much good is being done through them. Our three DP families participated in our family night by singing in the Latvian language. On June 10 a dedication service was held for the new equipment for the church. On June 24 a program was presented by the children. Our pastor represented us at Annual Conference. Bro. John Weaver will be our evangelist for 1952.—Katie Flory, Union, Ohio.

Pennsylvania

Chiques.—The women's work organization has been sewing for relief and approximately 3,500 yards of bandages have been rolled. Bro. David Albright of Elizabethtown College was with us to instruct a class in music. Our male quartet presented a program at the Mt. Hope church. We have monthly offerings for our building fund at Sunday-school and church services. Our average church and Sunday-school attendance has increased during the year. Bro. Henry Becker of the West Greentree church spoke at our non-conformity and purity meeting at the Mt. Hope church. Five families participated in our family night at Chiques on May 12. The Chiques Sunday school presented a Mother's Day program, at which Bro. Norman Bowers of Salunga was the guest speaker. Bro. Howard Bernhard delivered a temperance sermon at Chiques on May 20. Sister George Detweiler spoke at our mother and daughter fellowship at the Mt. Hope church on May 24. Our love

feast was held May 29 and 30. Brethren Amos Heisey, Graybill Hershey, Joseph Moyer, Abram Eshleman, Earl Eshleman, and Willis Stehman were guest speakers. Bro. Heisey officiated. Our young people enjoyed an evening of fellowship with the Hanoverdale young people.—Mrs. John K. Stauffer, Lawn, Pa.

Codorus.—A group from New Windsor presented a program, recently. Rally day services were held at Pleasant Hill with Bro. Glen Kinsel of Shippensburg as the speaker. A memorial program was held at New Freedom with Bro. Raymond Baugher of Harrisburg as the speaker. Love feast was held at Shrewsbury with Bro. Joseph M. Baugher of York presiding. Elder and Mrs. Jesse Whitacre of Spencer, Ohio, were with us in a revival at Codorus May 7-20. Bro. M. M. Baugher of York preached for us on May 26, preceding our love feast. On May 27 we had with us at Codorus Bro. Norman Musser and his wife of Mountville. At a special council meeting at Codorus Elders Michael Markey and J. L. Miller were present as a committee to hold an election for two ministers and four deacons. Bro. Richard Grim, his wife and Bro. Daniel Lehman were licensed to the ministry. Brother and Sister George W. Keeny, Brother and Sister Harvey Baker, Brother and Sister Wayne Brant and Brother and Sister Lawrence Hartman were elected to the office of deacon. On June 2 the men's work of Pleasant Hill sponsored a musical program and an offering was lifted for church improvement at Pleasant Hill. On June 10 a program was presented at Shrewsbury at the close of vacation Bible school. Elder S. C. Godfrey and his wife and Samuel Sweitzer represented the church at San Jose.—Mary A. Lehman, Dalls-town, Pa.

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Yet the shining spirit of one who has lived long and generously will triumph in spite of the years. There is a richness about a full life that resembles the richness of an abundant harvest. For though a man's days may be as grass and as a flower of the field, "the mercy of the Lord is from everlasting to everlasting upon them that fear him."

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 8, 1951

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Number 36

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Give Up Jewelry

Please allow me to give you my views on the Gospel Messenger of Dec. 9, 1950. The editorial is excellent and is one we should heed in our daily Bible study.

I have read the entire Messenger with interest, but there is one thing I cannot fully understand. That is the picture on page 3. Pictures influence all of us somewhat and this is especially true of youth. This man's right hand must be pointing to 1 Peter 3:3-4. This man surely sees himself in the Bible but fails to practice its precepts given in these verses.

A very unfortunate thing is the ring ceremony in weddings and also the giving of rings in colleges and high schools. Our members now wear not only rings but also bracelets, necklaces and even earbobs, a very heathen custom. This is an outward appearance of a very limited spiritual life. Of course, God looks on the heart, but we are not capable judges and cannot see the inward spirit; so we judge and are influenced largely by outward appearances.

I can answer the question of Leland Brubaker, "If you did the cutting, where would you begin?" Right here. I have given up all jewelry, which saves me \$100 to spend in winning others to Christ. A few days ago a radio address showed how much we American people spend on jewelry. It was enormous. Let us cut on our personal expenditures and work for the spiritual advancement of the church. —Bertha A. Spitzer, Broadway, Va.

Something More About the Gospel Messenger

I have read with much interest what has been said by various writers concerning the Gospel Messenger and especially the hundredth anniversary number. I cannot recall the time that this periodical has not been a regular visitor in our home for three generations.

Sixty or seventy years ago, before we enjoyed the privilege of the R.F.D., grandfather made it his business to mount his horse to go regularly to the post office several miles away to get the Messenger; the first thing he did on returning with it was to get his needle and thread to sew it together in order, for it was not substantially assembled then, either with paste or staple. At the end of each year all

of the numbers of a given volume were collected and rather securely bound together and laid away in the garret. There they became brown with the years and covered with dust until the day of sale when they had to be disposed of.

In those days it was the rarest thing for a picture to appear on the pages of the Messenger; many other changes have come about across the years. However, the picture era is upon us and we are childlike enough to get a more vivid impression from a picture than from the printed page. We do not read every article that appears on the Messenger pages, but usually we scan each article, including obituaries, church notices and marriages, for matters of special interest or for names which are more or less familiar through personal acquaintance or reputation.

When it was my privilege to serve as pastor of a church where the Messenger was in practically every member's home, it was a great source of satisfaction to me as well as a help to the members to make frequent reference from the pulpit to certain articles found there and to encourage their reading them. It served as a sort of supplement to the sermon.

And the 75% or the 100% club subscription plan is really ideal. If most of the subscribers read a very small part of an occasional issue I feel that the effort would not be in vain; but when one is told that it is not read, that it is not wanted, or that it is consigned to the flames frequently without further consideration, the effort and the money invested is simply wasted, no matter from what source it comes.

I never destroy a copy of the Messenger, nor do I use it for wrapping paper or for filling in storage packages, I just lay them away, after having read the contents. Recently, however, I have struck on another plan that appeals to me somewhat. Where I am now serving the Messenger is one of the rarest visitors, owing to some conditions that it is not necessary to describe here; when I have finished with the current issues I offer them to the folks at the several places of service and they seem rather willing to take them as a gift. To what use they put them I do not know. So it may be like the quotation from Eccles 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days."—W. H. Zigler, McDowell, Va.

BLESSED ARE THEY

"... who hunger and thirst for righteousness, for they shall be satisfied" (R.S.V.)

S. Loren Bowman

Pastor, Wenatchee Church, Washington

Photo by Eva Luoma

The first part of that portion of the study of the Sermon on the Mount entitled Blessed Are They appeared in last week's issue. Bro. Bowman pointed out that the Sermon on the Mount was a crystallization of the mind of Christ. The first three Beatitudes were considered; the rest are taken up in this concluding part.



Blessed are the meek, for they shall inherit the earth."

Once more Jesus brings sharply into focus, the contrast between the ways of the world and the ways of blessedness. And we must remember that Jesus is not announcing something; he is revealing what he has found to be life's way. It is not the quick answer of one who was protected from life's struggles.

He weighed the claim of his own people that "the chosen"

should inherit the earth. He was familiar with the hope that the city of Jerusalem would become the center of an outreaching government that would control surrounding nations. He knew the plea of the Zealots that Rome should be overthrown by revolution. He was acquainted with the agony and suffering of those who live under foreign rule.

But he says this is not the way. The earth does not belong to those who trust in special

favours, political alliances or strength of arms. Rather, the earth belongs to those who possess the quiet, constructive attitude that opens life to the power of God. "Blessed are the meek, for they shall inherit the earth."

We find this Beatitude difficult, partly because we do not understand its basic idea. Meekness is not weakness. Meekness is not bowing and compromising, always agreeing with the

person who speaks last. Nor is it the false timidity expressed in the cartoon of Mr. Milque-toast—the timid soul. These popular ideas do not touch what Jesus reveals in this Beatitude. The meek are not the weak, the meek are those who humbly lay hold of the power of God and stand forth with confidence that life gives its final support to the right! The meek do not stand in their own strength, they open their lives to the constructive spirit of the universe and offer themselves as the instruments of God.

Our Bible scholars remind us that no single English word carries the full meaning of this Beatitude. Dr. Sockman suggests the idea of “being molded” in connection with being meek. The point of reference is God, and the meek “are the God-molded, the God-tamed, the God-trained and the God-tempered.” In short, the meek are open toward God; they are surrendered to God; they stand with the creative power of the universe. They accept responsibility; they hold fast to faith; they stand firmly for the right. Thus the meek are strong. They stand when the searching tests of life come. And, in the long run, they possess the land!

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.”

Again we are looking into the heart of life—facing strong desires: hunger and thirst. These are desires that will not yield their claims upon life easily. Jesus knew this. He had seen hungry people. He had tramped the desert. He knew the forces of these human drives.

He takes these basic physical appetites and turns them to the spiritual center of life. “Blessed are those who hunger and thirst for righteousness”; the satisfaction of true happiness can be had only when the good life is

desired more than anything else! Jesus said the same thing later: “Seek first the kingdom of God and his righteousness . . .”

In our words, life gives us our first desire! We are shaped by the claims of that which we want most! And here we cannot fool life! It is not what we may say we want, not what we may tell ourselves we want, but the deep, inner desire of our soul that counts! Yes, the deepest desire of the heart determines the direction of our lives! And Jesus says that we will find abiding satisfaction only if this deepest hunger is for goodness.

Among the people of his day, other things got in the way of this dominant desire: oxen and cattle, houses and lands, appetites and pleasures. And they still get in our way today. Everything else comes first; then, if there remains some time or energy, we will do some good for others and cultivate the desire for righteousness. And what do we get? Happiness? No. We get anxieties, fears, ulcers, nervous breakdowns, split personalities and shattered dreams.

The kingdom is among us and open to us on one condition: that it be the first desire and the major purpose of our lives.

“Blessed are the merciful, for they shall obtain mercy.”

Here is another inner attitude which produces as we sow. Jesus says simply, “Those who show mercy will receive mercy.” This is a part of the counsel he gives when he says, “Forgive, and you will be forgiven.” “The measure you give is the measure you get.” Or the negative word: “Judge not, and you will not be judged.”

Mercy is that quality of life which readily gives more than is expected. It goes beyond the “tit for tat” of the legal re-

quirement. It goes beyond the normal expectations of friendship. It exceeds the limitations of human justice. Mercy offers love even where love has been spurned. Mercy brings hope where a new chance is not deserved. Mercy extends pardon because it must, not on the basis of merit. This is the quality of mercy we see in Christ!

We do not reach his level of mercy. But as his followers, we are not only the recipients of his mercy; we are the sharers of this mercy. We are to help persons in need discover the healing power of undeserved love.

This has definite meanings for our personal living. Instead of being critical, standing in judgment, expressing condemnation or pretending self-righteousness, the person who is living in the spirit of Christ will be kindly, helpful and unselfish, especially to those who have lost the way in their search for life.

There are meanings for our churches as fellowship groups, too. We are not to “freeze out” those across the tracks in an effort to achieve a false respectability. We are not to “turn our backs” upon those who have reportedly fallen into the sweep-

Continued on page 8

FOOTPRINTS

Ruth Margaret Gibbs
Los Angeles, California

**They stretch outside a city gate
Past crumbling tower, wall and tree—
Today, tomorrow, yesterday—
Footprints that lead to Calvary.**

**They mark a beaten path along
The contour of the countryside,
Like arrows pointing to a spot
No stone or blade of grass can hide.**

**A silent army, unrehearsed,
With neither passion now, nor will.
A troop that leaves indelible
The scars upon an ancient hill.**

**And yet the question stands to judge
Where once the Lamb was sacrificed:
“Footprints that lead to Calvary.
What will you do with Jesus Christ?”**

EDITORIAL

Preparation for Tomorrow

BRETHREN may have mixed feelings about the United States Department of State, depending upon party politics or their convictions about what should constitute our foreign policy. They will generally applaud, however, a recent department publication which tells simply and effectively the story of the German Student project.

Preparation for Tomorrow is the well-written account of one German boy's year in America. He is Ernst Hermann Taucher, who came from a farm near Kassel to live with a Brethren farm family, the Louis P. Lantzes, near Monticello, Indiana. Ernst's experiences that year were similar to those which three hundred other German high school students have known. So his story is also theirs. The positive values of this exchange program in which our Brethren Service Commission has co-operated with the State Department are underlined. And the practical kind of Christian helpfulness which Brethren families are capable of showing is well illustrated also.

One cannot read the booklet without realizing that such a program could be multiplied many times over without using a fraction of the tremendous sums which both governments and individuals are expending for armaments and armies. Yet what better defense can a nation have than friends who understand it? And how can we have friends unless we are friendly in concrete and helpful ways?

The German high school student exchange program is a constructive work for peace that is more than a friendly gesture. It is a Christian witness greatly needed at this time. We are grateful for both governmental and private agencies that make such a witness possible.—K. M.

Drive-in Churches Are Here

IT WAS to be expected that sooner or later there would be drive-in churches. For this is the day of mobility, of living on wheels. This past summer saw almost everyone on the move—vacationing, traveling, or just riding to get a breath of fresh air.

You can "drive-in" for almost any service you require. Outdoor theaters have mushroomed across the countryside, inviting you to roll the children in the back seat, dress as you please and be entertained while you eat popcorn and peanuts. There are miracle car washers that clean your auto in one minute. You can post a letter, deposit money in the bank, buy groceries, or dine out—all without ever leaving the car.

Help us to learn sympathy and to use real effort to relieve the misery of others.

Grant us the courage necessary in all circumstances and natural to those who have consecrated their lives to Thy service,

That at the highest point of life, when men and women meet in agreement, there may be an impassioned respect for the true values of life, and may Thy truth and Thy love be present;

That at each failure, or repeated fall, we do not withdraw from Thee;

That in the midst of all our misfortunes and troubles Thy love may embrace us and lift us little by little to Thyself.

—From a prayer by Pierre Ceresole.

So it was to be expected that streamlining and speed would be applied to a church service. Already we have heard of several drive-in churches where you can sit in the car and enjoy the service. Whether the "worshipers" come in slacks and chew on a hamburger during the choir number, the reports fail to mention. We can imagine some confusion in taking up the offering and in sharing hymnbooks over the back seat, but perhaps all those details are cared for.

Call us a back number if you will, but we question the enduring value of "drive-in" religion. A hundred persons sitting in thirty cars cannot be brought into the unity and fellowship which a service of worship demands. Such "drive-in" accommodations may be suitable for entertainment, but what we need in every church service is more participants and fewer spectators. And you cannot enter fully into the worship of the eternal God unless you trouble yourself to get up out of the seat and leave the car to take part in a quiet period designed for realizing the presence of God.

There are already too many Christians who drop their admission fees into the collection plate and watch the paid choir perform and hear the paid preacher speak—as a substitute for giving themselves, body, mind and spirit, to the worship and service of Jesus Christ. He makes demands of his disciples that cannot be met by an on-looker. Like his first disciples, we shall have to leave our nets (and the plastic seat covers by the steering wheel) if we truly decide to follow him.

—K. M.



Improvement in agricultural practices, the use of better seed and the proper use of the soil will help to increase the amount of food produced in the world

Photo by Philip Gendreau

FOOD AND PEACE

When men everywhere have enough to eat, world peace is more likely to come

James Eberly
New Windsor, Maryland

WE ARE now on the edge of World War III—yes, World War III. Everywhere we look we see nations preparing for total war, taking sides against each other. Agriculture is now being put on a full-scale, war-production basis. There has been no time in history when there existed a greater need for peace. However, it is not too late to examine some of the basic causes of war, to see if they can be remedied and to build a solid foundation toward world peace.

One of the most obvious causes of war is the lack of food and the want of it. There has been no time in history when all of mankind has had enough to eat or has had a sufficient supply of food for all the people. Likewise, there has been no period

in history in which there was no physical strife between nations. We know that when men are hungry they will do anything for food. Therefore, it is easy for a dictator to influence people who are suffering from lack of food to do his will by offering them food and shelter in exchange for their allegiance and military services. Take the present Chinese regime, for example. The poorer people who could not afford to buy food were offered food and clothing if they served the Chinese Communist armies.

We know that food is directly related to world peace. Since peace is more likely to come when men have enough to eat, we must see that the people of the world are fed today and not tomorrow.

Where are we in our attempt to solve this problem? We are at the beginning of another world conflict. Only one third

of the total world population has enough to eat. Yet during the 1948-49 crop year, farmers in the United States produced 555 million more bushels of corn than they could sell at support level. They also produced an excess of 203 million dozen extra eggs. We produced 63 million pounds of excess butter. In wheat alone we produced an excess of 150 million bushels. It is expected that government-held surpluses may hit a total value mark near five billion dollars by the middle of 1951. How can there be such a thing as "food surpluses" when more than half of the people in the world do not have enough to eat? It is a problem of distribution that will be solved only when all men learn to do unto others as they would that others do unto them.

Let us examine more closely the question of production. Figures from the Food and Agriculture Organization of the United

Nations state, in their progress report, that one third of the total land area of the world could be cultivated. However, at the present time only ten per cent is cultivated and only four per cent is used for human food. These figures show that there are vast areas yet to be opened up to agriculture. Over a period of years they could be used to take care of the increase in population, which is increasing at the rate of twenty million per year.

Increased acreage is not the only way to get more production. We can increase the amount of food being produced on soils now under cultivation. Throughout the world agricultural methods remain, for the most part, primitive and, without increasing the cultivated area or any drastic change of method, production could be in-

creased greatly. The output of food per man in advanced countries is estimated by the Food and Agriculture Organization to be about ten times what it is in the backward lands, and the population of the backward areas is nearly three quarters of the world's total. In Britain the productivity per acre and the output per man is three or four times higher than the more backward areas of Europe; and on the average milk production per cow is four times greater than in many other countries.

The improvement of cultivation practices depends on scientific experiments and attitudes toward adopting these practices by the farmers. Improvement is needed, and is practicable, in plants and animals, in the fertility of the soil and in the control of weeds and fungal pests which reduce production.

The milk production of many herds, even in Western Europe and the United States, can be doubled in two generations by proper breeding. This can be greatly aided by the use of artificial insemination, which enables the best bulls to serve at least ten times as many cows as would otherwise be possible. The scope for improvement of the poor cattle of the backward areas in the East is far greater. Besides the improvement of stock by breeding, much can be done by better feeding through improved pasture and balanced rations.

We can also improve our crop production. The use of special seed from selected plants is the most important means of raising crop production. A famous example is hybrid corn or maize. Hybrid corn has made yields twenty-five per cent higher than before, and more than ninety per cent of the corn now grown in the corn belt is hybrid. Recent figures available from Italy show that by the use of American hybrid varieties of the yellow maize, which is very popular in the Italian diet, gains of twenty to ninety per cent have been achieved above the yields from the old primitive, open-pollinated varieties.

Much more of this sort of work remains to be done. Research on rice, which is a staple food of at least one third of mankind, is far behind research on wheat and corn. However, some research has been carried on in India by experimental farms. The results obtained from these experiments was an increase in yield twice that of average. Research on millet, another important staple of the East, has hardly begun.

The soil is another vital factor to consider in increasing our crop production. The soil is the very backbone of the world. It is from the soil that we receive

More food-producing areas need to be brought into cultivation

Eva Luoma



our food, that "stuff" which is so essential to human life. Fertile soil is the key to increased production. If every cubic foot of soil that is now under cultivation were built up to one of optimum production, there would be an abundance of food. We can do this by the use of manure, both animal and vegetable; chemical fertilizers; good rotations; and proper land use.

However, to do this we must have sound farm management. No more stupid and erroneous saying has ever been formulated than the one that "anyone can farm." Anyone can go through the motions, but not ten per cent of our agricultural population today could be seriously called good farmers. We must help the so-called haphazard farmer and instill in him the spirit of true conservation-minded farming which has become the backbone of American agriculture. This can be done by agricultural education through schools, rural agricultural organizations and county agriculture extension programs.

We have seen how food is related to world peace. We know that where there is a lack of food men will do and try anything to get it. We are again at the very beginning of war. People are starving. We are not producing enough food. The food which is being produced does not get to those who need it.

We are faced with a problem of production and distribution. We can overcome these problems by the use of new agricultural methods, increased acreage and sound farm management. However, the food that is being produced must be distributed to those who need it, regardless of race, creed or color.

If these things are done there is no reason whatever that we could not have a well-fed citizenry and a better hope for world peace.

Blessed Are They

Continued from page 4

ing currents of immoral living. We are not to "elbow to the fringes of the fellowship" all those who raise questions about our doctrines or practices. We are not to withhold forgiveness from those who seek the cleansing of a redemptive fellowship. Instead, as the body of Christ, our churches should lift up the power of love and the wealth of mercy as God's answer to every need of man. The church should point persons—regardless of their momentary social, political or moral position—to the possibility of a new life in the Spirit in the unlimited, undeserved mercy of God.

"Blessed are the pure in heart, for they shall see God."

We see what we want most to see. Driving along the highway, some will see the glories of nature: trees, flowers, lakes, mountains, sunsets. Others—sometimes in the same car—will see the different makes of automobiles, the various brands of advertised products, the location of all the flashy amusement places.

But Jesus is speaking of the

eyes of the mind and heart. (Here too we see what we want to see.) Jesus is pointing to the source of our feelings, affections, aspirations, and moral sentiments. If these inner eyes are single, true and pure, we can see God and understand his purpose for our lives. There is no other road that opens on the glory of God.

When the heart is pure, there is an awareness of God. This awareness can grow as we cultivate clean minds, unselfish motives, pure thoughts, and wholesome affections. It flows from sincerity and integrity, ruling out all forms of double-mindedness. "If the eye is single, the whole body is full of light."

Yes, the pure in heart see God, recognizing his presence within because they love what they ought to love and because they build their lives upon purity, integrity, simplicity and mutual-ity.

"Blessed are the peacemakers, for they shall be called sons of God."

God works—as he makes clear in Christ—for peace. He seeks peace, fellowship and goodwill between himself and persons and between persons and per-



Acceptance of Christianity and baptism into the Christian church sometimes bring suffering and persecution to the Indian convert

sons. It is a natural consequence, then, that those who seek to do the work of God are acting as his children. "Blessed are the peacemakers . . ."

In order to move toward the urgent goal of peace in our modern world, we must keep the program of peacemaking balanced between the two poles of tension. For there is a deep cord tying together "peace with God" and "peace between man and man." As Brethren, we have a rich background upon which we can draw in our peacemaking efforts: our simple trust in God; our emphasis upon Matt. 18; our works of peace among men. We are not fulfilling this heritage as we ought. We need to revitalize all phases of our peace program and to strive for a creative balance that recognizes the individual's need of peace with God and offers the healing benefits of love at all points of tension between man and man.

Our youth need to be challenged to stand on the side of peace in the present international situation. They need to know the choices before them . . . and the ends which the various choices bring! But this does not clear the church of its responsibility. As a church, and as individuals, we must continue to search, to pray, to experiment and to serve, seeking always to find new ways to bring the spirit of Christ into the "sore spots" of community, national and international life. We are called to be makers of peace: And God accepts us graciously as his sons when we acknowledge him and undertake his work.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

This Beatitude ends the same as the first one, and brings us to the level of fortitude and endurance. Having entered the kingdom with an humble spirit, we remain in the kingdom by

holding fast to it at all costs. Yes, this last Beatitude—amplified in the following verse—calls for a rare quality of spirit: the ability to stick to what we know is right, even though it may mean sacrifice, ridicule and personal suffering. It invites us to obey our "inner convictions" as trustworthy guides toward happiness. Indeed, it indicates that there is no peace of mind, no satisfaction of heart, if we heed not the "voice within."

The Beatitudes always lead us back to the life of Christ. They call us to look into his face and

to immerse ourselves in his spirit. They tell us that the basic direction of life is determined within and that happiness is found in loyalty to the highest inner values. Happy, therefore, are those who recognize the kingdom, who enter it with humble spirit, who give themselves to its values, who prize it above all things, who explore its relationships with pure motives, who strive to bring peace into the hearts and the relationships of men, who live it in scorn of consequences. *For these are the sons of God!*

What Constitutes Evangelistic Preaching?

Robert L. Sink

Pastor, Mexico Church, Indiana

IT IS God's plan by the preaching of his word to save men. He acknowledges that it may have the appearance of foolishness (1 Cor. 1:21). It is often telling men what they already know, but they need reminding concerning the more noble things in life. We need truths. Philip and the Ethiopian eunuch present a very fitting example for the subject. The story relates three essentials for evangelistic preaching.

The Message

Philip preached unto him Jesus. There must be a cause before there can be a prophet or promoter. Christ is the basic foundation of our cherished religion, truth and salvation. "And I, if I be lifted up from the earth, will draw all men unto me." The uplifted Christ is the only hope for the disturbed world. The world is still crying out for Barabbas; he has had, and still has, a large following. He has disappointed the multitudes, and will continue to do so. The gutter life has had its chance. Christ is the message for the ailment of a distressed world.

The Messenger

The second essential to evangelistic preaching is the messen-

ger (Acts 8:6). The multitude gave heed with one accord unto the things that were spoken by Philip when they heard and saw the signs which he did. Philip was possessed with some fullness. What a glorious possession Philip had. The messenger must feel the burden of responsibility as a soul winner. In 2 Cor. 5:14, Paul speaks of the constraining love of Christ as the motive that constantly challenged him as Christ's messenger, by which he was determined not to know anything among them save Jesus Christ and him crucified (1 Cor. 2:2).

The Truth Seeker

The third essential in evangelistic preaching is the truth seeker, one seeking guidance like the Ethiopian eunuch (Acts 8:3). St. Augustine said, "Thou hast made us for thyself alone, and we are restless until we find rest in thee, O God." Philip was the eunuch's only hope. The latter was soul-sick, seeking salvation. Philip did not fail him. How glorious that the eunuch came in contact with Philip, God's messenger, with the message that satisfied his longing, searching soul.

SHOULD WE WORRY?

Carl H. Zigler

Pastor, Pleasant View Church, Maryland

Photo by Philip Gendreau



Jesus' words, "Come unto me," are an answer to the anxieties that beset us

I AM raising a question with you, "Should we worry?" But you reply, "We can't keep from it." Is that really true? You cannot keep from thinking, and surely no one wants to do that, but there is one thing we can do: we can keep our thoughts from going to seed! For this is worry: wasted energy, useless thought, an endless chain, arriving at nothing.

What is this unhealthy habit known as worry? It is extreme anxiety over cares, conditions and problems; an overtaxation of the mind and nervous system. If it is allowed to continue, it may impair one's health. It often begins with headaches, loss of appetite, sleeplessness, nervousness or pain. This means the doctor, perhaps the hospital, or even in some cases the sanatorium. The mind and body are so closely united that what affects the one greatly concerns the other.

Just what do people worry about? People worry about pos-

sibly two things: what they can help, and what they cannot help. Now it seems wholly useless and foolish to worry about something we really cannot help. We are told that more insanity comes from this type of worry than the first type mentioned. On the other hand, there is actually no use in driving oneself to distraction over problems that can be solved. Why? Because there is a far better suggestion than to worry. This alternative plan to worry always works, but worry never really solves any problem.

This plan is found in the words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). But still, how we fear the things that might happen, but seldom ever do. We cross our bridges often long before we ever reach them. To attempt to settle our difficulties and problems in our own strength is to fail. It is to spend numberless hours fretting, tossing on our beds, losing sleep, overworking our minds, exhausting our physical energy

until morning dawns and we are still tired. We arise from our beds to find our problems waiting for us, while we are less capable of solving them than when we began. Why do we get ourselves into this difficult situation? It is because we try to solve our problems alone.

This point might be illustrated by the individual who becomes intoxicated for the purpose of forgetting his troubles. He forgets them all right, at least for the time being. However, when he sobers up again he comes face to face with the very same troubles from which he had tried to escape; only now he finds himself less capable of reaching a satisfactory solution than before, because of the intoxication.

But you say: "It is only human to worry." Yes, that is quite true. Perhaps you have heard: "It is human to err, but it is divine to forgive." Just so, I should like to say: It is human to worry, but it is divine to take your troubles to Jesus, who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." With such a

promise as this, what has a Christian to worry about? Christians trust in God! They are supposed to have the kind of faith that cannot be shaken!

How then, shall we overcome this human weakness? Someone says, "By going to church." Why do we go to Sunday services, to preaching, to Sunday school, to communion and such activities? Do we go there to learn how to become human? Certainly not! We should go to church on Sunday to learn how to become divine, to become like Christ himself, to become a close follower of the lowly Galilean. Now, to be like Christ, is to act like Christ. How did he act? Did he worry? No! Instead, he

away this cup from me: nevertheless not what I will, but what Thou wilt" (Mark 14:34-36). This is our supreme example!

To you and to me Jesus says: "Come . . . [in prayer]." How foolish of us with our little finite minds not to go to him, the great infinite Mind, with our troubles when he has asked us to come. He is never too busy to hear our prayers, even though they may be poorly made. He is never too busy to comfort our sin-sick hearts. He is never too busy to renew our spirits within us. He is never too busy, because he loves us and he wants us to be supremely happy. He is willing, ready and waiting to take upon himself the burden of our sins

living if we will learn to come to Jesus with our burdens—and leave them there!

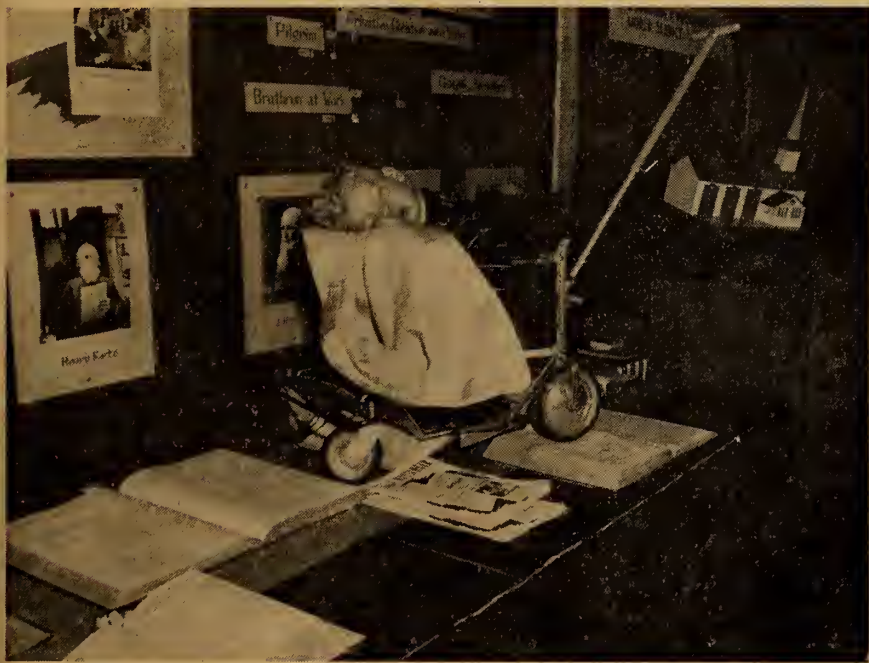
The human frame can stand just so much. For this reason people without sufficient faith commit suicide or act at times like beasts or commit murder. They have either forgotten, or perhaps never learned to know, their best friend—Jesus Christ. It is little wonder that they swear and curse the day of their birth. But this need not be you!

If you will obey his call, you will find your life made easier, your religion a joy and your soul at peace. Only trust his tender mercy; only have faith in the Son of God who wants to save you from worry. He wants to carry all your load. Won't you take your burdens to him? He is calling to you, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The Real Challenge

WHILE America's overwhelming industrial and military might bludgeons out a favorable position in Korea and further lifts impressive barriers against communism everywhere, there are increasing evidences that we are being deceived by our own manifestations of strength. Growing confident that we are now ready for Russia's military threat, we are by our blindness and lack of perception undermining the very security that comforts us. Unable to see or understand the deep, silent, powerful tides that are sweeping through the world . . . [we] are still saying that had we only sent more ships and more dollars to China we would have held the *status quo*, as if a few ships with American bullets and canned goods could have turned the course of an upheaval that had been brewing for a century among one fourth of the human race.

. . . We must understand that communism can be defeated only on the ideological level, with a better ideology. We have this in the Christian ideology—but our task is to make it a living, working force in world events, a force that rings as true in action and policies as in words.—From *Between the Lines*.



J. Henry Long

This youngster's trust in his parents enables him to sleep peacefully though surrounded by strangers and in the midst of noise

left it all to the will of the heavenly Father.

The nearest Jesus ever came to worrying was in the Garden of Gethsemane. "My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take

and give us peace of mind and soul.

So often we ignore his patient call and choose instead the hard and stony pathway, pricking ourselves over and over again with the thorns of worry and self-pity. Certainly we would agree that this is about the poorest way to try to be a Christian. Life at best is short. Why waste it! Life can be happy and filled with meaning. Life can be worth



HARMON

Heaven's Roses Have No Thorns

Wilma W. Burton
Chicago, Illinois

Heaven's roses have no thorns:

No thorns to snare the hands,
No briars to pierce the feet;
And yet they bloom resplendent fair
Heaven's beauty to replete.

Heaven's roses never fade,

Nor die, nor wilt at all;
Nothing can their lives disrupt;
Each blooms a perfect thing, and rare;
No blight their petals can corrupt.

Heaven's roses feel no cold:

Frost cannot harm them ever,
No stinging winds they know;
The climate there is balmy, warm,
Ideal for flowers to thrive and grow.

Heaven's Gardener sometimes takes

The choicest bloom from earth
And gives it heaven's fairest place,
Where marked "exceeding rare" it blooms
Beneath the sunshine of his face.

This poem was written after the author's sister-in-law,
Louise Powers, was killed.

A Light in the Wilderness

TWO hundred years ago there lived in Washington County, Maryland, a young German of the name of Jacob Bromback. The pronunciation or spelling of the name in later years may have been changed to Brumbaugh. As an orphan he came from Germany and eventually found a home on the creek with the long Indian name, the Conococheague. He married a young lady of Dunker faith, of the name of Angle. She was said to have been Martin Urner's first convert when he pioneered with the gospel in what is now Carroll County, Maryland. Some time following his marriage, he was baptized, uniting with the church of which his wife was a member. His quiet manner of speech, with its accompanying humility, made this man feel at home with the Dunkers. All his life he was

Freeman Ankrum
St. James, Maryland

a farmer and a lay leader in the church. His farm was one of the show places on the western fringe of civilization.

In April 1755, when it was necessary to send forces to the western section of Pennsylvania to attempt to gain control of disputed territory, the English general, Edward Braddock, and his aid, young George Washington of Virginia, were assigned to the task. Washington headed the Virginia Provincials. Braddock and Washington had outfitted a large number of men at Frederick, Maryland. From there they had started their march toward the fort on Wills Creek in the narrows in what is now Cumberland, Maryland.

Leaving Frederick they had slowly wended their way over the heights which now bear the name of Braddock. The beauti-

ful valley, now Middletown, was before them. Beyond this loomed South Mountain. Slowly they made their way over this barrier by the site of the present city of Boonsboro. The crossing of the Antietam was made near where the old colonial school of Delamere now stands, six miles southeast of Hagerstown. Marching on from here a part of the army pitched tents near the home of Jacob Bromback on the Conococheague. Both General Braddock and George Washington, according to reports, spent the night in the home of the progressive farmer, Bromback.

General Braddock at once saw the ability and manifestations of the skill of his host and is said to have offered him a commission in his army. This gave Jacob an opportunity to explain the peaceful principles of the Dunker people.

Still the English general in-

sisted that he accept a commission. After prolonged and serious discussion that night, they came to a compromise. True to his Dunker principles of faith, Jacob agreed to go only with the supply train and care for the sick and wounded. No one will ever know the full impression this man made on his guests that night, but there is evidence that it was not lost.

On May 1, 1775, Jacob Bromback took leave of his family and accompanied the army on its way west as it slowly chopped and hacked trails over the mountains and through the

valleys. After much hard work they reached the fort on Wills Creek near the narrows. On this march Washington was ill and spent much time riding in a litter. It is not the intent of this article to go into the tragedy of the events which befell Braddock and Washington on their way to Fort Duquesne. Every student of American history is familiar with the story. The road back was long and the suffering was acute as Washington, now in command, led the residue back over the road over which they had previously passed with such high hopes.

General Braddock was never permitted to return to the hospitable home of Bromback in Maryland. He found for himself a grave by the roadside. Washington read the burial service by flickering lights over the body of this man who fell, far from his home in England.

Washington liked the country in which Jacob Bromback lived. He selected a site on the Potomac, where it is joined by the Conococheague for a possible national capital. The wide streets in the small city of Williamsport are a reminder of the dream that was never fulfilled.

For some reason, not made public, Bromback was given a large tract of land in Blair and Bedford Counties, Pennsylvania.

A light indeed was he in the wilderness. Even though in later years the candle was consumed the lights kindled by it still shone forth.

This saint of God out of the frontier of an infant nation let his light shine for all who passed his way to see. It may be a coincidence, not too strange, that Jacob Bromback and George Washington were both called the same year from this land which had taken so much from their lives. It was in 1799 that Jacob Bromback changed his home on the frontiers of America to the land where there are no frontiers.

COMING NEXT WEEK—

"But I Say Unto You," by Mark Schrock. This is the second in the series of studies on the Sermon on the Mount.

Youth Chooses a Mate—Parents Stand By, by Ellis M. and Ida Studebaker. The authors point out what the parent can do to help their children choose wisely their life companions.

Land Is the Tie, by Ralph Felton. The last of the four articles by this author relates what the Panther Creek church, Iowa, has done to help young people to acquire a farm.

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My fiance looks forward to a lifetime job that will involve travel. We want a family, which means that I will have to keep largely the home fires. I feel troubled at times as to whether a marriage built on so much separation can succeed. What do you think?

Dear Friend,

It is recognized that frequent and prolonged separation creates hardships and involves emotional adjustments for both husband and wife. It does not follow, however, that your marriage need be unhappy because your husband's work will require him to do a lot of traveling. Indeed, a recent study has shown that, where faith and love are mutual, marriage can easily survive separation. It is obvious that if you resent the responsibility of having "to keep largely the home fires" the hazard to successful and happy marriage will be greater.

The following suggestions, based on the findings of a study conducted by Dr. Clifford Myer Adams of several hundred couples who must spend much of their time away from each other and still make a success of their marriage, might be helpful:

(1) You must have deep love and implicit faith in your husband and he must return that confidence. While this is requisite for all married persons it is of greater moment to those who must be separated from each other.

(2) You must recognize that your

situation involves special problems of adjustment, rather than feeling sorry for yourself. It might be helpful to regard some absence as a benefit. I knew of a woman who felt it would be difficult to be married to a minister because he would be home too much of the time! In any marital situation there are certain obvious vocational and emotional factors, the solution of which must be worked out in an unemotional manner.

(3) You should develop hobbies and interests which occupy your leisure and insure creative expression of your energies at all times. You would do well, also, to maintain friendships with persons of your own sex so that you can "go places and do things" which keep you from brooding or feeling lonesome despite your husband's absence.

(4) A steady exchange of mail and frequent conversation by phone should keep each of you informed of all happenings of interest.

(5) Occasionally, when it is possible, you should accompany your future husband on his business trips. This will not only give you more time with each other but will help you to gain a better understanding of your husband's work and the problems which he faces.

In these times of much travel and many absences partners ought to plant their marriage in the deep soils of faith, love and work to insure the happiness and confidence which even separation cannot shake.

Harry K. Zeller, Jr.

CHRISTIAN SYMBOLS

William L. Book

Narberth, Pennsylvania

THERE are some Christian concepts which cannot be fully explained by language. With masterful methods of teaching Jesus tried to interpret some of the most profound and meaningful concepts to his inner circle of disciples through the use of symbols.

Jesus used parables, symbols and drama to make clear the meaning of such concepts as the nature of God, the love of God for men, spiritual communion with Christ, the Spirit of Christ in the life of man and cleansing of sin. For example, he said the kingdom of heaven is like leaven hid in meal; it is like the pearl of great price to buy which the merchant sold all that he had. It is like the hidden treasure found in the field.

The nature of God and the love of God are exemplified by a kind and wise father who had a dutiful son and a wayward son. How wisely and compassionately that father in the story dealt with the wayward son who returned home after wasting his substance in sinful living. One characteristic of God is like that wise and loving father. There are Christian concepts even more difficult to explain, and though Jesus explained these concepts of cleansing from sin and of communion with Christ by word and figure of speech, referring to the vine and the branches, the body and the blood of the Son of man, still his disciples did not understand. Then he used symbols and drama to explain them.

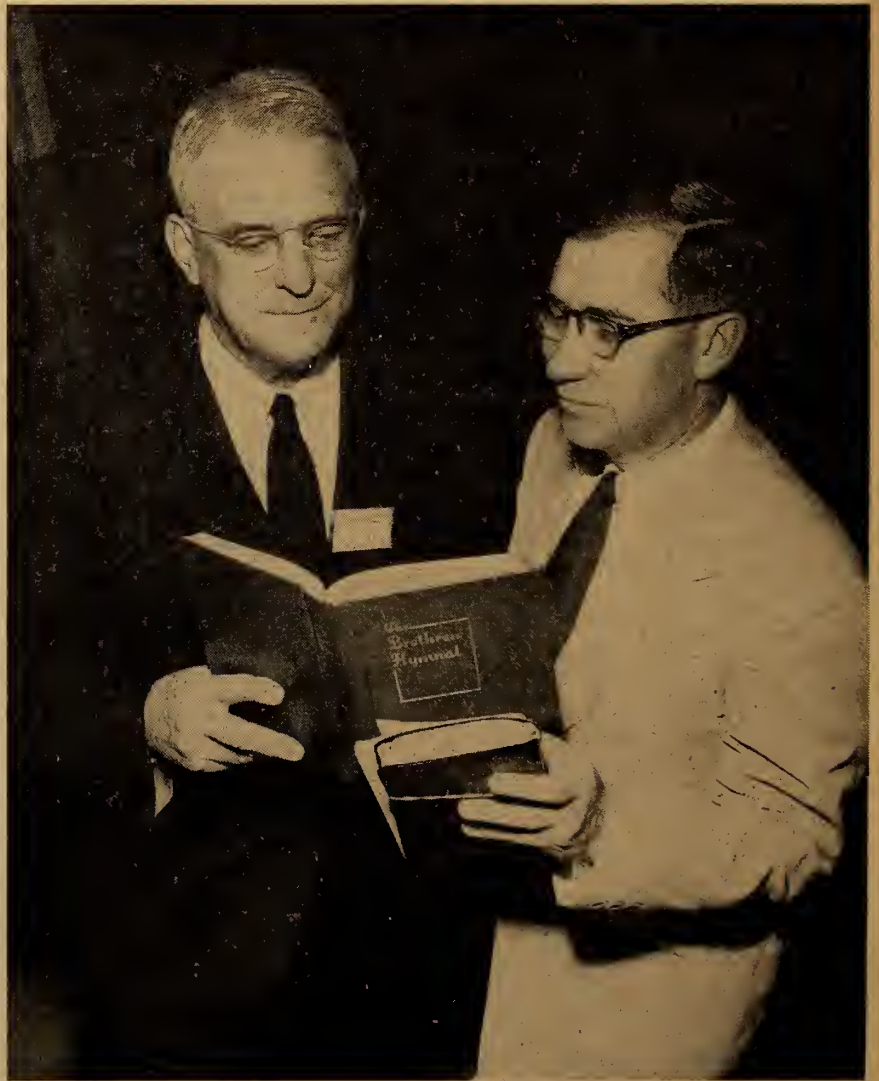
During Jesus' teaching mission many believed in him and, following the procedure of John the Baptist, they confessed their sins and were baptized. Baptism thus symbolized the spiritual

concept of the forgiveness of sins and cleansing from sin (Matt. 3; John 1:25-26; John 3:23).

On the night on which Jesus was betrayed, he did four things which symbolized some of these most meaningful and profound concepts. Doubtless his disciples had been baptized but here they were, as we so often are, selfish, clamoring for status and lacking in faith. To teach them the need for further cleansing and to teach them the meaning of real humility, he, their Lord and Master, washed their feet. This symbol and this drama signified

more clearly than words could explain the importance of cleansing from sin and of Christian humility and service.

The second thing he did on that fateful evening was to symbolize Christian love and fellowship by eating with his disciples a meal called the Agape, or the Lord's Supper. I suspect that there is a much deeper meaning in the symbol of the Lord's Supper than we have ever imagined. This bond of Christian fellowship existed among the primitive Christians and it has been characteristic among the Brethren from the beginning of our fraternity. But I think it has a deeper meaning than we have given it. If you will read again John 13—17, the story of that



San Jose Mercury Herald

The moderator for 1952, Ralph W. Schlosser, and the 1951 moderator, D. W. Bittinger, examine the new Brethren Hymnal at San Jose

fellowship meal, you will see how solicitous Jesus was for the unity and fellowship of the disciples. In that beautiful prayer of his, recorded in John 17, he includes us in the fellowship when he prays, "Nor do I pray for these only but also for those who are to believe in me through their word, that they all may be one."

And then to portray the meaning of that concept most difficult of all to understand, the spiritual communion with Christ which exemplifies the forgiving, redemptive love of God, on that same evening Jesus instituted the Eucharist, or communion. He used the bread and the wine which symbolized the broken body (sacrifice) and the shed blood (covenant) of our Savior. Read again John 6:47-63 and see whether you can understand it. This inner circle of Jesus' disciples did not comprehend the meaning of his words.

On that last evening which Jesus spent with his disciples he tried, through symbols, to make more clear the mystical union of the life of Christ with the life of the believer in him. He took bread, gave thanks and broke it and gave it to his disciples to eat, saying, "This means my body broken for you; do this in memory of me." And likewise he took the cup saying, "This cup is the new covenant in my blood," or "This cup means the new covenant ratified by my blood" (Moffatt).

All these symbols have spiritual significance. Jesus, himself, said concerning them, "It is the Spirit that gives life; flesh is of no avail at all. The words that I have spoken to you are spirit and life."

The mere performance of these symbols gives to no one divine preferment. What we receive from any holy communion in which we participate depends upon what we bring to it in faith, humility, repentance and spiritual aspiration.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Lord's Prayer. E. F. Scott. Scribners, 1951. 126 pages. \$2.25.

The size of this little book is no measure of its value. In my opinion it is a great book that would profit every minister and earnest-hearted Christian. Professor Scott brings to focus in this little volume his lifetime of study of Jesus. It is filled with insights that should motivate praying and living on the eternal level. It should inspire many sermons. The historical judgments expressed are quite incidental to the teachings of the book and I hope that no one will let them be a stumbling block between him and the truth.—*Ernest G. Hoff.*

You Will Survive After Death. Sherwood Eddy. Rinehart, 1950. 210 pages. \$2.00.

This book is on one of the most controversial of subjects, that of contact with the world beyond. Dr. Eddy was negative to such claims or evidence. Through the expressed "concern" of a Quaker friend he began investigation. For twelve years, in all parts of the world, under many carefully and scientifically controlled situations, he tested the evidence. He is convinced of con-

tacts with several of his family in the beyond, including his father. The array of evidence, the testimony of skeptical, yet renowned scientists is voluminous. To one who has had no faith in such evidence, Dr. Eddy's integrity is one's only assurance. It is a book which will create considerable and vehement discussion.—*Charles E. Zunkel.*

The Church and Healing. Carl J. Scherzer. Westminster, 1950. 272 pages. \$4.00.

A rather thorough treatise on the history of healing as a ministry, rising out of and related to the church. The author traces the growth of the healing ministry through the ancient church, the medieval church, the church of the Reformation and post-Reformation periods, and on through the modern period. Discussion is given to the rise and spread of Christian Science, New Thought, Unity, the Emanuel Movement, and also briefly of some healing sects and individuals. Finally the author points the way ahead in healing. A worthy book for those interested in the historical development of healing.—*Charles E. Zunkel.*

A Believer's Brief

Florence Resor Jardine

I BELIEVE that Jesus meant just what he said, when he enjoined us to turn the other cheek, to return good for evil, and to feed our hungry enemies.

Most Christians profess to believe these things until war threatens. Then by rationalization, they renounce their peace-time position and say, "Well, in this case, it is different," or "It will not work."

When an individual returns good for evil, he finds that it works. True, he may lose his life, if his enemy is too base to understand his magnanimity, as did Jesus when he went to the cross. But the love he bears his enemy will spring up into life eternal, to bless the world.

If some nation were advanced enough in spiritual understanding to risk its very existence for

love of the world; if its citizens, with one accord, refused to take life, but stood ready to lose their lives for sake of principle, that nation might die out, but like Jesus, the crucified, it would break the bonds of death, throw off the grave clothes, and rise again. The organized evil of the world could not keep such a nation from rising victorious.

Today, there is no nation so advanced in the knowledge of Christ's way to take such a stand. There are many such individuals. I believe that if every Christian, who holds firm to his peace-time position, stands unafraid to declare himself, he will bring the day of world peace nearer, and will uphold freedom and democracy more effectively than if, violating his conscience, he goes forth, bearing deadly weapons.

Achievement Offering

The General Brotherhood Board and its representatives are deeply appreciative of the splendid co-operation and generous giving by members of the church. The 1951 Annual Conference Offering was one of the largest in our history, but approximately \$305,000 is still needed to reach our goal of a million dollars in this fiscal year. This means that we will need a larger Achievement Offering than we have received in the last two years.

It is urgent that we reach our goal of a million dollars. Many opportunities for Christian witness are being neglected because we do not have adequate resources. Furthermore, the tremendous increase in the cost of living calls for more money to carry on our present program. The Board in session at San Jose, Calif., voted to increase the salary and support of our missionaries by ten per cent. All of us agree that this was a necessary move.

Would it not be possible for you and your church to increase your giving over that of last September? The offerings this month will need to exceed the Achievement Offering of last September by thirty per cent if we are to have the joy of meeting our full responsibilities. Let us all give sacrificially and receive the joy that comes from being a part of the great world outreach of the church. Certainly, the blessings of the Lord will rest upon us.

Raymond R. Peters
General Secretary

Bro. Leonard Birkin changes his address from Haxtun, Colo., to R. 1, Overbrook, Kansas.

A special printing of the 1901 Brethren Hymnal is being made. Any church interested in obtaining these hymnals should contact the Brethren Publishing House, Elgin, Ill., as soon as possible.

The **Claude Rupel** family arrived in New York on Aug. 20, from Jos, Nigeria, British West Africa, where they had been serving in Hillcrest School. They will remain in New York for medical appointments for a few days. They can be addressed % Foreign Mission Commission, Elgin, Ill., at present.

Ed Crill has accepted the call of the General Brotherhood Board to become youth director for the Church of the Brethren. He is currently serving as director of Brethren Volunteer Service training at New Windsor, Md., and will assume his new duties about Nov. 1. Further information regarding his appointment will appear within the next few weeks.

IV-E conscientious objectors have been waiting anxiously for the new regulations on the civilian service which they are to render under the new draft law. As this goes to press, the President has not yet issued these regulations. When they are announced, Brethren Service will do its best to send out the information quickly.

Fredonia congregation, Kansas, will have its dedication service for the remodeled building, which now includes an auditorium and pastoral apartment, on Sept. 16. Bro. D. W. Bittinger will deliver the address at 2:30 p.m.

Marilla church, Mich., will have its harvest meeting on Sunday, Sept. 16. A basket dinner will be served at noon. Bro. H. P. Garner of White Cottage, Ohio, will be with the church for a week during which a Bible institute will be held.

Bro. R. Truman Northup, who has been pastor of the First church, San Diego, Calif., has assumed the pastorate of the First and Second churches of Irricana, Alberta, Canada. His address is, therefore, changed to Irricana, Alberta, Canada.

Brother and Sister F. C. Rohrer have changed their address from Creekville, Ky., to Bean Station, Tenn. Bro. Rohrer is now the fieldman for the Tennessee District. Brother and Sister Allen Weldy of Elkhart, Ind., have taken over the work of the Flat Creek church, Ky., where the Rohrers have been pastors for the past nine years.

The **Indianapolis** conference and institute on church architecture, sponsored by the Indianapolis Council of Churches and the Bureau of Church Building and Architecture, will be held during the afternoon of Sept. 12 and the morning and afternoon of Sept. 13, at the Central Christian church, Indianapolis, Ind. There will be an extensive exhibition of church architecture which is open to the public both days. For further information write: E. M. Conover, 300 Fourth Ave., New York 10.

Claysburg church, Middle Pennsylvania, will have its annual home-coming service on Sunday Sept. 30. The day will include a celebration of the twenty-fifth anniversary of the church building and of the pastorate of Bro. C. L. Cox, who began work there at the completion of the church building in 1926. Brethren T. F. Henry and C. O. Beery will be the speakers for the day. Bro. Eugene Ankeny will hold a week of precommunion services, which will close with the love feast on Sunday, Oct. 7.

Juniors and intermediates of Northeastern Kansas experienced a new joy in their recent summer camp. Having set as their project objective the support of the total work within the Brotherhood Fund for half an hour, by the close of camp they had contributions sufficient to meet all Brotherhood commitments for a little more than an hour. At their request, the 11 a.m. hour on Sunday, Sept. 30, of district conference has been designated as the hour when their sharing will become the sole support for world enterprises of the church.

Meyersdale church, Western Pennsylvania, will celebrate the week of Sept. 23-30 one hundred years of congregational organization in three church houses, the first having been built in 1851. Bro. Rufus Bowman will be the speaker for Sunday, Sept. 30. On Friday evening the young people will present the drama, A Family Portrait. A historical pageant, depicting the life of the congregation through the century, written by Elizabeth Gnagey Witt, will be presented on Sunday evening. Home-coming will also be observed on Sunday. Former members, neighbors and friends are invited to attend the week of celebration. Bro. I. C. Paul is the pastor.

Theme: Deepening and Sharing the Christian Life

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors of the Pacific Coast and Western regions with the name of their new charges and their new addresses.

California, Northern

Stanley Sutphin, 2029 Tulsa St., Modesto, Calif., (South Modesto Project)

Colorado

Henry Mankey, Arriba, Colo. (Bethel)

Willis O. Neff, Haxtun, Colo. (Haxtun)

Russell G. West, Wiley, Colo. (Wiley)

Iowa, Middle

Russell E. Jarboe, Robins, Iowa (Robins)

Iowa, Northern, Minnesota & South Dakota

Warren W. Hoover, R. 2, Preston, Minn. (Root River)

Iowa, Southern

Leland F. Grove, R. 3, Batavia, Iowa (Libertyville)

Kansas, Northwestern

John G. Ditmars, Norton, Kansas (Maple Grove)

Kansas, Southeastern

Claude F. Dadisman, 210 N. Sixteenth St., Independence, Kansas (Independence)

J. Willard Agee, 124 N. 26th St., Parsons, Kansas (Parsons)

Kansas, Southwestern

Wayne L. Parris, Conway Springs, Kansas (Conway Springs)

Lawrence E. Lehman, Friend, Kansas (Prairie View)

Missouri, Northern

Byron E. Dell, Stet, Mo. (Bethany)

Kenneth F. Wampler, Mound City, Mo. (North Bethel)

Eugene E. Gnagy, Plattsburg, Md. (Plattsburg)

Missouri, Southern & Arkansas

D. Eugene Lichty, R. 4, Mountain Grove, Mo. (Mountain Grove)

North Dakota

Ralph W. Anderson, Surrey, North Dakota (Surrey and Minot)

Oregon

Robert L. Sink, Myrtle Point, Oregon (Myrtle Point)

Texas and Louisiana

Lee F. Spitzer, R. 4, Box 24P, Corpus Christi, Texas (Flour Bluff)

Edward L. Murray, R. 1, Nocona, Texas, (Nocona)

Manchester College

The conference on Christian higher education met on Manchester's campus Aug. 13-17. Approximately seventy were in attendance and included representatives from all Brethren colleges, the seminary and the board, fieldmen, commissions and pastors.

The following have been secured to teach at the college this fall: Miss Emily Yeager—home economics department; Wayne Geisert—business department; Bill Holford—football coach; Claude Wolfe—basketball coach. Leslie Eisen, Hanover College, was a visiting professor during the second summer term, teaching in the history department.

Freshman orientation week starts on Friday, Aug. 31, and continues through Wednesday, Sept. 5. Upper classmen will register on Sept. 4 and 5. Paul Keller will give the opening chapel address on Wednesday, Sept. 5, at 10:30 a.m.

The regional conference will be held on the campus Oct. 15 to 18. Two of the outstanding speakers will be Bishop Hazen Werner and Dr. Glen Clark.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Elder J. L. Miller of York, Pa., in the Big Dam church, Schuylkill congregation, Pa., Sept. 16-30.

Bro. Lon Karns of Dayton, Ohio, in the West Eel River church, Ind., Sept. 17-30; in the Richmond church, Ind., Oct. 8-21; in the Clear Creek church, Ind., Oct. 22-28.

Bro. Eugene Ankeny of Bellwood, Pa., in the Claysburg church, Pa., Oct. 1-7.

Bro. C. L. Cox of Claysburg, Pa., in the Spring Mount church, Pa., Oct. 8-21.

Bro. Kenneth Hollinger of Thornville, Ohio, in the Danville church, Ohio, Sept. 10-19.

Bro. Clarence H. Rosenberger of Scalp Level, Pa., in the Stonerstown church, Pa., Sept. 17.

Gains for the Kingdom

Fourteen baptized in the Flat Creek church, Ky.

Six received by letter in the Surrey church, N. Dak.

Two baptized and two received by letter in the Elgin church, Ill.

Ten baptized and two received by letter in the Maple Grove church, Md.

Three baptized and two received by letter in the Tire Hill church, Pa.

Twelve baptized and one received by letter in the Topeco church, Va.

Three baptized and two received by letter in the North Liberty church, Ind.

Four baptized and one received on former baptism in the Buena Vista church, Va.

Twelve baptized and four received by letter in the Walnut Grove church, Johnstown, Pa.

Two awaiting the rite of baptism and two received by letter in the Albany church, Oregon.

Calendar for Sunday, September 9

Lesson outline based on *International Sunday School Lessons*; the *International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Fellowship in the Church.—Matt. 18:15-20; Acts 4:31-37; Phil. 1:27-2:11; 1 John 3:14-24. Memory Selection: By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. 1 John 3:16 (R. S. V.).

CBYF Topic for September, Forerunners of the Peace Churches.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 18-21.

California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.

Florida and Georgia.—Camp Ithiel, Fla., Oct. 10-12.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Kansas, Northwestern.—Maple Grove, Oct. 19-21.

Kansas, Southeastern.—Fredonia, Sept. 28-30.

Kansas, Southwestern.—Eden Valley, Oct. 12-14.

Maryland, Eastern.—Westminster, Sept. 21, 22.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Missouri, Middle.—Mineral Creek, Oct. 5-7.

Missouri, Northern.—Wakenda, Sept. 7-9.

Nebraska.—Lincoln, Oct. 12-14.

Ohio, Northwestern.—(Undecided), Oct. 30—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Pennsylvania, Middle.—New Enterprise, Oct. 16-19.

Pennsylvania, S. E., New Jersey, E. New York and Northern Delaware.—Quakertown, Pa., Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

West Virginia, First.—Shady Grove, Sept. 7, 8.

LOVE FEASTS

Illinois
Sept. 10, 8 pm, Walnut Grove.

Indiana
Sept. 15, 8:00 pm, Upper Fall Creek.

Sept. 22, Osceola.
Sept. 30, Logansport.
Oct. 6, Union Center.

Michigan
Oct. 1, 8 pm, Woodland.

Minnesota
Oct. 7, 7:30 pm, Worthington.

Pennsylvania
Sept. 16, 7 pm, Summit Mills.
Sept. 23, Woodbury, Holsinger.
Sept. 30, Rockton and Bethel at Rockton.

Oct. 7, Green Tree.
Oct. 7, Stonerstown.
Oct. 7, Woodbury.
Oct. 7, 2 pm, Spring Grove, Blue Ball.

Oct. 7, 7 pm, Claysburg.
Virginia
Oct. 7, 7 pm, Blue Ridge.



We Must Get Acquainted

IF BRETHREN from the period in Brethren history when members "retreated from the world" could have been present at some of the meetings of Annual Conference this year, how often they would have been surprised! Particularly would this have been true of the early morning Brethren Service meeting, held Saturday in a room of the Sainte Claire Hotel.

This meeting focused attention on our student exchange program. Eight German students who were able to be at Conference gathered around a table at the front of the room, and several current, past and prospective sponsoring parents sat or stood in the crowded room.

Harold Row, secretary of the Brethren Service Commission, opened the meeting and presented Kurtis F. Naylor, who recently spent two years in Europe with Brethren Service and is now pastor of the Denver church, Colo.

Bro. Naylor told how "casting bread on the waters" had brought back big returns. He said that M. R. Zigler had at one time, in speaking with some European official on our work, spontaneously exclaimed in his inimitable way, "We sent heifers to Europe—and got back students in exchange!"

Bro. Naylor called on the German students for their impressions of America, and each student responded. Through their talks ran a theme of gratitude for the privilege of spending a year in the United States.

Herman R. Kraft's foster parents

Louise Stoltenberg
Strathmore, California

were the Henry M. Shellers of Northridge, Calif. He said, "I found it a wonderful experience to follow the way of God even when this way goes through America and even when other people do not like it."

Franz Gronich, who lived with the Ralph Smeltzers at South Bend, Ind., said that he had been amazed at the freedom he found in our American high schools. "I almost think you have too much freedom in your schools, and in Germany the schools are too strict," was his judgment. With a nostalgic quality in his voice, he said of his leaving America for Germany, "It's another time to leave home."

Werner Thoma, guest of the Stanley Bittingsers of Wakarusa, Ind., admitted, "I was scared to enter high school." In Germany he had taken thirteen subjects, all required, but here he was pleasantly surprised to find he could choose

his own. He concluded, "I hope American students can come to Germany to study, as I believe they have nearly as wrong ideas of our country as we had of the United States."

Herman Knur spent his American year with the M. T. Killingsworths at Artesia, Calif., near Long Beach. He made the trip from New Windsor to California alone, knowing little of our language. He recalled missing the train and missing his sponsoring family. "Oh, I sure had trouble!" he exclaimed. But in Long Beach he found happiness. Being a landscape gardener, he was given the privilege of planting the first tree on the grounds of the new Long Beach church building.

Elizabeth Rose, whose American home was with the Earl F. Dardorffs at Brooklyn, Iowa, spoke of the bad opinions she had shared with other Germans about the United States before coming here. Poor American movies sent to Germany have contributed to this situ-



BEFORE AND AFTER! This picture shows several German students from the 1950 group on shipboard just as they arrived to begin the great adventure of an American year. The article above, an account of a Brethren Service post-breakfast meeting at the San Jose Conference, tells how others from the same group felt as the year was drawing to a close. Their American foster parents agree that it is indeed a great adventure.

Ben Heller photo

ation. In speaking of language difficulties she said, "You speak American, and we learned English!" In Germany she expects to become a home economics teacher and use some of the good ideas she collected in the United States.

Sigrid Leibrich, who made her home with the John G. Hersheys of Lititz, Pa., spoke of one of her first surprising experiences. She was completely confused when she was told her group was stopping to get "hot dogs." "A dog isn't what is hot," she had thought. Later the word *anxious* with its double meaning of eager and afraid caused trouble when friends asked if she were anxious to go home. She replied "No," meaning that she was not afraid to go home. She spoke with great appreciation of the fellowship she had found in the home and in the church in this country.

Gertrud Gerstel lived with the C. D. Shivelys at Bakersfield, Calif. She told how living here is very different and stated, "I am a Catholic, but I enjoyed your church very much." Calling to mind the many occasions that Brethren find for meeting with one another for worship, parties, picnics, etc., she said, "You belong together."

Herman Dommel lived in the home of the Robert M. Pricketts in West Covina, Calif. He said that there are two ways of approaching a problem, the theoretical and practical. In speaking of the problem of peace, he said, "I think as long as we try to bring about peace with war we shall fail. Your attempt has been practical. To do away with racial prejudice we must get acquainted."

Following the talks by the students all present were urged to write commendatory letters to our government for its part in making the student exchange program possible. This coming year the government will pay all transportation costs for the new German students who are coming.

Harold Row called for more volunteers to sponsor students in this new group.

The meeting was closed with the Lord's prayer prayed in unison by the German students.

By July 1 Brethren Service had helped to resettle in the United States 902 refugee families. Ten of the 100 handicapped persons selected last fall have arrived in the States and are adjusting satisfactorily. Urban sponsors are still urgently needed.

REPORT ON HEIFERS

Gale Crumrine

BVS Volunteer to Europe

DURING the first part of June I spent a few days in Bavaria in southern Germany, visiting heifers which had been received there in August 1949, a number of which had been donated by Brethren through the Heifer Project Committee.

These heifers are placed in a large refugee settlement in Kreis Parsberg (county of Parsberg) north of Munich. This settlement is the largest in Bavaria and perhaps the largest in Germany. It has an area of 22,000 acres. However, only about 6,000 acres are tillable. The rest of the area is mostly forest or land on which there are a lot of stones so that nothing will grow. Even in most of the tillable area, there are only ten to twelve inches of topsoil.

In 1937, the expanding German army took over this area for troop practice. All of the families who were living there had to move to other localities to farm. Today, none of these people have come back because they are settled in other places.

After the war, the Americans used it for the same purpose as the Nazis. Later it was decided that it was not needed and so was turned over to the German government.

The government through the *Bayerische Landessiedlung* (Bavarian land resettlement) has settled 170 families or nearly 1,000 people here. These people come from all parts of Silesia, Sudetenland, Rumania, Prussia, Pomerania, Hungary or other countries to the east.

Most of the people are living in barracks but, whenever money is available, new houses are built. The average-sized farm is around thirty-five acres, but not everybody has a farm. Many families are living in the camp barracks which once housed soldiers and have no work of any kind.

Throughout the area, there are only four or five places where water can be obtained. This means that many of the people have to travel five to ten miles daily to these places or to towns outside of the area for water for personal use and for their livestock. They have large tanks which are on wagons drawn by their oxen.

You can readily understand that life for these people is very hard. It means a lot to receive a cow as a gift to help them in their farming.

Practically all of the cows have

calved for the second time now and are doing very well. As I was visiting these farmers, I heard the comment many times that they wished they had a barn full of such good animals. This reflects very favorably on how the cows are helping these refugee people.

MISERY CONTINUES

A NEWS release from our New Windsor center in July contained the following statements:

Twenty-five tons of food and clothing were shipped from New Windsor last week to Brethren Service Workers in Germany. Twenty-five tons, by the way, are about equal to 540 bales of clothing or two and one-half loads in the big red New Windsor semitrailers.

Through the efforts of concerned Christians, Church World Service shipped from the New Windsor center last week more than twenty-seven tons of relief materials destined for Korean refugees.

The combined shipments of Brethren Service and Church World Service to Greece last week totaled more than thirteen tons.

From New Windsor last week went a shipment of twenty-five tons of Church World Service materials for refugees in the Lebanon area of Palestine.

The release then explains why these large shipments are being made six years after the end of World War II.

Germany's greatest welfare problem is the plight of ten million refugees of German ancestry who were forced to return to Germany from eastern countries. Two thirds of them are still unemployed. Millions live in camps.

Korean misery is, of course, the result of the past year's war. Almost every Korean is now a refugee. Millions are dying.

The poverty of Greece is more evident than in any other place in western Europe. Nearly a million refugees who fled from their homes during the civil war are now slowly being returned. But homes must be rebuilt, seeds and tools replaced, and barren land restored to fertility.

Palestine's refugee problem remains unsolved. Thousands of Christian Arab refugees are in need.

Here is the answer to the frequent question, "Why is Brethren Service still asking for relief gifts? Those people ought to be on their feet by now."



"TEACHING THEM

THE theme for the year adopted by the San Jose Annual Conference—"Teaching them to observe all things"—presents a great opportunity to lift up the Christian education interests of the church. Christian education is concerned with content as well as method. The theme, therefore, suggests a strengthening of our educational program for a more effective presentation of the teachings of the Christian faith.

These suggestions for the implementation of the theme are not intended to provide a total program for the year but to start your church thinking on how to give that theme an emphasis from time to time.

to observe all things"

I. STUDY, UTILIZE AND IMPROVE THE TEACHING AGENCIES OF THE CHURCH

A. Local Church Teaching Agencies:

1. The Sunday school
2. The midweek service
3. The Sunday evening groups
4. The CBYF
5. The intermediate club program—Scouts, Camp Fire Girls, 4-H, etc.
6. The daily vacation Bible school
7. Classes in preparation for church membership
8. Special schools:
 - a. Missions
 - b. Alcohol Education
 - c. Christian Citizenship
 - d. Stewardship
 - e. Peace Education
 - f. Home and Family Life
 - g. Music
 - h. Leadership Training

An effective way to make a study of the agencies mentioned under A, will be to participate in the study of the Christian education program of

the local church, which is being planned by the Christian Education Commission of the General Brotherhood Board for the year beginning Oct. 1, 1951. Write now for an order blank and order your study guides soon so that you can begin your study promptly and have adequate time for it.

B. The Pulpit

Plan a preaching program that will really teach. See Part II for suggestions of areas that might be covered.

C. The Church Colleges

1. Have a sermon by the pastor, representative of the college, or other guest speaker setting forth the place of the colleges in the life of the church.
2. Co-operate with the college in your area.
- a. In bringing speakers or student groups to the church and community.
- b. In taking prospective students and others to the campus.
- c. In student recruiting.
- d. In financial support.
3. Observe National Christian College Day, April 27, 1952.

D. Bethany Biblical Seminary

Observe a Seminary Day with an appropriate sermon or program and take an offering.

E. Camps, Conferences and Institutes

District and other agencies responsible for camps, work camps, conferences, special institutes, etc., should study carefully their educational functions, seeking to improve both the educational procedures

they employ and the content they offer.

Churches should co-operate with these agencies by giving publicity and promoting attendance.

II. PRESENT THE TEACHINGS OF CHRIST AND THE NEW TESTAMENT

A. The Great Doctrines of the Christian Faith

1. God—Father, Son, and Holy Spirit
2. Man—including the doctrine of sin
3. Salvation
4. The Church
5. Final things

Part One of Studies in Doctrine and Devotion, by Kurtz, Blough and Ellis, and Basic Belief, by Frantz, can be of much help here.

B. The Rites, Ordinances, and Symbols of the Church

1. Baptism
2. The laying on of hands
3. Feet washing
4. The Lord's Supper
5. The communion
6. The anointing
7. The holy kiss

Part Two of Studies in Doctrine and Devotion, by Kurtz, Blough and Ellis, can be of help here. Other sources of help are available in our literature.

C. Great Ethical and Social Teachings

1. Peace
2. Temperance
3. Brotherhood and race relations
4. Simple life
5. Stewardship
6. Economics and industrial relations

7. Home and family life
8. Responsibilities for service, evangelism, and missions

Present these teachings in sermons, midweek classes, Sunday evening groups, elective units in the Sunday school, special schools, etc.

District and regional conferences should also join in this doctrinal teaching emphasis.

III. UTILIZE THE LITERATURE AND AUDIO-VISUAL RESOURCES OF THE CHURCH AS TEACHING INSTRUMENTS

1. Get the Gospel Messenger into the homes of the people and educate them as to its value and use.

2. Use the proper Church of the Brethren curriculum materials throughout your church school.

3. Use Church of the Brethren story papers—Tell Me, Journeys, and Horizons—throughout your church school, insuring that Brethren ideals are fostered in the literature you distribute.

4. Encourage the sale, distribution and use of Brethren books. Promote the use of the Elgin Loan Library. Strengthen your local church library.

5. Distribute Church of the Brethren tracts and leaflets.

6. Make use of the leadership education audio-visual kit and other audio-visual resources available from the General Brotherhood Board's visual education service in your church program.

IV. TAKE ADVANTAGE OF CHURCH CALENDAR EVENTS IN PLANNING AN EDUCATIONAL EMPHASIS FOR THE YEAR.

1. Religious Education Week—Sept. 30 to Oct. 7.
2. World Temperance Sunday and Reformation Sunday—Oct. 28.
3. January for the School of Missions.
4. Race Relations Sunday—Feb. 10.
5. Christian Education Sunday—Feb. 17.
6. Commitment Day (for total abstinence)—March 2.
7. National Christian College Day—April 17.
8. Family Week—May 4 to 11.
9. Children's Day—June 8.
10. Labor Sunday—Aug. 31.
11. Promotion Day—Sept. 28.
12. Revised Standard Bible Observance—Sept. 28 to Oct. 5, 1952.

Toward a More Christian Rural Life

IN THE Tyner, Ind., community, there are three churches: the Evangelical United Brethren, the Pilgrim Holiness church, and the Blissville Church of the Brethren. These churches have co-operated nicely in union Thanksgiving services, Holy Week and Good Friday services, and daily vacation Bible school.

Last December as the pastors of these three churches met in a co-operative planning session, the idea of a Christian Farmers Institute was born. The outcome was so successful that plans are already under way for the second such institute to be held next spring.

The first Christian Farmers Institute was held in the Tyner high school auditorium in Polk Town-

ship, Marshall County, Ind., March 8 and 9, 1951.

The relationships of farm home and community to the school and the church were discussed by the township school principal, Claude York, and the national rural life director of the EUB Church, B. H. Cain.

Some factors in rural community growth were also discussed, including temperance, citizenship responsibility, stewardship, conservation of farm population, financial aid programs, leadership training, recreation, and family worship. C. Ernest Davis, secretary of the Christian Education Commission and Mark Schrock, Northern Indiana district secretary, were among the speakers.



Homes of the Bura people in Africa, among whom our missionaries work

Sara Shisler

Garkida, Northern Nigeria, W. Africa

OUR TIME OF REJOICING

WHEN we count our occasions for rejoicing does the love feast and communion service stand near the top of the list? Jetau Kwatamdiya places it at the top of her list. The day before a love feast service she either takes or sends a gift of rice to her missionary friends, and as she hands it to her friends in the gracious manner of an African woman she says, "For our time of rejoicing."

Jetau is a widow. Her husband who was blind for a number of years helped to support the family until his last lingering illness confined him to his home, and later to the hospital for some months, and then again at home for a short time before his death. The weary months of suffering were a deep spiritual experience for both of them. His wife tells this about his last week of life: The quarterly love feast service was scheduled for Sunday afternoon. He talked about it often that week and he said to Jetau that if he

were still living on Sunday afternoon he wanted the bread and wine taken to his compound, but that if he died before then, even if he died on Saturday night, he wanted her to attend as usual. He was very weak on Saturday and he realized that the end was very near. He requested once again that if he died that night that Jetau attend the love feast service without weeping or grieving because "it is our time of rejoicing." He died that night and the burial took place before church services on Sunday morning. That afternoon much to the surprise of her neighbors and some of her friends, she attended the love feast service as it was her custom to do.

Jetau is responsible for the support of four children, one of whom will be a great care as long as she lives. A daughter about fourteen years of age is an epileptic. Her mind is so badly affected by the disease that she is not responsible for any of her actions. She wanders around the community much of the time day and night and her mother

never knows what may happen to her in her wanderings. Jetau just recently has accepted another responsibility. Her half sister's orphaned son came and begged to be taken in as a member of the family. His half brother with whom he lived for a while sent him out of the compound to fend for himself. He even sent him without any clothes. Now she is mothering five children.

Even though Jetau must work very hard to earn a living, she never allows earning a living to interfere with her church activities. She always takes time out to help the sick, to attend women's meetings, and to do what she feels it is her Christian duty and privilege to do.

Our Christian widows here who are living the good life are pioneers in a very difficult field. It is Bura custom that when a man dies his wife or wives will be inherited by the designated male heir. If the legal heir does not want to take them into his compound as his wives, it is his privilege to distrib-

ute them to other members of his family. A bride price is paid and, therefore, the wife is considered as belonging to her deceased husband's family.

When a Christian man dies his widow wants to keep her children in the Christian community, and if she remarries she wants to marry a Christian man. If she is a very young widow her problem is not difficult because there are young men her own age who are looking for wives and who will consider her among the eligibles. But a widow with a family of children finds the solution to her problem much more

difficult. Most of the men her age are polygamists and to marry one of them would mean taking her children into either a pagan or Moslem compound, a thing which she does not want to do and which the church helps her to avoid as the solution to her problem. Her only chance for remarriage as a Christian is to marry a Christian widower her own age. Up to now we have had only widows and no widowers; so our widows are all still unmarried.

For a widow in this country to live a clean moral life requires great strength of character, and

deep convictions because temptation surrounds her on all sides. In this society a woman without a husband is either a woman of loose morals and the easy prey of all men who desire her or else she is abnormal mentally or physically. Hence, my reason for saying that they are pioneers in a very difficult field. But Jetau and a few others have stood firmly thus far and we believe that with God's help and that of the church that they will continue to be strong. They need our prayers and our sympathetic understanding of the situation in which they find themselves.

The Church at Home

Edited by Alberta Yoder

The Champaign Church Is Dedicated

APRIL 29, 1951, marked a great day in the life of the Champaign church, Ill., in the dedication of our new church edifice relocated at 1210 N. Neil St., in the city of Champaign. Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, gave two dynamic sermons on dedication day. He preached at the morning worship service and again at the afternoon dedicatory service using the theme, The Glory of Building the Church. In the evening service we enjoyed an organ recital in the dedication of our beautiful new organ. Dedication day marked the climax of much planning and many months of hard work. A new era in an expanded program awaits the Champaign church with enlarged facilities.

The Champaign Church of the Brethren had its beginning fifty years ago, when in 1901 Charles A.

Mrs. Willard Ashby

Lewis, a minister, and his family moved from Farmer City, Ill., to Champaign and began to look for members of the Church of the Brethren. After some time he and William Raney found a place for public worship on the second floor of a store building on West Main Street in Urbana. They were assisted by John Barnhart of Mansfield. About fifteen persons were in attendance at their first meeting. Later they arranged to meet for services in a schoolhouse on the east side of Urbana, where they met regularly for some time. G. O. Stutsman assisted in a two weeks' series of meetings.

In 1912 Bro. Lewis asked the district mission board to assist in starting a new work in the north part of Champaign. The first services were held in a tent at 1203 N.

Market Street. Several meetings were held with J. W. Lear and W. T. Heckman in charge. During 1913, with C. A. Lewis as pastor, services were held in a private house near that address. Also during that year a splendid church building was erected, and Elder J. W. Lear preached the dedicatory sermon on Jan. 4, 1914.

Rolland Leatherman became pastor in 1914 and served until Aug. 1, 1917. On Aug. 22, 1915, the Champaign church was organized with seventy-five charter members and Elder W. T. Heckman as elder-in-charge.

After Bro. Leatherman closed his pastorate, Minna Heckman helped in the work until Elder J. W. Kitson came as pastor in February 1918. During his pastorate the parsonage was built. After Elder Kitson completed four years of successful work as pastor, there was a period of about a year and a half when there was no resident minister. During that time several ministers, Jesse Cook, Albert Smith, and John Blough, served for brief periods.

E. O. Norris served as pastor for three years starting on Jan. 1, 1925. Following his term the pulpit was supplied by John D. Ellis and W. W. Peters, who rendered valued services while at the University of Illinois. Then Clarence Albright of Decatur served as pastor for about a year.

In June 1934, Merlin E. Garber of Staunton, Va., became pastor. He



The Champaign church, Illinois

was very active as pastor and evangelist and under his leadership the church grew until it is one of the largest in the District of Southern Illinois. During his ministry, Robert Richards, the now famous pole-vaulting preacher, was licensed and ordained to the ministry. During Bro. Garber's pastorate a lot was secured and the building fund had reached such proportions that the building of a new church was near realization. Bro. Garber ended his pastorate at Champaign in June 1949.

Several years ago the possibility of a new church was just a dream but with the pressure of the need for more adequate facilities to handle our increasing membership, a money-raising campaign was approved for the purpose of building a new church. This building program seemed halted when in 1949 the church reluctantly accepted the resignation of Bro. Merlin E. Garber, who had been the able pastor for fifteen years and who had spearheaded the growth and outreach of the Champaign church. Our building program seemed to be retarded but owing to the able leadership of Brother Niels Esbensen, who accepted our call to the pastorate, we were able to progress and build our fine church.

A building committee was elected by the church and directed to proceed with plans on the new building. On Feb. 26, 1950, the ground-breaking service was held with Bro. C. H. Deardorff, then our denominational building counselor, giving the address. On May 7, 1950, we held our cornerstone laying service with Brother C. E. Davis, secretary of the Christian Education Commission, as the speaker.

From the start of the actual construction program, many difficult problems arose which required the utmost in our faith and planning. We hit quicksand in digging the basement and the added cost of driving piling was accepted with resignation. Then the unforeseen rise in the price of material and labor added to our duress and we were forced to rely more and more upon the men and women of our church for the necessary labor in the completing of our great project. This sacrifice was accomplished through the able supervision of our building committee and pastor.

We have a beautiful church constructed with buff-colored brick. The seating capacity is approxi-

mately 400 and there are fourteen Sunday-school rooms in addition to the large basement which can seat about 250 around tables. Our windows are stained glass and the Gethsemane picture in stained glass is located in the center of one of the end walls of the sanctuary. The oak trim and finish of the woodwork with the beautiful floor carpeting adds to our pride in the glorification of God's temple. A public speaking system has been installed. A special mothers and children's room is a feature of our church. A fine modern kitchen in the basement adds to the fellowship facilities in our new church.

By securing much material at a reduced rate and through donation of labor by both members and nonmembers of the church we were able to erect our church for less than \$90,000. We feel that we have been very fortunate in our efforts and we are hoping to build a new parsonage in the future.

Our membership has been increasing and our future growth and progress are very encouraging.

However, with regret the church announces the resignation of Brother Esbensen, our pastor, effective Aug. 31, 1951. Bro. N. Dwight Enberg, of Parsons, Kansas, has accepted our call and will take up the pastorate Sept. 1, 1951. With God's blessing, we will continue to carry on an intensified program of love and fellowship with our fellow men.

Leprosy Doctor Urges Expansion of Medical Missions

Missionary doctors and nurses have been carrying on a spiritual ECA program in backward areas for decades before the government thought about it, Dr. Eugene R. Kellersberger told the annual convention of the Christian Medical Society in Philadelphia.

The veteran missionary doctor and leprosy specialist, who is general secretary of the American Leprosy Missions, addressed a group composed mostly of Christian medical students. He stressed the need for more trained doctors and nurses in the world-wide missionary enterprise.

Dr. Kellersberger urged all Christian bodies to call for draft exemption of worthy medical students and nurses who are preparing to dedicate their lives to the mission cause. "Without a doubt, medical missions have often been a key to the opening of closed doors throughout the

world," he said. "More and more, governments have been asking Protestant missions for help, especially in leprosy work, and particularly in the French and British colonies of Africa.

Dr. Kellersberger urged the establishment of a Christian medical school in the U.S., which would offer courses in nursing and public health. "Nationalism or religious totalitarianism may eventually close the doors to us in China and Tibet," he observed. "Here in the U.S., there is a desperate need for Christians to be educated to intolerable and unspeakable conditions. . . . Such an education would help to do away with the nonessential, un-Christlike petty differences that exist between some 250 divisions of the Protestant church."

It would be a good thing, he added, if church people would open their homes and try to interest the 31,000 nationals of other countries who are in college here in the message of Christianity. "God has put them here in unprecedented numbers. What are the churches doing to enlist them for Christ?" he asked.

Dr. Kellersberger, an ordained Presbyterian, spent twenty-four years in the Belgian Congo and founded a hospital and an agricultural colony for lepers at Bibanga.

• • •
American Leprosy Missions has made recently a grant of \$535,917.20 to be distributed among 148 colonies in thirty-one countries on five continents. The Garkida leper colony, under the direction of the Church of the Brethren, will receive \$11,000, \$5,000 of which will be used for the construction of new buildings.

• • •
"Share-A-Meal-With-India" caught hold in the community of Champaign-Urbana, Ill., after a lecture by Miss Muriel Lester of the Fellowship of Reconciliation. On June 17, a month and a day after the launching of this project, a shipment of forty-two tons of red winter wheat left for Bombay from this community. Through key sponsors, wide publicity, and dramatic soliciting such as a \$1.00 dinner—serving only a glass of water, foregoing a meal, buying a meal for an unseen Indian guest, and using miniature wheat bags to take offerings in local churches, the total of \$4,100 was raised for purchasing the wheat. Madame Pandit, India's ambassador to the United States, remarked that this is the type of action which bears much fruit and the gesture is destined to bear a rich harvest in bringing the two countries closer together.

Thinking About the News

Report on Grain for India

SINCE many of our readers actively supported legislation for grain for India and others made generous donations for that purpose, a report on subsequent developments of the program should be in order.

1. Even before the bill finally passed Congress, concerned individuals and organizations went into action. High school and university students sent money and grain. The American Red Cross purchased and sent processed foods, powdered milk and vitamins. On April 24, Madame Pandit, ambassador of India, accepted a token gift of grain from Bro. George Weybright representing Indiana farmers. She expressed thanks for the many small gifts as well as large contributions which American individuals had given.

2. Press releases played up the gratitude expressed by India's leaders for Russian gifts, but neglected to report on the many expressions of thanks extended on other occasions to other countries.

3. The first wheat shipment left Philadelphia on June 19. The loading was made possible in spite of a pending strike by dock hands. In the first two weeks of the emergency aid program forty-three ships were loaded with more than 400,000 tons of wheat. The shipments were regarded as the largest and fastest grain movements in history.

4. As a result of the response of Americans and others to the appeal from India, the prime minister reported recently that the crisis was halted and that famine would not take place.

5. A Methodist bishop in India wrote just recently to a United States senator, saying that "a good many former Communists are now renouncing the party and its program and we are receiving them as Christian converts." He added that because of the wheat-for-India bill, "millions of Indians are now saying, 'Thank God for America.'"

In the light of these and other evidences of favorable results from the India bill, it is important to remember that if the Christian people of America had not worked hard for its passage, it might have been delayed until any action would have been too late.—K.M.



John D. Metzler, chairman of the board of CROP, presents a token gift of 40,000 bushels of wheat to Madame Pandit, Indian ambassador to the U.S. In accepting the gift, Madame Pandit said, "Not only will it feed my people; . . . it will build a bridge of friendship"

Wheat for India

U.S. People Continue Voluntary Aid

Students from the Dunbar high school, Washington, D.C., presented Madame Pandit with a check for \$55, which they had collected among themselves, and a student group at Yale University interrupted their final examination period with a campaign, netting \$325.

The India Famine Relief Committee formed in California is sending ten tons of wheat and over thirty tons of multi-purpose food representing nearly a half-million meals to India and thirteen heavy CARE plows to the Indian Co-operative Union Ltd., at New Delhi.

The people of greater Boston area (Mass.) contributed \$5,600 to buy wheat for India. Students of Harvard University also helped raise the money. The wheat is now being shipped to India.

Summing up the food situation, the prime minister said: "As a result of all this, it may be said that we have succeeded in halting and controlling the crisis, and famine will not take place. I cannot, of course, guarantee that suffering and undernourishment will not take place. Individuals here and there may die of starvation. We shall try to avoid it and see that nobody dies of starvation. We can say with assurance that this kind of thing is not going to happen on any considerable scale."—India Bulletin.

First Wheat Shipment Leaves Philadelphia

The Liberty ship, John Chester Kendall, sailed for India from Philadelphia, Pa., June 19, with 336,000 bushels of wheat—first cargo to be shipped under the India Emergency Food Aid Act.

Madame Vijaya Lakshmi Pandit, as she watched the longshoremen load the grain, said: "This gesture is in keeping with American tradition. May I offer my thanks to all those who have worked to make this day possible—to our friends in Congress, to the various government departments, to warehouses and shipping concerns, to the captain and crew of this ship and last but not least, to the C.I.O. union which has made possible the loading of this grain in spite of the pending strike.

Reports Aid to India Converting Communists

Passage of the wheat-for-India bill is converting Indian Communists to Christianity, according to a Methodist bishop in India.



Religious News Service



The Washington Post

Top: The students of Macalester College, Minnesota, buy wheat for India with money they have given

Bottom: A trio of farmers present nearly a ton of wheat to the Indian ambassador. Spokesman for the group, George Weybright of Indiana (third from left), described the token gift as symbolic of the feeling of thousands of American farmers, which is more characteristic of the U.S. than was the dawdling action of Congress in passing the aid-to-India bill. Madame Pandit, running her fingers through the kernels in one of the bags of wheat commented: "The bond which exists between the people of America and India will be further cemented by this and other gestures of friendship"

In a letter to Senator Hubert H. Humphrey (D.-Minn.), Bishop J. Waskom Pickett said that "a good many former Communists are now renouncing the party and its program and we are receiving some of them as Christian converts. I have baptized five or six of them myself. One is now proving a powerful advocate of democracy and a very successful opponent of communism, exposing and denouncing its falsehoods and vicious methods."

The bishop said that "millions of Indians are now saying, 'thank God for America.'" He declared that through the India bill "a powerful blow has been struck at the Communist conspirators."

Brotherhood News

District Conference of First Virginia

The eighty-sixth recorded conference of the First District of Virginia convened in the attractive new Poages Mill church on July 25-27. Preceded by a stimulating program, Moderator A. J. Caricofe, assisted by Brethren Merlin Garber as reader and Chester I. Harley as writer, conducted the business sessions in a commendable way.

Three district choirs added to the inspiration. They were the male chorus under Phil Trout, youth under Paul Eller and children under Mrs. Thurman Kinzie.

In addition to the moderator's address, messages were given by Brethren B. J. Wampler, Jr., Roy K. Miller, Carroll S. Ringgold, Warren D. Bowman, C. M. Key, H. C. Spangler, David Rogers and C. Linwood Coleman. Brethren Ora DeLauter and A. Ray Showalter of the region and Bridgewater College spoke regarding their work.

From the addresses we share these quotes with the Gospel Messenger readers. "Brethren located in Botetourt County as early as 1780. The First District of Virginia was organized in 1866. Beginning with nine churches the district now has thirty-five. Its membership has increased fourfold since 1910, and now numbers 7,250. Evangelism is the primary purpose of the church. Churches must grow or die. Let our evangelistic goal be 10,000 members in the next five years."

"District giving has increased forty-five times in sixty years. We ought to increase thirty-three per cent in the next ten years. Let the First District of Virginia increase her giving for benevolence up to

fifty per cent of the local churches' receipts."

"The faith of Protestant Christians rests upon our right of direct approach to God, the authority of the Scriptures, the priesthood of all believers, the exercise of freedom in religion and the sanctity of all life before God."

"Christianity is tailor made for man's daily living. A man's religion should fit the shoe of every legitimate vocation."

"No church will ever arise above the level of the homes of which it is made up. Every parent, like Zacharias and Elisabeth of old, should 'walk before the Lord blamelessly.'"

"A successful man is the one who has what it takes to put God first and other things second."

The seventy delegates and elders' body elected Bro. C. M. Key as moderator of the 1952 conference. Elected on Standing Committee are Brethren I. B. Peters, Merlin Garber and F. D. Dove. Bro. Carroll S. Ringgold was elected on the regional Council of Boards.

Two new organizations were voted to be effected, one in south Richmond and the other, "Old Bethel," in Botetourt County.

The conference voted a budget of \$23,390 for the district and General Brotherhood funds. This includes a twenty-five per cent increase for the Brotherhood Fund.

The 1952 conference was granted to the Williamson Road church.—H. C. Eller, district executive secretary.

Weddings

Ebersole-Barnhouse.—Harold J. Ebersole and Beulah I. Barnhouse, June 10, 1951, in the Uniontown church, Pa., by the undersigned.—M. Guy West, Uniontown, Pa.

Good-Boyer.—Raymond Good of Walkerton, Ind., and Ameda Boyer of Allentown, Pa., in the Fellowship House, Elgin, Ill., June 16, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Grove-Rutledge.—Wilbur Grove and Lois Rutledge of Beaver, Iowa, June 17, 1951, in the Beaver church, by the undersigned.—H. W. Duncanson, Beaver, Iowa.

Heitner-Broadwater.—Maynard G. Heitner and Betty G. Broadwater, both of Preston, Minn., July 15, 1951, in the Root River church, by the undersigned.—Warren W. Hoover, Preston, Minn.

Herr-Denlinger.—John H. Herr of Salunga, Pa., and Mrs. Kathryn Denlinger of Lancaster, Pa., June 2, 1951, by the undersigned.—Paul D. Wenger, Leacock, Pa.

Herring-Lee.—Rolland W. Herring of Farmington, Pa., and Nancy A. Lee of Masontown, Pa., in the Bethel church, Farmington, June 20, 1951, by the undersigned.—John E. Grim, Farmington, Pa.

Kelley-Tapp.—Don L. Kelley and Clara L. Tapp, both of Grand Junction, Colo., June 3, 1951, in the First Grand Valley church, by the undersigned.—E. F. Weaver, Grand Junction, Colo.

Kessler-Demaree.—Irvin Kessler of Los Angeles, Calif., and Ivone Demaree of Long Beach, Calif., in the Garden wedding chapel, Long Beach, Calif., June 6, 1951, by Rev. Robert Pratt.—Mrs. Homer E. Fike, Long Beach, Calif.

Logue-Leister.—William Logue and Arlene Leister, both of Westminster, Md., in the Carrollton church, June 8, 1951, by Rev. Cronise Barr.—Harold Z. Bomberger, Westminster, Md.

Lowe-Maloy.—Chester E. Lowe of Huntingdon, Pa., and Anna C. Maloy of Sinking Valley, Pa., June 30, 1951, in the First church, Altoona, Pa., by the undersigned.—S. G. Margush, Altoona, Pa.

Martin-Wilmoth.—Thomas J. Martin and Helen Wilmoth, June 10, 1950, in the Valley River church, Junior, W. Va., by the undersigned.—Norman A. Seese, Junior, W. Va.

Nace-Fuhrman.—Edward H. Nace of Hanover, Pa., and Pearl R. Fuhrman of Brodbeck, Pa., in the Westminster church, June 9, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Phillipps-Brown.—Howard Phillipps and Shirley Brown, in the Valley River church, Sept. 16, 1950, by the undersigned.—Norman A. Seese, Junior, W. Va.

Saksek-Deppen.—James B. Saksek and Shirley Anne Deppen in the Spring Creek church, Hershey, Pa., June 1, 1951, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Schrock-Hargrove.—Wayne Peck Schrock of La Verne, Calif., and Betty Lou Hargrove of La Verne, Calif., in the Methodist chapel, Pomona, June 17, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Scott-Silnnett.—Donald R. Scott and Hilda Francis Stinnett, both of Buena Vista, Va., at the parsonage, April 20, 1951, by the undersigned.—John F. Graham, Buena Vista, Va.

Sheban-Pote.—Carl E. Sheban and Wiladale Pote, both of Roaring Spring, Pa., June 29, 1951, at the home of the undersigned.—D. I. Pepple, Woodbury, Pa.

Silvius-Weigle.—Dwight Silvius of Mt. Morris, Ill., and Doris Weigle of Polo, Ill., in the Mt. Morris church, July 15, 1951, by the undersigned, assisted by Dean Frantz of Mt. Morris, Ill.—Paul Thompson, Lima, Ohio.

Sprengle-Patterson.—Milton Lee Sprengle and Betty Jean Patterson, both of Roanoke, Va., in the Ninth Street church, Roanoke, Va., March 17, 1951, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Stum-Loewen.—William F. Stum of Hershey, Pa., and Miriam F. Loewen of Mt. Joy, Pa., in the Elizabethtown church, Pa., July 21, 1951, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Obituaries

Badorf, Harry H., son of Benjamin and Mary Badorf, was born Jan. 5, 1888, and died June 30, 1951. Bro. Badorf was a member of the Lititz church. He was a member of the James M. Moore Bible class and at one time served as president of the ushers' association and treasurer of the men's work. He is survived by his wife, Frances Staufner Badorf, three daughters, one son, five grandchildren and one sister. Interment was in the Zion Lutheran cemetery at Akron, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Bolinger, Samuel W., son of John and Mary Blocher Bolinger, was born Nov. 17, 1869, and died June 11, 1951. On Dec. 30, 1896, he was married to Cora Longanecker. He is survived by his wife, one brother and one sister. In 1887 he was baptized into the Church of the Brethren and was a charter member of the Poplar Grove church of Southern Ohio. On May 31, 1905, he and his wife were installed into the office of deacon. Funeral services were held by the writer, assisted by Rev. Gerhold of the Evangelical Reformed church in Sidney.—James M. Moore, Union City, Ind.

Borden, Cora, daughter of Eli and Elizabeth Garber, was born near New Hope, Va., April 20, 1865, and died at the home of her daughter near Verona, Va., June 30, 1951. She was married to James H. Borden on Nov. 21, 1889. He preceded her in death in July 1949. She is survived by six children, twenty-two grandchildren, ten great-grandchildren, two sisters and one brother. She had been a member of the Middle River church since early girlhood. Funeral services were held at the Laurel Hill Baptist church, of which her late husband was a member, by Bro. Floyd Mitchell, pastor of the Middle River church, assisted by Rev. Latt Beshears, pastor of the Laurel Hill church. Interment was in the adjoining cemetery.—Mrs. Raymond F. Moore, Fort Defiance, Va.

Bosserman, Wilnot Peter, son of William and Martha Bricker Bosserman, was born Oct. 15, 1875, and died June 14, 1951, at his home in Hampton, Pa. On Nov. 3, 1903, he was married to Mary Ellen Feiser. He is survived by his wife, two daughters, one son, fifteen grandchildren, two great-grandchildren and two sisters. He was baptized in February 1904 and was a faithful member of the Upper Cone-wago congregation. Funeral services were held in the Mummerts meetinghouse near East Berlin, Pa., by Brethren George Hull, Benton Junkins and C. Howard Danner. Interment was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Byrkit, Maude J., daughter of D. J. and Elvina Standley, was born April 25, 1891, at Elkhorn, Nebr., and died in the Lincoln, Nebr., hospital June 26, 1951. Her husband, Clyde E. Byrkit, preceded her in death last November. She is survived by three daughters, five grandchildren and one great-grandchild. Funeral services were held in the Roper & Sons chapel in Lincoln by the undersigned. Burial was in the Lincoln Memorial Park cemetery.—J. Edwin Jarboe, Lincoln, Nebr.

Click, Joseph A., son of Joseph and Anna Driver Click, was born March 14, 1867, and died March 28, 1951, at the Rockingham Memorial hospital, Harrisonburg, Va. In 1893 he was united in marriage to Cecelia Shreckline. He is survived by his wife, five daughters, two sons, sixteen grandchildren and two great-grandchildren. He was a member of the Pleasant Valley church for many years. Funeral services were held in that church by a former pastor, Bro. M. M. Myers, assisted by Brethren C. E. Long and Minor C. Miller. Interment was in the adjoining cemetery.—Eva B. Wampler, Weyers Cave, Va.

Clingenpeel, Mary Emma, daughter of Joel and Nancy Simmons Fisher, was born in Franklin County, Va., in 1875, and died June 23, 1951, in the home of her daughter at Dialton, Ohio. She was married to Jacob P. Clingenpeel on Feb. 8, 1894. She was a long-time member of the Church of the Brethren. Her husband preceded her in death on July 16, 1939. She is survived by three sons, three daughters, fourteen grandchildren, twelve great-grandchildren, two brothers and one sister. Funeral services were held in the New Carlisle church by the undersigned. Burial was in the Glen Haven cemetery.—J. C. Flora, Dayton, Ohio.

Durr, Louis, was born Feb. 13, 1870, and died June 25, 1951. He was a member of the United Brethren Church. He is survived by nine children, two brothers and one sister. Funeral services were held in the Frostburg church by the undersigned. Interment was in the Union cemetery at Meyersdale, Pa.—O. F. Bowman, Frostburg, Md.

Farsht, Glendon D., son of William A. and Lucy Belle Smith Farsht, died at his home near Wolfsville, Md., July 3, 1951, at the age of forty-nine years. He is survived by his father, four sisters and one brother. He was a member of the Gross-nickle church in the Middletown Valley congregation. Funeral services were held at the Gladhill funeral home in Middle-

town by C. Basil Grossnickle and the writer. Burial was in the United Brethren cemetery near Wolfsville.—S. D. Lindsay, Hagerstown, Md.

Flora, Josiah, son of Abraham and Elizabeth Naff Flora, was born July 22, 1861, and died Jan. 9, 1951. He was united in marriage to Josephine Weddle on Feb. 4, 1883. To this union were born eleven children. He is survived by his wife, four sons, five daughters, twenty-four grandchildren and twenty-five great-grandchildren. He united with the Church of the Brethren sixty-seven years ago and was elected to the office of deacon on Aug. 14, 1888. Funeral services were held at the Antioch church by his pastor, Bro. Roy K. Miller, assisted by Bro. Ralph E. White and the undersigned. Interment was in the Antioch church cemetery.—Z. E. Mitchell, Boones Mill, Va.

Fritz, Alice, daughter of Ross and Mary Nail and widow of Samuel Fritz, died at the home of her daughter in Harrisville at the age of sixty-eight years. She was a member of the Church of the Brethren. She is survived by four daughters, one son, two brothers and several grandchildren. Funeral services were held at the Locust Grove church by Elder William E. Baker. Interment was in the church cemetery.—B. R. Purdum, Mt. Airy, Md.

Helmick, Mary Christina, daughter of George and Lorinda Swygart, was born in Berrien County, Mich., March 23, 1876, and died in her home north of South Bend, Ind., June 19, 1951. She was married to Milton Helmick on June 25, 1899. To this union were born one daughter and one son. She is survived by her husband and one daughter. She united with the Church of the Brethren in 1910. Funeral services were held in the Second church in South Bend by Bro. Earl C. Kaylor, Jr. Interment was in the Riverview cemetery in South Bend.—Mrs. Leroy Walter, South Bend, Ind.

Hessler, Paul O., was born April 15, 1911, and died May 8, 1951. He was a member of the Mingo church for seventeen years. He is survived by his wife and one son. Funeral services were held by the undersigned at a funeral parlor in Royersford, Pa. Interment was in the Mingo cemetery.—S. H. Hess, Royersford, Pa.

Holsinger, Alice F., daughter of Levi and Kathryn Steif, was born at Ephrata, Pa., Aug. 26, 1874, and died June 11, 1951, at her home in Lincoln, Pa. She was married to Samuel H. Holsinger on Nov. 11, 1894. She was a faithful member of the Church of the Brethren for fifty-five years. She is survived by her husband, two sons, three daughters, twenty-four grandchildren, thirteen great-grandchildren, one brother and one sister. Funeral services were held in the Middle Creek church by Brethren Ralph Heisey and Harvey Markley. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

Humphrey, Alva, son of Hascal and Mary Humphrey, was born Jan. 19, 1909, in Palmyra, Ill., and died at the Mercy hospital in Bay City, Mich., July 2, 1951. Early in life he confessed Christ and became a member of the Christian Church. On April 25, 1930, he was united in marriage to Mary Boyd. He is survived by his wife, three children, his mother, one brother and two sisters. Funeral services were held in the Midland church by the undersigned. Burial was in the Midland cemetery.—Ervin Weaver, Midland, Mich.

Johnson, Priscilla P., daughter of Eli and Harriet Ingram Stere, was born in Centre County, Pa., June 21, 1881, and died in the Altoona hospital, July 2, 1951. She was a member of the First church in Altoona and the Truth Seekers Sunday-school class. Her husband, Elmer F. Johnson, died in 1936 and her son in 1944. She is survived by one daughter, two brothers and one sister. Funeral services were held in the V. L. Stevens funeral home by her pastor, Bro. Stephen Margush, assisted by Bro. W. S. Long. Interment was

in the Rose Hill cemetery.—Emma J. Kantner, Altoona, Pa.

Kauffman, Pearl, daughter of Elder Daniel and Susan Brallier, was born May 30, 1874, and died at the home of her daughter in Altoona, Pa., April 6, 1951. Her husband, William Kauffman, died seven years ago. She and her husband lived in Florida for nine years because of her health. Even through her illness her many friends who went to cheer her found themselves blessed and benefited. She is survived by one brother. She was a member of the First church in Altoona, the Truth Seekers Sunday-school class and, before her illness, sang in the church choir.—Emma J. Kantner, Altoona, Pa.

Laughman, Martha Jane Rickrode, was born Oct. 30, 1873, and died May 31, 1951, at her home near New Oxford, Pa. On Feb. 28, 1899, she was married to Simon Peter Laughman, who preceded her in death on Jan. 24, 1947. She is survived by four sons, ten grandchildren, two sisters and one brother. She was a faithful member of the Upper Conewago congregation for many years. Funeral services were held in the Mummerts meetinghouse near East Berlin, Pa., by Brethren Bruce Anderson and J. Monroe Danner. Interment was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Long, Jacob Zumbrun, was born Sept. 8, 1862, in Whitley County, Ind., and died June 9, 1951. On Oct. 8, 1885, he was married to Frances Flora Hart, who preceded him in death in 1940. In 1889 he was elected to the office of deacon in the Blue River church. Seven years were spent in the Clear Creek church of Huntington County, thirty-three years in the Ft. Wayne church and his last sixteen years were spent in the Pleasant Ridge Dunkard Brethren church near Pioneer, Ohio, where they had made their home. Although the Longs raised no children of their own, they took several other children into their home. Those foster children, one brother and several nieces and nephews survive. Funeral services were held at the Thompson funeral home in Pioneer, Ohio, by Elder Abraham Miller, assisted by Bro. Vernon Hostetler. Interment was in the Embury cemetery near Garrett, Ind.—Mrs. Edna Nobles, Ft. Wayne, Ind.

Long, Jennie Fisher, widow of David Zeigler Long, died April 16, 1951, at the home of her daughter in Altoona, Pa. She is survived by two daughters, eight grandchildren, eight great-grandchildren, three brothers and two sisters. She was an active member of the First church in Altoona, the Truth Seekers Bible class and the women's missionary society. She was an inspiration to all who visited her.—Emma J. Kantner, Altoona, Pa.

Mason, Jeretha Alice, widow of Joseph T. Mason, died June 24, 1951, in the Memorial hospital in Cumberland, Md. Funeral services were held from Boal's funeral home by her pastor, the undersigned. Interment was in the Philos cemetery.—J. E. Dettra, Westernport, Md.

Matthews, Edwin L., was born Feb. 26, 1866, in Albany, La., and died June 17, 1951. In 1935 he was united in marriage to Florence Brown Blocher. He was a member of the La Verne church, Calif. He is survived by his wife, four sons and one daughter from a former marriage, two brothers, one stepson, one stepdaughter, thirteen grandchildren and ten great-grandchildren. Funeral services were held by D. Warren Shock. Burial was in the La Verne Evergreen cemetery.—D. Warren Shock, La Verne, Calif.

Schusler, John W., was born Dec. 10, 1886, in Wheaton, Ill., and died in Naperville, Ill., June 27, 1951. He was a member of the Church of the Brethren. He is survived by his wife, Mae, three sons, three daughters, five brothers, two sisters and seven grandchildren. Funeral services were held by Bro. B. C. Whitmore in the Naperville church. Interment was in the Naperville cemetery.—James E. Renz, Naperville, Ill.

Church News

Indiana

Manchester.—Our women's work is sponsoring the remodeling of the kitchen at the church. Several dozen garments have been made for New Windsor, used clothing was sent and sewing and bandages were made for Bethany hospital. Several aged members have passed away in recent weeks. Mrs. Earl Garver directed a community vacation Bible school for two weeks. On June 3 the morning service was followed by a basket dinner and council meeting in the college dining hall. Bro. Edward Kintner continues as our elder. Our delegates to district conference are Bro. R. H. Miller, Pastor H. F. Richards, Robert Beery, John Bollinger, Mrs. Guy Miller and Ruth Mary Halladay. Many persons from here attended Annual Conference. Recent guest speakers were Chalmer Faw of Bethany; Ernest Shull of India; Nels Ferré of Vanderbilt University; J. M. Blough of Pennsylvania on missionary Sunday; Robert Beery and Eugene Stone, two Manchester College alumni; Ivan Fry of Bethany and Larry Wong, student minister, who will be attending Bethany next year.—Edna Mae Younker, North Manchester, Ind.

New Salem.—A new front entrance has been added to the church recently; the work was done by the men of the church. The young people landscaped the yard with new grass, flowers, shrubs and a circular driveway. Bro. Russell Bollinger was the guest speaker at family night. Our ladies' aid was host to a tea with four of our neighboring churches as guests. Our pastor represented our church at Annual Conference. His wife and family also attended. A report of the meeting was given on July 8. A children's day program was presented on June 24. Our delegates to district meeting are Sisters Inez Shively and Maud Jones. On July 5 Mrs. William Smith of Warsaw, a W.C.T.U. official, was the guest speaker at a temperance program given at the ladies' aid.—Mrs. Damaris Morehouse, Milford, Ind.

South Bend, Second.—Bro. T. E. George brought a fine message on pulpit exchange Sunday. Our family night was held with the men's work in charge. Mrs. Ralph Swihart of the Goshen City church was the speaker at our mother and daughter banquet. Our vacation Bible school was held June 11-22. We had a play and program on Sunday evening and an exhibit of the work done by the school. Our average attendance was seventy-five. On the morning of June 24 Bro. J. W. Grater brought the message. Our softball team is doing very well this year. Several of our boys and girls are attending Camp Mack. Our delegates to district meeting are Sister Marie McClure, Sister Nora Roose and Bro. Ray Metzler. Bro. Eshelman and his family are spending their vacation in Pennsylvania.—Mrs. LeRoy Walters, South Bend, Ind.

Spring Creek.—Bro. John Laprad of Delhi spoke to us one Sunday. Vacation Bible school was held May 28—June 10, closing with a program on Sunday evening. Bro. Carroll Petry has been chosen by the church as our pastor for 1952. He also served as our delegate to Annual Conference. A softball team from our church is playing in the church league. Several persons from here attended the mass meeting at Camp Mack on June 3. Brother and Sister Tyler are doing good work in our church. Our quarterly council meeting was held on June 4, with Elder Howard Kreider presiding. The missionary committee will be in charge of a harvest and home-coming meeting this fall. The women continue to work on layettes and booties for relief, comforters and baby blankets.—Mrs. Ada Stumpff, South Whitley, Ind.

Wabash City.—Bessie Crim, one of our missionaries forced out of Communist China, spoke to us one evening. Several of our young people attended the CBYF conference at the Lower Deer Creek church. Nine boxes, consisting of 420

pounds of relief clothing, have been sent to Kassel, Germany. One of our boys in Brethren Volunteer Service, Gale Crumrine, is helping distribute the goods. Our pastor and his wife attended the state ecumenical conference and the state pastors' conference at Indianapolis. Our pastor's wife was sent as our delegate to Annual Conference. Itta Gebbing, a German exchange student who has been with us for nine months, spoke on Home Life in Germany at the mother and daughter banquet. Our ladies' aid has been busy sewing and making comforters for relief. The men's work has purchased a calf which they are raising for the heifer project.—Mrs. James Pobst, Wabash, Ind.

Iowa

English River.—A mother and daughter banquet was held on June 10, with Mrs. W. H. Brower of Albia as the guest speaker. Our parsonage was dedicated also on June 10. The men's work and women's council each had charge of a Sunday evening service while our pastor was at Conference. A large crowd was present at the laying of the cornerstone for our new church building. The work is progressing nicely. Bro. James Renz gave a temperance talk at the church on July 2. Several of our children attended a union Bible

school at the Liberty Mennonite church. Four young people were baptized recently and one was received by letter. Several young people attended the district youth conference at Libertyville.—Ollie Coffman, South English, Iowa.

Iowa River.—Since our last report, three persons have been added to the church by baptism. The men's organization raised \$987.32 at their Lord's acre sale, which will be used to remodel and repair the church. Two young men, Joe Johns of Pennsylvania and Don Richards of Ohio, spent one week of fellowship with our youth. The women's sectional meeting was held in our church. Our church raised \$200 toward building a church on the campus of the Christian University in Japan. The ladies' aid has made seven comforters for relief. We sent 400 pounds of clothing and 200 pounds of food on the relief truck. Bandages were rolled and given to Mary Dadisman to take with her to Africa. An extensive redecorating program has been carried on in our church. Edna Brothers and Fern Miller were elected as our delegates to district meeting. Mother and daughter and father and son banquets were held with the freshman male quartet of McPherson College appearing on the program. Mr. Matz of Marshalltown was the guest speaker. A program of sacred

music was presented by the ladies' quartet from McPherson College and pictures of the college campus were shown by Jack Kough. Mr. and Mrs. Gerald Brothers have been installed into the office of deacon. Our daily vacation Bible school was held May 28—June 8 under the direction of Mrs. Gerald Brothers. The average attendance was sixty-five. McPherson College Sunday was observed on June 10, with Joe Kennedy, one of our college students, giving the address. One of our young people, Letha Miller, graduated from McPherson College on May 28.—Mrs. Edgar J. Miller, Marshalltown, Iowa.

Robins.—At the completion of his seminary work at Bethany, Bro. Russell Jarboe and his family moved into the parsonage and took up the pastoral work of the Robins church. We are very happy to welcome them and pray God will help us as we go forth with the work of the kingdom. Our Bible school was held June 4-10 with an average attendance of fifty-seven children. At our June council meeting we decided to continue the envelope system. Bro. Jarboe and James H. Hoover were elected as our delegates to district meeting.—Mrs. Carl Hoover, Cedar Rapids, Iowa.

South Waterloo.—The local ministerial board attended the district rally at Fredricksburg, where Charles Zunkel led the discussion. The church lifted an offering of \$195 for the new Christian University in Japan. Fourteen babies have been dedicated. Memorial Day services were conducted in the Orange cemetery by Bro. J. Perry Prather, pastor of the Waterloo church. On June 3 Bro. J. M. Blough, pioneer missionary to India since 1903, brought the evening message. Daily vacation Bible school was held for two weeks this year with an average attendance of 105. Sixty-eight dollars were given by the children and were sent to the General Brotherhood Board for Brethren Service. They also sent a large box of clothing and supplies to our Brethren worker in Austria. The children had charge of the evening service on June 24. Our pastor was our delegate to Annual Conference and on July 1 he gave a report of the Conference. On July 4 the community council sponsored annual Fourth of July observance with a community picnic in the school gymnasium.—Mrs. R. C. Hollis, Waterloo, Iowa.

Michigan

Crystal.—Six new members have been added to our church recently, five by baptism and one by letter. Our junior choir, which was organized last fall under the leadership of Sister Ruth Mishler, is steadily improving and adding new members. They had a paper drive to raise money to send some of their members to intermediate camp. Some of the men of the church, with the help of some neighbors, met at the parsonage farm and in one day fitted the ground and drilled seventeen acres of oats. We also planted 3,000 evergreen trees on the farm this spring. On May 20 pledges were made for our God's acre project. Our harvest day is set for Nov. 11. Our speaker will be Perry Hayden, the founder of the Dynamic Kernel Foundation. The women's work tied three comforters for relief and made the robes for our choir. Owing to the efforts of our pastor, Bro. Lloyd E. Evans, we have a local church paper which is published six times a year.—Mrs. W. G. Noll, Crystal, Mich.

Elmdale.—Minnie and Harriett Bright, returned missionaries, to China, spoke at the joint women's work meeting held in our church. The youth stimulators met with our young people. Several persons from our church attended the mother and daughter banquet at the Thornapple church. A group of our young people attended their sectional meeting at the Thornapple church the week end of June 24. Within the last several months we built a new garage and modernized our

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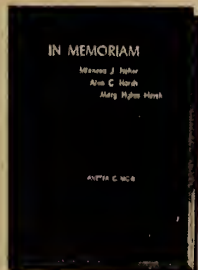
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ELGIN, ILLINOIS**

parsonage. On June 27 our new pastor, Bro. Robert E. Martin, and his family of New Paris, Ind., moved into it. On July 1 Bro. Taylor held installation services for Brother and Sister Martin. We held our quarterly business meeting on the evening of July 5. Our delegates to district meeting were chosen at this time. A pastoral board was organized and on July 12 it met at the parsonage and planned programs for our Sunday evening services three months in advance. Two of our young people are attending camp this week.—Mrs. Wilmina Wieland, Freeport, Mich.

Florence.—Our church presented a Sunday program at the county sanitorium and the juniors sang on each floor. Marta Jurgenson, a DP from Latvia, is assisting in the Frank Reed home. The men did some repair work in the church basement this spring. The children and young people have presented two programs. The young people collected and sold about twenty-eight dollars worth of paper to apply on their district project. The women have prepared about 800 pounds of relief goods, including twelve comforters. They also sent twenty-four pounds of clothing to Puerto Rico. Twenty-five of our children attended a co-operative Bible school in Centreville, which Bro. Rummel, our pastor, directed and in which others from our church taught and assisted. Several of our children and youth are attending various camps at Camp Mack.—Mrs. Martha Rummel, Constantine, Mich.

Sunfield.—Our young people presented the play, Blessings on This House, and an offering was lifted for their project. A youth stimulator trio met with our young people. Our men's group sponsored a dinner and program for family night in May. One family recently sent a relief heifer

and the men's group have one to go later. A county youth rally was held in our church in early June with Bro. Russell Bollinger of North Manchester as the speaker. We conducted one week of vacation school with good attendance. The offering went for the support of a missionary's son. At our June 3 council our pastor, Bro. Ted Gandy, and his wife were ordained to the eldership. On June 10 one member was received by baptism and five by letter.—Mrs. Virginia Snavelly, Vermontville, Mich.

Missouri

Kansas City.—Bro. Floyd Mallott of Bethany Biblical Seminary, Chicago, was with us on Brethren emphasis day; the new pulpit furniture and carpet were dedicated. The pulpit furniture was a memorial to I. V. Enos, who had been our pastor and elder for seventeen years. Our Brethren Service offering amounted to forty-one dollars. Two babies have been dedicated. Two of our members have been lost by death recently, one of whom was Walter Pippenger, a deacon. On June 4 Brethren Perry Huffaker and Moyne Landis held a service for us en route to Annual Conference. At our regular quarterly council, with Elder Milton Early presiding, Sunday-school and church officers were elected. Our delegates to district meeting are Anna Bricker, John Eller, and Norma Couch, representing the young people. Sister Alta Bantz gave a report on Annual Meeting. We have just completed redecorating the Sunday-school rooms on the second floor of the parsonage. We are to have a revival meeting in February with Bro. Russell West as the evangelist. We have just completed a very successful vacation Bible school with an enrollment of thirty-eight.—Mrs. Gertrude Gaba, Kansas City, Mo.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made, no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Kilian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 568. For Sale: Apartment house, four apartments, six housekeeping rooms, one guest room, also parking lot. All furnished. Within one-half block of Church of the Brethren, well established with winter tourists. Write: C. H. Bowers, 314 S. Pine St., Sebring, Fla.

No. 569. Wanted: Housekeeper who wants permanent semi-modern home. Brethren church close by. Located in Southeastern Ohio. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 570. Wanted: Lady to cook at Bethany Hospital. Also nurses are needed. Write: Ellis M. Studebaker, 3420 W. Van Buren St., Chicago 24, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

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No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

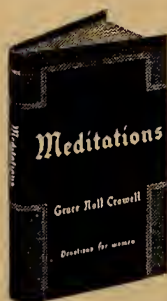
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MEDITATIONS

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Ohio

Akron, First.—Bro. Charles Zunkel of Elgin was with us for a week end preceding an intensive visitation program. Our pastor, Bro. Myers, brought four messages preceding our love feast. Our mother and daughter banquet was held with the men preparing and serving the dinner. Since our parish house has been condemned for public gatherings, it was decided at council to have a campaign to raise funds for a new building. The men's organization has started work on an illuminated glass block bulletin board. We recently lost one of our oldest members, David Fleck, by death. Since our last report, seven persons were baptized. Five babies have been dedicated.—Edna Disler, Akron, Ohio.

Bradford.—On the evening of June 5 the Circle class sponsored a parcel post sale, followed by an ice-cream social in the church basement. Vesper services were held in the evening of June 3 at Sugar Grove camp. Seven persons have recently been received into our church by baptism. Bro. Howard Erbaugh and Mrs. Roscoe Inman attended Annual Conference as delegates from our church. Both report a very inspirational Conference. During Bro. Erbaugh's absence Brethren John

Eikenberry and D. D. Funderburg of Troy served as guest speakers. Our church library has grown rapidly. Mrs. Ruth Erbaugh had her right leg so badly crushed in an accident on July 4 that it was necessary to have it amputated. She is in the Piqua Memorial hospital.—Lena Friend, Bradford, Ohio.

Canton, First.—The young people's rally was held in the East Nimishillen church with our pastor addressing the group both afternoon and evening. An exploratory meeting, sponsored by the district promotional committee in co-operation with the General Brotherhood Board, was held with Bro. Earl Russell of the Elgin staff as our speaker. Mrs. Earl Toy was the guest speaker at the mother and daughter banquet. A representative of the Gideons spoke at a Sunday morning service. That same evening Marlene Ropers, a German student, spoke to us, giving us some of her impressions of America from her experiences this year. On May 21 the parsonage family welcomed the arrival of a new daughter. On May 27 we were inspired by having Grayce Brumbaugh, a returned missionary to Africa, with us. The spirit of the vacation Bible school was excellent. Our Conference Offering amounted to \$227.55. Our pastor was our

delegate to Annual Conference. On June 17 the children's department presented a program.—Mrs. Ira Eshelman, Canton, Ohio.

East Nimishillen.—A mother and daughter tea was sponsored by the junior aid. Mr. and Mrs. Ruben Anstine donated an electric refrigerator for the church kitchen. It Takes a Heap O' Living to Make a House a Home was presented by members of the church and directed by Brother and Sister Hess. Sectional meetings were held on Sunday evenings for several weeks. Bro. Hess was our delegate to Annual Conference. Several others from our church also attended. Our Bible study and aid meetings continue. On June 24 a children's day program was presented. Bro. Nolt and Rev. Besse were guest ministers during the pastor's absence at Conference. On July 12 the church business meeting was held. Our Conference Offering amounted to \$142. A CBYF outing was held in Mohican State Park.—Mrs. A. J. Brumbaugh, North Canton, Ohio.

Paradise.—Our pastor, Bro. C. H. Dear-dorff, was one of a group from Wooster who testified in Washington against UMT and the drafting of eighteen-year-olds. Carl Showalter was relicensed to the ministry. Groups of families systematically visit our shut-ins. The committee system of Sunday evening program responsibility appears to be getting good results. Aylana Fetter, who is in volunteer service work, spoke to us on our Brethren Service program. During the second quarter our entire Sunday school used Bible Teachings on Peace during the class hour. Our church was led in inspirational services by Bro. Jay Myers of Akron, Ohio. Seven persons were added to the church by baptism. Our church was well represented at the district sectional conference at Ashland. One child has been dedicated to the Lord. Family night was enjoyed by a basket supper and short program. The men's group then organized themselves into a service group. The ladies' aid is completing comforters, layettes and kits for mending. The support of the Fath family in Austria continues. While our pastor was attending Conference, our pulpit was supplied by Bro. Fisher and Bro. Kurtz. The children presented a program on June 17. The chorus of the Second Baptist church of Wooster presented a program on the evening of July 8.—Mrs. Paul Sheets, Wooster, Ohio.

Stone Lick.—On May 27 a special service was held in honor of the thirty-third anniversary of Brother and Sister John Garst. At the morning service a trio from Lower Miami rendered special music. Several presents were given to the Garsts. Sister Eliza Garst and her family were with us again and pastors of neighboring churches and many friends also came and ate a fellowship dinner with us. Bro. Shank and Bro. Lawrence Garst have brought messages to us. On July 29 we are hoping to have an all-day meeting with a basket dinner at noon. We are the only Church of the Brethren in Clermont County.—Anna Lesh, Goshen, Ohio.

Union City.—Our church has been progressing throughout the year. The ladies' aid has quilted several quilts and made several layettes for relief. We have been trying to unify our various women's organizations and have been co-operating with the women of other churches in the community in the United Women's organization. Theora Oswald of our church has been doing some excellent work as district director of the intermediate work. We lost our choir director, Mrs. Iva Minnich, by death a short time ago. Sister Grace Long, the pastor's wife, held a weekly class in home building for the intermediate girls. We are paying half of the enrollment charge for all who will go to camp at Camp Sugar Grove and Camp Mack. We helped to close one tavern in our town. We held a school of missions and had the Shulls, who are on furlough from India, with us. Lois Shull was raised in our church. We have had two weddings and several baptisms and

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have lost several members by letter. A large shipment of relief goods was picked up by the truck. We participated in the community vacation Bible school with an enrollment of well over 200. The children bought a heifer calf to be raised and sent to Europe for relief. Brother and Sister Long and their family went to Annual Conference. They took their vacation at the same time and spent some time in Washington state.—Dorothy Carter, Union City, Ind.

Pennsylvania

Dunnings Creek.—Our pastor, Bro. E. E. Ebersole, held a two weeks' revival in the Aughwick congregation. Our community Bible school was held in the New Paris house, beginning May 28 and continuing for ten nights. The enrollment was 221 and the average attendance was 182. The children contributed a large box of soap, which will be sent to Church World Service. Our Conference Offering amounted to \$190. We have two Lord's acres of corn in our congregation, one planted by the CBYF and the other by an adult class. Our pastor and his wife represented us at Annual Conference and brought back reports on July 8 and 15. In our pastor's absence the pulpit was filled by G. L. Baker and Robert Jones. Our last council was held at the Point house with our elder, Bro. E. M. Detwiler, presiding, at which time Robert Jones was relicensed to the ministry and three letters were granted.—Mrs. Robert Barefoot, Alum Bank, Pa.

Ligonier.—Extensive church improvements have been in progress and at the present time the church lawn is being landscaped. In the near future the CBYF of our church plans to install a new chancel in the church sanctuary. A council of churches was organized among the three churches in our town. Its main purpose is to further the progress of youth work. Under the auspices of our church a Boy Scout troop was organized. Community Bible school was held June 25—July 6. Our new assistant minister is Ronald Morgan. Our former assistant minister, Bro. H. Dale Zimmerman, has accepted the responsibilities as minister of the Oakdale church for the summer months. Our minister, Bro. Robert G. Mock, has been granted a nine months' leave of absence so that he may complete his seminary work at Bethany Biblical Seminary. Spiritual emphasis week will be held Aug. 20-26 with a dedication service for our church improvements on the 26th.—Arthetta Wolford, Ligonier, Pa.

Quakertown.—Our CBYF group co-operated with the young people of the South-eastern District in a project to collect food for the Brethren Service volunteers

in Europe. The ingathering amounted to nine cartons of miscellaneous foods and other items. A special CBYF rally was sponsored by the young people of our church with Bro. C. Ernest Davis, secretary of the Christian Education Commission in Elgin, Ill., as the speaker. Sixteen different churches were represented at this rally. Six people were baptized recently. Our pastor, Monroe C. Good, and our former elder, Bro. Ralph Jones, presided at our love feast. On Mother's Day there was a dedication service for the parents and their babies as a part of the morning service. In the afternoon our church was represented at the district CBYF rally at the First church in Philadelphia by seventeen young people. The evening worship was in charge of the Berean class; a film, Paul's First Missionary Journey, was shown, followed by a talk by the pastor's wife. On May 20 we had as our speaker a monk from South America. On May 22 we held our family night with a fellowship supper. On May 26 eight women represented our church at the women's work rally at the Parkerford

church. At the morning worship service on May 27 the pastor delivered his farewell message entitled Life Is What You Make It. Our evening worship was a farewell service for our pastor and his family with the local ministers in charge and each Sunday-school class taking part in the program. On the evening of May 31 the Berean class presented the play, The House on the Sand.—Mrs. Blondell Ludwick, Perkasia, Pa.

Royersford.—On May 13 nine representatives from our church attended the district youth meeting at the First church in Philadelphia. On the evening of May 20 a meeting of the youth of our church was held at the home of Lawrence High. Following the evening meal officers were elected. Our recent missionary offering amounted to \$517.60. Several folks recently attended the community hymn sing in the Indian Creek church. Several of our members attended Annual Conference. Bro. Alvin Harley was appointed as our delegate.—Ollive Flemings, Royersford, Pa.

Rummel.—The men's work of our church held a meeting to discuss plans and projects. They decided to place a bulletin board on the church lawn. Bro. William Gould of Pleasant Hill was the speaker for the evening. The picture, Prejudice, was shown in our church by Bro. Galen Hoffman. We have been favored with a musical program once a month for the past few months. Our church sent our pastor as a delegate to Annual Meeting. Sister Dorothy Brown of Curryville, returned missionary, was a recent speaker in our church. On May 13 we observed family day in our church. There were nineteen complete families present. Eighteen babies were dedicated. In the evening Bro. Morley J. Mays of Juniata College delivered the address in the interest of the college. Alene Statler, one of our members who is now attending Bethany Biblical Seminary and Wayne Lawson of Peru, Ind., also a student at Bethany, were married in our church on June 2. They are returning to Bethany to complete their studies. Our vacation Bible school was held June 4-15, closing with a program on June 15. There were three baptisms since our last report and two letters were accepted and one was granted.—Mrs. Warren Hoover, Windber, Pa.

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ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

SEPTEMBER 15, 1951

MAKE YOUR FAITH

a



**WORLD-WIDE
FORCE**

THROUGH BROTHERHOOD ACHIEVEMENT IN SEPTEMBER

MAKE YOUR FAITH A WORLD-WIDE FORCE

THIS is the time of the year when many churches plan a retreat for local leaders. Before a new church year begins those who carry responsibility for the church program need an opportunity to plan together and to pray together. While the details of organizing classes and activities are ironed out, leaders can join with their pastor in seeking a deeper consecration to their tasks through a closer fellowship with God and one another.

But not even the strongest church, with the best qualified teachers, the most efficient plant and the wisest pastor can fulfill all the great commissions of the Christian calling. In some way the spiritual energy that is generated in the best of churches must overflow into channels that lead far beyond the local fellowship. For Christians are sensitive to needs around the world; they cannot be indifferent to suffering and sin, no matter how favored they may be. They are impelled by their faith itself to share that faith and make it world wide.

The varied aspects of our Brotherhood program provide an opportunity for the local church to serve on a widespread front. We can select and train and equip missionaries to take the light of Christ to distant lands. We can help struggling churches in home mission areas. We can reach out a helping hand to displaced persons, to the victims of war and famine—and we can support earnest efforts to bring peace among the nations. We can sing together the great hymns of the faith and we can use Christian literature to interpret and share the beliefs we cherish.

Because the program is so varied we are in danger of forgetting the importance of each part as an arm of the church, and of the church itself as the body through which the will of Christ is done. Where it is weak let us strengthen it. Where it is faltering let us prod it to new efforts. Where it is faithful, let us faithfully support it with our labor and our gifts. Our representatives around the world can tell us how urgently needed are all our efforts to win the world for Christ.

“The goodness of God should constrain us out of love to support the program of the Brotherhood. If what we wastefully spend were appropriated to the Lord’s work we could double our program at home and abroad.”—*R. W. Schlosser.*

“I hear the Master asking, ‘Where is your faith? In what do you believe? In the advancement of the kingdom beginning in America and going out to the uttermost parts of the earth? Where are you putting your treasures? your concerns? your prayers? your life? Come, give all and follow me.’”—*J. Calvin Bright.*

“The church must be strengthened for giving help to people who need help—marriage counseling, guidance of youth, a feeling of belonging and fellowship for those who feel rejected. ‘We are able!’”—*Jesse H. Ziegler.*

“Let us thank God for the freedom of action that has been ours and let us increase our testimony through the sharing of life and means with the hope that the door of testimony will not be closed. What we do depends upon our spiritual objectives which carry us through days of unrest and of peace. The present demands all of our resources.”—*M. R. Zigler.*

“We can reach our Achievement goal if every member will seriously accept Christ’s Great Commission.”—*D. W. Bittinger.*

“Our Christian belief is the most creative force in the world. Through the creative power of consecrated teaching we can change the world in one generation.”—*Mrs. Nevin W. Fisher.*

“When Christ beckons us through the world-wide program of his church, we dare not take counsel of our miserliness but rather of our generosity.”—*Mrs. Nevin H. Zuck.*

“Do you believe in our church? Peace, brotherhood and the simple life lie at the heart of a saving message for these days. God has a great task for our church. Would you fail him?”—*DeWitt L. Miller.*

“Believe! Pray! Go! Send! Give! Help! Teach! Heal! Preach! These words keep re-appearing in Jesus’ teachings. Women and men possessing a positive faith will express that faith in positive action.”—*Mrs. E. R. Fisher.*

“Missions and Brethren Service carry out Jesus’ program: preach the gospel, teach underprivileged children, heal the sick, help those whom tyranny has crushed, proclaim the Lord’s year of liberty. Give generously to have your share in this great work.”—*P. G. Bhagat.*

“‘This is a time for greatness.’ The intensity of the crisis of our day demands a heroism to match. It calls for the unusual, the extraordinary. To give as usual is inadequate. We must arise to true greatness in sacrificial giving.”—*V. F. Schwalm.*

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 15, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Solving the Problem

Several years ago a regional conference speaker was telling preachers how to preach. Speaking of the division of the sermon, he suggested taking five minutes to state the problem, twenty minutes for the solution, and five minutes for the summary or conclusion.

With this ideal set before us we become conscious that it is easy to take twenty-five minutes to state the problem. This is especially true in critical times. And the church is always facing some kind of crisis, because the devil is always on the job. The five-minute summary is likely to reiterate the impossibility of the task, accompanied by statements that it "must" be done. But the inadequacy of the individual for the situation has been so emphatically spoken or implied that he is thoroughly convinced of his helplessness. If a solution is offered it can be comparable to moving a mountain by getting on top of it with hand tools. But great obstacles are tackled from the side with tools that multiply the efforts of the individual.

People are fully conscious of the problems of our time. The radio and newspaper have them convinced already. A conference audience or a Sunday congregation does not have to be persuaded that things are in a mess. The average churchgoer would like to know what one person can and should do in the trying times he has been hearing about all week. The average conference attendant is longing to have help in the specific opportunities where he lives and works. In a revival meeting a few years ago I was trying to impress the congregation with the needs of the community and their responsibility to those needs. One brother said to me, "We can see it; it makes us dizzy." He needed help which I was not giving.

Christ is the answer to the world problems. The methods of Christ and the early church worked. By their methods they undermined and supplanted an empire. Their attitudes placed major emphasis upon the individual. He was not only important in the sight of God in his need for salvation. But great dependence was placed upon personal effort to bring about many needed social and political changes, even while recognizing the effectiveness of united effort. Jesus and his successors did not aim at an immediate, total upset

of the political pattern or social structure. If they had done so the results would have been disillusionment and total, final defeat. But their program followed the pattern set by the eternal God throughout the ages. He has worked his plans for the peoples of the world through those few who would respond to his optimistic, persistent spirit. While great changes have sometimes been credited to individual leaders or to some specific movement, even these have sometimes had centuries of foundational build-up. The forces of right are so far outnumbered that whenever reliance is placed upon the worldly methods of pressure and influence to forward righteous movements, continued defeat and discouragement are probable results.

The early church was gloriously victorious in faith and experience when things were a lot darker than they are now. So let us not join with the world in overemphasizing the dark side, either in our private lives or in public utterance. Then let us continue in faithful, Christian effort, and encouraging others to do the same, even though greatly needed reforms may not be accomplished in our lifetime.—John B. Wieand, Cedar Rapids, Iowa.

Taxes as Debts

I appreciate the frankness of the writer from Adel, Iowa, in the Gospel Messenger for Nov. 18. I would like to suggest, however, that taxes are a debt we owe our government for the privilege of being a citizen of this country, but when we pay this debt our responsibility ends. If A owes B a debt he should not refuse to pay B for fear B will not spend the money wisely. So it appears unwise to refuse to pay a tax bill to our government for fear she will not properly invest the money.

We do, however, have a recourse in directing the affairs of our government. It is even enjoined upon us to pray for our rulers and the lawmakers of our country. Even in military matters God can change the minds of those who propagate war. Would it not be a more wise gesture to ask God to direct the minds of those officials who control governmental expenses than to refuse to pay our tax bills as sent out according to law?—J. C. Beahm, Grantsville, Md.



To construct a better road may require leaving the old roadbed and striking out in a new way to reach the desired destination

Photos by E. G. Hoff



It was said of old . . .

"BUT I SAY UNTO YOU"

Mark Y. Schrock

IN A world of change and uncertainty man seeks authority. Reliable authority gives one dependable information on the world about him, points up the possibilities of various courses which may be taken and gives one assurance of the outcome. Such knowledge of the world about him gives man a feeling of inner security and of confidence, but a false authority not based on the true nature of things misguides and dooms one to disappointment. If the blind lead the blind both will fall into the ditch.

As we travel across the country we soon learn the benefit of the authority represented in road signs along the way. Finding the familiar road number which promises to lead to the

desired destination, we follow on with confidence in the judgment of the engineers who originally laid out the road. In later years, traveling the same road, we may discover that engineers have made changes in the layout and the structure of the road, presumably to shorten the time of travel, or to add to the scenic beauty or to the comfort of the traveler.

The experienced traveler does not quibble about minor modifications, but follows the signs of authority. However, the engineer who would construct a better road to the desired destination may in places have to leave the old roadbed and strike across country, building new grades, forming new curves, making new approaches to the mountain passes and new bridges across the streams.

This is the second of the series of studies on the Sermon on the Mount. The first appeared in the issues for September 1 and 8

The shortsighted traveler accustomed to an old road may be disappointed and unhappy at the first prospects of new road construction. While changes are being made the traveler may experience inconvenience and discomfort; if the disruptions continue the traveler may become disgruntled with the crew building the new road. However, the wise engineer can calmly assure the passer-by that the new road will lead surely to the desired destination.

This is a parable of life.

Years ago a young Man went about doing good and discovered that the old road signs which people were following were

leading them into circuitous trails and dead ends. Though the leaders had not arrived at the desired destination of life they depended upon respected ancients and with loud voices proclaimed themselves official guides of the way. They had heard someone say that these roads led to life's brightest goal. They could quote illustrious rabbis who could quote earlier authorities to prove that the trails they recommended were officially recognized.

But the young Man had climbed the mountain peak of vision and watched the people traveling their devious ways. He saw them overlooking the trail that had been charted in the very nature of things. How could he do less than himself start across country on the new trail leading directly to man's ultimate goal, which he had seen so clearly charted? And how could he keep from changing the road signs so that those who followed would likewise find this trail that actually led to life?

How disconcerting it must have been to the guardians of the old trail! He not only pointed to an untried trail; he even undermined their importance and sense of security by daring to suggest that the ways they had pointed out were not reliable and had many pitfalls and disappointments. No wonder they saw him as a dangerous person misleading the people and disregarding the recognized landmarks!

We Brethren today feel something of their anxiety in the face of change. We raise questions as to the dependability of ancient forms and landmarks. We are disturbed at the contemplation of charting new courses. We fear that if we veer from our cherished trails we may land in the ditch. We need a vision of the true trail of love and a willingness to measure all our forms and traditions by that Godlike love.

There are at least three attitudes regarding changes in a way of life. One would keep the old trails, preserve the old forms, because respected authority had assured us they were right. The traditionalist may never himself arrive at the love of God or the brotherhood of man, but he will fight to defend the old roads. The second attitude is reflected in those who have discovered that the old roads do not always arrive at their professed destination and who feel cramped by the limitations of the accustomed trails. The cynic may decide there is no trail that really leads any place, while the libertine wants the freedom to chart his own course with no inhibitions. Both of these take delight in sowing seeds of disrespect and of tearing down loyalties to the old roads. Both of them and the traditionalist center attention on the old roads, either to keep or to destroy, while they lack a vision of the new road direct to the heart of God and of man!

The third attitude towards change we see exemplified in the young engineer who understands the purposes that prompted men to take the former trails; he sees the disappointments that had come at the end of the trail, but he has seen the new trail leading across country waiting for the travelers with true vision. He gets no joy either in maintaining the old roads or in seeking to destroy them, but he measures all roads by their conformity to the trail which seems to be marked in the very nature of the world.

Listen as he quiets their fears and ours: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." The changes that are involved need not terrify us,

for the necessity of improving our way of life is inherent in the very nature of things. The universe clamors for moral fulfillment.

Man is truest to his own nature when he is refining his codes in the direction of eternal values. Only in so doing does he reach the full dignity of his life or the divine nature intended for him. "Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of



Religious News Service

The cross is a marker on the new highway of love and goodwill laid out by Jesus

heaven." Our righteousness must exceed that of our own past, of our own day or of other people; it must be measured by the very love of God himself.

Let us look at a few samples of this principle applied to practical living. "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that everyone who is angry with his brother shall be liable to judgment." Can anyone fail to see that anger violates the law of love as surely as murder?

Love for our fellow men is essential to divine favor. "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge and the judge to the guard, and you be put in prison; truly I say to you, you will never get out till you have paid the last penny."

How often even so-called Christian leaders have failed to make friends quickly while they were traveling together with their accusers and have been imprisoned in their own pettiness and prejudice! And how long will it be till we have paid for the animosities that have torn our race in the past?

Consider again! "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart." It was a step forward when man sensed the moral necessity to refrain from using another for the irresponsible indulgence of his own lust. But merely refraining from the

act of adultery may still leave one far short of a godlike love. When a man regards each woman with respect for her personality, when he sees her character rather than just her body, when he thinks of her as his sister or daughter or mother or, more accurately, as a child of his heavenly Father, then both he and she are protected not only from the act of adultery but from the operation of selfish desire. Both are free to experience a new liberty which the profligate and the prostitute do not know.

We suspect that this new law of love begins to demand also that we rethink our standard of faithfulness within legalized marriage. No doubt, it was a step forward when a man desiring to put away his wife felt an obligation to give her a certificate of divorce, but this hardly represents the ultimate in godlike ways of dealing with tensions and strained relationships within the home.

He who takes a companion for better or for worse is likely to find that, though some things are better than he had dreamed, others are worse than he had bargained for. The test then comes as to whether he will withdraw his love at the time it is most needed, or learn to give the supreme manifestations of love when those dear to him are most unlovely. Christ died

on the cross with a supreme love for his very malefactors. His new freedom from old roads does not let down the bars; it raises our sights!

Again, take the matter of truthfulness. It must have been an advance when double-tongued men conceived the value of speaking the truth on some occasions and of trying to guarantee it by invoking God as witness. But truthfulness which is true only under oath leaves much to be desired. He who is moved by the love of God will not seek to deceive, but rather to reveal. His choice of words will be simple and direct. Embellishments of language may be viewed as a subtle form of dishonesty.

Or consider retaliation as a means of responding to the misdeeds of others. There was restraint in the old law which said, "An eye for an eye and a tooth for a tooth." "But I say to you do not resist one who is evil." The restraint of limiting damage inflicted to injury received lacks the positive element of love needed to transform the one-time enemy into a friend forever.

Recent discoveries of science in the cure of souls verify the insights of Jesus. A person torn by tension and hostility can be released only by being accepted with respect for what he is and

OF MIND AND MEN

David Myers

Truth is the light,
That shines in spite of hurt its telling brings;
That shines and with its light reveals the things
That lies would hide.

A glowing of the soul, its rays are shed
To guide the ship of character ahead
On trusted tide.

Falsehood is the night,
Behind whose dimness men will ever hide;
Behind the scheming wasted souls abide,
Unwanted, lost.

Afraid to face what truth may hold in store
They tread the ways all righteous men abhor
At Heaven's cost.

what he is struggling to become. Positive expression of goodwill has therapeutic values which our world sorely needs today.

Again this seems to undermine the old standard which says, "You shall love your neighbor and hate your enemy." Such a standard was not too difficult; even the lowest forms of life seem able to grasp the justice of dealing blow for blow and favor for favor. But on the way of life which Jesus opens the traveler must maintain a positive love and readiness to help those who blockade traffic.

This business of treating renegade man by a positive love was no ill-considered innovation with the Carpenter of Nazareth. He looked out upon the world and saw that for generations a loving Father had been making his sun to rise upon the evil and the good and sending rain to refresh the flowers, the gardens and the crops of the sinner as well as the saint. In fact, it appears that the wisdom of the ages has found no other way to regenerate a reprobate man than by genuine love.

But one word of caution is in

place. While love is the only and the godlike way of transforming unlovely people, that does not guarantee that the one who maintains this attitude of love will, therefore, be freed from further expressions of hostility. On the contrary, such a love means that we will continue our goodwill even in the face of injustice. Only a love which has endured inconvenience, suffering and even death has been proved to be fully Christlike. Only such a love can maintain our own integrity and our dignity as a true child of God.

EDITORIAL

How Secular Are We?

IN A recent magazine article, Emil Brunner, a distinguished Swiss theologian, says that our world is rapidly becoming secularized. As the result of a study of civilization in both the East and the West, he concludes that everywhere men are losing their sense of what is holy and eternal, their attitudes are becoming superficial and the culture they are attempting to establish is secular, almost atheistic. The prevalence of secular thinking, in so-called Christian countries as well as in the Communist world, can result only in totalitarianism.

Is the Christian church also tainted with secularism? Dr. Brunner does not press the point in his article but many Christians raise the question. They find evidences of a secular outlook in the ignorance of Christians concerning the Bible, in their lack of a spoken testimony for their faith, in their slow response to appeals to support their church, and in their eagerness to substitute new ideas and new ways for the old.

But these evidences are surface indications and may be misleading. A man may quote Scriptures, exhort his brethren, set a record for church attendance and hew to the letter of accepted devout practices and still be a secularist. And others, apparently absorbed with everyday concerns, may be deeply spiritual, allowing God to transform every aspect of their work as well as their worship. No, we do not avoid secularism by clinging to sacred symbols, as did not the Scribes and Pharisees whom Jesus branded as hypocrites.

Can we look deeper for marks of secularism? Certainly one evidence of our distance from true devotion is our delight in talking about prayer—

instead of praying. Feeling a sense of inadequacy we relieve our consciences by shouting that everyone should pray more. But after three and a half minutes of silence, we restlessly stir in our seats, more eager to discuss prayer than to pray.

Another mark of secularism is our readiness to accuse others in place of repenting of our sins before God. We love a good controversy because we can become righteously indignant against others' sins in place of facing up to our own. But a truly spiritual person is overwhelmed by his own lack. And thus he welcomes the grace of God to make him adequate for his tasks.

But likely the most serious mark of secularism is our prevailing pessimism. Priding ourselves on our sensible realism, we are kept from experiencing spiritual progress because we have already been convinced that little progress can be made. We lack faith in the power of Christ in the hearts of men because we have experienced so little of that power in our own lives. But nearness to God and a sense of the holy should stir us to pray and work for the redemption of the whole world. Having known Christ, you see your neighbor not only as the weak pagan he is but also as the transformed person God can make him. Similarly the spiritually minded person can envision a transformed society because he knows a God who can remake society.

How secular are we? If we look at ourselves in the mirror of the New Testament, most of us will see that we have only a shallow coating of piety. We have some stretching to do before we "expect great things from God and attempt great things for God."—K. M.



Ellis M. and Ida Studebaker

Photos by Walter Hering

Children who have been guided in and given opportunity for making decisions of their own will usually choose their friends wisely

BETTY was a lively, happy girl in her late teens. Being an only child, she had made a speciality of finding companionship among neighborhood young people. Her parents adored her and let her have her way in almost everything, thinking that her happiness was their greatest desire. However, they were not pleased when she and Phil began to keep steady company. While they had no objection against him personally, still he was not of their social class and they could not bear to have their only daughter marry "beneath" her.

All of their talking, pleading and demanding did not change Betty's mind, for she and Phil were sure that they were in love and suited to each other. Because her parents were thinking more of what they wanted rather than what was best for Betty

and her happiness, they stated an ultimatum—she would either call off the marriage with Phil or leave home. It was a difficult decision for Betty because she loved her parents as well as Phil, but in the long run she chose Phil, and with sadness and bitterness left her parental home. She married Phil, but it was not the happy wedding it should have been. The parents grieved and tried in vain to find happiness without Betty, fearing at last that they had made a mistake, but being too proud to admit it.

BOB came home from college for Easter vacation and announced his engagement to Alice, the popular beauty queen on the campus. His parents had not met her and were disappointed that the affair had gone so far without their knowledge of it. However, they invited her to their home to become better

acquainted and to learn something of her family. They reasoned that Bob had the right to make this important choice for himself and since they had tried to teach him how to make good decisions, that they must not spoil his happiness by objecting at this time. They found Alice to be a good girl and though she had a religious background different from theirs, she did seem to be talented and friendly.

After a few months they learned to accept Alice, and finally entered enthusiastically into the wedding plans for summer. The years that followed proved that they were wise to leave this important choice of a life mate to their son and to stand ready to co-operate in any way possible.

JOAN was a girl who had always had difficulty in making her own decisions though her

CHOOSSES A MATE--

Parents Stand By

parents had given her much opportunity to do so and had encouraged her to develop this habit. She never knew which choice of clothing to make, where to go and what to do in her spare time. Her parents realized this handicap and worked with teachers and playmates to help her overcome it. When she graduated from high school she took employment in her home community and developed quite markedly in making independent choices.

She had a number of boy friends, but finally found that two of them were in competition, both beginning to show serious intentions. Which should it be—Jim who was good looking and lots of fun, or Tim who was steady and serious minded, thinking of future security? She decided to ask her parents to choose for her, but found them unwilling to do so. They did, however, talk over the bases for making a choice, but insisted that she must make her own decision, and that whatever it was, they would be perfectly happy if she were happy. After quite a struggle, she did choose Tim, and was grateful to her parents for their help.

You have just read three true-to-life stories of young people who might have been your own. Or the same might have happened to your friends. Almost every family has a similar experience. How was it in your family, or how will it be when your children are old enough to make a similar choice?

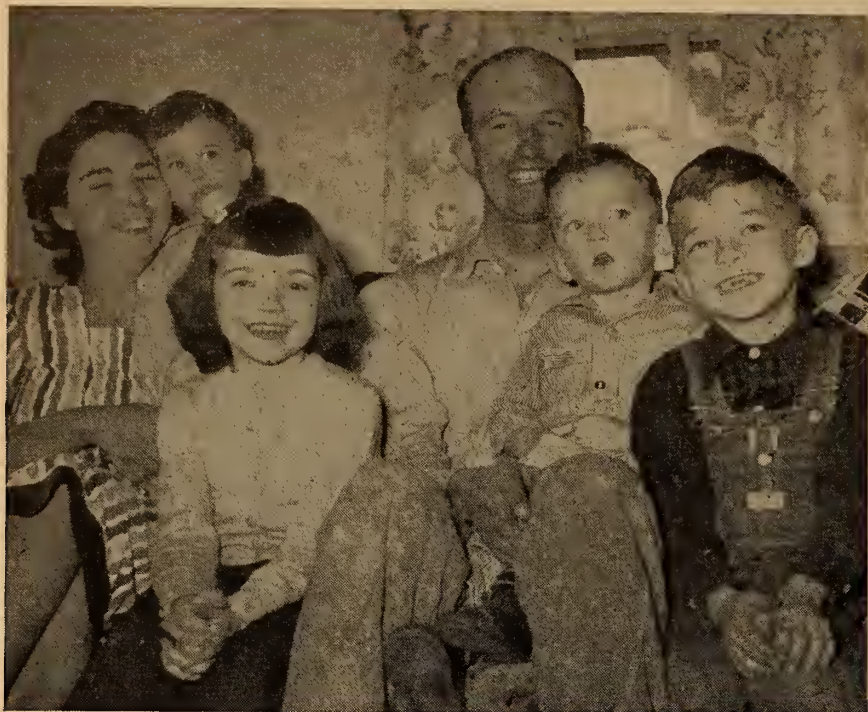
How does one make such choices? What determines the attitudes taken by both parents and young people in these instances? Who is responsible for long-time results of the choice of a marriage partner?

These questions must be answered by both parents and young people, but decisions should not be made hastily. Parents have the responsibility of teaching their children to make wise decisions. They must provide a good home, a good environment, a good example and all possible opportunities for

personal and spiritual growth for their children. If they have done a good job of that they need have no fear of their children making unwise choices when it comes to choosing a marriage partner. He may or may not be the one they would have chosen, but personalities and circumstances are so different that parents would be wise in allowing their children to make their own choices of husband or wife and, above all, to give them the assurance of faith and love as well as a deep interest in their future home.



Parents who accept their child's choice of a mate can enter happily in the plans for the wedding



The Emmerts want their children to know the satisfaction of religion—one reason for a home in the Panther Creek community

Article and pictures from Capper's Farmer. Used by permission

Land Is the Tie That Binds

Ralph A. Felton

Like the Old Testament prophets, Panther Creek church, Iowa, is carrying its message into the homes and fields from whence will come its leaders in the years ahead

THE Panther Creek Church of the Brethren in Dallas County, Iowa, is bringing young families into its congregation by helping them get a start in farming. Under the guidance of the church placement committee, fourteen have purchased land, thirteen have been encouraged to form father-son partnerships and several others have set up homes on rented farmsteads.

The program started in 1945, when men were being released from the armed forces. Many wanted to farm but there were no lands for them in Panther Creek. During the war years, small acreages had been consolidated. The few farms on the

market had been snapped up by investors who have always liked the good black soil in this section and who had cash to pay top prices. So the young men came home, looked around and moved on to other communities which offered more immediate opportunities.

Members of the Panther Creek church were concerned about the exodus. Over the years they had seen four neighborhood churches fail when old standbys in the congregations retired, died or sold their lands and moved away. The same fate could befall their own church within a single generation if they allowed it to be stripped of future leaders. If they could offer a place in the community, they reasoned, young families

would stay. And they would find a place in the church.

So Panther Creek church set out to help young farmers. The initial step was to appoint a placement committee. Its duties were to locate farms, appraise the value, help secure purchase money, advise and supervise farm practices—without fee. Three churchmen accepted assignments. New appointments, one each year, are for three-year terms. Pastor Paul Miller is the fourth committeeman.

Almost at once the committee held a waiting list of new families who were asking for assistance. Typical of the applicants were the Robert Emmerts.

Robert and Doris Emmert had gone to work on a dairy farm

twenty miles away. But they wanted to come back to Panther Creek. The committee scouted an eighty-acre farm, and agreed that it was offered at a fair price. They arranged to borrow ninety per cent of the purchase price from their national church board. The young couple made a down payment of ten per cent.

The pastor and his men painted the house and put on a new roof. The committee sawed lumber and built a corncrib. Brood sows were a loan from a farmer in the congregation.

The Emmerts came home in 1946. Four years later they had six dairy cows and 340 chickens. Bob Emmert was selling fifty hogs a year. He had contoured his fields and had build one and one-half mile of terrace. Each spring and fall the committee reviews his progress and counsels him on the work ahead.

The Emmerts, now the parents of four children, are active in the church, and Doris, a good musician, plays for the services. They are quick to acknowledge their debt to the placement committee, and Doris adds, "Bob and I hope we can help some other young couple get started here in the same way the church helped us."

Not far away live the Donald Harpers. The young wife is a local girl; her husband came from another neighborhood.

Their 120 acres were financed by the Federal Land Bank with the backing of the committee. When Donald was injured soon after he came to his farm, men of the church paid for medical treatment. While he was hospitalized, they dug a trench silo and filled it, picked his corn, built a new fence. They delivered interest to the bank when a payment was due. The bank's agent was so impressed with the work of the church and its placement committee that he would have waived payment on the principal. Waiving was not necessary—the church paid.

No two families present the same problems and counselors often have to dig deep for the right solutions. That is when their own farming experiences have been valuable. No amateurs were writing the rules for Verle York when he made hogs pay for a forty-acre farm in two years.

Not all advice is aimed at new landowners. The committee encourages partnerships within families, and thirteen men are co-operators with fathers or fathers-in-law in business. The church scores twice in these arrangements: the younger man finds his niche and the older man stays in the community. In one partnership four sons joined their father; together they farm one thousand acres.

The committee has tackled a

few jobs not originally intended as a part of its duties. One of these was a meeting with a landowner and his tenant whose dispute was swelling to lawsuit size. Asked for a precedent for their action, the committee quoted from the eighteenth chapter of Matthew: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The quarrel was ended in a single session.

Much of the credit for the church-farm program must go to Paul Miller, the pastor. Before he enrolled in a denominational college, preparatory to entering the ministry, he studied in an agricultural college. When the pastor goes calling he carries his coveralls in his car. He works in fields and barns along with the man he is visiting. Sickness in the home will bring him to comfort the ailing and to milk the cows and feed the hens.

Even the parsonage has a farmhouse air. It stands in an eighty-acre plot purchased by the church and freed from debt in a single year. The land is farmed as the Lord's acre and profits go into the church purse.

Last year twenty-four persons joined the Panther Creek Church of the Brethren. The Sunday worship services and the month-

Continued on page 15

Members of the placement committee have had years of farming experience: Virgil Marshall, Roy Book, Clint Hickey and Paul Miller, the pastor

The church is a focal point of community life; it holds monthly fellowship meetings with discussions and entertainment and it sponsors a ball team



Faith, worship and the sacraments are, as they have always been, the foundation stones of

THE CHURCH OF TODAY

WHAT form shall the church take today? Is the true church a creation of evolution, molded by a changing world or does it find its form in the church of the New Testament? The church has not failed, though many evils have not been banished. Had the church been more faithful to its task, the work of moral reform would have been gone farther. The success of a church does not demand the complete refinement of human society but rather continual progress.

Does the church have a responsibility for the world other than to bring it the gospel of salvation? Surely insofar as the church is successful in evangelism it has given to men its greatest gift. God offers all these gifts to men though they may not accept them. The concern of the church must embrace all the needs of man. Man's first concern is his spiritual salvation, his restoration to God's favor.

Jesus put it this way—those who have been restored should be the salt of the earth, the light of the world. God offered all his gifts to mankind. His love and his concern flowed freely to men in need. He healed the sick, fed the hungry, expressed compassion for the poor and sorrowing. He did not limit his healing to those who promised to join the church, yet he was sorely disappointed when men came to him for cures and slighted his gospel. His passion was to bring men out of the bondage of sin into sonship with God. "Seek ye first the kingdom

of God and his righteousness and all these things shall be added unto you."

Jesus referred to two ways, the one straight and narrow that few would enter; the other broad and wide that many would take.

The church must not become panic-stricken when civilization seems to be falling. The church is built on spiritual foundations and its fortunes are not tied up with those of any human institution. What shall the church do then? The Spirit of Jesus in the church is a spirit of compassion and helpfulness to all who are in distress. Do good unto all men. "If thine enemy hunger, feed him, if he thirst, give him drink."

The church has never been in the program of mercy alone, yet it has helped to feed the hungry, to clothe the naked, to

build hospitals and to pour out its resources to help the needy around the world. In all of this it has had no thought of glory or recompense and yet charity, important as it is, is not the first work of the church. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Jesus was tempted to found his kingdom on bread but refused. It is not enough to feed men's bodies; the soul must also be fed. This is the first work of the church.

The church is in the world but not of the world. Its first mission is to preach to all men. Sin must be condemned and righteousness exalted. God will judge the world according to his gospel. The church must cou-

O. D. Eller
Salem, Virginia



The importance of church attendance and worship is emphasized by the Religion in American Life movement during the month of November by means of billboard posters and other media of mass advertising

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My wife and I have been experiencing some very lonely moments of late. For twenty-five years we have had our noses to the grindstone, planning and working and stretching to provide for and rear our family of boys and girls. Recently we saw our last chick settled in a home of her own and it left us feeling quite lost, my wife in particular, since she carried an especially heavy load as the mother of five. We want to meet this new phase of our lives in a way that will make it worth while as the one we have gone through has been. What counsel would you give us in planning our lives from here on?

A Lonely Couple.

Dear Friends,

You are to be congratulated, as I feel sure from your attitude that some of your best years are ahead. The way you speak of your wife and children and the objective view you take of the future prophesy rich experiences for you and your companion as you go on from here together.

It is perfectly natural for you to feel lonely and to miss your children as you sit down to the table now back to two as you started out, but the loneliness will grow less as time goes on and you fill your lives with other interests.

Perhaps you will want to take a trip together and start with that "honeymoon" you never had time to take or the "second honeymoon" you have looked forward to when you would no longer be tied down. If you live in a big house, perhaps you will want to get a smaller one

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

only hope that the church offers mankind is a spiritual regeneration. Jesus put it this way to Nicodemus, "Except a man be born of water and the Spirit, he cannot see the kingdom of God." Many multitudes of professing Christian lives are powerless, for no other reason than that their lives have not been regenerated. So often man has tried to lift himself rather than depending on God's grace.

so you can more easily get away and do things together.

Up to now you probably have been too busy earning a living to pay much attention to hobbies, but from now on it would be well for both of you to develop hobbies, either different ones or, preferably, ones you can work at together. To suggest a few, there are photography, refinishing old furniture, textile painting, ceramics, crocheting, knitting (even for men), sewing, writing letters to shut-ins, reading and learning to play the piano or other musical instruments.

Better still there are so many worth-while organizations always needing volunteer helpers. I would mention first the church. Try going to your pastor and telling him you are ready now to teach a Sunday-school class or to help with the visiting. He may faint, but will say it was worth it. There are the 4-H Clubs, Camp Fire Girls, Girl and Boy Scouts and other constructive, character building organizations that will gladly use all the energy you have to spare.

There will be also the grandchildren who will need you as time goes on. You will want to keep yourselves available to them and to your children when they need you, but only then. You will be wise not to intrude.

Sometimes I almost look forward with eagerness to growing older for there are so many interesting things to do that I haven't time for now.

Read the book by Maves, *The Best Is Yet to Be* for further encouragement and help in making each year ahead better than the one just past.

Naomi Will.

rageously condemn evil in low and high places even at the cost of enmity and persecution. To fail to do this is to profess that the difference between the church and the world has vanished. The church must learn anew the message of its Lord.

Jesus, the founder of his church, saw that the forces that would destroy his church were the unseen forces of evil. The church must not fall in the error of using wrong means for a good end. Jesus was tempted to use violent force to promote his work but he set his face against these temptations. Peace cannot be promoted by war and violence. Pious lives lived in humility and service, rendering good for evil, are more powerful than outward physical forces. But quite often churches have been used as a political power to bless war.

Though the church of Christ is without political power, its loss in political circles may in reality be gain. For it should be free to present the gospel of Christ. The brotherhood of man can be restored in the church; here only will be found the assurance and the strength which will enable the church to face persecution. Without this fellowship of Christ, who is the Rock of Ages, the church is without life and power.

Without the change of the heart of man through the gospel of Christ there can be no peace and security in the world. There must be a revival of evangelistic zeal. The preaching of the Word to all men, "making disciples of all nations"—this is the Great Commission.

The church may need to curtail certain activities—too much emphasis on a social gospel, recreation, building expensive churches, for example—suppers that hinder the one great task of the church, leading men to Christ and his way.

The social gospel cannot be substituted for evangelism. The

The foundations of the church of today must be those laid by Christ. "Other foundation can no man lay than that which has been laid." Faith, worship and the sacraments, these stimulate spiritual power; these are the foundation stones of the church. Without these there can be no church and no progress in eliminating the evils of society.



Opportunities for preaching and teaching the good news in India have increased greatly with the independence of the country

Rufus D. Bowman

President, Bethany Biblical Seminary

Photo by Gendreau

The Impact of World Missions Today

MISSIONS today face a new world of conditions, but an old world of sin; a new world of transportation, but an old world of hate; a new world of government, but an old world of suffering; a new world of growing ideologies, but an old world of fear and superstition. In this new world stands the church trying to make a vital impact on the life of our time.

The scriptural setting for this message is that beautiful story in the third chapter of Acts. Peter and John went to the temple at the hour of prayer. A man, lame from birth, was at the gate of the temple to ask alms of them. Others had thrown the man coins and had hastened into the temple to pray. Peter and John gave the man something different. They stopped, spoke kind words to him, gave him the look of compassion, and Peter "took him by the right hand and lifted him

up." The apostles did not give the man what he asked for, but what he needed.

Humanity is lame. There is no doubt about that. A minister of today spoke of an old book on theology whose table of contents began: "Chapter One—Hell. Chapter Two—Hell Continued." That has been the story of this century for vast numbers of God's children. This is a period of cultural disintegration. Crime in our country is more rampant than ever. There is an alliance between crime and politics. There is a swelling divorce rate, an increase of admissions to our mental hospitals and the worship of many at the throne of success. In the world at large there is revolution. The great need of mankind is a vital spiritual awakening.

This topic, *The Impact of World Missions Today*, means forcible contact. It means the effect, the significance of world missions today. In discussing this subject, let us follow the

story in the third chapter of Acts.

This story also teaches us that religion must be related to life. Peter and John related their religion to need. Others went in to say their prayers and appeased their consciences by throwing the man money. Peter and John answered the call of human need at the door of the temple. The missionary program must be built in terms of world needs. That is the reason we believe that missionaries who go to the field must be educated in the growing ideologies.

In this story a miracle was performed. "The lame man stood on his feet and walked." The healing art is important in missions. The voice of medical missions has been strong in its impact upon the world. People understand the language of mercy. The whole relief program is valuable. People are taught by deeds as well as by words. When Leland Brubaker and I were in India sometimes com-

mittees would come from villages to ask us to send them a doctor. We would explain that we can get only enough doctors for our hospitals. Then they would ask for a nurse. We would also explain that it took practically all of our nurses for our hospitals. They would tell us that their children were born without doctors, and that their mothers and loved ones were dying when they should not have to die. Angels of mercy in the form of doctors and nurses are lighthouses around the world.

Peter said, "In the name of Jesus Christ of Nazareth rise up and walk." That reveals the faith of the apostle. The church is the teacher of the good news. The missionary message is that of Jesus Christ as Savior. Through Jesus God expressed his spirit, nature and word. Through Jesus God showed what he is like. The missionary message is that of a Christlike God, and a Savior for all who accept him. The gospel teaches that God is no respecter of persons or races, that persons are the supreme value in this universe, and that love should bind all peoples together. The missionary message is doctrinal. It is based upon the doctrine of God, the doctrine of Christ, the

doctrine of man, the doctrine of salvation and the doctrine of the church.

The missionary message when applied to world needs faces the following problems: first, growing nationalism which denies the family of God and love as the law of life. Missions must show that Christ steps above all nations and races and that love will bind the earth together. No missionary should be sent to the field who cannot apologize for the imperialism of America.

Second, religious syncretism which denies the Christian revelation. Syncretism is growing in our world. It is the religious point of view which holds that people should take the best of all religions and put that best together for the basis of our life and thought. Thus, it is necessary for Christian missions to be doctrinal. In Jesus we have the expression of the nature and purpose of God. Jesus is both Lord and Savior. His deity is a cornerstone of Christian doctrine. Missions must meet syncretism through the heart of the Christian revelation.

Third, communism which denies the supreme worth of the individual. Communism promises food, land and work to people. But communism is a

ruthless dictatorship. It is anti-God, anti-Christ, anti-church. Its ideology is wrong and its methods are wrong. To gain its ends it justifies brute force and blood purges. However, we will not overcome communism by fighting it. We should meet communism by living the revolutionary aspects of our faith. The greatest need of Christianity is to be Christlike, and the greatest need of Christians is to have courage enough to live like their Lord.

Peter took the lame man by the right hand and lifted him up. He gave him the touch of a sympathetic hand. The church has fellowship to give the world. The church is the only organism that can gather all mankind into its arms. The church has the power to bind the world together. The impact of world missions is that of a vital Christian fellowship.

The lame man entered with Peter and John into the temple to pray. They were not satisfied until this man went with them into the church. This means evangelism. Evangelism is the central purpose of the church. It is leading persons to accept Christ as Savior, and to commit their lives to the will of God.

This evangelism must be carried out with the best methods of missionary work. More dependence is now being placed on native Christians. Missionaries are supervisors and trainers of native Christians. Missionaries are needed who are teachers and evangelists. Missionaries are needed who have special skills, such as nurses, doctors and agricultural workers. It is becoming increasingly important for missionaries to have experience in church service before they go to the field. They should be mature and have excellent training. Physical health is important



The Christians in China are keeping their faith and carrying on

for missionaries, and mental health is also. It is exceedingly important for those who go abroad to have Christian attitudes and to be able to work well not only with their colleagues but also with the peoples among whom they live.

We might also ask whether our missionary efforts are bearing fruit. Brother Satvedi of India said, "If the Brethren only got me it would have been worth while." All of our missionaries are out of China, but we still have native Christians there who are keeping their faith and are carrying on. We should pray for them. The church in China is not dead. China will remain a mission field for the Church of the Brethren in our interest, and some day our church will go back to China. India is a strong mission field with more than eight thousand church members, and twenty-one organized churches, and three hundred forty-seven villages in which Christians live. The opportunities for the Church of the Brethren in India are tremendous. Africa is a growing mission field with great possibilities. We have not had the funds to start new mission stations as rapidly as the opportunities have come. Dr. Kellersberger, general secretary of the American Mission to Lepers, says that the leper colony at Garkida is one of the finest leprosariums in the world. Our new mission at Ecuador shows promise of becoming a very fruitful field. It has now been made one of the permanent mission endeavors of our church.

The influence of the church today in the world is far beyond its numbers. Lame humanity is at the door of the church. The church has Christ to give humanity, and Christ is the only hope of the world. Our responsibility is to teach and preach the good news.

THE MODERATOR'S COLUMN

The Conference in Retrospect

Ralph W. Schlosser

A LONGSIDE the scriptural admonition to forget some things we also have the injunction to remember. And now that the San Jose Conference is history, some impressions still linger as a pleasant recollection of the week spent in "the hospitality city." Mr. Jay McCabe, manager of the convention and tourist bureau of the San Jose Chamber of Commerce, in a recent letter writes: "We certainly enjoyed working with your committees; everyone was very co-operative and appreciative. All of the San Joseans who had contact with the Conference are very complimentary and enjoyed your visit. Your Conference was a delightful one to work with, and we hope we shall have the pleasure of assisting you again in the future."

Such is the impression left upon our hosts by those who attended the Conference. Hotels, motels and tourist homes also commented on the cleanliness and orderliness of the rooms as they were left by their occupants from day to day.

The desire to preserve the unity of the Brotherhood was possibly the most conspicuous note of the entire Conference. This dominant note sounded forth first in the sessions of the Standing Committee. In the discussion of problems on which there was an honest difference of opinion, the desire of finding a solution that would preserve the unity of the church was uppermost in the minds of the committee. This same spirit was manifest on the Conference floor. We surely can disagree and yet not be disagreeable. Possibly more discussion on the Conference floor would have been helpful. When light can be brought to a group of Conference

delegates, instead of heat that blinds eyes from seeing the truth, discussion in open Conference is wholesome. Consequently more time should be provided for the business which is the chief work of a Conference.

It is also evident from the action of the Conference on several papers and queries that the Church of the Brethren desires to "observe all things" as taught by our Master.

We are a sect and will remain such as long as we hold to the ideals of the New Testament as understood by the founders of our church. We shall need to believe definitely in the significance of the death and resurrection of Jesus Christ, the two great fundamentals of our faith, and maintain our observance of the ordinances of the New Testament as means of grace, not as ends in themselves. Thus we may be spiritual and not legalistic in our church life. We cannot afford to discard the Lord's ways of inculcating truth for any substitutionary methods of our own. If becoming a "church" means such a loss we had far better remain a sect.

A desire to keep on building on the foundation Jesus gave us seemed to undergird the entire Conference. Possibly this accounted for unanimous decisions on most of the matters before the Conference. The spirit of charity and sincere fellowship will long be remembered as the high light of the San Jose Conference.

• • •

Whether Christ comes to the world or I go to Christ, the important thing is that there result union and communion, the reign of righteousness and peace, the felicities of the heavenly state.
—Alexander McLaren

ly fellowship meetings draw good crowds. A Sunday-school class for young adults has been expanded into two sections. Demonstrating its faith in the farm family has brought to the church a greater enthusiasm for its good works among the members and increased respect in the community.

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Living Temples

Stephen Margush

Altoona, Pennsylvania

PEOPLE and nations have always failed to understand the genuine purpose of the Lord Jesus Christ. The confusion and chaos of our twentieth century may well be chargeable to this alleged fact. Why should people who claim to know and worship the God of Abraham, Isaac and Jacob be cast down and perplexed with fear? Is Jehovah God not able for our every need? Then why be fearful of events that he alone has control over?

Are we not too overly concerned, as Christians, about the material temples that we have helped to build? Perhaps it would be well to refresh our thinking in this matter as we turn to John 2:19. Here we have Jesus giving answer to a group of religious questioners regarding his authority on a certain occasion. He answers, "Destroy this temple and in three days I will raise it up." His questioners had in mind the temple composed of stone and mortar but Jesus was not making any reference to the structure that took forty-six years to construct. The twenty-first verse of this same chapter tells us that Jesus was speaking about his body which is indeed a temple.

The people in the time of our Lord were much as they are today, careful about outward appearances but negligent about

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Kingdom and the Power. Paul S. Minear. Westminster, 1950. 269 pages. \$4.50.

Dr. Minear makes the thesis of this book the belief that the New Testament gives us a valid interpretation of history. He is convinced that the message of the New Testament is not only relevant to our situation, but also that it provides the only solution for it. With this in mind he sets forth an exposition of the New Testament gospel. He pictures the impact of Christ upon his followers, the change which came in their hearts, and the faith which they attained—a faith for us today. The book is not easy reading but has valuable insights.—*Charles E. Zunkel.*

The Brief Year. Grace Jamison Breckling. Westminster, 1951. 281 pages. \$3.00.

Sharon MacGregor realizes tearfully at the year's end, when she becomes seventeen and goes to college, that she will never be a little girl again. She has indelible memories of her sixteenth year (1913), particularly of the gospel

with which the new high school principal stirred their sleepy town: All are brothers and must go forward together; the more we discover of the scientific wonders of the universe the more we need a religious faith. In her home in the country, with the cows and the chickens, the apple trees and the river, Sharon learned the Christian principles under the guiding light of an intelligent father and a wise mother.—*Edith Barnes.*

Preaching in the Great Tradition. Ray C. Petry. Westminster, 1950. 122 pages. \$2.00.

The Crozer Lectures for 1949, Preaching in the Great Tradition, were given by Dr. Ray C. Petry, professor of church history at Duke University. They are a valuable study of pre-Reformation preaching and should be of interest especially to seminary students and church historians. They point up the relation of preaching to teaching, worship, and the minister's life, a relationship which remains unchanged and is of contemporary interest.—*Charles E. Zunkel.*

the thoughts and intents of the heart, having a form of godliness but lacking the power of the God-life. Jesus would have us, not simply to minimize the importance of beautiful temples to worship therein, but he would have us all to see that the important temple is our own body. "Living temples" are the real dwelling places of Jehovah God. God does not dwell in the temples of wood and stone (Acts 7:48-50 and 17:24). He desires to dwell within the temples of our living bodies. "Living temples" are his habitation and his presence casts out fear, perplexity, anxiety and every negative force. When Americans, who name the name of Christ, will allow the Lord Jesus Christ to clean up their temple bodies and when their cleansed bodies become "living temples," then and then only will the structures of wood and mortar become meaningful and compelling instead of

Better and Better Off

The world would be better off if people tried to become better. And people would become better if they stopped trying to become better off.

For when everyone tries to become better off,

Nobody is better off.

But when everyone tries to become better,

Everyone is better off.

Everybody would be rich

If nobody tried to become richer.

And nobody would be poor

If everyone tried to be the poorest.

And everybody would be

What he ought to be

If everybody tried to be

What he wants the other fellow to be.

Peter Maurin.

dead and foreboding. Let us resolve to make every material temple of our city a meeting place of "living temples" by the grace of God.

KINGDOM GLEANINGS

Among Our Contributors

Mark Y. Schrock, fieldman for Northern Indiana.
Ellis M. Studebaker, superintendent of Bethany Hospital; **Ida Studebaker**, former dean of women, Bridgewater College, Va.
Ralph Felton, head of the department of the rural church, Drew Seminary, N. J.
O. D. Eller, elder of the Copper Hill congregation, Va.
Rufus D. Bowman, chairman of the Foreign Mission Commission, General Brotherhood Board.
Ralph W. Schlosser, professor of English, Elizabethtown College, Pa.
Stephen Margush, pastor of the First church, Altoona, Pa.

Bro. Galen Bowman of New Paris, Ind., has informed us that his address has been changed to Middlebury, Ind.

First Virginia has elected I. B. Peters, Merlin Garber and F. D. Dove to represent them on the 1952 Standing Committee.

Bro. Niels Esbensen terminated his work with the Champaign church, Ill., on Aug. 25, to become pastor of First church, Lewistown, Pa. Accordingly his address is changed to 37 Shaw Ave., Lewistown, Pa.

Beech Grove church, Southern Ohio, will have a dedication of the newly remodeled church, Sept. 30. **Bro. Moyne Landis** will be the guest speaker. A basket dinner will be served at noon. Anyone interested is invited to attend.

Bro. J. J. Tawzer has preached in Congregational, Baptist and Presbyterian churches in Nebraska for many years. He rejoices over the privilege he has had of baptizing his children and grandchildren, as well as many others, into the Church of the Brethren.

The following were recent visitors through the Publishing House and General Boards offices: **Carol Shoemaker** of Ambler, Pa.; **Helen Stutzman** of Johnstown, Pa.; **Esther G. Merkey** of Cloud Chief, Okla.; **Dorothy Rinehart** of Hagerstown, Ind.; **Betty Lehman** of Hartford City, Ind.; **Evelyn P. Welch** of Warrensville, N. C.; **Lula Belle Adams** of Pelohatchee, Miss.; **Alethea N. Hoff** of New Windsor, Md.; **Homer Bailey** of Peking, China; **Letha Miller** of Marshalltown, Iowa; and **Wilbur McFadden** of Elgin, Ill. The above group are a part of the unit which worked in the mental hospital in Elgin during the summer months. Other visitors through the Publishing House and General Boards offices have been: **Mr. and Mrs. R. N. Kesler** and **Eileen** of South Bend, Ind.; **Mr. and Mrs. Glen Rowe** of North Liberty, Ind.; **Mr. and Mrs. S. K. Wenger** of Rexmont, Pa.; **Mr. and Mrs. H. E. Imhoff** of West Salem, Ohio; **Mr. and Mrs. Ira W. Good** of Orrville, Ohio; **Mrs. Beegle** of West Salem, Ohio; **Flora C. Imhoff** of Wooster, Ohio; **Mr. and Mrs. C. C. Louder** of Canton, Ohio; **Bernice McVicker** of Lodi, Ohio; **O. L. and Cecile Russell** of Marshalltown, Iowa; **Mr. and Mrs. Howard Barnhart** and **Mr. and Mrs. Edward Cooper**, all of New Carlisle, Ohio; **Mr. and Mrs. B. M. Addington** and **Gail Karen** of Kingsport, Tenn.

Bro. Henry A. Campbell changes his address from 1104 Home Ave., North Manchester, Ind., to R. 1, Warsaw, Ind.

White Cottage church, Ohio, will have its fiftieth anniversary celebration on Sunday, Sept. 16. All former pastors and members are invited to attend.

Bro. Roy K. Miller, who served the Antioch congregation, Southern Virginia, assumed the pastorate of the Staunton church, Va., as of Aug. 28. His address is 420 Glenn Ave., Staunton, Va.

J. B. Grimley of Lassa, Garkida, Nigeria, British West Africa, writes as follows in a letter dated July 10, 1951: "The first deacons ever to be chosen at Lassa were put into office last week. The new order put into trial at last district meeting is, I believe, the beginning of a new era in the African Brethren assuming more of the church's responsibilities themselves."

Rev. E. A. Adeolu Adegbola of Nigeria, Africa, says, "In our country today the demand being made upon us by the rising social and political circumstances of our age is so colossal that we need the total strategy of the whole church of God and the full resources of all who believe and love the Lord Jesus Christ in order to be equal to our responsibilities . . . The magnitude of the task before us makes it imperative that we should have a comprehensive youth policy and undertake to plan for interdenominational co-operation and co-ordination."

The following were elected to the ministry in the Upper Conewago congregation, Pa.: **Donald Miller**, **Benton Junkins**, **Allen Herr** and **Ralph Schildt**.

Those ordained to the ministry have been **Brother and Sister William Albright** in the McPherson church, Kansas, and **Brother and Sister Allen Weldy** in the Elkhart City church, Ind.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors of the Central region with the name of their new charges and their new addresses according to information received in the Ministry and Home Mission Commission office.

Illinois, Northern & Wisconsin

Eugene Lenker, 1605 S. California Ave., Chicago 8, Ill. (Chicago, Douglas Park)

James H. Beahm—3560 Congress St., Chicago 24, Ill. (Chicago, First)

Ralph L. Fry, Shannon, Ill. (Hickory Grove)

Dean L. Frantz, 106 W. Front St., Mount Morris, Ill. (Mount Morris)

Paul B. Haworth, 2709 W. State St., Rockford, Ill. (Rockford)

Joseph F. Piesen, Lanark, Ill. (Yellow Creek)

Byron R. Royer, R. 1, Lombard, Ill. (York Center)

Illinois, Southern

W. David Albright, Cerro Gordo, Ill. (Cerro Gordo)

N. Dwight Enberg, 1205 N. Market St., Champaign, Ill. (Champaign)

Oscar E. Stern, Pleasant Mound, Ill. (Hurricane Creek)
Gordon W. Bucher, 2158 S. Eleventh St., Springfield, Ill. (Springfield)

Kenneth S. Frantz, 103 S. Blair St., Virden, Ill. (Virden)

Illinois and Wisconsin

Olden D. Mitchell, 318 Grant Ave., Dixon, Ill. (Field Secretary)

Theme: Deepening and Sharing the Christian Life

Indiana, Middle

David L. Holl, Huntington, Ind. (Andrews and Markle)
Charles R. Oberlin, 111 E. Sixth St., Peru, Ind. (Buffalo)
Glen M. Baird, 408 S. Division St., Flora, Ind. (Flora)
E. Paul Weaver, Mexico, Ind. (Mexico)
John D. Mishler, R. 2, Decatur, Ind. (Pleasant Dale)
Donald G. Holsopple, R. 6, Huntington, Ind. (Salamonie)
Carrpl M. Petry, Manchester College, North Manchester, Ind. (Spring Creek)

Indiana, Northern

Orvin J. Kilmer, R. 1, Wakarusa, Ind. (Baugo)
H. Dale Brubaker, R. 1, New Paris, Ind. (Bethany)
Robert Swank, 3435 Van Buren St., Chicago 24, Ill. (Blissville)
William H. Loucks, R. 4, Auburn, Ind. (Cedar Lake)
W. Harlan Smith, 2202 Smith St., Fort Wayne 5, Ind. (Fort Wayne)

Lewis Overholser, R. 1, Elkhart, Ind. (Little Pine)

Walter G. Fisher, La Porte, Ind. (La Porte)

Raymond A. Hoover, New Paris, Ind. (Maple Grove)

William Gorden, North Webster, Ind. (North Webster)

Harper S. Will, 1523 Miami St., South Bend 14, Ind. (South Bend, First)

Indiana, Southern

Floyd Bowman, Muncie, Ind. (Antioch)

C. C. Sollenberger, 319 Glenwood Ave., Muncie, Ind. (Muncie)

Michigan

Robert E. Martin, R. 2, Alto, Mich. (Elmdale and Thornapple)

Ohio, Northeastern

Jesse W. Whitacre, R. 2, Spencer, Ohio (Black River)

H. P. Garner, Bristolville, Ohio (Bristolville)

Ernest E. Bowman, Box 364, Hartville, Ohio (Hartville)

Ivan J. Fausnight, Box 63, White Cottage, Ohio (White Cottage)

Ohio, Northwestern

Alvin L. Kintner, 822 E. Church St., Adrian, Mich. (Adrian)

C. Walter Warstler, Degraff, Ohio (Bellefontaine)

Leonard B. Carlisle, Perrysburg, Ohio (Black Swamp)

Cletus S. Myers, 830 Washington St., Defiance, Ohio (Defiance and Poplar Ridge)

Carl N. Lauer, 155 Reed Ave., Marion, Ohio (Marion)

Galen G. Gerdes, R. 1, Pioneer, Ohio (Silver Creek)

Ivan L. Fry, 1115 Woodville St., Toledo 5, Ohio, (Toledo)

Ohio, Southern

James C. Boitnott, 3 McKinley St., Brookville, Ohio (Brookville)

M. G. Wilson, 117 Wright St., Covington, Ohio (Covington)

Lester E. Fike, 26 N. Monmouth St., Dayton 3, Ohio (Dayton, East)

Ellis G. Guthrie, 321 S. Cherry St., Eaton, Ohio (Eaton)

Allen Weldy, Clay County, Creekville, Ky. (Flat Creek, Ky.)

Clarence G. Priser, R. 1, New Lebanon, Ohio (Gratis)

Edward T. Angeny, R. 6, Box 221A, Dayton 7, Ohio (Lower Miami)

Leland B. Emrick, Pleasant Hill, Ohio (Pleasant Hill)

J. C. Inman, 340 Grove St., Sidney, Ohio (Sidney)

Otis I. Landis, 730 W. Columbia St., Springfield 12, Ohio (Springfield)

Roy B. Teach, New Carlisle, Ohio (West Charleston)

H. H. Helman, R. 2, New Carlisle, Ohio (Middle District)

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Paul E. Thompson of Lima, Ohio, in the La Porte church, Sept. 23-30.

Bro. Hartman Rice of Shady Grove, Pa., in the Albright church, Pa., Sept. 16-30.

Bro. Francis Lifton of Hagerstown, Md., in the Tyrone church, Pa., Sept. 24—Oct. 7.

Bro. Ralph E. Shober of Rocky Mount, Va., in the Sipesville church, Pa., Oct. 1-7.

Bro. Homer Kiracofe of Astoria, Ill., in the Bethel Center church, Ind., Oct. 1-14.

Bro. Reuel Pritchett of White Pine, Tenn., in the Mercersburg church, Pa., Nov. 11-25.

Bro. Ralph Petry of Goshen, Ind., in the North Liberty church., Oct. 7-14.

Bro. Gorman A. Zook of Elkhart, Iowa, in the Cedar Lake church, Ind., Sept. 16-23.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Bassett church, Va., Sept. 16-23.

Bro. R. L. Cocklin of Newville, Pa., in the East Dayton church, Ohio, Oct. 8-14.

Gains for the Kingdom

One baptized in the Miami church, Fla.

Two baptized in the Beachdale church, Pa.

One baptized in the Middlebury church, Ind.

Five baptized and one reclaimed in the Blue Ridge church, Va.

Eleven baptized and five received by letter in the Mt. Pleasant church, Va.

One baptized and six received by letter in the West Milton church, Ohio.

Fourteen baptized and fifteen rededicated in the Eastern Mt. Carmel congregation.

Calendar for Sunday, September 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. The Larger Fellowship of Christians.—Luke 9:49-50; Acts 11:22-30; 15:1-35; 1 Cor. 1:10-13; 2 Cor. 9:1-5; Phil. 1:15-18. Memory Selection: He that is not against you is for you. Luke 9:50 (R.S.V.).

CBYF Topic for September. Forerunners of the Peace Churches.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETING

California, Northern.—Waterford, Oct. 18-21.

California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.

Florida and Georgia.—Camp Ithiel, Fla., Oct. 10-12.

Iowa, Southern.—Monroe County, Sept. 14-16.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Kansas, Northwestern.—Maple Grove, Oct. 19-21.

Kansas, Southeastern.—Fredonia, Sept. 28-30.

Kansas, Southwestern.—Eden Valley, Oct. 12-14.

Maryland, Eastern.—Westminster, Sept. 21, 22.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Missouri, Middle.—Mineral Creek, Oct. 5-7.

Nebraska.—Lincoln, Oct. 12-14.

Ohio, Northwestern.—(Undecided), Oct. 30—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Pennsylvania, Middle.—New Enterprise, Oct. 16-19.

Pennsylvania, S. E., New Jersey, E. New York and Northern Delaware.—Quakertown, Pa., Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

LOVE FEASTS

Illinois

Oct. 13, Hickory Grove.

Indiana

Sept. 15, 8:00 pm, Upper Fall Creek.

Sept. 22, Osceola.

Sept. 30, Logansport.

Oct. 6, Union Center.

Michigan

Oct. 1, 8 pm, Woodland.

Minnesota

Oct. 7, 7:30 pm, Worthington.

Ohio

Oct. 7, 7:30 pm, Harris Creek.

Pennsylvania

Sept. 16, 7 pm, Summit Mills.

Sept. 23, Woodbury, Holsinger.

Sept. 30, Rockton and Bethel at Rockton.

Oct. 7, Green Tree.

Oct. 7, Stonerstown.

Oct. 7, Woodbury.

Oct. 7, 2 pm, Spring Grove, Blue Ball.

Oct. 7, 7 pm, Claysburg.

Oct. 10, 7 pm, Tire Hill.

Virginia

Oct. 7, 7 pm, Blue Ridge.



Bill Everhart weighing out food for patients in the Minnesota project



Clyde Nafzinger
BVS Volunteer

Another Minnesota Project

One of the most remarkable CPS projects during World War II was the Minnesota starvation experiment in which Brethren Service cooperated with the University of Minnesota. CPS men served as guinea pigs for scientific observation of men undergoing starvation and later rehabilitation.

In the spring of 1950 the university completed its findings with the publication of a two-volume medical treatise on the subject. At this time the university indulged in a little celebration honoring this significant research project.

A representative of Brethren Service attended the celebration and told the researchers how Brethren Service now has a Volunteer Service program from which young people might be available for help with research projects. The university people were immediately interested, and only a few months later a volunteer unit was located at the state mental hospital at Hastings, Minn.

This is the story of the unit's work as told by one of its members. In this case the volunteers do not serve as guinea pigs, but assist with research done on mental patients.

SINCE the Minnesota health program was organized in 1950, Brethren Service has supplied seven BVS volunteers for it. The first to arrive were George Krepps of Pennsylvania, Bill Everhart of California and Don Border of Maryland. They arrived on Aug. 24, 1950. Then, on Feb. 5, 1951, Don Brumbaugh and John Hutcheson of Ohio came. The last to arrive came on May 10, 1951. They were Howard Worthen of Indiana, and Clyde Nafzinger of Maryland.

Five of the volunteers work in the research kitchen and the other two work in the laboratory. The kitchen boys do the cooking for the twenty men patients. All food must first be cooked, then weighed out to each man by grams, served and then recorded. All food rejected by the patients must be weighed and this amount recorded. In this way we know just how many calories go into their bodies.

The food prepared has been chosen by a dietitian and contains a very high percentage of fat. The object is to make the patients as fat as possible in a twenty-six week period. Some have gained over forty pounds.

During this diet period the twenty patients are confined to their cottage or kept under strict supervision to

make sure that no food gets to them from the outside.

These men are then tested at intervals for the amount of cholesterol in the blood. It is thought that the amount of cholesterol in the blood has something to do with arteriosclerosis, or hardening of the arteries.

The Hastings research is testing in this one field. Note is also made of any mental reactions and their changes, if any, during the period of extreme obesity.

The other volunteers work in the analytical laboratory part of the time and with the recreational needs of the patients the rest of the time.

Each Tuesday and Thursday weights and blood pressures must be taken of each man. Basal metabolism recordings must also be taken. These show the amount of oxygen the man uses in a certain amount of time. At intervals temperatures and blood samples must be taken and recorded.

Approximately half the day is spent in the park or gymnasium giving the men some sort of recreation such as baseball, horseshoes, basketball, movies, dances and parties. Quite often an outside group comes in to give a party, stage show, or folk dances.

The outside world thinks of hospitals such as this as "nut houses." If they could work here as we do, they would find out that what most patients need is affection and friendship beyond that which they receive from surrounding patients. They need the love of God expressed through normal people to help them back to good health.

These patients like plays, music and entertainment as well as you and I do, but how often do they get such things? The answer is that they get some but not enough.

Jesus said, "Love thy neighbor as thyself," but so often a person is no longer a neighbor after being committed to a mental hospital. Many of these patients would be living happy, normal lives if they only had love and affection from good Christian people.

The volunteers have a variety of things to interest them. They have the privilege of helping with shock treatments and post-mortems. They may watch operations performed. It is possible for them to take night-school courses at the University of Minnesota in Minneapolis, about thirty-five miles from Hastings. They can get a large selection of subjects at a minimum of cost.

On Sundays the volunteers attend the Church of the Brethren in Minneapolis with Bro. Ralph Wiley as pastor. The volunteers are warmly welcomed to the church and its activities, and this is greatly appreciated.

This project is not so much direct service to immediate need, as is true of other projects, but we like to think of this research work as something to benefit humanity in the years to come.

This work will run for a period of five years with no immediate conclusions in sight. After that period we hope that there will be some helpful findings.

We are gaining much experience here by working with the mentally ill and we advise anyone who can to go into Brethren Volunteer Service to work a year for the Lord. A year of service will never be regretted.

Twenty-four BVS volunteers in the 1951 summer unit completed training at New Windsor August 1. With the possible exception of those assigned to Europe, they are now busy in Puerto Rico and nine projects in the United States.

Ten other members of this unusually large unit had to postpone New Windsor training until fall but spent the summer on projects.

FROM A CHILDREN'S HOME

Kinderheim Untermuehle
Imshausen near Bebra
Germany
June 4, 1951

Dear Brethren Service Commission:

We were very happy for the five packages which you have forwarded to us as a gift from the Nocona Church of the Brethren, Nocona, Texas.

We were especially glad for the wonderful things for our boys, the twelve pairs of jeans, the stockings and the shirts. You probably can imagine that our boys wear out their clothing very easily and then run around like street Arabs.

But who would have the heart to forbid really healthy boys to climb trees. We stay up rather late at night spending the time mending trousers and stockings.

Our girls are in a better shape because we have received things for them now and then, but still we were quite happy for the nice, strong dresses.

One of the boys received a wonderful shirt different from any we had ever seen before. It is spotted white and brown, like a very nice animal. Wearing it, he looks like a little prince, and all the other children look at it with amazement.

Do you wonder what kind of children there are in our home? Well, first of all, I shall tell you about a mother who came to us from the Russian zone with her nine children. They crossed the border of the "iron curtain" illegally, and their luggage consisted of two bags which they were carrying on their backs.

Her husband was moved to another place somewhere by the Russians. The mother had tried to earn some money by running a home economic training school but then the Russians were chasing her.

Here in the overfilled western zone of Germany no town mayor wanted to take the large family because of the crowded living conditions that exist everywhere.

So they all came to us, and we have become very fond of them. It is not always easy to care for ten people without getting any financial assistance for them.

Then there are four children, brothers and sisters, whose father had an accident at his place of work. The mother is suffering from a very bad illness, cancer, and, therefore, cannot care for the children herself.

There are many similar cases among our children. Many were stricken hard by fate, and we often

wonder that they nevertheless are such a gay group, and while playing and working here in our nice old park and in the large surrounding woods forget all the sorrows through which they have gone.

Also many adults took refuge in our home, people who have gone through hard times. There is, for instance, a woman with her six-year-old child who walked through half of Russia with her child and had to do hard labor in Russian factories. She is very weak and cannot do much work any more.

All in all we are about seventy people, children and adults, who are living together as a big family. In the morning and also in the evening of each day we all meet in our large living room where we sing, pray and read the Scriptures.

People visit our home from all parts of Germany and other countries. We would be very happy for someone from your group to come to visit with us.

Many kind regards and again many heartiest thanks from Kinderheim Imshausen near Bebra.

Sincerely yours,
Ursula Lohss
Kinderheim Imshausen
über Bebra, Hessen
U. S. Zone of Germany

ACHIEVEMENT OFFERING

THIS is a reminder that the Achievement Offering needs to do the work of two offerings this year. Besides doing its own work, it will need to make up for the August Emphasis, which can no longer be held.

The August Emphasis was primarily for Brethren Service and missions. The Achievement Offering, of course, is for the entire Brotherhood program. A good Achievement Offering will help every part of the program including Brethren Service.

New Windsor Notes . . .

Forty-three heifers and two bulls were shipped on July 19 to western Germany. The cowboys in charge of this shipment were Lester Beery, farmer and auctioneer from Illinois, Philip Diggon, college sophomore of Princeton University, New Jersey, and Rev. Samuel Livingston, Methodist pastor of Warren, Rhode Island.

Ben Bushong, recently back from Europe, reports that third generation calves are now being distributed to needy people.



SOME PRINCIPLES OF COMMITTEE OPERATION

R. V. Bollinger

North Manchester, Indiana



MOST organized groups of any size make some use of the committee method in their deliberations and in administration. There are three reasons for such a practice, the validity of which varies from situation to situation. First, a small group usually can agree more quickly and act more promptly. The large group tends to be more unwieldy, more given to irrelevancies in discussion, and is often less disposed to take the business seriously.

Second, the committee is a device for pooling the judgments, the originality and the experience of selected people. At its best the committee is a tiny democracy of choice spirits who have earned a large measure of confidence and respect from their fellows. Such a group can preserve most of the values of full-group participation without the handicaps inherent in a larger deliberative assembly.

In spite of these theoretical advantages, many boards and committees do not function smoothly and efficiently. Sometimes the reasons may be found in the careless or deliberate disregard of a few basic principles, which would seem to be prerequisite for effective committee work. No doubt there are committee members who make these errors in good conscience and with only the best intentions. Perhaps occasionally these principles are deliberately ignored for the sake of what seems to be some larger or more immediate value.

A good principle is sound in most if not all situations, as well as valuable for guidance in specific situations. It is obviously difficult to formulate such principles. Nevertheless, for what they may be worth, I am proposing the following principles for effective committee operation, with special reference to the local church.

1. *The committee is always the servant, never the master, of the church.* Its function is to facilitate the expression of the best thought and the highest purposes of the church within the framework of its assigned task. A committee may propose, but it does not dispose, except where it is specifically so

authorized by the church. It is responsible to the church, not the chairman or the pastor or any other individual. It must never attempt to "put over" a pet scheme, however worthy, such as a particular building plan or organizational pattern or list of nominees for office or pastoral candidate. A committee is not normally or properly an educational or promotional agent, unless created for such a specific purpose, and then only for ends clearly designated by the church. Many a committee feels it has failed if the church does not see fit to endorse its proposals. It ought rather to feel that it (the committee) has simply not discovered as yet the true will of the church. Since this is often a difficult discovery to make, the committee should regard itself as having made progress and continue its assignment unless discharged.

2. *The committee's function and assignment must be definitely described and clearly understood.* In my own experience, as a board or committee member, I have been frequently at a loss at this point. Sometimes the functions of a committee or board are set forth in a constitution or handbook; but it is really amazing that even on district, if not on regional levels, the exact nature of its task cannot be determined. The risks would seem to be obvious. Such an uninstructed committee, if further instructions are

not forthcoming, must do more than its assignment or less than its assignment or, quite by accident, exactly what was intended. Often it is assumed that the very name of a committee is sufficient indication of its functions. Consider the ministerial board or committee. No doubt its task is to secure and maintain the services of a pastor or, at least, a preacher. But does the committee fix the salary or propose it, or neither? Does it consider ministers from another denomination, if none are otherwise available? May it bring any candidate in for a trial sermon without further church action? Is the committee to arrange for a parsonage? What shall be the terms of the pastor's contract? What weight shall be given to the recommendations of district, regional and Brotherhood secretaries? The committee must know its functions, its privileges and its limitations. To specify thus its task is no reflection on the ability or integrity of the members; it is rather evidence of organizational and administrative wisdom born of experience with the frustration, confusions and misunderstandings which otherwise so commonly arise.

3. *Committee members should be carefully selected and organized.* I am frequently nonplused to hear proposals that such a one should be named to a committee because she is a woman or he is a layman or a veteran of the cross or a pillar of

the church or a willing worker or a follower from afar who ought to be maneuvered into greater activity for the church. Perhaps such considerations may sometimes apply. But they are always secondary, never primary. Members must first be qualified for the stated task of the committee, by interest, by experience and by devotion.

Every committee ought to be organized with at least a chairman and a secretary. Usually there ought also to be a vice chairman. Other officers may be necessary, but the above are always necessary. To argue that we shall not have any officers because we are tired of so much organization is to be in the position of an apologist for inefficiency and irresponsibility, even though the plea may be made in the name of informality. Everyone concerned, both in and outside the committee, has every right to know who speaks for the committee and what action has been taken to date. Usually this organization should be effected by the committee itself, though it may be necessary for the church to name a convener. Committee officers should not be chosen because they are candidates. Or because they are easily imposed upon, but because they meet both the qualifications for committee membership and those for the effective discharge of the duties of their respective offices.

4. *Every committee should develop a genuine feeling of mutuality.* Each member must feel that he is respected, appreciated and regarded as a responsible participating member. This is largely a responsibility of the chairman, though each member shares in creating the quality of the fellowship. Each should contribute, consider, evaluate, exercise his discretionary judgment and, at the proper times, "stand up to be counted."

There must be no domination, or even the appearance of domination, on the part of any officer or member or nonmember. I have seen each kind of domination in operation and do not hesitate to say that it is far too typical. Chairmen need to be particularly on their guard, as do members who by reason of age, experience, wealth or other form of prestige tend to be highly regarded by their associates. Age and experience may properly lend weight to a judgment, but neither can justify any suggestion of dominance or inconsiderate attitude toward youth and inexperience.

5. *A good committee meets, acts*



For our united work (Brotherhood Fund) \$.....
For \$.....
(special designation)

Name Church
Street or R.F.D. District
City State

and reports with energy and dispatch. Whether meetings be held regularly or on call should be determined largely by the amount of business and the convenience of members. For most committees a regular meeting time is wiser since it reduces the chairman's temptation to procrastinate when business needs attention. It is often very helpful to distribute a copy of the agenda of business in advance, especially when other than routine business is to be considered.

Members should attend regularly and promptly. Those who cannot do so should probably resign. Of course, occasional absence may be unavoidable, but it frequently prevents a whole committee from functioning well. Besides, the absentee loses touch with current activity and finds it easy first to disclaim responsibility for the committee's action and then to criticize it.

Most standing committees should report regularly and at stated times to the church. The moderator should call for such reports as a matter of routine at church business meetings. There are few influences more demoralizing to a group than a succession of "No reports" by standing committees charged with special responsibility for the church program. Besides, such reports tend to keep the committee alive to its responsibilities.

Special committees should report

ACHIEVEMENT OFFERING

General Brotherhood Board
Church of the Brethren
22 South State Street, Elgin, Illinois
Dear Brethren:

Realizing that if we would PRESERVE OUR FAITH, ESTABLISH AND SUPPORT MISSIONS AT HOME AND ABROAD, and CONTINUE A PROGRAM OF WORLD SERVICE everyone's help is vitally needed, please accept \$.....
..... as my (our) Achievement Offering.

at the designated times and not ask for extensions unless unexpected and inescapable delay demands them.

All committees should regard with wholesome respect the action of the church in relation to their work. To speak disparagingly of the wisdom or voice of the church ill becomes any member, and this applies particularly to one whom the church has entrusted with special tasks or responsibilities.

The Church of the Brethren is in a period of some strain in terms of organizational and administrative patterns. This is probably a good evidence of growth. But it also argues for giving increased attention to all matters of procedure, so that all may be done decently and in order, and in terms of the highest good of the church and the greatest honor to our Lord.

General Brotherhood Board
Elgin, Illinois

Brethren: Please send MY PEACE I GIVE TO YOU (filmstrip and 78 rpm records) and Leader's Guide.

..... 1st choice date 2nd choice date
I understand purchase price is \$5.00 and rental is \$2.00, plus postage.
I want to purchase ☐ rent ☐
Send to
Address



The entrance to the new chapel in the old hacienda; see the article on these pages

Benton Rhoades

Today at Bellavista, Ecuador

Medicine

The medical record show that in the past six-month period 236 medical patients have been treated at the mission farm or during calls in the homes of our community. This does not include the many first-aid treatments made from the school medicine cabinet when toes get bumped or when twenty-two of the twenty-four children get coughs all at one time. Such treatments would bring the figure to well over three hundred. . . . By way of new equipment in the medical service, we now have a good used microscope. It was bought in Chicago, checked in the Bethany Hospital and brought to us by Leland Brubaker in January. We use it each clinic day to diagnose the intestinal parasite cases, which are never lacking. A Colombian doctor, noted for his treatment of parasites, assists us on clinic day

once each month. . . . Also a riding horse acquired within the past month aids greatly in the day-to-day house calls. . . . A nurse with no other major responsibility than medicine could certainly have tremendous influence upon the health of the community. She personally could be one of the most important persons of the area with its growing confidence in the mission and in the sincere concern of new Christian neighbors. Soon a room will be ready to house the dispensary in the old hacienda house, which is fast becoming a complete rural center.

Sewing Class

And now a glimpse into Ruby's sewing class (Ruby will tell you in her own words). "Six dark little heads with black straight braids bend industriously over their sewing. And as busy, but still clumsy, fingers manipulate the needles, there are six little minds busy, too, and

teacher and children learn a lot about one another. 'Why do you cut your hair? What makes it curl?' And each girl loosens a bit of hair and experimentally twists it round her finger, but it springs back to its accustomed straightness and the girls, despairing of curls, return again to their sewing. 'How many brothers have you? Have you a father and mother? Why did they let you come here?' And so the questions come my way. As best I can I answer them.' Then while they ponder a bit the ways of the foreigner, I take my turn asking questions. 'Maria Victoria, what happened to your ear?' for the long, bloody scab from top to bottom had me curious. But Maria Victoria's head plops down on the table, embarrassed, and another answers, 'Her mother scratches her when she is late, or dirties her skirt or things like that.' And there, too, I learned a bit about Mercedes' home. Her

mother goes to Quito from Monday to Saturday. I know Mercedes has a good lunch at school each day but little brother Enrique, what does he do? 'Stays at home.' And food? 'Rice soup,' Mercedes answers. 'But nothing more?' I ask, as I think of rice soup and only that morning, noon and night. 'No, rice soup,' she answers nonchalantly. Just then little Rosa Maria, who squirms like any first grader who sits a little too long, falls off the bench. So the giggling starts and it is just as hard to stop little Indian girls in a fit of giggles as any other little girls. So class ends. Walking home, I plan our supper, but I was thinking of Enrique eating rice soup."

Buildings

Tile upon tile is being lifted to the roof of the old hacienda building by the "water bucket brigade" method and what a change it makes in the appearance of the old farm buildings. Upon approval of the Brotherhood Board to fix the buildings enough to save the old walls, work was started immediately. Our little chapel is filled to capacity now each Friday when the school children have their religious chapel service. And often on Sundays we realize that a larger chapel is soon going to be a necessity. So one of the larger rooms will be converted into the new chapel. In fact, the

room is a very large one, originally having been two, but the dividing wall has long since been knocked out. Another schoolroom is being prepared to care for the third and fourth grades which are to be added this fall. A room for the medical clinic and daily dispensary will be fixed up.

Trucks

A new vehicle has been approved for our mission field. That means that our faithful International pick-up truck will have another owner soon as the new G M C carryall arrives in Ecuador. It is to be bought in the States and sent down by boat. We appreciate being allowed another vehicle. In fact, the children will have a completely different outlook on Ecuador and life in general when they have the privilege of looking ahead to see what is coming instead of watching only that which has passed! But having a seat in the back of the truck has been the answer to family travel with two families, each with three children.

• • •

This week we will complete the remodeling work at the school. The appearance of the place has certainly changed with the reroofing of all the old, abandoned part, as well as the building of a new kitchen and a complete paint job. We will be

moving in soon to the new lovely chapel room which will accommodate about three times as many people as the old chapel.

Church attendance has been good this summer, ranging from twenty-four to thirty in attendance. Next Sunday afternoon we are expecting thirty-nine people of "Presbyterian Tours" to visit the mission and it is a temptation to have the little program for them in the new chapel. But, thus far, it seems more important to us to reserve the first meeting in it for a dedication service in which the community plays the larger part.

I have not mentioned before the growing interest and co-operation of Chanchay, the teacher, in the religious phase of the work here. He has come for services every Sunday this summer from his own village and has taken charge of the music in the services. He has made one public testimony to his growing faith and has told me personally that the religious phase of the work here is looming larger and larger in his own mind. He has not requested baptism yet. But, we pray that that is not far off, and that he will have in him the making of the first national evangelist of our church here. Pray with us to that end.

There is an excellent prospect for enrollment this fall. Already thirty-seven of the forty places that we have offered are filled with paid enrollments. We yet have not found the person who we feel should be hired as the second teacher, but we are working on it and there are two months yet to go.—From a later letter from Benton Rhoades to the mission office.

• • •

The 250th anniversary of the chartering of the Society for the Propagation of the Gospel in Foreign Parts was celebrated by the Church of England in June. To mark the occasion, a replica of the 18th century mission ship, HMS Centurion, in which the society's first missionaries sailed for America, visited various ports and seaside towns in England, carrying evangelists from different countries, who related the society's history at "beach missions." The society has worked or is still working in thirty-eight nations.

Getting the roof ready to lay tiles. By repairing the old hacienda buildings a new chapel and more classrooms are available



Proposed Plan for Group Insurance and Hospitalization for Ministers



Religious News Service

The added worry of meeting hospital bills when illness comes to the family is saved those ministers who are covered by the group plan

THE GENERAL Brotherhood Board has taken action to make available to our active ministers and other local church employees a group insurance plan prepared by the Equitable Life Assurance Society. This proposed plan for our ministers is an extension of coverage now in effect for headquarters employees.

The ministers will need to be enrolled through the district in which they are serving. Thus, it is necessary that each district meeting approve coverage for the ministers of the district. The Equitable Society requires that at least 75% of all eligible ministers and local church workers enroll in any district before that district can have the plan. It is important to note that any minister or church worker who does not join when his district accepts the plan must meet certain requirements to get into the plan at a later date.

Benefits

For employees

Life insurance	\$2,500.00
Accidental death and dismemberment	2,500.00
Hospital expense daily benefit up to 70 days ..	7.00
Maximum payment for additional hospital charges	70.00
Surgical payment maximum	240.00

For dependents

Hospital expense daily benefit up to 70 days ..\$	7.00
Maximum payment for additional hospital charges	70.00
Surgical payment maximum	240.00

Limitations for employees

Employees who have attained age sixty-five before becoming insured are eligible for only \$750 of group life and accidental death and dismemberment insurance.

Upon attaining age sixty-five after becoming insured, the amounts of group life and accidental death and dismemberment insurance will be reduced to \$750.

Administration

1. The treasurer's office of the General Brotherhood Board will be the central agent for all the districts.
2. The treasurer of each congregation in the plan remits each month to the district treasurer the church's monthly payment plus the minister's share for his dependents after deducting the minister's share from his salary.
3. The district treasurer will remit monthly payments for all eligible ministers to the treasurer's office at Elgin.

Promotion

Officers of district meetings have received information regarding how to install the plan in each district.

District fieldmen, district boards and regional men are promoting the plan. The Ministry and Home Mission Commission through its secretary will do all that it can to publicize it. Also, the headquarters staff is assisting in the promotion of this plan.

Since ministers would have some hesitancy in asking their churches to approve a plan which would benefit only them, we hope the laymen and laywomen of our churches will help to get the plan approved in their local churches.

It should be stated that the district board will decide which ministers and other local church employees are eligible to be covered.

Further information may be received by writing E. M. Hersch, 100 E. Chicago St., Elgin, Ill.

Look for These Next Week—

"After This Manner," by Vernon F. Miller. The third of the series on the Sermon on the Mount.

Children and the Declaration of Human Rights, by Nina Millen. The author shows how the articles of the declaration apply to the rights of children.

Around the World

Southern Baptists Plan TV Programs

Plans to enter the television field were approved by the Southern Baptist Convention at its annual meeting in San Francisco, Calif.

The plans were outlined in an adopted report of the denomination's radio commission. They include fifteen-minute religious dramas and a fifteen-minute presentation of the Baptist Hour filmed for TV station use.

The report stressed, however, that execution of the plans would depend on the availability of additional funds.

Fifty Thousand Attend Religious Singing Convention

Some 50,000 persons raised their voices in song in the little Blue Ridge Mountain town of Linville, N. C., at the twenty-seventh annual "Singing on the Mountain."

Key speaker for the day was Dr. I. G. Greer of Chapel Hill, former head of the North Carolina Baptist Convention. "The government is spending a million dollars every twelve minutes for victory over our enemies but that is not enough," he said. "We must all work together, to maintain Christ's ideals and ways of life."

Betty Johnson of the Johnson Family Singers led the crowd in singing What a Friend We Have in Jesus. Persons two miles away reported they could hear the singing clearly. So large was the crowd that it required some forty state highway patrolmen to keep traffic moving.

Protestant Churches Enter the TV Field

Missouri Lutherans Plan Series

The Lutheran Church of the Missouri Synod has set aside \$750,000 to produce a television program which promises to be "by far the largest" Protestant religious television show yet given in this country.

Announcement of the program was made by Oswald C. J. Hoffmann, New York, synod public relations director, at the twenty-fifth annual convention of the synod's South Wisconsin district.

Mr. Hoffmann said that the program would include twenty-six half-hour shows of a dramatic nature. A nonprofit organization, Lutheran Television Productions, Inc., will be formed to direct the production.

The Lutheran program will be "totally new" among religious television shows, combining "fictional

and documentary techniques," Mr. Hoffmann said.

In its philosophy, the program will seek to answer for viewers the question, "How do I stand with God?" he explained.

"We don't want just to sell ethics," Mr. Hoffmann said, "but we want to point to the Christian faith and the Bible as the solution to man's problems."

Churches in Drive Against Charitable Lotteries

Protestant ministers of Springfield, Ohio, are urging members of their congregations to sign a resolution lending support to a city commission policy of enforcing anti-lottery laws.

The executive board of the Clark County Ministerial Association passed the resolution. After church members sign copies the resolution will be turned over to the city commission to use in its fight against so-called charitable lotteries.

State law specifies that charitable organizations can stage lotteries. But a municipal ordinance states that no lotteries can be held.

Before the Senate crime investigating committee hearings, the city's law was not enforced. Now it is. And various fraternal organizations are asking for a moratorium on enforcement. They specify such activities as bingo and the raffling of cars.

The ministerial association resolution follows: "We, the undersigned Christian citizens, being aware of the evils of gambling, and in view of the nation-wide recognition of the same, wish to lend our support to the city commission in its efforts to curb all such practices in our community. We would urge that the firm stand that has been taken by the city commission be maintained."

The Scriptures in Korea

The need for Scriptures in Korea continues, according to reports received by Eric M. North of the American Bible Society. The Korean Bible Society with the vigorous backing of the American and British societies has been endeavoring to meet the very critical situation.

After the burning of the Bible House in Seoul and the destruction of some hundreds of thousands of Scriptures there, Rev. Young Bin Im, the secretary of the Korean Bible Society, made his way to Tokyo with the manuscript of the Korean Bible in the new spelling. In Tokyo the Japan Bible Society

has provided him an office and he has been perfecting the manuscript for the printers.

Meanwhile, the supply of Scriptures printed in Japan, in the United States and in Great Britain has been moving into Korea. Many thousands of New Testaments, Psalms, single Gospels, copies of the four Gospels and Acts in one volume and the Sermon on the Mount in Korean and English have been issued.

The chaplains of the United States forces, under the leadership of Chaplain Ivan L. Bennett, have been invaluable in forwarding supplies both to South Korean Forces and to civilians. Chaplain W. E. Shaw and Chaplain Harold Voelkel have given particular attention to this distribution. More than ninety per cent of the New Testaments sent to Korea from Japan between August 1950 and March 1951 have been distributed free of charge, although efforts are being made to secure sales where possible.

More than 5,000 Bibles have been sent to Korea since last November and arrangements were made so that no pastor in Korea who had lost his Bible in the destruction of his property would be without a Bible if he would make his needs known.

The American Bible Society program for Korea for 1951 calls for expenditures of approximately \$75,000 for the production of Scriptures in the United States and particularly in Japan. The society is also providing Scriptures in the languages required by the United Nations forces and Chinese and Korean Scriptures for prisoners of war.

Theologian Urges Churches to Maintain More Lobbies

Dean Liston Pope of Yale Divinity School said that churches ought to maintain more lobbies in Washington. He said that only twelve religious lobbies are registered in the nation's capital.

"If Protestantism is to influence public opinion, it must influence people who make decisions," Dr. Pope said, adding that churches "should do the lobbying in the open."

Dr. Pope addressed the annual meeting of the Association of Council Secretaries, comprising executives of councils of churches.

He said that lobbies and pressure groups are almost inevitable in our kind of society, and the problem is how to manage and regulate them

so they will serve the public interest. Dr. Pope observed that while the First Amendment to the Constitution prevents the establishment of one religion in preference to others, it does not preclude political action by the churches.

Augustana Lutherans Forming First Interracial Church

An interracial congregation of Negro and white members is being established in Brooklyn, N. Y., by the Augustana Lutheran Church, it was reported to its 92nd annual synod.

The experiment is being tried in sixty-two-year-old St. Paul Lutheran church, which once was composed almost exclusively of members of Swedish extraction, but now finds itself located in a district which is predominantly Negro.

Early this year Harbor Homes Lutheran church was organized in Oakland, Cal., as the first Negro congregation in the history of the Augustana Church. The church, which is served by a Negro pastor, was officially received into the denomination by the synod.

Australian Minister Forms Gamblers Anonymous

Formation of Gamblers Anonymous, along the lines of Alcoholics Anonymous, was announced by the Rev. Gordon Powell, ministers of the Collins Street Independent (Congregational) church.

"I am convinced," he said, "that where gambling has become an obsession with a man or woman, group therapy, with the other methods adopted by Alcoholics Anonymous, can achieve the same results it has with people who have become victims of the drink habit."

Mr. Powell said that gambling was a means of escape for many people. "Lacking other means of getting away from an environment or from economic circumstances that depress them, they take a gamble as the only way out."

Urges Public Schools Teach Spiritual Values

Public schools should teach spiritual values but should not support any particular religion, William G. Carr, associate secretary of the National Education Association, said.

"This does not mean," he told the Association's annual convention, "that the public school is hostile to religion. Some people say that you cannot teach moral and spiritual values to the young, unless you teach religion at the same time and

in the same building. The public schools declare that moral and spiritual values can be taught and are being taught and must be taught even better. They assert that this can be done without trying to develop among the young people an acceptance of any particular religious creed. This public policy leaves religious instruction to the agencies most likely to do a good job—the home and the church."

Chinese Churchman Resigns as World Council President

Dr. T. C. Chao, dean of the School of Religion, Yenching University, Peking, has resigned as a president of the World Council of Churches. His resignation was announced by the Kwang Ming Daily News published in Peking.

The paper said that Dr. Chao resigned because the World Council's Central Committee, at a meeting held in Canada last July, condemned North Korea as an aggressor and expressed doubts concerning the motives behind the Communist-inspired Stockholm "peace appeal."

According to the paper, Dr. Chao claimed he was not informed of this meeting until early this year. "Professor Chao came to the conclusion," the paper said, "that the World Council of Churches had fallen into being used as a tool of American imperialism for the perpetration of its policy of world aggression. He felt that, as a loyal citizen of the People's Republic, he could no longer be identified with the organization."

South African Church Opposes Segregation Legislation

The drastic Jim Crow legislation being put through by the Union of South Africa government has found an outspoken opposition on the part of the South African Anglican Church. The provincial synod has adopted a resolution stating: "The effect of much recent legislation is likely to be the rigid division of the population into social classes with unequal rights, privileges and opportunities, and the relegation of the non-Europeans to a position of permanent inferiority; and for this we condemn this legislation as inconsistent with the respect for human personality that should be characteristic of a Christian society." (WP)

Increased Enrollment of Seminary Students Predicted

More students will be enrolled in Protestant and Orthodox theological schools and seminaries this fall than ever before, it was indicated in a nation-wide survey made by the National Council of Churches.

Significance of the survey findings was underlined by the facts that U.S. church membership is at an all-time high and that there are an estimated 15,000 unfilled pulpits in U.S. Protestant and Orthodox churches. A number of major denominations, including the Presbyterians, U.S.A., the Disciples of Christ, the Methodists and the Congregational Christians have been seeking candidates for ministerial training and funds to enlarge their seminaries.



When one of the men in the Union Grove church of Southern Indiana broke his shoulder just when he needed to plant his crops, the men's work organized a planting crew to get the work done. On the day set volunteers brought twenty tractors with the necessary plows, discs and seeders. They prepared sixty-five acres and planted most of it that day; the remainder was planted soon after. The women aided by bringing hot and cold drinks and cookies to supplement the sack lunches of the men.—Ernest Detrick, Muncie, Ind.

Weddings

Albright-Keim.—Ellis Albright of Eldora, Iowa, and Miriam Keim of Nampa, Idaho, in the Nampa church, June 14, 1951, by the undersigned.—G. W. Albright, Eldora, Iowa.

Anderson-Ziegler.—William H. Anderson and Virginia H. Ziegler, in the Spring Creek church, Hershey, Pa., July 8, 1951, by the undersigned, assisted by Levi Ziegler.—J. Herbert Miller, Hershey, Pa.

Baughman-Flora.—Melvin Leslie Baughman of Wenatchee, Wash., and Leanna Mae Flora of La Verne, Calif., in the La Verne church, June 9, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

James-Beaver.—Howard James of Fredonia, Kansas, and Carmen Beaver of Wichita, Kansas, in the Fredonia church, July 4, 1951, by the undersigned.—H. D. Michael, Fredonia, Kansas.

Lackey-Williams.—Horatio Glenn Lackey and Hilda May Williams, in the Washington City church, D. C., June 21, 1951, by the undersigned.—Jacob H. Hollinger, Washington, D. C.

Reeves-Burkholder.—Weldon P. Reeves and Betty Burkholder, in the Lancaster church, Pa., June 17, 1951, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Rupp-Wyse.—Donald Rupp and Doris Wyse, both of Wauseon, Ohio, in the Swan Creek church, April 29, 1951, by the undersigned.—Mervin Cripe, Wauseon, Ohio.

Schram-Garber.—Gene Schram and Donna Garber, both of Peru, Ind., June 30, 1951, in the Peru church, by the undersigned.—F. M. Hollenberg, Peru, Ind.

Smock-Likins.—Thurman E. Smock of Belle Vernon, Pa., and Hazel Likins of Reidsville, W. Va., in the Bethel church, Farmington, June 7, 1951, by the undersigned.—John E. Grim, Farmington, Pa.

Snyder-Roesch.—Dale W. Snyder of Morrill, Kansas, and Doris Roesch of Quinter, Kansas, June 8, 1951, in the Quinter church, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Stampfle-Decker.—Glenn A. Stampfle and Dorothea Lee Decker, both of Akron, Ohio, in the First church, Akron, June 23, 1951, by the undersigned.—G. K. Beach, Akron, Ohio.

Thornberry-Vore.—Richard Thornberry of Lima, Ohio, and Jean Ellen Vore of Columbus Grove, Ohio, June 29, 1951, in the Pleasant View church, Ohio, by the undersigned.—Edgar G. Petry, Lima, Ohio.

Wantz-Minert.—Joseph L. Wantz of Taneytown, Md., and Elizabeth V. Minert of Westminster, Md., in the Westminster church, June 30, 1951, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Watts-Suter.—Herbert Watts of Byron, Ill., and Gladys Suter of Leaf River, Ill., in the Mt. Morris church, Ill., June 24, 1951, by the undersigned.—Harold B. Statler, Chicago, Ill.

Obituaries

Alice Holl

Alice Holl, daughter of Samuel and Anna Mishler, was born April 11, 1877, near Mogadore, Ohio, and died May 16, 1951, in the Lutheran hospital, Fort Wayne, Ind.

On Oct. 5, 1911, she was married to S. J. Holl of North Canton, Ohio, who preceded her in death on Feb. 12, 1947. Elder Holl and his wife served in the ministry of the West Nimishillen church for many years.

She is survived by two sisters, one daughter, five stepchildren and fourteen grandchildren.

Funeral services were conducted in North Manchester, Ind., by R. H. Miller. Further services were held in the West Nimishillen church, North Canton, Ohio, by D. R. McFadden and Edwin Petry. Interment was in the adjoining cemetery.—Carl W. Holl, North Manchester, Ind.

Armstrong, Mary Boyd, daughter of Mr. and Mrs. Elmer Boyd, was born in 1898, and died April 11, 1951. She is survived by one son. Funeral services were held in the Johnson funeral home by Bro. Galen R. Blough. Burial was in the Mispah cemetery.—Mrs. Samuel J. Cupp, Somerset, Pa.

Arnold, Ida B., was born Sept. 30, 1863, in Bedminster, Pa., and died at Cambridge, Nebr., June 3, 1951. On April 22, 1885, she was married to Jasper W. Arnold of Packertown, Ind. In 1905 they moved to Frontier County, Nebr. She was a faithful member of the Afton church. She is survived by one daughter, a son, sixteen grandchildren and a number of great-grandchildren. She was preceded in death by her husband, an infant child and a son. Funeral services were conducted in the Congregational church, Cambridge, by Rev. R. G. W. Collins. Burial was in the Cambridge cemetery.—Mrs. Lloyd W. Proud, Cambridge, Nebr.

Bleistine, Lizzie, died at the home of her sons, June 29, 1951, at the age of eighty-nine years. She was a faithful member of the Church of the Brethren for more than seventy years. She is survived by two sons and a twin sister. Funeral services were held by Elder Iram Lentz. Burial was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Brown, Amos, son of George and Rebecca Markey Brown, was born May 3, 1877, and died May 28, 1951. He is survived by nine children. He was a member of the Little Swatara congregation at the time of his death. Funeral services were held at the Union meetinghouse by Bro. George G. Snyder. Interment was in the adjoining cemetery.—Mrs. Betty Stump, Bethel, Pa.

Blouch, Mary A., daughter of Samuel and Sarah Balsbaugh, was born April 15, 1863, in West Hanover Township, Pa., and died June 20, 1951, in Palmyra, Pa. She united with the church in early life. She was a member of the home department of the Sunday school. She was united in marriage to Amos Blouch, who preceded her in death. Five children were born to this union. She is survived by two sons, five grandchildren, four great-grandchildren and one sister. Funeral services were held in the Palmyra church by Bro. Joseph Long. Interment was in the Hanoverdale cemetery.—Mrs. George Bell, Palmyra, Pa.

Bohr, Clara L., daughter of Samuel and Matilda Behney Wengert, was born March 20, 1869, in Lebanon County, Pa., and died April 28, 1951. On May 19, 1888, she was united in marriage to Henry H. Bohr, who preceded her in death in 1949. At an early age she united with the Lutheran Church in Pennsylvania. After moving to California twenty years ago, she and Brother Bohn became members of the Pasadena Church of the Brethren. She is survived by two children, two grandchildren and three great-grandchildren. Memorial services were held in the Turner and Stevens funeral home in Pasadena by the undersigned. Interment was in the San Gabriel cemetery.—Donald E. Rowe, Pasadena, Calif.

Burkeitt, Alma Elizabeth Emerick, twenty-nine years of age, was killed in an auto accident near Tulsa, Okla., July 15, 1951. She was a member of the Hyndman church, Pa. She is survived by her husband, three children, her father and mother, five sisters and one brother. She had resided at Tulsa for the past two years. Funeral services were conducted by Rev. C. E. Miller of the Evangelical Church in the Ziegler funeral home. Burial was in Hyndman, Pa.—John H. Buffenmyer, Cumberland, Md.

Chandler, Harry I., was born July 1, 1882, in Grand Rapids, Mich., and died July 14, 1951. In 1912 he was united in marriage to Dorothea M. Olesen. He is survived by his wife, two sons, one daughter and one sister. More than twenty years ago he became a member of the Congregational church in Comstock Park, Mich. He transferred his membership to the Church of the Brethren in Grand Rapids in March 1949. Funeral services

were held by the writer at the Greenhoe Chapel in Grand Rapids. Burial was in Rosedale Memorial Park.—R. C. Wenger, Grand Rapids, Mich.

Clopper, George M., son of Samuel and Susanna Garber Clopper, was born Nov. 26, 1861, and died June 22, 1951. His wife preceded him in death twenty-two years ago. He is survived by one sister and two brothers. He was a member of the Roaring Spring church. Funeral services were held in the Hidi Brothers funeral home by Elder D. I. Pepple. Interment was in the Altoona cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Cripe, Mary Elva, daughter of Elder Melchor S. and Mary E. Hammer Newcomer, was born Aug. 19, 1867, in Mt. Morris, Ill., and died May 19, 1951, at the Sunny rest home in Rockford, Ill. She was graduated from Mt. Morris College in 1886 and for the next two years was employed by the Brethren Publishing House. She later taught school for one year, after which she assumed charge of her father's store in Mt. Morris. On Aug. 5, 1891, she was united in marriage to Davis S. Cripe of Flora, Ind., who preceded her in death on June 4, 1928. She united with the Church of the Brethren in 1880 and was most active in its affairs for nearly seventy years, teaching a Sunday-school class as long as her health would permit. For many years she was secretary of the Plainview Cemetery association. She is survived by four children, five grandchildren and one sister. Interment was in the Plainview cemetery.—Dean Frantz, Mt. Morris, Ill.

Ecker, Herbert A., son of Frederick and Sarah Ecker, was born Sept. 15, 1878, in Frederick County, Md., and died July 6, 1951, at the home of his son, Albert M. He was a devoted member of the Church of the Brethren and served for many years as teacher of the adult Bible class and as deacon and trustee of the Edgewood congregation. He is survived by his wife, Mrs. Elizabeth Ecker, and two sons. Funeral services were conducted in the Edgewood church by Elders E. C. Bixler and William Baker. Burial was in the Pipe Creek cemetery.—Evelyn Barnes, New Windsor, Md.

Garst, Ella Beatrice, daughter of Simon Peter and America Kessler Rader, was born near Troutville, Va., April 25, 1871, and died July 3, 1951, at the home of her daughter near Frederick, Md. She was united in marriage to John Cline Garst, who preceded her in death in 1937. They united with the Church of the Brethren early in life and held office of deacon all the rest of their lives. To them were born ten daughters and three sons. Funeral services were held in the Frederick church, Md. Interment was at Pleasant Hill cemetery, Monrovia, Md.—Myrtle Garst Rhoderick, Frederick, Md.

Heckman, Daniel, son of John and Barbara Kuns Heckman, was born in Cerro Gordo, Ill., April 26, 1863. He had been a farmer in Illinois until he moved to Pasadena, Calif., in 1914, where he has resided since that time. He united with the Church of the Brethren as a young man and served the church as a deacon for over sixty years. On Oct. 7, 1883, he was united in marriage to Elizabeth Ulery of Pyrmont, Ind., who died in 1945. One son also preceded him in death. In 1946 he was married to Bertha E. Gibbel of Pasadena. He is survived by his wife, two sons, seven grandchildren and twenty-three great grandchildren. Memorial services were held in the Turner and Stevens funeral home, Pasadena, by the undersigned. Interment was in the Mountain View cemetery, Altadena, Calif.—Donald E. Rowe, Pasadena, Calif.

Lawhead, Clifford, son of William and Rolla Lawhead, was born in Loogootee, Ind., Feb. 1, 1902, and died April 27, 1951. He was united in marriage on May 13, 1922, to Edith Burris of Kokomo, Ind. To this union was born one daughter. He is survived by his wife, one daughter and

one grandson. He united with the Church of the Brethren at South Bend, Ind., in 1931. Funeral services were held by Bro. Edward Stump in the Second church, South Bend. Interment was in the Chapel Hill cemetery at Mishawaka, Ind.—Mrs. Leroy Walter, South Bend, Ind.

Lewis, Eliza, was born Jan. 1, 1862, in Vermont, and died at the home of her daughter in St. Charles, Minn., at the age of eighty-nine years. She was married to Abner Lewis on July 4, 1881. Her husband and one daughter preceded her in death. She is survived by three daughters, two sons, twelve grandchildren, twenty-six great-grandchildren and one great-great-grandchild. Funeral services were held at the Lewiston church, Minn., by Bro. D. D. Harner. Burial was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Maust, Ellen Fannie, was born March 25, 1869, to Lydia and Samuel Smith in Waterloo, Iowa, and died July 10, 1951. At the age of twelve years she united with the Church of the Brethren. On June 26, 1902, she was married to Joseph W. Maust of Somerset, Pa., and to this union were born three daughters and one son. Her husband preceded her in death in 1939. She is survived by three daughters, one sister and one brother. Six years ago she went to live at the Kinney rest home. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Miller, Delia Florence, daughter of Abner and Julia Stevens, was born Oct. 15, 1884, in Holland, Iowa, and died July 9, 1951, at her home in Beaman, Iowa. On Sept. 23, 1906, she was united in marriage to Irvin Elmer Miller. She was a member of the Ivester church, Iowa. She is survived by her husband, five children, twelve grandchildren, four great-grandchildren and four brothers. Funeral services were held in the Johnson funeral home, Conrad, Iowa, by Bro. Walter J. Heisey. Burial was in the Vienna cemetery, near Beaman, Iowa.—Mrs. Howard Sheller, Eldora, Iowa.

Miner, Aaron G., was born July 4, 1922, in Springdale, Ark., and died July 2, 1951, in Clovis, N. Mex. He was baptized June 24, just eight days before his death, in the last service conducted by the undersigned as pastor of the Clovis church. He was in usual health at the time and though his membership in the church was brief, it was one of the happiest periods of his life. Death came suddenly from a cerebral hemorrhage while he was at work. He is survived by his wife of less than a year, Dorothy Kinzie Miner, his parents and two brothers. Funeral services were held by the undersigned.—Lawrence E. Lehman, Friend, Kansas.

Neterer, Esther E., daughter of Samuel and June Helsel Burket, was born at Roaring Spring, Pa., July 30, 1889, and died at the Nason hospital in Roaring Spring, June 9, 1951. She was united in marriage to Irvin Neterer on Sept. 19, 1908. She is survived by her husband, six sons, twin daughters, twelve grandchildren and one sister. She was a member of the Albright church, where for many years she taught a Sunday-school class. She called for the anointing service. Funeral services were held in the Albright church by her minister, Bro. D. I. Pepple, assisted by Bro. Samuel Helsel. Interment was in the near-by cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Oldham, Thomas, son of William and Amelia Wentz Oldham, was born at Bakers Summit, Pa., Nov. 22, 1892, and was killed in an explosion in the paper mill at Roaring Spring, May 24, 1951. He united with the Church of the Brethren many years ago and was a deacon in the Albright church. He was united in marriage to Helen Daugherty, who preceded him in death last October. A son, a daughter, a sister and a brother survive. Funeral services were held in the Albright church

by Bro. D. I. Pepple, assisted by Bro. Samuel Helsel. Interment was in the Roaring Spring cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Senger, Elizabeth Shull, daughter of Daniel and Hettie Skyler Shull, was born Oct. 27, 1901, near Bridgewater, Va., and died July 11, 1951, at her home in Elizabeth, Pa. She had been a member of the Church of the Brethren since girlhood. Besides her husband, William Daniel Senger, she is survived by one daughter, two sons, two sisters and three brothers. Funeral services were held at the Sangerville church by Bro. C. A. Click, assisted by Bro. I. J. Garber. Burial was in the adjoining cemetery.—Anna Mary Click, Bridgewater, Va.

Sheller, Minnie A., daughter of John and Della Jones Johnson, was born Aug. 3, 1877, in Grundy Center, Iowa, and died July 11, 1951, at the Deaconess hospital, Marshalltown, Iowa. She was a member of the Methodist Church in her youth. In 1901 she was baptized into the Church of the Brethren at Grundy Center. She served her church faithfully as chorister, Sunday-school superintendent and teacher and was active in the women's work. She spent some time as a home mission worker in Minneapolis, Minn., and in Quinter, Kansas. In 1914 she attended Bethany Biblical Seminary. On March 4, 1915, she was united in marriage to Frank M. Sheller. At the time of her death she was a member of the Ivester church, Iowa. She is survived by her husband, two daughters, two adopted daughters, nine grandchildren and a twin sister. Funeral services were held in the Ivester church by Bro. Walter J. Heisey. Interment was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Smith, Sarah Jane, daughter of Amos and Catherine Long, was born in Kosciusko County, Ind., Nov. 26, 1877, and died July 11, 1951, at her home in Milford, Ind. She was a member of the New Salem church. In 1900 she was united in marriage to Joseph Smith, who passed away in 1939. She is survived by three sons, three daughters, twelve grandchildren and two great-grandchildren. Funeral services were held in the New Salem church by Bro. Paul C. Lantis, the pastor. Burial was in the Hoover cemetery.—Mrs. Damaris Morehouse, Milford, Ind.

Steffy, Lizzie A., daughter of Jonas and Mary Good Martzall, and wife of Martin B. Steffy, was born in West Calalico Township, Pa., June 1, 1872, and died at the home of her daughter in Elizabethtown, Pa., July 9, 1951. She was a member of the Elizabethtown church. She is survived by her husband, three daughters, one son, one sister, five grandchildren and two great-grandchildren. Funeral services were held in the Ephrata church, by Brethren Wilfred N. Staufer and Nevin H. Zuck. Interment was in the Middle Creek cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Wesson, John Hunter, was born in Bengeman, Ark., May 18, 1873, and died at his home in Nampa, Idaho, April 2, 1951. He was a resident of Nampa for the past forty-eight years, where he and his wife had been pioneer residents. On June 26, 1893, he was married to Rose Drury at Tempe, Ariz. He is survived by his wife, one son, two daughters, seven grandchildren and three great-grandchildren. Memorial services were held by the undersigned at Walker's funeral home. Interment was in the Cloverdale cemetery.—Oscar R. Slifer, Nampa, Idaho.

Young, Florence Viola, daughter of George T. and Elizabeth Brown, was born Feb. 3, 1881, at Silver Lake, Ind., and died July 5, 1951, in Nampa, Idaho. On Jan. 21, 1900, she was united in marriage to Elmer Young, who preceded her in death on Oct. 11, 1941. Since 1945 Sister Young has made her home with her children in Nampa. She is survived by four children and two sisters. Memorial services were held by the undersigned at the Robinson-Alsip chapel. Interment was made in Kohlerlawn cemetery.—Oscar R. Slifer, Nampa, Idaho.

Church News

Alabama

Cedar Creek.—Because the children's camp for our district is about 700 miles away very few of our children have the privilege of attending; so for the past three years we have been having a camp for the folks in southern Alabama at Cedar Creek. We had our 1951 camp Aug. 3-5, closing with a dinner at the church following our preaching service. There were forty in attendance and every moment was filled with something of interest. Rev. Brock of the Citronelle Baptist church was the guest speaker for one of our campfire services.—Glen W. Petcher, Citronelle, Ala.

Arizona

Glendale.—Instead of the usual mother and daughter banquet, we had a women's fellowship tea one afternoon. The guest speaker was a returned missionary from India, Mrs. A. R. Froham. Our vacation school was held for two weeks with an average attendance of sixty-two. The offerings of the school amounted to \$32.50 and will be used for missionary work among Arizona Indians. The school was concluded with a program at which teachers and children arranged an interesting display of their handwork. Some of the boys in the young people's group have planted permanent metal poles to make a volleyball court on the recreation lawn at the rear of the church building. On June 10 a dedication program was held for a mural which a local artist painted back of the baptistry. In the evening Bro. James Renz, temperance secretary of our Elgin staff, was the speaker at a tri-church forum meeting on the subject, The Church Can Meet the Alcohol Problem. On June 15 at the quarterly church conference Rachael Young and Walter Coffman were elected as our delegates to the district conference at Long Beach, Calif., in October. Our pastor, Bro. Coffman, and his family attended Annual Conference.—Thelma Heatwole, Glendale, Ariz.

California

Glendale.—At our business meeting on July 8 Bro. Van B. Wright was chosen as our elder for another year and Orpha Soltenberger was chosen as Messenger correspondent. Recent guest speakers were Nettie Senger, former missionary to China; Opal Stech, who spent two years of volunteer service in Poland; M. J. Brock, Sr., who presented his pictures of Europe; Dr. A. D. Minton, secretary of the Glendale Council of Churches, and Anetta Mow of the mission offices at Elgin. Children's day was observed on June 10. The third Sunday in June was our choir festival. June was "suggestion month," when the members brought written suggestions for improvements in our church work. Twenty-six of our number attended Annual Conference. Twelve juniors attended Camp La Verne this month. One of our charter members, Bro. Elbert B. McCann, was called by death on June 24. Miss Jacquelin Clapp is representing our young people's group in the work camp near Fresno this summer. Our new hymnals have been dedicated and each Sunday evening we are led in an appreciation of them by some special services conducted by Mrs. Frances Creamer, who attended the music conference at Modesto. Our vacation Bible school was held Aug. 20-31, directed by Mae Burn, who attended the workers' conference at Empire. Bro. J. M. Blough, former missionary to India, filled our pulpit on July 31. Our pastor broadcast over station KIEV during the month of August on the daily devotions program sponsored by the Glendale Council of Churches.—Martha B. Flory, Glendale, Calif.

Colorado

Haxtun.—On July 1 a group of our young people attended the Passion Play at Akron. On the evening of July 11 our church group was invited to the Methodist

church to see a CROP picture on relief activities. On July 8 our quarterly council meeting was held and church and Sunday-school officers were elected for the coming year. Bro. R. P. Baker is again our elder. Our delegates to the district meeting to be held at Fruita this year are Merl Switzer and Louis Koch. On July 20 funeral services for Bro. Edward Fix were held in our church by our pastor. On the morning of July 29 our pastor had a short dedication services for babies. Our attendance holds up well. On July 22 one letter was granted. Our young people are working on a play to be presented soon. On Aug. 5 we will dismiss our evening service as we are invited to attend the evening service at the local Methodist church. This is the official opening of their newly built edifice. The evening service is in charge of the young people, to which our young people are invited.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Illinois

Chicago, First.—The community club program has become a very important function of First church. The unit of volunteers under the direction of Edythe Weaver conduct a club program during the school year with more than 250 chil-

dren enrolled. Over 100 children attend the all-day club program during the summer. This year family night banquets replaced the father and son and mother and daughter banquets. Local talent programs were based on family life. Schools of missions and Christian living were conducted. A farewell reception was held on June 5, which was designated as Will Sunday, for Brother and Sister Harper Will, who left us after more than ten years of faithful service. A book of memories was presented to them, consisting of pages contributed by each family containing family pictures and writings. Bro. Chalmer Faw is our interim pastor. We are looking forward to the coming of our new pastors, Brother and Sister James Beahm on Sept. 1.—Margaret Fox Dise, La Grange Park, Ill.

Elgin.—Our regular quarterly council meeting was held on July 5 with Bro. S. C. Miller presiding; officers were elected for the coming year. We voted to increase our giving to the Brotherhood Fund by 10%. We also voted to include in our budget an item of \$100 to be used to help send someone to work camp either in the United States or Europe. A recommendation was sent to the district elders' body that Vernard Eller and Robert McFadden

be ordained to the ministry. A recommendation was also sent to the district board of administration that Wilbur McFadden and Don Rummel be licensed to the ministry. Our church will participate in the National Christian Teaching Mission Sept. 27—Oct. 4. A dedication service for our new hymnals will be held on the morning of Sept. 9. Our church participated in the union Pentecost service at Wing Park on June 3. Union vacation Bible school was held in our church June 11-29. Two of our members, William Richardson and Irene Myers, presented a musical recital on June 17. Many of our members attended Annual Conference. Our pastor, Bro. Glenn McFadden, and Wendell Rolston served as our delegates. Two persons have been baptized and two received by letter since our last report. We have lost one member, Bro. O. D. Barnhart, by death.—Kay Dilling, Elgin, Ill.

Milledgeville.—The interest and attendance at the church activities are encouraging. Pastor Melvin Ritchey and his wife attended Annual Conference with Bro. Ritchey representing the church as delegate. He brought back a fine report to the church. Some splendid religious sound films have been shown on Sunday evenings. Our church school co-operated with the other schools of the town in a community vacation church school. On Father's Day Mr. James Ward, superintendent of our high school, brought the message and children's day was observed with a program. Several from here attended the district musical festival at Camp Emmaus. On July 29, at the morning worship service, our new hymnals and electric organ were dedicated. Three juniors attended camp at Camp Emmaus last week, ten of the intermediates are there this week and some of the young people will go next week. Mrs. O. J. Stover was a leader for the juniors and Mr. and Mrs. Ritchey are directors of the intermediates with Mrs. R. H. Meyers assisting.—Mrs. A. S. Kreider, Milledgeville, Ill.

Polo.—During the absence of our pastor the pulpit was filled by Bro. H. Jesse Baker, a former pastor; Rev. J. E. Goodballet; Bro. Earl M. Bowman and Bro. W. L. Eikenberry. Bro. B. Wayne Crist, our pastor, attended Annual Conference and brought back interesting reports. A vacation Bible school was held June 4-15 with the six Polo Protestant churches co-operating. On June 7 a group of thirty-two persons enjoyed a bus trip to the Brethren Publishing House at Elgin and to Chicago, where they visited Bethany Hospital and Seminary. The mothers' club sponsored a musical program on July 1 and a freewill offering was taken to purchase clothing for a missionary's child. Wolfgang Grunde, an exchange student who spent a year in the Fred J. Miller home, has returned to Germany. A children's day program was presented on June 24. The church kitchen has been remodeled and a new gas range purchased. Mrs. Dan Fierheller attended the regional training school at Camp Mack, Ind. The Polo church will be host to the district meeting Sept. 1-3. One of the primary classes is collecting Bible story pictures and pictures of Christ to send to Bolivia, South America.—Mrs. Fred Krum, Polo, Ill.

Walnut Grove.—Our church met in regular council on Aug. 4 with Elder D. A. Ridgely presiding; officers for the church and Sunday school were elected for the coming year. D. A. Ridgely was chosen as our elder and Glenn Stauffer as pastor. We are looking forward to having Bro. Kintner of Manchester, Ind., lead us in a revival meeting Aug. 27—Sept. 9. We decided to have our fall love feast on Sept. 10, the evening following the close of the revival. Bro. Stauffer directed a community vacation Bible school in July with teachers of the local community assisting. Nine juniors and five intermediates from here attended camp at Camp Emmanuel

Going to teach juniors next year?

If you are, you doubtless feel the need of good helps in this very important work. The books described below will be of value to you as you endeavor to increase your effectiveness.

The Junior Department of the Church School

Smith \$1.50

A practical guide for teachers and officers. Offers help on such matters as: department administration; effective guidance; environment and equipment for teaching; leaders; the sessions; worship; group activity; parental co-operation; special days and occasions; records; reports; books; pictures.

Teaching Junior Boys and Girls

Eakin \$1.00

An experienced teacher of juniors herein shares suggestions on many pertinent themes: how juniors learn; what they should learn; teaching procedures; activities; class discussion; the use of stories, poetry and pictures; worship; testing oneself.

Stories for Junior Worship

Kelsey \$1.50

Juniors must have stories! And this book provides a carefully selected group. Some are brief; others are long. Each is fascinating, and will hold the attention of restless boys and girls. Each appeals to the child's real interests and helps him grow into a consciousness of God and the good life.

More Stories for Junior Worship

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Thirty-one stories selected especially for use in junior worship services and story hours. They cover a variety of subjects and range geographically from Greece to Puerto Rico. Some of the stories have Biblical settings. All offer wholesome ideas to up-and-coming juniors.

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

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No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Kilian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

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No. 570. Wanted: Lady to cook at Bethany Hospital. Also nurses are needed. Write: Ellis M. Studebaker, 3420 W. Van Buren St., Chicago 24, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

No. 572. For Sale: Farm over 200 acres, 50 acres bottom land. Two large barns, 1 large farmhouse, 1 small tenant house, 1 new five-room house being built. Sixty head of stock, all new farm machinery. Running water, electricity, 20 miles south of Roanoke, Va., good schools. Brethren community near Antioch church. Will sell or consider good Christian sharecropper. Write: A. S. Beard, 2258 Memorial Ave., S.W., Roanoke, Va.

No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

near Astoria. Bro. Stauffer assisted at the junior camp and Sister Stauffer at the intermediate camp with Ilene Ridgely assisting both weeks. The children gave their reports at Sunday school. We were encouraged by visits from some of the brethren and sisters of the district. We redecorated the church inside and made some improvements at the parsonage since our last report.—Mrs. Maranda Ridgely, Parkersburg, Ill.

Woodland.—Our quarterly council meeting was held July 18 with our elder, Bro. I. J. Gibson, as moderator. Bro. Gibson represented us at Annual Conference and gave a good report on July 15. Officers were elected for the coming year. Bro. Gibson was retained as elder. Reuben and Alma Wickert were chosen as our delegates to the district meeting at Cerro Gordo Aug. 24-26. Our annual daily vacation Bible school was held for two weeks beginning June 4 with Mrs. Elberta Kessler as the dean. There was an average attendance of fifty-five. Children's day was observed with a program by the children. Two children were dedicated. The Astoria church presented the play, *It Takes a Heap o' Living*, on July 22. The relief truck picked up 152 pounds of clothing and 118 pounds of grease which the women had collected. The church donated a heifer for the load which Bro. Lester Beery accompanied to Germany. Another heifer was donated for relief by the Home class. The young people had the privilege of having Brethren Bob McFadden and Clair Stine with them on June 25.—Mrs. Annie Blickenstaff, Astoria, Ill.

Indiana

Flora.—The church voted not to send a delegate to Annual Conference this year. Our pastor, Bro. W. Harlan Smith, has resigned as pastor, effective Sept. 1. The Brethren Service Committee reports one heifer sent to Germany and 300 pounds of relief clothing sent in. One evening a motion picture, *The Difference*, was shown in our church. The mother and daughter meeting was held with a covered dish supper. Mrs. W. C. Stinebaugh of Wabash gave an interesting talk on *Your Manners Are Showing*. Our oldest member, Mrs. Lou Callane, who was ninety years old, was honored at a morning service and a gift was given to her by the church. On the evening of July 5 our regular council was held. The church received a gift of \$1,000 from the J. M. Kingery estate. Bro. Glen Baird of Bradford, Ohio, has been called to serve our church as pastor. Plans are being made to entertain the district meeting in our church Aug. 15-18.—Esther Stinebaugh, Flora, Ind.

La Porte.—Since our last report, we have had the pleasure of having several guest speakers. They were Brethren Robert Swank, J. W. Grater and Homer Schrock, who preached on pulpit exchange Sunday. The young people's meeting was held here with a large group attending. Bro. Walter Fisher has been secured as our pastor. Brother and Sister Fisher will move to La Porte the last of August. They come to us from Dupont, Ohio. At our last council meeting church and Sunday-school officers were elected for the coming year. We have lost one member by death. Several persons from here will

Mission study this winter centers around Latin America . . .

In addition to the mission study texts, there are other books which offer much information about missions in Latin American countries. Three of these are suggested below for your consideration.

TWENTY MISSIONARY STORIES FROM LATIN

AMERICA, Basil Miller \$1.50

These stories will be especially useful in the children's department of your school of missions. Drawn from the work of various individuals representing many Christian groups serving in Latin America, they will help you to see the whole program of evangelical missions in Latin America and understand the difficulties it encounters, as well as the successes it experiences.

THE MONK WHO LIVED AGAIN, H. B. Pearson \$1.50

The true story of Walter Montana, a brilliant South American student who became a Roman Catholic monk, only to be disillusioned as to the validity and power of his faith. Escaping from the monastery, he affiliated with the evangelical movement and has become an ardent supporter of the Protestant faith, a powerful witness to his own people, and an accurate interpreter of Latin American Catholicism to the evangelical world.

BEHIND THE PURPLE CURTAIN, Walter Montana . . . \$3.00

The ex-monk whose story is told in *The Monk Who Lived Again* outlines in this book the conditions which prevail under Latin American Catholicism—pointing up authentically the spiritual, educational, economic, and political aspects of life in these countries. Reading this book will open up to you a new world only a few hours' travel time away from your own world.

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be attending the district meeting at Camp Mack this year.—Mrs. Tom Tomlinson, La Porte, Ind.

North Liberty.—Rev. Oegard of the Lutheran church, who was a chaplain in World War II, presented a film and message on refugee conditions in Europe as a family night service. Bro. Homer Schrock has been retained as our pastor for another year beginning Sept. 1. The young people sponsored several films on the life of Paul at our Sunday evening services. An all-day young people's conference for sections 1 and 2 was held at our church with Bro. Smucker as the guest speaker. Bro. William Loucks of the Blissville church brought the morning message on pulpit exchange Sunday. The film, What Does It Get You? was presented at our church by the W.C.T.U. and Y.T.C. Since our last report three persons have been added to the church by baptism and two by letter. Bro. Ira Long, former pastor, was the guest speaker at our combined father and son and mother and daughter service. Through the sponsorship of the young people and men's work a Latvian DP family came to us on June 4. A fellowship meeting was held at the church for them the following evening. At our June council Bro. Schrock was chosen as our delegate to Annual Confer-

ence. Bro. William Edison was elected to the deacon's office and Sisters Bessie Schrock and Anna Steele were elected as delegates to the district conference at Camp Mack. The ladies' aid has been busy sewing to help our DP family. C. B. Hall, a representative of the Indiana Temperance League, was with us on June 10. Bro. Morse, editor of the Gospel Messenger, brought the morning message on July 22. Rev. V. O. Priddy, representing the Lord's Day Alliance of Indiana, was with us on July 29. Several persons from our Sunday school attended the various camps at Camp Mack. From July 22 through August there will be union services on Sunday evenings in the various churches.—Anna Steele, North Liberty, Ind.

Ohio

West Alexandria.—Since reporting some time ago, we have had the privilege of having Brother and Sister Homer Bright and Mrs. Harriett Bright show pictures of their work in China. Mr. Fourman also showed pictures of Germany this spring. Five babies have been dedicated. Eight persons were baptized and two received into the church by letter. Bro. Earl Shank was licensed to the ministry recently. The youth orchestra meets once a week under the direction of Bro. Harold Bowman. The

church has just recently purchased a moving picture projector, which is used twice a month to show pictures to the children. The missionary director, Mrs. Ethyl Krieter, has been very active during the year, reading missiongrams once a month and packing and mailing packages for relief in Germany and the Philippine Islands. The young adult class is sponsoring the mailing of the packages for relief.—Mrs. Maybelle Bowman, Lewisburg, Ohio.

Pennsylvania

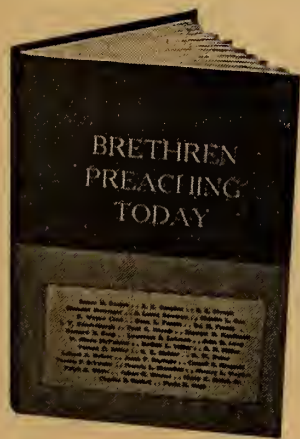
Lebanon.—On the last Sunday in May a service was held to prepare us for Annual Conference and our Conference Offering was taken. A new set of eight offering plates was dedicated to the use of the church. These plates were given to the church by a former member in memory of her parents who were also members of our church. Our young people attended a joint week-end camp at Swatara with the Palmyra young people. The men attended the district men's fellowship held in the East Fairview church. The men are working with the trustees on the grading of the parking area in the rear of the church. Thirteen ladies from our missionary group attended the May Day luncheon of the Lebanon council of church women held in St. Mark's Evangelical and Reformed church. At our regular missionary meeting Marie Foust, local Girl Scout executive, showed pictures and souvenirs of her work as a Red Cross worker in Korea. The society sent a large package of prepared flour and cake mixes to Mrs. Amsey Bollinger, our missionary to India. Our mother and daughter banquet was held in our church social rooms with Mrs. Henry Zug as the toastmistress, and Sister Zeigler as the speaker. Plans are being made for our daily vacation Bible school to be held in July. Our pastor, Bro. Carl W. Zeigler, and his family went with the Berkey Knavel family of Myerstown to Annual Conference. Our pastor served on the Standing Committee as a delegate from Eastern Pennsylvania. During his absence the pastoral calls were taken care of by Lester W. Royer, the chairman of the pastoral board. Bro. Iram Lentz, our resident minister, had charge of two of our sessions of service and Conway Bennett, minister in the Little Swatara congregation, spoke at one of our evening sessions. The Sheridan Jubilee singers entertained us one evening with hymn singing. We had our annual children's day program on June 17. Our women contributed some hand-knit garments to the United Council of Church Women to be sent to Austria. One of our church boys, Bruce Kurtz, is one of four Boy Scouts from Lebanon County to attend the World Boy Scout Jamboree in Austria.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Lititz.—Dedication services were held recently for the new improvements made on the church. Our pastor, Elder Jacob T. Dick, led the services. The sermon was delivered by Rev. J. R. Waser, pastor of the Grace Evangelical Congregational church at Allentown. A pipe organ was installed in our church recently and Mr. Robert Ege, a blind organist of Philadelphia, gave a recital in the afternoon. Mr. Ege is on the faculty of the Overbrook School for the Blind. At the evening service the organ was formally dedicated to the church of Jesus Christ and its mission to the world. Mr. B. G. Daniels, our organist and choir director, rendered several selections on the organ, after which Rev. Waser preached the sermon. Our pastor had charge of the dedication service.—Mrs. Louis Huebener, Lititz, Pa.

Little Swatara.—Since our last report, five persons have accepted Christ. Our evangelist was Bro. Clarence Horst of Farmersville. Our love feast was held with Brethren Ralph Jones of the Hatfield congregation, Bro. Clarence Horst of Farmersville and Bro. Elwood Shelley of Akron as presiding ministers. Prof. Eugene Stoudt was a guest speaker one Sunday.

Brethren Preaching Today

By Thirty-two Brethren Preachers



- This book grew out of a project initiated by the Pastors' Association of the Church of the Brethren.
- From nearly two hundred sermons submitted these thirty-two were selected as being representative of the preaching being done in Brethren churches today.
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The children presented a program on June 10 and the fathers presented their program on June 17. Our elder, Bro. Jacob P. Merkey, was our delegate to Annual Conference and brought back an interesting report.—Mrs. Betty Stump, Bethel, Pa.

Martinsburg.—Among recent speakers at the men's work meetings were Brethren Stewart Kauffman and Wayne Glick. Bro. J. M. Blough conducted a week's evangelistic meeting. He also presided at our love feast. The Lord's acre project was successfully launched and twenty-eight acres were planted in corn. The two German high school girl students who spent a year in our midst spoke in several churches and in our own. They received many gifts from individuals and organizations. The work on the new Christian education building is progressing well. It is expected to be completed this summer. On May 20 we held the cornerstone laying service in connection with the morning service. Bro. Roy Forney of Johnstown preached the sermon on Building Larger. On May 27 Sister Dorothy Brown, missionary nurse to India, delivered a message at the morning service and in the evening pictures were shown of her work in India. The Fellowship Bible class of our church has been providing the work budget for Sister Brown on the field for several years. A children's day service was presented on June 10. Brother and Sister M. G. Wilson represented our church at Annual Conference. During their absence, Brethren Roscoe Wareham and C. O. Beery filled the pulpit. Union vesper services began on July 1 with our church participating. Many of the Sunday-school pupils are attending the various camps at Camp Harmony. One person has been received by baptism and five by letter. Bro. M. G. Wilson resigned as our pastor and will become pastor of the Covington church, Ohio. Bro. Roy S. Forney of Johnstown will become pastor of the Martinsburg church. This change will be effective Sept. 1.—Mrs. C. O. Beery, Martinsburg, Pa.

Midway.—Since our last writing, Sisters Edna Binner, Mary Keller and Lois Wenger returned home after giving a year in BVS. Lois is now working at the Elgin state hospital and she plans to take a course at the Bethany Training School in the fall. Mary is employed at the Brethren Publishing House. Our men's work sponsored a temperance program with Bro. Conway Bennett of the Little Swatara congregation as the guest speaker. Several of our members attended the district peace conference held in the Springville congregation. Our CBYF sponsored a program at which Mr. R. F. Jones of Bethlehem showed the film, Pilgrim's Progress. We appreciate very much being

back in our newly remodeled church. Dedication services were held May 17-20. Guest speakers were Brethren Carl W. Zeigler, Cyrus B. Krall, Henry F. King, Rufus P. Bucher and A. C. Baugher. Bro. Bucher delivered the sermon of dedication. Visiting brethren at our love feast services on May 26 were Norman Bowers, Henry Becker, Ammon Merkey and Henry Reber. Bro. D. K. Hanawalt, assistant regional secretary of our district, delivered a missionary sermon on the morning of May 27. Our Conference Offering amounted to \$550. Our delegates to the district Sunday-school meeting on May 30 were Brother and Sister Norman Keller. This spring several of our members attended a Bible study course given by Bro. R. W. Schlosser in the Heidelberg church. Since my last report, we have had six applicants for baptism. Much time has been given by the women to sewing at our local hospital.—Mrs. Howard P. Risser, Quentin, Pa.

Mingo.—Bro. Joseph N. Cassel resigned as our presiding elder after serving the church faithfully for twenty-seven years. The church council elected Bro. Samuel H. Hess to take his place. Bro. Jesse Hoffman has been ordained to the eldership and Bro. Wayne Z. Gottshall has been ordained to the ministry. Each member of the ladies' aid took a dollar at the beginning of the year and made it grow. The proceeds amounted to \$123.90. They received through the calendar coin cards

\$53.70 and the women's work project envelopes \$57. They donated fifty dollars for relief, fifty dollars for missions, twenty-five dollars to Bethany Hospital, fifteen dollars for Bibles and ten dollars to the Salvation Army. Our Sunday school purchased fifty Bibles with the money received from birthday offerings during the year. Once a month the CBYF takes charge of a mission in downtown Philadelphia. They received ten dollars from the Eastern District treasury for the project. Multiply for Christ, which they multiplied to \$376.15 by selling wallets. A program was held at the Skippack house in honor of the fiftieth wedding anniversary of Brother and Sister Joseph N. Cassel. Bro. J. J. Brubaker conducted our evangelistic services at the Mingo house May 20-27. As a result of our week of spiritual emphasis, two persons were added to the church. Leah Meyer had charge of our two weeks' vacation Bible school at the Mingo house. We had seventy-four children on the roll. A program was presented at the close of the school. The Skippack house conducted its school and presented a program on June 29. Bro. Samuel H. Hess, our presiding elder, represented us at Annual Conference. We observed children's day on June 24, with Bro. Ralph Heisey as our guest speaker.—Mrs. Curtis E. Linsenmaier, Royersford, Pa.

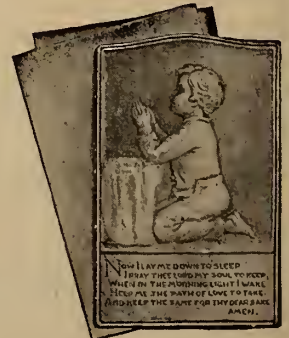
Somerset.—Bro. H. L. Alley brought a message on India one Sunday morning and on the following Sunday evening Mrs. Roy L. Yund, who spent some years on the mission field, brought the message. The young people's circuit rally was held in our church. Tom Shumaker spent some time working with the young people in this section. Our mother and daughter banquet was held with a good attendance. A dedication service was held for seven children. The firemen of Somerset worshiped with us on the morning of May 27. We sent \$500 for the support of the Kinzies in India. The children of the church presented a program on children's day. The women's group furnished a room at Camp Harmony. The women had charge of the evening service on June 24.—Mrs. Samuel J. Cupp, Somerset, Pa.



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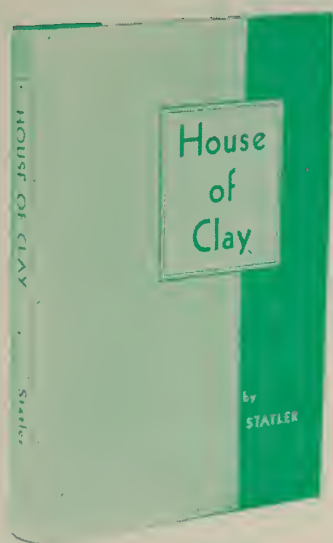
PG115. Girl's plaque.

PG120. Boy's plaque.

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House of Clay

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● Compton Heights was a well-to-do, exclusive residential section of Rockland City, inhabited by just the right people with just the right ancestors (or so it was assumed!). Life flowed along smoothly and superficially in a shallow channel.

● That is, it did until some Chinese, Negroes, Jews, and eastern European families secured property in Compton Heights. And then the Paul Ellsworths moved in. Life in this section of the city was never the same again.

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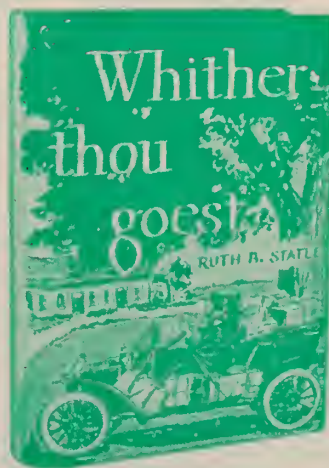
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● John and Mary Jane Keller were Church of the Brethren pastors working in Virginia, Ohio and Pennsylvania in the period between and including the two world wars. Their experiences were naturally quite varied.

● Reading these experiences will enable you to see a Brethren parish—perhaps your own—more clearly. You will find all the familiar types of people who make up the churches with which you are acquainted.

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What they say . . .

● We think it is an excellent medium of interpretation.—*Bruce Flora, Los Angeles, Calif.*

● There is a great store of information in the pictures and records.—*W. H. Yoder, McPherson, Kansas.*

● The finest visual aid of the overall work of the church that has been produced.—*Jacob T. Dick, Lititz, Pa.*

● This is an effectual presentation of the church's total witness.—*A. P. Musselman, Bryan, Ohio.*

● I commend the film and trust that it will be shown in 100% of our churches.—*M. Guy West, Uniontown, Pa.*

● My heart is thrilled because of the new approach of telling the story of the church at work.—*Ross Speicher, Accident, Md.*

● After viewing and hearing this new production, my congregation and I feel glad to be a part of a Brotherhood with such a program.—*J. Stanley Earhart, East Freedom, Pa.*

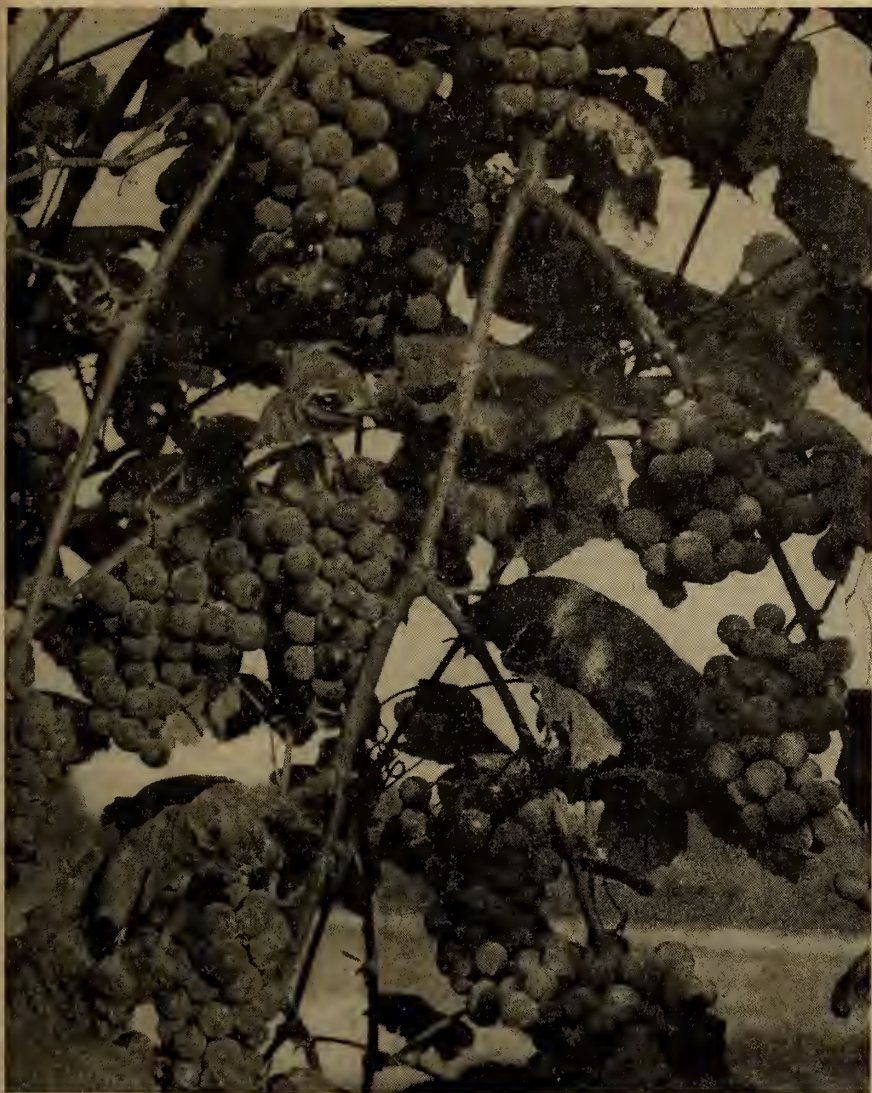
● "I don't know when I've enjoyed the Conference reports as much as I have this year," remarked one of our veteran members after seeing and hearing MY PEACE I GIVE TO YOU.—*R. Truman Northup, San Diego, Calif.*

● Our members maintain this film-strip provides the most complete explanation of the total program that they have ever seen or heard.—*Clarence D. Sink, South Waterloo, Iowa.*

About

"My Peace I Give To You"





Eva Luoma

Bearing Much Fruit

LOOKING at the full and generous clusters of grapes that are rich in their fruitfulness, one quickly forgets the pruning that has helped to make each branch so abundant. In the time of harvest, the labor of cultivation seems like a distant memory; yet it is the discipline of past months that must be credited, along with the generous gifts of God, for the fullness of any harvest.

God has been generous with his gifts of life and health to his children. But the fruitful life bears witness to the fact that God is a "husbandman" who does not hesitate to "purge" or "prune" a branch that it may serve him better. Two things are required of those who would live fruitfully: that they abide in Christ, as branches cling to vines, and that they accept the discipline which cleanses and deepens their service for God and his kingdom.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 22, 1951

Volume 100

Number 38

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Liberty—for What?

The writer of "More Liberty" has asked some thought-provoking questions. The ten questions can hardly be considered in one discussion. However, some things do apply to all.

Are we closer to God? Are we more spiritual? Are more people coming to Christ where this greater liberty is taken? When the answer is "yes" this greater liberty is justified. Or have we more liberty just to be like others? The denominations are different because they put emphasis on different tenets. A oneness that cuts down all the high points of emphasis would be a broad, shallow oneness of little use to the cause of Christ.

As an individual I have had some opportunities, teachings and talents that another person may not have had. Other persons have had opportunities, teachings and talents that I have not had. I am responsible to God for what I do with my talents, teachings and opportunities. Is not the same thing true of churches?

Yes, let the denominations work for a oneness by copying one another's points, never by cutting down their own peaks.—Rosa B. Petry, Dayton, Ohio.

The Bible, Our Unchanging Guide

I am much troubled by the trend of thinking that is evident by the letter of Sister Weddle in the July 21 issue of the Messenger. It seems to me that we lay members and leaders of the Church of the Brethren need to take thought of what we really do believe.

There are several fallacies I would like to point out. But first I suggest that we do not let scholarly logic blind us to the truth concerning the inspiration and holiness of the Scriptures as we have them set forth in the Bible today.

In the first place, the Catholic Bible of today is not the Bible that we use. English-speaking Protestants as a whole accept the King James Version of the Bible as the basis. While there are many versions they stem mainly from the King James translation.

Our sister dwells much on the word *truth*. Shall we examine it in the light of Scripture? John 8:32 reads, "And ye shall know the truth, and the truth shall make you free." How shall we know? By

prayer and supplication and the diligent searching of the Bible for light, always remembering when we come up against a seeming snag that we have the power of prayer to enlighten us (Jas. 1:5).

We Christians have for our guidance and instruction this self-same word of God, our Bible. If it is a constant changing guide or we change it to suit our changing needs or pretended needs, what kind of foundation have we to build on? Paul said, "For other foundation can no man lay than is laid, which is Jesus Christ (1 Cor. 3:11). Later (in Heb. 13:8) he said that Jesus Christ is the same yesterday, today and forever. If we cannot believe this there is no use going any further as a Christian or as a church. We do not gain eternal life and grow in the grace and knowledge of Jesus Christ by trying to rationalize this word to what some believe present-day conditions demand, but rather by believing and following his eternal words of truth. Rev. 22:18-19 still stands.

As a church we need to go back and reiterate the "credo" of our founder, Alexander Mack, and his group of believers when they made their declaration of faith and, as believers, agreed to take the Scriptures as the inspired word of God, having no other creed save the New Testament.

Let us not worry about preparing the world for the kingdom of man, for he and his works are vile. We have all sinned and have come short of the glory of God. Rather let us press on toward the high calling of Jesus Christ our Lord, preparing ourselves and the world for the kingdom of God which is at hand and ever looking forward to the kingdom of heaven.—Paul E. Waggoner, Carmichael, Calif.

Covers

In a recent issue I read of one who did not like the new cover style of our Gospel Messenger.

To me the pictures are really wonderful sermons, if one looks deeply and meditates. In fact, I get a grand sermon from every picture in the Messenger—the innocence of a child's face, the eagerness and adventure of youth, the benediction of old age, the majesty of nature scenes—all God's handiwork.—Carrie Hetrick Allen, Greensburg, Pa.

"After This Manner - - - Pray Ye"

Vernon F. Miller
Pastor, Fresno, California

Learning to pray the simple phrases of the prayer that Jesus gave his disciples would bring a revolution not only in our own lives but also in society

THE other day I had a terrifying vision of a tragic thing happening to the world. In my vision I looked around me and saw that every living thing was dying. The grass was withered. Trees whose soft green leaves had fluttered in the breezes were now curled and crisp. It was not autumn, nor was it the desert. Scien-

tists were busy trying to unravel the mystery of this creeping death. Soon animals began to appear weak and many of them died. Dead fish were floating in streams which had no trace of poison in them. Then people began to lose vitality. Disease was prevalent, spread rapidly and was more fatal than usual. The scientists and all the people

were frantic for an explanation of this strange phenomena. They could not figure it out. The sun still shone. The rains fell. Yet all life-giving foods seemed to have no vitamins. Life appeared to be disappearing from the face of the earth.

Finally the scientists sent a rocket projectile higher than any had ever gone before. The testing apparatus revealed a startling fact. There was a thin section of atmosphere which had a strange quality. It filtered out all the cosmic rays from the sunlight. The scientists had always known about cosmic rays and that they had something to do with life on this planet. But that was about all they could tell about it. Now they knew they must work in desperation. They must learn more about cosmic rays. The rays were still coming from the sun. Was there anything they could do from earthward side to let the rays come on through? Then they must find out more about how they affect life, how they can be used. If their absence causes sickness and death their presence must bring healing and life. The scientists found that man could disperse the screening sec-



Silberstein from Monkmeyer

"In praying do not heap up empty phrases . . . for your Father knows what you need before you ask"

tion of atmosphere. The life-giving cosmic rays came through. The grass became green again. Leaves grew upon the trees. Birds sang their songs. Healing, happiness and beauty came to all the world again.

This vision is a parable of the most important fact which you and I and all the world need to learn from the teachings of Jesus. Jesus taught that God is the source of life in its reality, just as the sun is the source of physical life on the earth. He taught that man can receive that life vitality from God through prayer. There is an atmosphere of doubt encircling the world of men today. It cuts off the contact with reality which is God himself. As a result men and women are dying. The part of life which God created in his image is shriveling up. It must have this contact with God or it dies.

Prayer, as Jesus taught it, is the greatest undeveloped natural resource which the world has today. It has more potential for the good of the world than the most benevolent civilian use of atomic energy. It is more abundant and available than uranium and plutonium. It has more power for good in it, it is more at hand but it is not being exploited and developed with one tenth the energy that atomic power is being sought. What can we do about it? We can listen to Jesus and learn how to pray.

Jesus warned us of two serious pitfalls which are likely to snare religious persons and make their prayers ineffective. They are hypocrisy and formalism. Each of these errors is likely to entangle sincere persons. Jesus is here talking to you and me about how not to pray. He is saying to us that even with good intentions hypocrisy and formalism can make our prayer life ineffective. Both



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A large crowd of Athenians and others gather around the rock of Areopagus, or Mars' Hill, for a vesper service held as part of the celebrations commemorating the 1900th anniversary of Paul's arrival in Greece. It is on Mars' Hill that Paul is believed to have preached his famous sermon to the Athenians on The Unknown God

result from a confusion of ends and means. Prayer is the experience of a person in communion with God. The end and purpose is communion with God. The person and the prayer are means to this end. Hypocrisy makes the person become the end rather than the means. Formalism makes the process of prayer become the end instead of the means.

What Jesus is saying about praying is this: grow up in your prayer life. Do not be so childish as the hypocrite. He prays and stops at self-satisfaction. He never gets out of his own small circle. He is satisfied when his ego receives the approval of men. He never has the rewarding joy of feeling union with the world of need through communion with God. He never is lifted up into the ecstasy of a feeling of unity with the Reality of the universe.

How needful this warning is today. We come home from church and say, "My, I feel good today because I went to church." Oh, we may not say it out loud

and I do not mean we should not feel good after an experience of worship. It is the frame of reference, the circle of our awareness that I am concerned about. We are much like the baby whose interests are limited to feeling good if he has his bottle and unhappy if he does not. He does not even know how his bottle gets washed and boiled and filled. Do you suppose that we could come home and say, "Wasn't the very presence of God moving our hearts today in the worship service!"

The second danger Jesus warned us of was that of letting the form of prayer become an end in itself. It is, rather, a channel by which the experience of union with God can be achieved. It is not sacred in itself at all. The experience is sacred, not the channel. It is the water in an irrigation ditch that makes growth, not the ditch. Yet the ditch is necessary, but the ditch alone is empty and barren.

Jesus said: "Do not heap up

EDITORIAL

The Church Looks Ahead

Guest Editorial by Raymond R. Peters

CHRISTIAN groups the world over, faced by the uncertainties of our time, are seeking to discover anew the real nature and meaning of the church and its place in society. More and more they are coming to see that the church is divinely instituted and placed in society as an instrument of God.

Though it is not always apparent, Christian churches everywhere are searching basically for the same values. As they seek to discover these deeper truths about the church, they are becoming more aware that there is a fundamental sense of unity among all Christian groups. They belong to one another.

A rethinking of the place of the church in society is pointing up the need for the church to interpret its spiritual message in terms of our times. Unless the church does this, it fails to meet the needs of individuals or society. There is danger that the church is either too worldly (conforming to contemporary society) or too other-worldly (beyond the experiences of the common man).

It is important that the Church of the Brethren continue to assay its values and to interpret them in terms which are meaningful today. We must keep the institutional life and organizational procedures of our church, fluid, in order to adjust to the spiritual and physical needs of our day.

Many churches are ineffective, because their leaders lack the imagination to adjust methods and interpret basic truth in terms of present-day needs. All of us need constantly to re-evaluate our procedures and emphases. I hope that the Christian education study being sponsored this year in our churches will open new vistas for church workers, and help many churches to come alive to their opportunities in the Christian nurture of those for whom they are responsible. We need to keep before us always our basic purposes and the best means of applying them to our time—not only in Christian education, but in every area of church life.

During the next few months, a number of articles will be appearing in these pages pointing up some of the possibilities for the future in several areas of our church program. Though only a few areas such as adult work, temperance, evangelism, Brethren Service, and home and foreign missions will be covered in these articles, it is our hope that they may stimulate all of us to lift our sights in all areas of our church life.

Pray devoutly but hammer stoutly.—
Proverb.

Charitable Gambling Is Still Gambling

A ROMAN CATHOLIC reader of the Gospel Messenger objects to a paragraph in a recent article in which one of our pastors claimed that the Protestants could expect little help from Catholic leaders in their fight against organized gambling. Our reader insists that there is a difference between charitable gambling (church-sponsored bingo parties, for example) and the large-scale gambling which looms so large in the picture of crime in America. There are many Protestants also who find time for poker and bridge and taking a chance on a new car and who justify their gambling as "charitable" when it is sponsored by nonprofit organizations.

But charitable gambling is still gambling. It encourages the desire to get something without working for it. We are not surprised to hear that a psychologist now insists that gambling, like alcoholism, is a disease. Charitable gambling may be the way in which innocent persons with good motives are introduced to a practice which will make them the regular victims of one-arm bandits and spinning roulette wheels.

Even more serious is the confusion of motives that go along with entertainment for "charity's" sake. If a worthy cause needs support, it deserves the full measure of our giving, freely and without desire for recompense. We should contribute to charitable purposes with a motive of helpfulness, not seeking first to acquire a prize we have not earned. So-called charitable gambling appeals first of all to our selfishness, only incidentally to our sense of stewardship.

If the churches of America wish to check the spreading menace of organized crime, we dare not permit the use by church groups of practices, no matter how productive of funds they are, which are morally questionable. We should urge all our Christian brethren, Catholic and Protestant alike, to abandon door prizes, bingo parties, benefit performances and all other devices for making "charity" easy. With a clean record in this regard the church can speak forcefully and act unitedly. And Christians who refuse to gamble will be better prepared, economically and spiritually, to support every good benevolence that appeals to their generosity.—K. M.



The ruins of the Colosseum at Rome. Here the early Christians faced death singing hymns and without bitterness toward their persecutors

Gendreau

A joy and an exultant faith not often experienced today were characteristic of

The Church Under Persecution

TO BE a Christian in the early days of the church meant to take a stand against the things of the world—a stand which might well lead to serious punishment or death.

More than a year ago my wife and I landed in Rome and began a few weeks of sight-seeing before proceeding to Vienna, where we spent most of the summer in an international peace seminar. As do most tourists, we visited the ruins of the Colosseum, and took some colored photographs of them. After returning home in the fall we showed our European pictures to our four-year-old son who had not been along with us. I

took time, in connection with the picture of the Colosseum, to explain a little about the fact that many years ago Christians were sometimes fed to the lions in this place. I thought no more about the incident until a month or so later when I was showing the slides to some other folks. When the picture of the Colosseum came up our son stopped the show and explained to our guests at length all about the lions and the good people that used to be fed to the lions in this place.

On several later occasions when I showed the pictures in his presence the same thing occurred. It became obvious that for him the most impressive thing I had photographed in Eu-

Earl Garver

Manchester College, Indiana

rope was the Colosseum, and I am not sure but that he is right in his evaluation. When one considers how the Christians entered the Colosseum, singing hymns of praise, and demonstrating to the decadent Roman spectators in the galleries that they could face death without bitterness toward their persecutors, and with an exultant faith in their spiritual reward—when one considers the triumphant way in which these Christians came through the ordeal of the Colosseum, he cannot but be impressed.

The day after we visited the Roman Colosseum we visited

one of the catacombs outside of Rome and there, many feet below the surface of the earth, we saw one of the rooms in which the early Christians held secret meetings. It would be difficult to comprehend the full implications of the meetings in the catacombs, but it is certain that they were an essential counterpart of the Colosseum. Here, in secret, the Christians fellowshiped and worshiped together, drawing inspiration from God and from one another. So great was this inspiration and buoyancy of spirit that it sustained them through their persecutions.

In the second century the Roman historian, Pliny, speaks with admiration of the bands of Christians who met every week and worshiped Christ as God and bound themselves not to steal or to be immoral. Tertullian, the Christian writer, could boast that the more his fellow Christians were persecuted the faster they grew, the blood of the martyrs becoming the seed of the church. And in carrying the good news of Christianity to others, even amidst severe persecutions, they were happy. Barnabas called them "children of joy." Clement of Alexandria, a Christian, writes, "Praising we plow; singing we sail." And Tertullian declares that "the church is the one thing in the world that always rejoices." There is every evidence to believe the statement that "modern scholars who are acquainted with the period and its literature—both Christian and pagan, do not hesitate to say that these early Christians were notably the happiest people in that" period.

The reasons for their happiness are not hard to find: they had discovered a new way of life; they had found a God whom they could reverence and trust. They had found in Christ a Savior who provided strength and peace and an assurance which carried them through

their daily frustrations, and in devotion to whom they were able to develop a real unity of purpose in their own lives. They found in their fellowship with other Christians a joy that was contagious; finally, they were imbued with that extraordinary hopefulness that comes to those who have found a cause to live for—something that is greater than self.

So great was the power and influence of this early Christian movement that, as we know, it eventually won over the Roman emperor himself and, after the barbarian hordes from the north had overrun the empire, the Christian church held together and preserved many of the most important elements of a civilized society. However, it was not long after the fall of the emperor at Rome until the Bishop of Rome began to take on many of the aspects of the vanquished emperor. He surrounded himself with all the pomp

and power of an Oriental monarch, he who claimed to be the earthly representative of Jesus—the Jesus who said, "The kings of the Gentiles exercise lordship over them; . . . but ye shall not be so; but he that is the greater among you, let him become the younger; and he that is chief, as he that doth serve." In later centuries we find the church carrying on a highly organized persecution of dissenters, and even after the Reformation we find Protestant churches carrying on persecutions of those who dared to differ in thought from their creeds and dogmas.

As the church grew in numbers and in temporal strength it underwent changes with which we are all too familiar. If we wished, or had time to do so, it would be easy to prolong the recital of instances in which the church has not lived up to the high standards laid down by the early Christians,

**In most places today Christians can meet for
worship and instruction freely and without fear**

Religious News Service



but I would not want to give the impression that nothing good can be said of the Christian church since the fall of the Roman Empire. The church has done many great things, and there have been many outstanding Christians whose records have been most noteworthy. Furthermore, we could point to China and other areas in the modern world where Christians today are undergoing, with the highest courage and fortitude, persecutions as diabolical as anything the Roman dictatorship was able to concoct. Nevertheless, when I think of the early Christians and their willingness to stand out against a sinful world and then think of modern Christians and their apparent willingness to tolerate what may well be an equally sinful world, I am inclined to think that it is our duty to point up at least a few of the ways in which we may improve the quality of our Christian witness.

To belong to the Christian church today may mean merely assenting to certain opinions, it frequently does not mean a change in one's way of life. During the week most Christians could not be distinguished by a neutral observer from the non-Christians. I think it is safe to say that even we Brethren have, in recent years, gone far along the road of being indistinguishable from the world. Many of us want to be popular; we want to be thought of as good fellows; we do not want to suffer the embarrassment that may accompany the taking of a firm or decisively articulated stand on moral issues. We want to be popular with the folks we work with or with the businessmen we meet or with our fellow students in school. But as we strive for personal popularity, and for social approval of our church's program, we may well take a warning from Henry Sloane

Coffin when he said, "Christianity's worst peril is popularity. Wherever it enjoys widespread acceptance and becomes conventional, so that men espouse it as the proper course to pursue, one may be sure that Christ's conception of the kingdom of God has been lowered and corrupted, or that it is not understood. To be his disciple is to be different from the mass of one's neighbors and fellow countrymen."

To bring the discussion down to specific areas of Christian action, I would like to suggest four ways in which modern Christians may easily fall short of ideal Christian performance. I have selected these four areas, not because I think they are the only ones or even the only im-

portant ones, but because I personally seem to have the greatest difficulty with these, and would like to assume that many other people have the same weaknesses I have.

The question of war and peace. All of us have many opportunities to work for peace—to take a strong Christian stand on this issue. We have the opportunity to study the causes of war and the facts making for peace, not only on the international front but right down through the local community and into the home relationships. Although most of us claim to be peace lovers and give lip service to the desirability of a peaceful world, we have exerted relatively little effort to bring about a peaceful world,

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My fiance and I are having difficulty deciding on the amount of money a couple should have before they get married. We don't want to begin our life together on a shoestring, because we realize how important money is to a successful marriage and he doesn't want me to work afterward. In the light of this we are trying to reconcile ourselves to a long engagement.

On the other hand we aren't in very much of a mood to wait indefinitely because we are really in love. Will you kindly tell us how much you think a couple should have ahead to get married on?

An Engaged Girl

Dear Friend,

You have asked me a question I feel I can't answer because I'm afraid the amount needed would vary with each couple. Money has to be considered—yes. One would not be wise to enter upon marriage with a large college or other debt on his or her shoulders, for instance, but money is a material thing and a successful marriage is basically dependent not upon material but upon spiritual qualities, as faith in God and each other, courage, character, purpose, ability to co-operate, the

will to pull together, industry and a proper sense of values.

If you wish your husband-to-be to maintain for you a standard of living equal to or better than the one your father is giving you after all his years of living and working, then you will probably have to wait quite a while. On the other hand if your future mate has potential earning power and you are willing to accept a lower standard as far as things are concerned, if necessary, and are willing also to strive to plan wisely to live within his earnings, to limit your wants, and to study to get real worth from the money you will have to do with, you need not wait long. Some people never have enough money and others get along just fine on much less.

It seems to me married life would lose a lot of its glow if the struggles and obstacles were removed. There is no way of getting that thrill of achievement without the climb. If you have health, love and faith in God and each other, you have the necessary riches.

Many a happy couple celebrating their golden wedding anniversary will testify that they started life on just that—"a shoestring." I recall your saying you are really in love.

Naomi Will.

and very often we have even failed to raise our voices against policies and programs which definitely contributed to war. By remaining silent when we should have spoken or by doing nothing when we should have done something, we have been unfaithful in our Christian witness—we have “burned incense at the altar of Caesar.”

The race issue. Closely related to the issue of world peace is the problem of racial discrimination. Most of us Brethren are relatively enlightened in our racial attitudes, and perhaps few of us consciously discriminate against persons of other races. However, it is likely that many of us give tacit consent to discrimination and to the fostering of attitudes of racial superiority by remaining quiet when we might speak a firm but courteous word in defense of a minority group that has been slandered or disparaged in our presence. What do we do when someone in our presence refers to a Negro as a “nigger” or to a Jew as a “kike”? Perhaps even more important, what do we, or what does our church do, about welcoming members of other racial groups into the church fellowship? Do we go along with existing segregation patterns merely because we do not want to bring down the criticism of the community upon ourselves, or because we as a church do not wish to become unpopular with non-Christian elements? Upon returning from a lecture tour of the important Asiatic countries shortly after World War II Dr. Coffin made the unequivocal statement: “I am persuaded that our discriminations on the basis of color constitute a major obstacle to the advance of Christianity.”

In economic affairs. Many scholars have characterized modern American culture as materialistic, or secular. Many years ago the Brethren were noted for their adherence to the



Do we welcome members of other racial groups into church fellowship or do we go along with the existing patterns of segregation?

simple life. Today in many Brethren circles we have even ceased to talk about the simple life. Most of us have become increasingly engrossed in laying up for ourselves treasures upon earth and are greatly concerned with material things. Perhaps the most serious evil that arises out of our material interests is the fact that this leads us to fall into pitfall number four.

A general indifference and laziness in connection with church work and things of the Spirit. When one recalls the enthusiasm and joy which the early Christian derived from his religion, and then contrasts that with the average, modern Christian, he is driven to conclude that something must have taken the modern Christian's mind off the subject of religion. We resist all or nearly all efforts that are made to engage us in church work, and we tell ourselves frequently that the meager, or generous, sums which we contribute to the church's coffers will substitute for personal service in the work of the church. With the amount of enthusiasm which most Christians show for carrying on the cause of Christ in this world, I fear that if it should really become unpopular to be a

church member, as it was in the time of the early Christians, we would, at least figuratively speaking, find most of our present church members lined up before the emperor's officials tossing incense on the altar of Caesar and receiving their certificates testifying to the bearer's nonsubversive character.

Unfortunately for the Christian church today the members of the earthly opposition party — the Communists — seldom share the Christian's laziness for the furtherance of his religion. The modern Communist is distressingly enthusiastic about his cause and spends unlimited hours of his free time in the work of the party. Some time ago an American saw a barefooted French youth busily engaged in the distribution of Communist literature in Paris. When the American commented on the fact that the Communist had no shoes the young man replied, “Why should I worry about shoes when I can help usher in the age of the classless society?” The enthusiasm and vigor of the Communists are repeatedly impressed upon one who lives in close contact with them.



J. Henry Long

Nina Millen

Every one of God's children has
a right to love and be loved

... to have the security of a home
with love and understanding

Eva Luoma



CHILDREN and the Declaration of Human Rights

A generation of children enjoying these rights would be able to change our country

ONE of the best-loved tunes in this country "from sea to shining sea" is America the Beautiful. When its happy strains swell out, our hearts swell also and as we sing we envision the scenes which the words describe, "the spacious skies," the "amber fields of grain," the "purple mountain majesties" and the "fruited plain."

Sometimes as we sing, a chill thought may cross our minds. "America is not beautiful to all the people who dwell within her shores! There are children who live in crowded city slums. There are boys and girls who

make their homes in the barracklike houses of factory or mining towns. What beauty does America offer to them?"

Not all the meadows in this wide land produce "amber fields of grain." There are poor and eroded acres where lonely farm families eke out a mean existence. There are overworked fields where sharecroppers and tenant farmers strive to make a precarious living. There are desert regions where nomad Indians find little to make life productive and comfortable. And the "fruited plain" does not yield its bounty equally to all. The very people who gather the fruits of the plain may be undernourished.

The brotherhood that should crown America's good is not yet a reality, because Negroes still suffer under the lash of discrimination, Jews are made to feel a people apart and minorities of various races have the stigma of inferiority forced upon them.

These inequalities are tangible and measurable and we can see that they are there. But there are others that are not so apparent. There are children whose inner spirits are deeply wounded because of broken or divided homes. There are boys and girls who have every material want and need satisfied, but who are spiritually starved because of lack of love and un-

derstanding. There are children who are driven to delinquency because of pressures in the home or the neighborhood. All such boys and girls may be strong in body and mind but their spirits are injured.

Then there are the ones whose bodies are crippled in some way—the spastic, the polio victim, the blind, the deaf. Because of their handicaps they may be denied the fellowship of their kind in play, school and church school, with resultant spiritual crippling to follow.

No, America is not beautiful for all, nor are her fruits and grains available to all, nor her brotherhood and freedoms open to all.

Through the years there have been selfless people who were aware of the injustices and inequalities, who have “loved mercy more than life” and who have given themselves to “liberating strife.” Against them are allied the forces of greed, corruption and carelessness which batten upon human weakness. A struggle goes on continuously between the two sides. In essence it is a struggle for human rights.

Within the past few years there has come from the United

Nations a statement regarding human rights called the Universal Declaration of Human Rights. It was presented to the General Assembly of the United Nations and passed on December 10, 1948. It was prepared by a representative committee of the United Nations headed by Mrs. Eleanor Roosevelt. All the countries who belong to the United Nations are now committed to trying to secure for their people the rights listed in the declaration.

No country at this time can say, “We are living up to this declaration. These rights all our people have.” Perhaps hundreds of years must pass before the human rights can be achieved as declared. Meanwhile, they are a goal toward which to struggle, a statement of high resolve, a banner for rallying those who love freedom.

Some nations evidently have no intention of working toward the achievement of the rights. But even they cannot altogether hide from their people the fact that such a declaration of rights exists. Once stated and published those rights cannot be forgotten.

There are thirty articles in the Declaration, some of them with

several parts. Briefly, they assert that all human beings have the right to freedom of speech, assembly, worship, liberty, education and privacy.

Some of the articles refer to children and many of them include them by inference. A Children's Committee of the Missionary Education Movement (now the Joint Commission Missionary Education) selected some of the rights which they felt had reference to children. They restated them in terms of children and made explicit the religious implications within them.

Article 1 of the Declaration reads as follows: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

It was restated for children thus:

Article 1. We are all children of God and should be treated as part of God's family.

The other simplified statements ran as follows:

Article 2. In God's family there are no distinctions such as race, color, creed, language.

Eva Luoma



Every child has the right to be a contributing member of his ever-broadening social group

Every child has the right to whatever contributes to his health and well-being

Gendreau



Article 3. Every one of God's children has a right to love and be loved, to have the security of a home with love and understanding.

Article 14. Any children coming from other countries or other parts of our own country have the right to be respected and made to feel at home.

Article 17. Every child has the right to have his own property respected in accordance with Matt. 7:12.

Article 18. Every child has the right to worship God in his own way under his parents' guidance.

Article 19. Every child has the right to express his own thoughts in the light of the consideration of others.

Article 25. Every child has the right to whatever contributes to his health and well-being.

Article 26. Every child has the right to the best possible educational opportunities. The acquiring of these includes the fullest possible development of his personality.

Article 29. Every child has the right to be a contributing member of his ever-broadening society.

A child who grows up enjoying such rights as these should be able to develop to his best potential. A generation of children so developing would be able to change the face of our land, and we could indeed look forward beyond the years and see "the alabaster cities gleam" in a country where brotherhood indeed stretches from "sea to shining sea."

After This Manner

Continued from page 4

empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them." This has been a very common error in prayer practices by heathen and

primitive religions throughout the centuries of man's existence.

We of the Christian church have been very often satisfied with going through the forms of prayer even if they did not produce the results desired. We Brethren originated to correct empty ritualism. We forget that the absence of ritual can become a ritual itself. We forget that even though the local minister or worship committee plans the form of worship instead of a bishop or prayer books, that does not guarantee that it changes lives. It would be like building a house and installing all the water pipes and even connecting them to the water main, but the occupants never turn on the faucets. The pipe and water are there but no life-giving water is ever used.

In the church we are shining up the fixtures by securing surroundings of beauty and varied forms of worship. We cannot be satisfied with these. We need to be realistic at this point. In our experiences of worship are lives being changed? Are Christian followers being lifted to new heights of devotion? Are the unchristian persons being reached in a vital conversion of life? Are lives being changed by prayer? One cannot come into communion with God and remain the way he was before.

Here are some samples of what prayer can do to change lives.

A young woman in college was left in the world to make her own way, and was very bitter against God and the world. Through an experience of faith and prayer she found communion with him. She writes: "Everything which has happened in the past few years has only strengthened my trust. In place of a troubled spirit, God has given me a mind at ease. Instead of a bitter disposition, he has given me a sense of adventure in life and has created within me the power to

become so excited over living that I can hardly wait for the next day to get here. There is also a purpose to my life. I have acquired, through God, an unrequited love for humanity in general, and from my life almost all problems have gone, even to such an extent that I now have a lot of room for helping others, though I miss many chances. I have learned the meaning of *living* as contrasted with *existing*."

Another young woman reports her experience as follows: "I came here last week to the midweek communion service and afterwards I remained in the church to pray. As I prayed it was as if someone took possession of my mind and an inner voice began to prompt me with words like these: What about this? in regard to a relationship that had been wrong. What about this? in regard to a resentful attitude I had held, and, finally, What about this? in regard to the fundamental heart-break which has frustrated my whole life. As I faced squarely into each of these questions and decided to come to grips with them and deal with them in a Christian way, no matter what it cost me in pride, I suddenly began to feel a great freedom and a deep sense of security. I went home and wrote some letters which I never would have contemplated writing, I saw some people that I never would have seen. It's been very painful but I begin to understand what that phrase in the Bible means: 'You shall know the truth and the truth shall make you free,' because that afternoon I was really shown the truth about myself. I was shown what to do to get my life back on a sound foundation. What was it? Who was it in the church? Does God really guide us, when we pray as personally as that?"

All of us at home and in our churches practice prayer. Yet

many of us can say, "I have gone to church and prayed all my life but I have never had the sense of God speaking to me. I have tried and I am still trying but it hasn't worked."

We dare not be satisfied with that kind of praying. It means that the form of prayer has become an end in itself. We need to go on to the glorious experience of realization of true union with God. This will come only through a more complete surrender.

Jesus gave us some positive suggestions to lead us toward this goal: "When you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. . . . Your Father knows what you need before you ask him."

"Your Father who sees in secret" does not mean that he is one who spies out upon us secretly. It means that whether we are aware of it or not he is always with us as a constant, quiet companion. "Go into your room" does not mean you cannot experience true union with God in a group or that being alone will insure communion. The point is to be so aware of the presence of God that nothing else can distract your attention. You will forget all about social approval. Your reward will be the satisfaction of feeling the presence of God. There will be joy from the fellowship of men but it will be incidental to the rapture of the fellowship of God.

The Master told his followers to go deeper than self or form to the secret experience of living with God. Then he gave them a pattern for praying that can always keep them in this living relationship with God. "After this manner therefore, pray ye: Our Father who art in heaven . . . hallowed be thy name. . . ." Jesus, the divine Son of God, the Messiah, was teaching his

Vote Yes for Decency . . . ?

Donovan Speaker
McPherson, Kansas

THE year—1948; the place—Kansas. A million black and white stickers advertised the big cleanup campaign. From the windshields and windows of automobiles, from the windows of buildings, from great billboards along the highways, from the million-dollar advertising campaign in newspapers and magazines, every Kansas citizen knew that some great force had swept into motion. Apparently some conscientious group of social reformers had tired of lawlessness and had begun a campaign to benefit the moral people of the state. Their motto—Vote Yes for Decency. So successful was their campaign for good that on November 2, 1948, the people of Kansas denounced the lawless bootlegger and made way for decency.

To all casual observers the pledge seems to have been kept. As a subject of conversation, the criminal bootlegger has become a thing of the past. His respectable merchandise has been taken over for distribution by honorable businessmen.

Undoubtedly, you remember opening day in your town. I remember it in ours. Where were the dark, filthy saloons and the pitiful drunks I had learned to associate with liquor? Behind huge clear windows bright lights glittered on rows

of shiny crystal bottles. Baskets of flowers decorated the room, and visible through the windows were the clean fresh walls and the soft carpeting.

No tobacco-chewing bartender waited on the customers, but neat well-dressed men and women sold the liquors. Our town was no exception. I later learned that four hundred ninety out of seven hundred eighty-eight liquor store operators in Kansas are classed as "leading citizens" in their towns.

Apparently the campaigners had made good and the age of decency had come. Decency, what was it after all? I remembered their own campaign. Not much talk about buildings had been present. The bootlegger was their symbol of indecency, not because of his product but because of his lawlessness. I had not heard much about decency since November 2. What had happened to lawlessness since repeal?

I soon discovered that attractive buildings and respectable looking operators had not altered the effects of the product. Regardless of how or where or by whom it is sold, alcohol produces the same results. Far from decreasing the amount of lawlessness in this state, it has actually increased it. The governments of seventy per cent

disciples of all the ages how to pray. To do that he gave a prayer that takes from a quarter to half a minute to say. But he sometimes prayed it all night. It is not a prayer just to be said or repeated. It is a prayer to be prayed. In fact, Jesus gives this as the way not to pray with vain, repetitious or empty phrases. This prayer is said by some five hundred million per-

sons in the world today. Dr. George Buttrick suggests that if these few simple phrases of this prayer were truly understood and prayed there would be a "creative revolution." This revolution would happen not only in our personal lives but it would be the revolution in society which would bring peace.

of Kansas people who live in towns of one thousand or more population report that the new liquor law is more difficult to enforce than the prohibition law. You will remember that the liquor interests declared that prohibition should be thrown out because it could not be enforced. Yet from Wichita, Kansas City, Salina, Topeka and Hutchinson comes the verdict that the new liquor law is more difficult to enforce than the old dry law. The fact that seventy-two additional men and fifteen patrol cars have been added to the Kansas police force since repeal and that their addition has been attributed largely to additional liquor cases lead to one inevitable conclusion. If, judging by the standard of lawlessness, the liquor interests had conducted an honest campaign, their slogans would have read, "Vote Yes for Degradation."

Kansas has discovered as have other wet states that liquor laws are not the only ones more difficult to enforce when liquor sale and consumption are legalized, for the drinking person has no respect for either political or moral law. On the road he constitutes a deadly hazard. In the United States one out of every four fatal traffic accidents involves some person who has been drinking. One drink is enough to numb those delicate brain tissues which control sudden decisions and split-second reactions. One drink may put disaster or even death behind the wheel of your automobile. A lifetime of regret is a high price to pay for a drink. Life itself is too precious to lose or take for a moment's doubtful pleasure. In the last year before repeal there were 377 automobile accidents caused by liquor and 28 fatalities in those accidents. In 1949 the number of accidents involving alcohol was 751, and there were 46 fatalities.

In other words, the figures were nearly doubled in the first year of repeal. I tell you the highways of Kansas should have been lined with signs to tell people the truth about alcohol. Vote yes for decency should have read vote yes for danger, vote yes for destruction, vote yes for death.

But alcohol wrecks more than automobiles, it wrecks people. Because it first affects the higher centers of the brain and nervous system, its first result is to remove the restraints and judgment which distinguish man from beast and to release the carnal appetites of man. Is it any wonder then that scientific studies reveal direct and proportionate correlation between the consumption of alcohol and the number of sex crimes. Many a young person has done under the influence of alcohol things which he or she would not have done under normal conditions. Just as alcohol blots from the minds of young people their

moral obligations to themselves and the opposite sex, just so it temporarily erases from the minds of men and women their obligations to business and society. A survey by one of the larger insurance companies on the subject of embezzlement revealed that one fourth of the male cases studied cited alcohol as one of the chief factors contributing to their crime. Vote yes for decency? Vote yes for delinquency, vote yes for dishonesty.

The finger of accusation points unswervingly at liquor in many other social problems, too. So great has the problem of divorce become in our nation that its consequences are of national concern. After making a survey of the divorce problem in the state of Minnesota, the Minneapolis Tribune reports, "Heading the list of reasons given by people who have been through the divorce courts is excessive drinking."

Just as American homes have



"WHETHER OR NOT THE WORLD WOULD BE VASTLY BENEFITED BY THE TOTAL AND FINAL BANISHMENT FROM IT OF ALL INTOXICATING DRINKS, SEEMS TO ME NOT NOW AN OPEN QUESTION. THREE FOURTHS OF MANKIND CONFESS THE AFFIRMATIVE WITH THEIR TONGUES; AND I BELIEVE, ALL THE REST ACKNOWLEDGE IT IN THEIR HEARTS"
— ABRAHAM LINCOLN.

been undermined by alcohol, so has American mental health. Our mental institutions are filled with some of the most pathetic victims of alcoholism. For not only does alcohol temporarily impair the functioning of the brain, but continued and chronic use of liquor actually produces certain forms of insanity requiring prolonged institutional treatment. The people who drink may impair not only their own minds but also those of their children. For statistics show a scientific correlation between the number of physically and mentally handicapped offspring and the consumption of alcohol by mothers. Vote yes for divorce; vote yes for disease.

Besides undermining the social and moral institutions of our nation, alcohol also undermines our economic institutions. Useful and beneficial commodities are pushed out of the family budget when alcohol becomes one of its items. And useful constructive firms are forced out of business when alcohol absorbs the buying power. That is why eight and one-half billion dollars' worth of useful commodities never reached the markets in 1949. The money which might have purchased them was spent for liquor.

Perhaps one of the greatest evils of alcohol is the deception with which it is advertised and sold. Attractive advertisements high pressure young people into the belief that alcoholic drinks are an asset to popularity, a necessity for social prestige, and a symbol of home life. Movies glamorize the drinks and the drinkers. They picture alcoholic beverages as a matter of course in nearly every home and every social scene. The people who drink are not drunks or bums; they are normal, average, decent people. It is difficult to associate the prohibitionists' bogey of liquor's evil with this attractive advertising.

And frankly, how have our

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Church Etiquette. Erling Nicolai Rolfsrud. Augustana Book Concern, 1950. 64 pages. 30 cents.

A helpful little booklet on general church etiquette. It covers the work of the usher, the matter of floral decoration, the purpose of various kinds of church music, the essential factors and arrangements for the Christian wedding and the Christian funeral. Written with a slight slant for liturgical churches, it is quite as helpful for the nonliturgical ones.—*Charles E. Zunkel.*

Sixty Snappy Quizzes. Tom B. Leonard. Hart, 1950. 96 pages. \$1.25.

These quizzes are games, not tests. Boys and girls nine to fourteen years old will enjoy this book in group play or alone.—*Hazel Kennedy.*

Beginning at Jerusalem. Dwight E. Stevenson. Christian Board of Publication, 1950. 96 pages.

This is a useful study guide, for individual or class use, on the early church, particularly on its Jewish aspects. It is based largely on the first half of the Book of Acts.—*Ernest G. Hoff.*

God's Man in Manhattan. Mel Larson. Zondervan, 1950. 168 pages. \$2.00.

A gripping story of a life converted under the preaching of Billy Sunday—a life which led through a great struggle for an education for the ministry and then a rich outpouring in ministerial service on the radio and in a series of pulpits, finally culminating in fourteen years at the Calvary Baptist church, New York. Written by Mel Larson, a former newspaperman, it captivates one's interest.—*Charles E. Zunkel.*

A Castle and Sixpence. Margaret J. Baker. Longmans, 1951. 181 pages. \$2.50.

The four Martingale children love Fancy, the old cart horse they buy, and the cats at the Ragged Knights Castle, as well as Sixpence, who wanders at night through their castle. Fancy saves his owners in a spectacular flood, the mystery of the cats is solved, Sixpence finds his real home, the Martingales do not turn the castle into a hotel, and they get a stepfather who is not at all like a stepfather in a book!—*Hazel Kennedy.*

new liquor stores compared with the old saloons in your evaluation? Probably if you are the average citizen, whether wet or dry, they seem to represent a step toward decency. That is what they are meant to do. If they have lulled your mind into a complacent acceptance of alcohol, they have done their duty well. They are the symbol of the decency about which we heard so much in 1948. The respectability which appears to have been given to liquor is one of the most treacherous things about it.

For prohibition will never come again until the time when men and women look beyond the fact that nearly one half of the liquor store operators in this state are classed as "leading citizens" and ask themselves, "Where are they leading our sons and daughters? To what ends are they leading the

economic, political and social institutions of this nation? Indeed, to what end are they leading this very nation?"

When as honest men and women you seek an honest answer to these urgent questions, you will see beyond the sham and pseudo-decency of repeal. Beyond the shining windows and the attractive displays of glittering bottles, you will see the inevitable results of alcohol. Vote yes for decency? Vote yes for degradation, danger, destruction, death. Vote yes for delinquency, dishonesty, divorce, disease. Vote yes for disillusionment. You will ask yourself, "Where is the decency we were promised?" And then you will go out to work for decency—the decency that never was and never can be under repeal.

KINGDOM GLEANINGS

Home-coming and harvest meeting services will be held in the Quakertown church, Pa., Sunday, Sept. 30. Bro. Harper Snavelly of Woodbury, Pa., will be the guest speaker. A basket lunch will be served for both the noon and evening meals.

Painter Creek church, Ohio, will have its harvest-day services on Sunday, Sept. 16. Bro. Rufus Bowman of Bethany Biblical Seminary will be the speaker for both the morning and afternoon services. A basket lunch will be served at noon.

Kaskaskia church, Beecher City, Ill., will have its home-coming services on Sunday, Sept. 23. Bro. C. E. Davis of Elgin, Ill., will be the guest speaker for both the morning and afternoon services. Bro. R. E. Pepple is the pastor.

Since the previous lists of pastoral changes were published several other changes have been reported: Arthur C. Keim, 4114 Swift Ave., San Diego 4, Calif. (San Diego church); Lewis Thomas, R. 2, Aline, Okla. (Pleasant Plains).

Pleasant Hill church, Johnstown, Pa., will dedicate its new church furnishings at a home-coming service which will be held on Sept. 30. A love feast and communion service will be held in the evening. Bro. William L. Gould is the pastor.

Four Mile church, near Kitchel, Ind., will have home-coming day on Sunday, Oct. 14. Bro. Bob Tully will bring the morning and afternoon messages. A basket dinner will be served at noon. The Sunday-school hour is at 9:30 a.m., with morning worship at 10:15 a.m. The afternoon service is at 2:00 p.m. Bro. Pius Gible is the pastor.

Bupp's Union church, Pa., will have its annual home-coming on Sunday, Sept. 23. Arthur Bowser of Glen Rock, Pa., a student at Gettysburg Seminary, will deliver the morning sermon, and Bro. Carl W. Zeigler, pastor of the Lebanon church, Pa., will deliver the afternoon message. A basket dinner will be served at noon.

The executor of the estate of Anna Forney Warhime needs information concerning the heirs of Luther and Kate Forney Petry, formerly of Maryland, in order to settle the estate. He has been informed that the daughter's name was Ada and the son's, Ora, and that they should be between fifty-five and sixty-five years of age. If any one has information concerning the present whereabouts of these two or of their children, if any, write Walter Forney Bell, Sr., 62 Court St., Westminster, Md.

Cleveland and Lizzie Bucher Lam of Astoria, Ill., celebrated their fortieth wedding anniversary over Labor Day week end. Present for the celebration were their four daughters—Mrs. Forrest U. Groff of Elgin, Ill., Mrs. Ronald White of Lemont, Ill., Mrs. John Stauffer of Trotwood, Ohio, and Mrs. Clyne Ritchie of Gaston, Ind.—and two sons—Robert of Astoria, Ill., and Wayne of Ft. Sam Houston, Texas—and their families. Friends offered their good wishes at an open house on the afternoon of Sept. 2.

Second West Virginia will be represented on the 1952 Standing Committee by Bro. Howard B. Phillips. Bro. H. C. Sanders is the alternate.

Elder B. J. Fike, who was pastor of the Outlook church, Wash., passed away in the hospital at Yakima, Wash., on Aug. 27. An account of his life will appear in a later issue of the Messenger.

Four districts—Texas and Louisiana; Middle Iowa; Northern Iowa, Minnesota and South Dakota; and Northern Illinois and Wisconsin—have approved group life insurance and hospital and surgical benefits for ministers of the Church of the Brethren.

Carlisle church, Pa., had a dedication service for its new Baldwin organ and new Brethren Hymnals on Sunday, Sept. 16. Bro. Tobias F. Henry of Juniata College was guest speaker for the day. Bro. Nevin Fisher of Elizabethtown College was also guest chorister and speaker.

The 1951 Brethren tour to Europe left New York on Sept. 12. Mr. and Mrs. Parker Filburn, Mrs. Myrtle Wrigley and Mrs. Nellie Helman and the director, L. W. Shultz, make up the group. Mail may be sent them at the following places: Oct. 3, Hotel Krasnopolsky, Amsterdam, Holland; Oct. 8, % Brethren Service, 7 Anthoniweg, Kassel, Germany; Oct. 15, % Brethren Service, Derflingerstrasse 33, Linz, Austria; Oct. 22, % American Express, 38 Piazza di Spagna, Rome, Italy; Oct. 29, % M. R. Zigler, 17 Rte. de Malagnou, Geneva, Switzerland; Nov. 9, % American Express, 11 Rue Scribe, Paris, France.

Recent guests through the Publishing House and General Boards offices have been: Mr. and Mrs. James Reager and Sharon of Empire, Calif.; Mr. and Mrs. Ross Speicher and family of Accident, Md.; Mr. and Mrs. Oscar Fike and Sarah, Lois and Herschel, all of Boones Mill, Va.; Mr. and Mrs. Conrad Miller of Nappanee, Ind.; Wayne Call of La Verne, Calif.; Mary Alice Hall of Nappanee, Ind.; Samuel A. Harley and Elsie, Gail, S. Rudolph and Dorothy Lee, all of Linwood, Md.; Mr. and Mrs. John Sell of Roaring Spring, Pa.; Mr. and Mrs. Orville Sell and Homer Sell, all of Oregon, Ill.; Josephine Spangler of Roanoke, Va.; Peggy Moore of Ft. Defiance, Va.; Janet Eller of Salem, Va.; LaVon Widgren of Grand Junction, Colo.; Norma L. Barnhizer of Cicero, Ind.; Vicki Thurber of Burlington, Vt.; Marie Yoder of Souderton, Pa.; Phyllis Link of Johnstown, Pa.; Janet Lee Carter of Roanoke, Va.; Marian Fowler of Altoona, Pa.; Chester Bowman of Boones Mill, Va.; J. H. Caricofe of Roanoke, Va.; Ellis J. Shenk of Myers-town, Pa.; Mr. and Mrs. A. A. Neher of Englewood, Ohio; Rosemary Furrey of Clayton, Ohio; Joseph R. Neher of Englewood, Ohio; and Arthur Wagner of Elkhart, Ind.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors of the Southeastern region with the name of their new charges and their new addresses according to information received in the Ministry and Home Mission Commission office.

Florida and Georgia

C. H. Petry, 585 N. W. Ninety-fifth St., Miami 38, Fla. (Miami)

Theme: Deepening and Sharing the Christian Life

Maryland, Eastern

Albert C. Schue, 36th and Poole Sts., Baltimore, Md. (Baltimore, Woodberry)
Arthur L. Warner, R. 2, Gaithersburg, Md. (Flower Hill)

Maryland, Middle

Francis P. Litton, R. 6, Hagerstown, Md. (Broadfording)
Charles J. Whitacre, 15 S. Mulberry St., Hagerstown, Md. (Hagerstown assistant)
Emmert F. Bittinger, Burkittsville, Md. (Pleasant View and Sharpsburg)

Maryland, Western

Saylor Wampler, Avilton, Md. (Cherry Grove)

Virginia, Eastern

James S. Flora, Bridgewater College, Bridgewater, Va. (Locust Grove)

Virginia, First

Edward E. Wenger, R. 3, Box 441, Salem, Va. (Green Hill)
Carl Seidler, 311 Wadsworth St., Lynchburg, Va. (Lynchburg and Terrace View)
Paul B. Sanger, Jr., R. 4, Box 343, Roanoke, Va. (Oak Grove)
S. Earl Mitchell, 2119 Mercer Ave., N. W., Roanoke 17, Va. (Roanoke, First)
H. Lawrence Rice, 745 Montrose Ave., S. E., Roanoke 13, Va. (Roanoke, Ninth Street)

Virginia, Northern

Kermit P. Flora, R. 1, Dayton, Va. (Cooks Creek)
Stanley R. Wampler, R. 3, Edinburg, Va. (Pleasant View)

Virginia, Second

I. James Eshleman, Bridgewater, Va. (Bridgewater)
Eugene Nolley, Bridgewater College, Bridgewater, Va. (Elk Run)
F. Mervin Martin, Stuarts Draft, Va. (Mt. Vernon)
Samuel H. Flora, Jr., Weyers Cave, Va. (Pleasant Valley)
Roy K. Miller, 420 Glenn Ave., Staunton, Va. (Staunton)

Virginia, Southern

Ralph E. Shober, Star Route, Rocky Mount, Va. (Antioch)
Connell Chaney, R. 1, Willis, Va. (Burks Fork and Pleasant Hill)

West Virginia, First

Fred M. Bowman, 82 First St., Keyser, W. Va., (Keyser)
Norman L. Harsh, Bridgeville, W. Va. (Knobley and Sunnyside)

George H. Jeffreys, Brandonville, W. Va. (Sandy Creek)

West Virginia, Second

V. L. Bennett, 302 Robert E. Lee Ave., Elkins, W. Va. (Elkins)

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. F. S. Carper of Palmyra, Pa., in the Ephrata church, Pa., Oct. 15-22.

Bro. Clarence R. Bowman of Johnstown, Pa., in the Hooversville church, Pa., Sept. 24-30.

Bro. Glen W. Fletcher of Citronelle, Ala., in the Junior church, W. Va., Sept. 27—Oct. 7.

Bro. Cecil O. Showalter of Port Republic, Va., in the Lynchburg church, Va., Oct. 14-28.

Sister Elizabeth Broughman of Stuarts Draft, Va., in the Mason Cove church, Va., Oct. 8-17.

Bro. Clayton Gehman of Windber, Pa., in the Geiger church, Pa., Oct. 15-21.

Brother and Sister B. D. Hirt of Howe, Ind., in the Blissville church, Ind., Oct. 1-14; in the Fairview house of the Peach Blossom congregation, Md., Nov. 6-18.

Bro. William M. Beahm of Villa Park, Ill., in the Carlisle church, Pa., Sept. 23-30.

Bro. Foster Myers of Kearney, Nebr., in the Sabetha church, Kansas, Oct. 14-21.

Bro. Dewey D. Fleishman of Nokesville, Va., in the Pleasant Hill church, Va., Sept. 24.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Maple Grove congregation, Md., Sept. 17-30.

Bro. Kenneth I. Hartman of Lafayette, Ind., in the Brick house of the Nettle Creek congregation, Ind., Oct. 21—Nov. 4.

Bro. Vernon S. Powell of Kingsley, Iowa, in the Union Ridge church, Iowa, Sept. 17-30.

Bro. Rufus P. Bucher of Quarryville, Pa., in the Maple Spring church, Pa., Oct. 8-21.

Bro. Stewart Kauffman of Everett, Pa., in the Rummel church, Pa., Sept. 24—Oct. 7.

Bro. J. L. Miller of York, Pa., in the Big Dam church, Schuylkill congregation, Pa., Sept. 16-30.

Gains for the Kingdom

Four baptized in the Sacramento church.

Six baptized in the Hatfield church, Pa.

One baptized in the Conewago church, Pa.

Two baptized in the Rockwood church, Pa.

Seven baptized in the Meadow Branch church, Md.

Five baptized and three received by letter in the Cabool church, Mo.

Twenty-six baptized and two received by letter in the Bassett church, Va.

Calendar for Sunday, September 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Living Together in the World.—Isa. 65:17-25; Acts 17:16-17, 22-28; Rom. 10:12; Rev. 21:1-8. Memory Selection: Have we not all one father? hath not one God created us? Mal. 2:10.

CBYF Topic for September, Forerunners of the Peace Churches.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 25-28.

California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.

Florida and Georgia.—Camp Ithiel, Fla., Oct. 12-14.

Kansas, Northeastern.—Kansas City, First Central, Sept. 28-30.

Kansas, Northwestern.—Maple Grove, Oct. 19-21.

Kansas, Southeastern.—Fredonia, Sept. 28-30.

Kansas, Southwestern.—Eden Valley, Oct. 12-14.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Missouri, Middle.—Mineral Creek, Oct. 5-7.

Nebraska.—Lincoln, Oct. 12-14.

Ohio, Northwestern.—Stony Creek, Oct. 30—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Pennsylvania, Middle.—New Enterprise, Oct. 16-19.

Pennsylvania, S. E., New Jersey, E. New York and Northern Delaware.—Quakertown, Pa., Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

LOVE FEASTS

Illinois

Oct. 13, Hickory Grove.

Oct. 13, Hurricane Creek.

Indiana

Sept. 22, Osceola.

Sept. 30, Logansport.

Oct. 6, Union Center.

Oct. 6, 7 pm, Lower Deer Creek.

Oct. 13, Buck Creek.

Oct. 15, North Liberty.

Oct. 20, 10:30 am, Nettle Creek, Brick.

Iowa

Sept. 30, 7:30 pm, Union Ridge.

Maryland

Oct. 7, 7 pm, Edgewood.

Michigan

Oct. 1, 8 pm, Woodland.

Minnesota

Oct. 7, 7:30 pm, Worthington.

Ohio

Oct. 7, 7:30 pm, Harris Creek.

Pennsylvania

Sept. 23, Woodbury, Holsinger.

Sept. 30, Rockton and Bethel at Rockton.

Sept. 30, 7:30 pm, Hooversville.

Oct. 1, Carlisle.

Oct. 7, Green Tree.

Oct. 7, Stonerstown.

Oct. 7, Woodbury.

Oct. 7, 2 pm, Spring Grove, Blue Ball.

Oct. 7, 6:30 pm, Lower Conewago.

Oct. 7, 7 pm, Claysburg.

Oct. 7, 7 pm, Rummel.

Oct. 7, 7:30 pm, Mechanic Grove.

Oct. 10, 7 pm, Tire Hill.

Oct. 13, Hatfield.

Oct. 13, 7 pm, Three Springs.

Oct. 14, 7 pm, Rockwood.

Virginia

Oct. 7, 7 pm, Blue Ridge.

Oct. 20, 6 pm, Bassett.



With Our Secretary in Europe

The author is completing a three months' inspection tour of our Brethren Service work in Europe. These are gleanings from his notes, hurriedly written during his busy travels. We hope to present further installments in forthcoming issues.

W. Harold Row

Secretary, Brethren Service Commission

I LEFT New York by Youth Argosy plane for Europe on Wednesday morning, July 4, at 7:00 and landed in Luxemburg on Thursday noon after brief rest stops at Gander, Newfoundland, and Shannon, Ireland.

The city of Luxemburg is a small but most interesting place. The country itself is hardly larger than the border of a large city. There were practically no customs inspection and no monetary regulations, except that we needed to change dollars into Belgian francs, which are the currency of Luxemburg. After lunch some of us caught an express train to Paris.

There was a sharp contrast between the Paris of 1947-48 and 1951. Today there is much more food and clothing in evidence, activities are stepped up, many automobiles are in the streets. When I was there before, most of the automobiles were permanently parked on the sides of the streets because of lack of money or petrol to run them.

My real purpose in going to Paris was to see peace and church leaders. I did not succeed too well because many of them were not in. However, I did visit the offices of the International Fellowship of Reconciliation in Versailles. Here in an old palatial home live and work the Andre Trocmes, secretaries of the IFOR.

I had learned to know Andre Trocme when he visited the States and Elgin in 1946 and spoke to an FOR group at our church and also when John Bowman and I visited the Trocmes at Le Chambon-sur-Lignon, the remarkable Christian social community in the Huguenot village near Lyon, France.

It was an inspiration to renew acquaintance and to see the remarkable work which the Fellowship is doing in Europe. The European FOR is much more church-centered than the FOR in the States which, I believe, will be its salvation.

The metro, the subway system of Paris, is one of the most remarkable in the world. While not quite as modern or as fast as the New York system, it seems to be much better arranged as to routes and especially directions for strangers.

Even with the marvelous metro, one must either go much by foot or take expensive cabs if he is to reach his destination and see much of the city of Paris. Because I chose the former, I found at the end of two and one-half days that my feet were extremely sore and blistered.

Sunday night I took a second-class seat on the express from Paris to Amsterdam.

I arrived in Amsterdam during a typical rain next morning, July 9. I found the Mennonite office and learned that Zigler and company would be arriving Tuesday morning. Therefore, I had the day in Amsterdam to see the city and learn to know something of the people.

The Dutch are very industrious and utilize almost every inch of their land; they have developed considerable commerce and industries. However, the limited area is not enough to sustain its dense population and so the standard of living is going down continually.

The Mennonite church in Holland numbers about 40,000. They have half a dozen large and substantial churches in Amsterdam and are an important influence in the life of Holland, though the Dutch Reformed church is the dominant religious group.

The Mennonites of Holland, however, are not pacifists. They have in recent years established a peace fellowship among the Dutch Men-

nonites which now numbers about 600. This group is very active and carries on a vital education program among the Mennonite constituency.

The Mennonite Central Committee has a fairly large work in Holland with substantial centers in Amsterdam and Zeist. The center at Zeist is known as *Heerewegen* and here we are meeting for the historic peace church conference.

This is the fourth or fifth meeting of the historic peace churches in Europe. Several of those in attendance had been at the other meetings, but most are new. About thirty people are attending from Holland, America, England and elsewhere in Europe.

The Brethren representatives are M. R. Zigler, Floyd E. Mallott, Joe Mow, Claude Rupel, George Arnold, Jacqueline Müller of the Geneva office and myself.

The program, in addition to its strong devotional character, has included presentations on the present-day situation in Europe, the Far East and the Middle East, and a discussion of the church's responsibility in international peace and justice.

These discussions have been animated and very helpful. However, one could wish that fewer topics were discussed in order that more time might be given to discovering ways of implementing the concerns expressed.

One of the important purposes of this particular conference is to do the final work on the statements of the three peace churches together with a combined introductory statement to be presented to the constituency of the World Council of Churches.

I have a feeling that this series of meetings of the historic peace churches will mean not only a new and a vital relationship of the three groups in Europe but will also have a meaning for the larger family of churches in Europe and the world. M. R. Zigler has served in a fine way as chairman during the meetings here.

Third Year's Student Group Arrives



Two very successful years of the German high school student program have been completed. The third year, now including Austrian as well as German students, began late in July with the arrival of part of the new group. The remainder came a few days later. The entire group includes about seventy-five Germans and thirteen Austrians. These pictures show a few of the students in Chicago's Union Station on their way to points farther west.

Above, Sylvia J. Seese of the Elgin office, is examining the papers of Maria Nau, Irmgard Markert, Christian Hertzsch, Helmut Walch, Steffi Schmidt v. Hulst, Eleanore Behrendt



At right, Miss Seese and Louise Morehouse (right), also of the Elgin office, watch the gateman check the tickets of Maria Nau and Eleanore Behrendt



TEEN-AGERS BUSY at the McPherson Church

Reported by D. W. Bittinger

McPherson, Kansas

Teen-agers at the McPherson church are a very prominent part of the church program and activities. They have had their names and pictures in the local newspaper from time to time, and their activities are outlined on the church's bulletin board and in weekly calendar regularly. Dick and Cosette Wareham of McPherson College are their leaders.

Likely one of the reasons why the teen-age activities have become so significant during the year is that they feel the Wareham home is their second home. The Warehams have no children of their own as yet, and they have adopted these twenty-five as their children.

The central part of the teen-age activity focuses around the Sunday-school period. It is here that the plans are made for their many other activities. This Sunday morning church-school session is given over to learning the fundamentals of Christian living. Attendance regularly oscillates between eighteen and twenty-five.

Sunday afternoon comes in for special activities. Gathering in the Wareham home to listen to the broadcast of The Greatest Story Ever Told has been one of the activities followed most religiously. This gives opportunity for discussion of Biblical events and characters. Somewhere around ten to a dozen have attended these sessions.

The evening meeting of the teen-agers is from 6:30 to 7:15, at the same time that the college CBYF and other groups are meeting. This meeting, held in the church, consists of discussions, songfests, Bible quizzes, Bible games, and occasionally talks by outside speakers. It is looked forward to eagerly, and many of the teen-agers would not think of missing it.

From this session they proceed to the regular church service. Most of those who have been present in the evening teen-age service go in a group to the church service. It is always an inspiration to see them come; ten or twenty of them seat themselves for participation in the regular church service.

Immediately following this the teen-agers go with their sponsors

to the home of one of their members for a recreational period. They usually pass this around so that no one home is overburdened with too frequent meetings. One, two or three of the number are designated to lead off with the games. Fifteen to twenty-five attend these meetings. At about 9:30, some form of inexpensive refreshment is served and then each departs for his own home.

Thus it becomes apparent that the Sunday is fairly filled with activities for the teen-agers, beginning with the Sunday school in the morning, proceeding with the afternoon's The Greatest Story Ever Told, and then from 6:30 to 9:30 a continuous session.

In addition to the Sunday schedule there are other activities which are regularly entered into during the week. The intermediates have a basketball team, and each Tuesday evening it plays in a Y.M.C.A. league. This occupies the time during December, January, February and March. There are eleven boys on the regular team; the girls attend regularly and cheer faithfully. Of course, this involves more than just the game on Tuesday evening. They must meet at various other times that are convenient for them for practice sessions. The college gym is available for this and the Y.M.C.A. gym is also available for practice from time to time. The boys take their basketball seriously; they were able to work almost to the top of the league during this past year. One interesting phase of this basketball work was the playing of Vivek and Vilas Likhite. These boys are just fresh from India and are learning American ways. They drew unusual cheers when they played for the team.

Saturday morning likewise is a regular day for the teen-agers to meet. They come to the college gym, twelve to twenty-five of them participating. They play volleyball, softball, practice basketball, etc. This takes the time from about 9:30 to 12:30 and is looked forward to eagerly.

In addition to these regular activities, certain special activities are entered into. They prepared a play which was given in the church one Sunday evening. It was appreciated by the congregation. About twenty-one teen-agers participated in the acting of the play. Mrs. Wareham wrote it and directed it.

On one occasion fourteen teen-agers secured bikes and started out for a picnic and vespers. They traveled twenty-six miles round trip over dirt roads. Some of the going was a bit rough but those who had better bicycles traded with those who had poorer ones so that the "tiredness" could be distributed.

As a class project the teen-agers are raising funds to aid the DP family. The DP family has now arrived, and they should benefit from the activities of the teen-agers.

There are many other things which teen-agers have done during the year, and which have added to the life of the church and to the interest of the teen-agers. The work of the teen-agers in the McPherson church is an inspiration to their parents and to all of the other members of the church.

LEADERS OF TEEN-AGERS will be interested in knowing about the Junior-Hi Kit. It is full of good usable ideas for junior-high activity. Order from the Brethren Publishing House, Elgin, Ill. \$2.50.

Christian training is a partnership in which home and church must share. The church provides space for classes, equipment, teachers, curriculum. But real learning takes place in the home. "In a very true and rich way, every Christian home is a church and every church is a home. The two belong together; they must discover more and more ways in which their deep fellowship can be expressed. In unity and as partners in the great enterprise of Christian education and evangelism they must seek to lead boys and girls to the place where they see Jesus and accept him as their Savior, their Friend, and their Lord."*

In the Brethren Graded Series there is a special piece of material prepared to help parents do their part in this co-operative teaching. For several years this Message to Parents has been available with the kindergarten through junior courses. A new, enlarged bulletin is ready for use with the first-year primary material this fall. Each year as the new primary and junior materials are ready this new Message to Parents will also be available.

Just what is the Message to Parents? Let us look at the first issue of this new bulletin. First there is a brief article, Together—Home and Church, which points up the responsibility of home and church for the Christian training of children. On page two is a description of the attractive My Bible Book, the pupil's quarterly home reading book. On the remaining six pages are detailed interpretations of the units in this first quarter of the church-school year and helpful suggestions for "Things to Do at Home." The title and purpose for each unit or group of lessons are given. There are the Bible references for the sessions Sunday by Sunday.

This piece is essential to effective teaching in the home and church. Children learn not so much by listening as by doing. The Sunday-school teacher tries to provide actual experiences in Christian living that help the child grow toward God. But more of the child's time is spent at home than in church, and real living is done at home. The Message to Parents helps the parents, teachers in the Chris-

tian way, to add the important elements which only they can give. *Using the Message to Parents*

Make sure your order for Brethren Graded Lessons includes the Message to Parents. There is a bulletin each quarter for every age, kindergarten through third year junior. Order one for each family represented by children in the various classes. Teachers and department superintendents should also receive copies.

The local director of children's work, the pastor, superintendents and teachers together may plan how to distribute the bulletins. Perhaps they may decide to visit in the homes of the pupils, explaining the purpose of the Message to Parents. Calling should be done on a specified day, or within a certain time, early in the quarter.

However, you may wish to have a fellowship meeting of parents and teachers at the church or in a home and present the Message to Parents as the main feature of the occasion. Such a meeting would be a good way to introduce the new Message to Parents and all the other pieces in the new first-year primary materials. A parent may discuss the Message to Parents, displaying a sample and stimulating interest in it. Another parent could review My

Bible Book and point up the many features that make it usable to the child and the parents at home. A teacher could describe the teacher's book in an interesting way. She should give special mention to the objectives for the Christian education of primary children as found in the teacher's book and the references to the Message to Parents in the weekly session plans. Someone else, perhaps another teacher, a superintendent or the director of children's work could talk about and display the enrichment materials in the course. These are the picture set and the activity materials.

Study your local situation and plan ways of getting the Message to Parents into the homes every quarter. Remember that the personal touch is more warm and friendly than the mails. Never should the Message to Parents be carried home by the child, for the teacher is thereby forfeiting an opportunity for fellowship with her partner in Christian teaching.

BRETHREN GRADED SERIES

Primary Year One, Part 1
(ready October 1951)

- Message to Parents, 4c each per quarter
- My Bible Book, 25c each per quarter
- Teacher's Book, 45c each per quarter
- Picture Set, \$1.50 each per quarter
- Activity Materials, 20c each per quarter



ACHIEVEMENT OFFERING

General Brotherhood Board
Church of the Brethren
22 South State Street, Elgin, Illinois
Dear Brethren:

Realizing that if we would PRESERVE OUR FAITH, ESTABLISH AND SUPPORT MISSIONS AT HOME AND ABROAD, and CONTINUE A PROGRAM OF WORLD SERVICE everyone's help is vitally needed, please accept \$..... as my (our) Achievement Offering. For our united work (Brotherhood Fund) \$.....

For \$.....
(special designation)
Name Church
Street or R.F.D. District
City State

*W. J. Doidge, Church and Home: Partners in Christian Education, World Christian Education, Third Quarter 1951, p. 57.



One of Garkida's beautiful hillsides

Photo by Dr. Lloyd Studebaker

Nigeria Mission Conference

THERE is always an air of excitement and anticipation in preparing for our annual mission conference. This year, because the rains had begun and the roads were unpredictable, there was an added air of suspense. But everyone arrived without mishap and without major delay and, by picnic time on June 9, we were all ready for rich fellowship. Thirty-eight adults and thirty-two children were gathered together at Garkida. Mr. Gordon Notley of the Sudan United Mission was welcomed to the conference as acting principal of Hillcrest School.

From the time of the picnic and the vespers on Saturday evening, to the closing consecration service on Thursday evening, the events of the conference moved busily along. The vesper service was prepared and given by Wilma Schrag and a

Charles M. Bieber

Lassa, Nigeria, W. Africa

number of the Hillcrest students. Sunday was devoted to worship, to inspiration and to fellowship. There were Sunday-school classes for three children's groups and for one adult group in English, followed by the regular Bura worship service at the Garkida church. In the afternoon an interesting discussion indicated a heartfelt agreement to deepen the emphasis on Bible teaching in all possible areas of the mission program. In the evening, Dr. Lloyd Studebaker, mission chairman, keyed the conference by giving an inspiring and thought-provoking address on Developing Reverence for Life. True fellowship, he pointed out, must be based on that reverence for life which is genuinely Christian love.

The theme of the conference this year was Deepening Christian Fel-

lowship. Each conference morning our thoughts were directed to some aspect of the theme: fellowship among ourselves; between missionaries and Africans; helping our African brethren to develop Christian fellowship among themselves; and extending Christian fellowship into wider areas.

With this devotional background each morning and unanimity of purpose, the long agenda of conference business was carried on with considerable accord. Most of the business came through reports and recommendations of various standing committees on such matters as educational work, evangelism, medical work, language and translation matters, and property items. There was a good indication that one or two new stations will be built in the near future. The difficult problem of allocating the budget to meet the pressing needs of the several departments of work was also met

with dispatch, thanks largely to the careful work of the finance committee. And there was, in addition, such regular annual items of business as staff assistants, calls for new workers, and the election of officers and committees. Ira Petre was elected mission chairman. H. Stover Kulp continues as mission secretary and Lucile Heckman as treasurer.

During the evenings there were special activities. On Monday evening, Bro. Kulp explained to us the new Nigerian constitution, which goes into effect this year and which may have far-reaching effects in mission areas. Under the new constitution Nigeria will become almost completely self-governing, and there is potential difficulty in the fact that a great percentage of the Nigerian leaders are Mohammedan. However, it is felt that Christian missions will be undisturbed and that they may continue to be encouraged, especially in educational and medical matters.

On Tuesday evening, we thoroughly enjoyed a program of musical entertainment which was climaxed by a worship service. Nine Nigerian young people, stu-

dents in the training center at Garkida, presented a pantomime drama of a young couple choosing the Christian way over the native dance, the Islamic rites, the witch doctor's incantations and the materialist's lure. On Wednesday evening, children and adults alike enjoyed motion pictures and slides of the mission work.

The conference closed on Thursday evening when all the missionaries took part in a reconsecration service. Opportunity was given for self-examination, for confession and consecration. The experience was one of soul-cleansing and of awareness of the Master's presence. The message by John Grimley called us again to devotion to our task as ambassadors for Christ here in Nigeria, and we came away with a sense of deeper determination to do God's will.

There are several things which particularly impressed me as one attending the annual mission conference for the first time. In the first place, as always in Brethren meetings, I was impressed by the depth of fellowship and Christian love. Not every discussion of busi-

ness began with complete agreement; not every decision was completely unanimous. But aim and purpose were one, goodwill was always in evidence, and the conference spirit was one of a devotion to the task that was both eager and comradely.

In the second place, I was impressed by the enormity of the mission work which the Brethren carry on here in Nigeria. It seeks to reach throughout this area of some 10,000 square miles. It involves an immense amount of planning, of preparation and of materials. It needs to be backed by endless hours of prayer and of study. So enormous is the work, indeed, that it is equalled in size only by the far greater needs of the people and by the visions of missionaries who want to meet those needs through Jesus Christ.

In the third place, this was a musical conference. Certainly missionaries were not selected on the basis of their musical ability, but music throughout the conference was of an exceptionally high caliber. It was a source of much inspiration and much pleasure to all of us.

And, finally, I was impressed by the frequency with which our thoughts and our prayers were resting upon the churches at home. There was a constant awareness that in this missionary enterprise we are not alone. We are but the representatives of the church at home, an outreaching arm of the church. Without them, we cannot hope to do well the work of Christ. So there was a spirit of concern and of prayer, that we may not fail one another, or our African brothers and sisters or our Lord.

Mission Work in African Colonies

MISSION work in African colonies presents certain problems differing from those in self-governing countries, where the missionary deals directly with the national governments, according to Dr. Emory Ross, executive secretary of the Africa Committee, Division of Foreign Missions of the National Council of Churches. Speaking before the annual meeting of church council secretaries, Dr. Ross continued to say that in the case of Africa, the missionary going from America must deal also with one or another of the five European powers which control the colonies:



Thlama Balami, head dispenser at Garkida, and his son

Great Britain, France, Belgium, Portugal, Spain or Italy.

Dr. Ross has recently returned from four months spent in Europe attending meetings in the interest of six organizations all related to Africa mission work. They include the Africa Committee, the Phelps-Stokes Fund, the International Institute for the Study of Social and Economic Problems in Countries of Differing Civilizations (formerly the International Colonial Institute), the International Committee on Christian Literature for Africa, the International African Institute, and the Albert Schweitzer Fellowship in the United States.

In order to ease some of the problems, Dr. Ross said, interdenominational African committees in North America and Europe jointly maintain three missionary orientation centers in Brussels, Paris and Lisbon. Through these three centers about 350 missionaries to Africa pass in the course of each year. Here they study the language of the country in which they are being "oriented," which will be the official language of the country in which they are to serve.

They also take a course in tropical medicine, become familiar with the educational system and have an opportunity for fellowship with the leaders of the Protestant church with whom they will have contact during their years of service in the field.

Dr. Ross called attention to a developing sense of nationalism throughout Africa. The Gold Coast, he pointed out, has been self-governing to a large extent and in a very real sense, since February of this year. A cabinet of nine African ministers forms the government. The British have not, however, stepped out of the picture completely, but serve as government secretaries under the African cabinet. The reserved powers of the governor are seldom used. In other countries, the degree of native autonomy is not so great. On the whole, however, Dr. Ross felt that genuine progress was being made in a number of sections in giving the Africans an increasing share of responsibility for their own future.

The Trusteeship Council is helping in this respect, he pointed out.

Their visiting missions look into the religious, social, educational and other conditions and problems of the areas under discussion, and make their reports to the Trusteeship Council, which in turn makes its recommendations to the controlling European power as to how conditions should be improved to conform with acceptable standards of the family of the United Nations. Though not mandatory, this force of public opinion is recognized as increasingly great.

As president of the Phelps-Stokes Fund, an independent fund, which is proposing to undertake a study of changing racial, economic and political conditions in Africa south of the Sahara, in relation to the Christian church and missions, Dr. Ross helped plan for a preliminary consultation to be held in Africa, in which Africans and foreigners, including three or four each from North America and from Europe, will participate. This preliminary consultation will advise whether the proposed extensive survey and study of conditions is timely and necessary, and should be undertaken.

The Church at Home

Edited by Alberta Yoder

Isolated Members Meet Regularly



The group of Brethren in Mobile, Alabama

Mrs. J. E. Moore
Mobile, Alabama

medical internship in a hospital in Mobile. The Petcher family will go to India in October, 1951.

Church of the Brethren members and their families living in Mobile number about thirty-five. Our usual attendance is about twenty-five.

Our plans for the future include a building program. Funds for this purpose have been steadily growing.

We try to stress Brethren doctrine particularly in our programs as some of the members of our group seldom are able to attend other Brethren services.

Mobile is an active growing city with an excellent climate and friendly people. We would welcome to our group and assist in any way possible anyone who might be planning to relocate in this section. Mobile is in the deep South located on Mobile Bay on the Gulf of Mexico.

ABOUT four years ago several Church of the Brethren families living in Mobile, Ala., decided to hold services in this city. The nearest Church of the Brethren is located at Cedar Creek, thirty-five miles distant.

Since the beginning of the fellow-

ship meetings, we have held regular meetings twice a month in our homes. Elder G. W. Petcher from Citronelle, Ala., has helped us generously with his time. Recently Dr. Paul W. Petcher, medical doctor under appointment for the Church of the Brethren mission in India, has conducted several of our meetings. Doctor Petcher has been taking his

Around the World

New Head Named for Prohibition Party

The Rev. Gerald Overholt of Houston, Tex., superintendent of the Texas Conference of the Free Methodist Church and a veteran temperance leader, was elected chairman of the Prohibition Party's national committee at a business session here.

He succeeds the Rev. Virgil C. Finnell, a Brethren minister, who resigned here after four years as chairman, "to make way for a younger man." Mr. Overholt is a member of the commission on evangelism of the National Association of Evangelicals and a former chairman of the Texas Prohibition Party's executive committee.

Reports Church Membership at New High

Membership in religious bodies of the United States increased 3.56 per cent last year to a new high of 85,705,280, according to statistics compiled by the Christian Herald.

The rate of gain was more than double the 1.67 per cent growth of the general American population in 1950, and brought church membership to a record 55.9 per cent of the people. The survey was based on figures submitted by 114 religious bodies, and does not include members outside continental United States.

Mr. Kotashiro Wearing Out His Tenth Bible

In a recent issue of the World Outlook, Betty Burleigh writes of Mr. Gentaro Kotashiro, now eighty-three, baptized sixty years ago in Japan and now the caretaker of the West Tenth Street Methodist church in Oakland, Calif. In spite of his years, no one could excel him in keeping the church immaculate. He spends all his spare time poring over his Bible. He had had three Bibles before he came over from Japan and seven more since, so he is now reading his tenth.

Pastor John Yamashita of the Oakland church says he first met Mr. Kotashiro in 1934. "I'd never seen such a worn Bible as the one he was using," wrote Mr. Yamashita. "It was rounded on the corners, and the leaves were all apart. I gave him my father's Japanese Bible. . . . He told me that he wanted to spend the rest of his life in full-time Christian service, and since being a janitor is the only church job he knew how to do, that was what he wanted."—Bible Society Record.

Baptist Church Carries On in Soviet Russia

A Belgian evangelist, M. G. Parfait, on his way through Geneva, Switzerland, gave his impressions of a journey he recently made in Russia.

"One Sunday, at 10:30, I went to a former Lutheran church now used as a place of worship by our Baptist brethren, which holds two thousand people. At six o'clock I went there again for the second service; the church was crowded out. People arrived carrying seats; they invaded the corridors, the aisle and the porch. This congregation was a very attentive one; during the prayers some of them knelt on the ground. At the far end of the hall there was a platform stretching right across, on which were the pastors and church council. Behind them was a big stained-glass window with the text, 'God Is Love.' There was no lack of young people among the congregation. . . .

"Among the Baptist preachers there were a large number of laymen. Some of the pastors work for a living outside their ministry. It is not always straitened circumstances which drive them to this, but a question of principle. Some people see in this a forecast of one form of church ministry. Among the pastors who work for a living is a foreman in a gold mine, who invented a dredge to improve the returns while reducing the effort demanded of the worker. For this he has just been awarded a Stalin prize. . . .

"The Baptists have no seminaries, but they have training courses. . . . The method of open-air preaching does not seem to them necessary, but they can use it freely if they wish. The Baptist Church at present possesses 300 churches in Russia, and 2,000,000 members split up into 300 'families' over the whole country. The Moscow parish has a membership of some 6,000, served by six pastors."

Ethiopians United by Interracial Policies

Enlightened racial policies of Haile Selassie form a strong unifying factor in this land of mingled race and religious strains. Traditionally Ethiopia's hodgepodge of ethnic groups has been dominated by a hated minority, the ruling Amhara race of which the present emperor is a member. Since he came to power, however, he has

done his best to bring representatives of all groups into the political and cultural life of the country.

The Amharas are a light-skinned Semitic group who claim ancient ancestry. They are Coptic Christians, though their religion shows many traces of Jewish influence. Their tradition says they are descendants of King Solomon and the Queen of Sheba. They lay claim to all the promises in the Bible which the Jews allegedly forfeited when they rejected Christ.

Next to the Amharas in number are the Gallas, a darker group formerly considered a slave race by the Amharas. The Gallas are diverse in religion, some of them Christians, others Muslim, some pagan, with a tiny remnant still following a religion brought from ancient Egypt. In the rural regions, there is some bitterness between Gallas and Amharas. Displaced persons brought from Europe to Ethiopia were driven out of one area by hostile Gallas because they considered the immigrants "friends of the Amharas."

Politically, Amharas and Gallas have come much closer together under the rule of Haile Selassie. There seems to be no discrimination against Gallas in the capital. In the various ministries, there is every possibility that a Galla will be holding the portfolio with an Amhara as his subordinate. Gallas have held ambassadorial posts abroad, and in every way have opportunities in the government.

A more troublesome group is the Somalis, who live in Ogaden Province bordering Somaliland. The Somalis are predominantly Muslim and have never forgotten that they once conquered the Christian Amharas. Haile Selassie has recognized the futility of trying to control such people with a big fist. He has established schools in Ogaden Province, has brought many Somalis to Addis Ababa to study, and has given government positions to those who are capable.

Ethiopia's 50,000 Jews form a unique problem. These people, called Falashas, are an indigenous race who accepted the Jewish religion at a very early date. They worship the deified Sabbath, practice various forms of magic, and in many respects differ greatly from the larger Jewish community. They speak no Hebrew. Their Scriptures are preserved only in Ge'ez, the ancient Ethiopian language. In spite

of Jewish tendencies in the Ethiopian church, this country's Christians always have considered the Falashas a hated and feared minority. The emperor has tried hard to break down this feeling, but the attitude of the Falashas themselves makes the task difficult. Falashas refuse to enter the homes of Christians and insist on living apart socially. They maintain their own schools in the hands of their priests. A few, however, have accepted government posts, and a small number have enrolled in government technical schools.

The emperor's attitude toward Italians remaining in Ethiopia is a good demonstration of his humane approach to other races or nationalities. The Italian rule is still remembered as a reign of terror, and Italy is regarded today as the country's most dangerous national foe. Yet in the face of this hatred, 8,000 Italians have remained in Ethiopia and live in complete safety. Rather than treat them as enemies, Ethiopia deems them brothers. Ethiopia may some day offer an object lesson in race relations to the more advanced nations of the world.—Milton Wynn, Worldover Press Correspondent.

Puerto Rican Government Provides Low-cost Housing for Rural Families

In addition to large urban housing developments being built by big contractors and low-rent public housing and slum clearance projects, a new insular government program has been started to provide low-cost homes for rural families. The goal is to rehouse 20,000 families in 150 small rural communities. The average cost of each dwelling will run to about \$300. The families themselves are expected to do most of the actual construction. The Social Programs Administration will finance and direct the work. Families will be asked to make a cash payment of \$10 when the home is completed, and pay \$2.50 per month thereafter for 10 years. (WP)

"Religious Education Is Here to Stay"

An official of the National Council of the Churches of Christ in the U.S.A. declared that the recent decision of the New York state court of appeals upholding the constitutionality of the released time system in New York City underscores the fact that "religious education is here to stay."

Dr. Irwin L. Shaver of Chicago,

director of weekday education for the National Council of Churches, said that "the threat to weekday religious education does not arise from those who contest its constitutionality. If it does fail, it will be more likely because of failure to maintain high standards."

The importance of the court of appeals' six-to-one decision, he added, "lies in the fact that it establishes the right of the parent to have his child excused for religious training from the regular school day."

UNESCO Urged to Emphasize Religion

More emphasis upon religious values by the United Nations Educational, Scientific and Cultural Organization was urged by several delegates at its sixth general conference in Paris. These delegates said that UNESCO might as well give up its effort to create peace through education if it ignores those values on which morality is based.

The conference agreed that peace must be a profound part of the religious and moral principles of peoples, inspired by the duty of achieving justice and brotherly love, precepts of all religions. Otherwise, it said, peace will simply become an aspiration in danger of being thrust aside by self-interest and spite.

France and Italy Co-operate on Farm Production

Ever since the war, French and Italian farmers have been worried about the danger of competition from each other. A recent conference of agricultural leaders from both countries, held in Rome, ironed out major differences and ended with an agreement for future co-operative activity. Efforts will be made to stimulate the production of farm goods that will complement, rather than compete. Opposition is to be dropped in France to the importation of rice from Italy, while in Italy there will be a welcome for French grains. Spokesmen of each country look forward to an ultimate solution for all such difficulties: the creation of a European farm market on a unified basis. Farmers in Italy and France are urged to work toward this goal. (WP)

Women Prepare to Observe World Community Day

"Live Thy Faith" is the call that has been sent to hundreds of thousands of church women across the country who are preparing to observe World Community Day on Friday, Nov. 2.

The annual observance is sponsored by the general department of United Church Women of the National Council of the Churches of Christ in the U.S.A. Observed by women of over 80 Protestant denominations in nearly 1,800 state and local councils of church women, the day is a rallying point for their year's work, study and prayer for world peace.

"World Community Day," explained Mrs. H. B. Marx, of Muncie, Ind., chairman of the national committee planning the observance, "is built upon our faith that love is stronger than hate; that good can overcome the evils of our time; that Christ is the world's 'great alternative.' It is our affirmation that world peace is possible—if we work for it."

Issues Code for Christian Farmers of America

Msgr. Luigi G. Ligutti of Des Moines, Iowa, issued a set of rules here for the Christian farmers of America. Msgr. Ligutti is secretary of the National Catholic Rural Life Conference.

"A Christian farmer pays a just wage to his hired hands," Msgr. Ligutti said. "No matter who your hired hand is, he is God's creature, made to the image and likeness of God. He too was redeemed by Christ. He is destined for eternity as you or I."

"A Christian farmer does not cheat or chisel even if he can get by with it. . . . He pays what is right, even if the hired hand is a 'wet back,' a foreigner, a child, or a woman.

"A Christian farmer lives up to the golden rule, 'Do unto others as you would have others do unto you.'

"A Christian farmer is ever generous toward the poor and the lowly. He knows what Christ said. He knows what Christ did. He knows that Christ is found under the dark skin of the man who bends low in the beet fields or reaches high in the orchard.

"The Christian farmer asks himself this question: 'How would I treat Christ if he were working for me?'"

News Brief

India is not only a seeker of aid, but a would-be giver of it. In order to help Europe meet its coal shortage, the Indian delegate to the International Labor Organization offered coal provided shipment rates could be reduced. Indian coal production last year reached thirty-two million tons. (WP)

Weddings

Bell-Ament.—Ray Bell of Hummels-town, Pa., and Betty Ament of Mt. Joy, Pa., in the Elizabethtown church, July 7, 1951, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Bennington-Baldwin.—Sumpter Bland Bennington and Mrs. Bessie Godsey Baldwin, both of Lynchburg, Va., March 17, 1951, at the home of the bride's daughter, Roanoke, Va., by the undersigned.—Ralph E. Shober, Roanoke, Va.

Bowman-Weist.—Lewis W. Bowman of Hopeland, Pa., and Erla Mae Weist of Ephrata, Pa., in the Ephrata church, June 10, 1951, by the undersigned.—Wilfred N. Stauffer, Ephrata, Pa.

Bratu-Sutton.—Andrew Bratu, Jr., and Barbara J. Sutton, in the Freeburg church, Ohio, July 1, 1951, by the undersigned.—I. R. Beery, Pleasant Hill, Ohio.

Buffenmeyer-Hostetter.—Kenneth Irwin Buffenmeyer of Lebanon, Pa., and Mary Jane Hostetter of Annville, Pa., in the Lebanon church, July 21, 1951, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Click-Kalafatis.—Ralph Ernest Click of Wenatchee, Wash., and Ellen Laura Kalafatis of Burbank, Calif., in the Magnolia Avenue Community Methodist church at Burbank, Calif., June 1, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Coleman-Blackburn.—Elmer Coleman of Buena Vista, Va., and Helen M. Blackburn of Natural Bridge, Va., at the parsonage, June 23, 1951, by the undersigned.—John F. Graham, Buena Vista, Va.

Collins-Rupel.—John Earl Collins of Pomona, Calif., and Thelma Edith Rupel of La Verne, Calif., in the La Verne church, June 14, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Davis-Irwin.—Gerald Albert Davis of McFarland, Calif., and Berkley Jean Irwin of Pasadena, Calif., in the First Congregational church of Pasadena, July 21, 1951, by the undersigned.—I. V. Funderburgh, La Verne, Calif.

Davis-Williard.—Clarence G. Davis of Walkertown, N. C., and Elizabeth Williard of Winston-Salem, N. C., in the Fraternity church, June 30, 1951, by the undersigned.—S. H. Flora, Winston-Salem, N. C.

Diller-Burkholder.—Carl Diller and Anna Mae Burkholder, in the Lancaster church, Pa., May 20, 1951, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Dohl-Nestel.—Torrence Dohl and Doris Nestel, in the Lancaster church, Pa., May 12, 1951, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Fleming-Lantz.—Clarence Harvey Fleming, Jr., of Tenth Legion, Va., and Violet Grace Lantz of Broadway, Va., in the Linville Creek church, Broadway, Va., July 14, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Fick-McNalley.—Clayton W. Fick of Reading, Pa., and Vera Jean McNalley, in the Albright church, June 30, 1951, by her minister, the undersigned.—D. I. Pepple, Woodbury, Pa.

ginia. He had not been actively engaged in the ministry for the past several years because of having lost his eyesight in 1947. He held his membership in the Church of the Brethren, Alliance, Ohio.

He is survived by his wife, Nancy Huffer Neff; a foster son, James Earl Dalton, who is serving in the armed forces; two sisters, Mrs. Mariam Smith and Mrs. Mart Hines; a foster sister, Mrs. Emma Bell.

Funeral services were held in the Lewis Street church, Staunton, Va., by Bro. Olden D. Mitchell, assisted by Bro. J. C. Garber. Burial was in the Thornrose cemetery.—Mrs. J. W. Whitesel, Staunton, Va.

Hettie Taylor

Hettie Taylor, daughter of Christian W. and Annie Rupp Groff, was born July 28, 1866, at Groffdale, Pa., and died July 1, 1951, at the home of her daughter in Terre Hill, Pa.

Her husband, I. W. Taylor, who was an elder in the church, preceded her in death eighteen years ago. She was a member of the Spring Grove church.

She is survived by one daughter, Mrs. H. Spencer Fry, with whom she resided, one son, Isaac W., two stepdaughters, Mrs. Horace A. Buffenmyer and Mrs. Milton S. Stoner, ten grandchildren and fourteen great-grandchildren, one sister, Mrs. Lizzie Hershey and one brother, Christian R. Groff.

Funeral services were held in the Ephrata church by Brethren Nathan Kilhefner and Noah W. Martin. Interment was in Mohlers cemetery.—Mary Esther Stoner, Lititz, Pa.

Frank N. Sargent

Frank N. Sargent was born in New Hampshire, April 7, 1877, and passed away in Walker Memorial hospital, Avon Park, Fla., June 15, 1951.

Bro. Sargent had spent his winters in Sebring, Fla., since 1945. He was manager of the La Senorita apartments, a member of the board of directors of the Sebring Chamber of Commerce, a member of the Tourist's Club and was purchasing agent for Bethany Hospital and Bethany Biblical Seminary.

As long as health permitted he was willing to serve in various capacities in the church in Sebring to which he made a worth-while contribution. He gave valuable assistance in the campaign for raising funds for the new church building. He was well liked as a teacher of the young people's class.

He is survived by his wife, Mrs. Esta Sargent, to whom he was married in 1949; two daughters, Mrs. Grant Weaver of Wabash, Ind., Miss Blanch Sargent of South Bend, Ind.; one son, Galen B. of South Bend; two brothers, Colby Sargent of Caldwell, Idaho, and Edward Sargent of Tulsa, Okla.; five grandchildren. Mrs. Sprenkel, another daughter, died ten years ago. His first wife also passed away some years ago.

Funeral services were conducted by Bro. H. B. Heisey, pastor of the Sebring church, at the Warren funeral home chapel. Further services were conducted in Chicago, Ill. Interment was in Chicago.—Anna Miller, Sebring, Fla.

Cora Jane Holsinger

Cora Jane Holsinger, daughter of Joseph and Harriet Brumbaugh Gates, was born in Fredericksburg, Pa., Nov. 24, 1872, and died May 21, 1951, at the home of her daughter, Mrs. D. Raymond Sollenberger of Williamsburg, Pa.

In 1891 she was married to William H. Holsinger at her home by her grandfather, Elder George W. Brumbaugh. Bro. Holsinger preceded her in death nineteen years ago. To this union were born four children.

She is survived by two sons, two daughters, fourteen grandchildren, twenty great-grandchildren, three brothers and two sisters.

Sister Holsinger was a faithful member of the Church of the Brethren. She served faithfully as a pastor's wife, as a Sunday-

school teacher and as a worker in the ladies' aid society. She was a member of the Cleaners Bible class. Her talents were joyously and freely shared with others.

Funeral services were held in the Williamsburg church by Bro. Tobias Henry of Huntingdon, Pa., assisted by Bro. J. Stanley Earhart of Duncannon, Pa. Interment was in the Presbyterian cemetery, Williamsburg, Pa.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

David E. Klein

David E. Klein, aged eighty-eight years, died at the home of his son, Norman E., near Harrisville, Md.

He united with the Church of the Brethren in 1895. He was elected to the office of deacon in 1903 and the ministry in 1906, and was ordained to the eldership in 1915. Bro. Klein spent the greater part of his life in the work for Christ and the church. A man of strong convictions and ample knowledge of the Bible, he preached his sermons in love of God and duty to his fellow men. He was a kind father, a good neighbor and a wise counselor. As long as health permitted he helped with the activities for the advancement of the church.

His wife, Maggie V. Lowman Klein, preceded him in death twenty-eight years ago. He is survived by two sons, two grandsons and two great-grandchildren.

Funeral services were held in the Locust Grove church by Bro. Carl F. Smith, assisted by Bro. William E. Baker. Interment was in the church cemetery.—B. R. Purdum, Mt. Airy, Md.

Susie McLelland

Susie, daughter of Samuel Michael and Catherine Kimmel Forney, was born at Parkersburg, Ill., Aug. 15, 1866, and died in the Kearney hospital April 30, 1951.

In 1881 the family moved to the Kearney, Nebr., community. At the age of fourteen years she united with the Church of the Brethren at Parkersburg, Ill. When they moved to Kearney and with the organization of the church there, she became a charter member of that organization. She was the only surviving charter member of the Kearney church.

In 1885 she was united in marriage to William P. McLelland of Kearney. They moved to a homestead near Litchfield, Nebr. After her husband's election to the ministry, they sponsored the organization of the South Loop congregation and gave much time and effort to carrying on the work.

In 1925 they moved to Newton, Iowa. In 1926 her husband passed away. She continued to live at Newton for a while and was a member of the Three Quarter Century Club there. Early this year she returned to Kearney and made her home with her sister, Mrs. Lydia F. Evans.

She is survived by one son, Alfred Edmund of Ridgefield, Wash.; three daughters, Mrs. Lydia Blacketer of Orchid, Wash., Mrs. Cloe Royle of Ridgefield, Wash., and Mrs. Zora Borlin of Des Moines, Iowa; seven grandchildren; twelve great-grandchildren; one brother, Edmund Forney of Del Paso Heights, Calif.; and two sisters, Mrs. Lydia F. Evans and Mrs. Martha May, both of Kearney.

Funeral services were conducted at Kearney and later at Des Moines, Iowa, where she had recently placed her church membership. Burial was at Newton, Iowa.—L. L. Shenton, Des Moines, Iowa.

Bolinger, Cora, daughter of H. C. and Matilda Isenberger Longanecker, was born Dec. 22, 1875, and died July 21, 1951. On Dec. 30, 1896, she was married to Samuel W. Bolinger, who preceded her in death by one month and ten days. She is survived by three sons, two sisters and one brother. At the age of eleven years she accepted her Lord and was baptized into the Church of the Brethren. For several years she served with her husband in the office of deacon. Funeral services were held by the writer in the Miller funeral

Obituaries

Elmer E. Neff

Elmer E., son of S. C. and Sallie Redman Neff of Augusta County, Va., was born Nov. 8, 1875, and died May 14, 1951, in the King's Daughters' hospital, Staunton, Va.

He received his elementary and high school education in the schools of Augusta County. His college education was received in the following colleges and universities: Shenandoah Normal College, Reliance, Va.; Providence University, Oak Hill, Ohio; Columbia Theological Seminary, Decatur, Ga.; and Ashland College, Ohio. He had always been active in the fields of ministry and education, having held pastorates in Virginia, Alabama, Georgia, Indiana, Illinois and West Vir-

home in Greenville, Ohio. Burial was in the Greenville cemetery.—James M. Moore, Union City, Ind.

Findley, Maggie Mae, daughter of William H. and Elizabeth Mechling, was born Aug. 15, 1882, at Glenford, Ohio, and died May 22, 1951, at her home near Homer-ville, Ohio. On April 21, 1904, she was united in marriage to F. L. Findley of Johnstown, Pa. She became a member of the Church of the Brethren in 1908 and was an active member until her death, serving as the wife of a deacon for many years. She is survived by her husband, three sons, one daughter, fourteen grandchildren and one sister. Funeral services were held at the Black River church by the pastor, the undersigned, and Bro. C. C. Louder. Interment was in the adjoining cemetery.—Jesse W. Whitacre, Spencer, Ohio.

Fix, Edward, son of Leonard and Margaret Fix, was born at Kramer, Nebr., Sept. 11, 1873, and died July 17, 1951, in the Haxtun Memorial hospital, Colo. In 1906 he was married to Bertha Peters, and to this union were born six children. He was a faithful member of the Haxtun church. He is survived by his wife, four children, seven grandchildren, three great-grandchildren and one brother. Funeral services were held by Bro. Leonard Birkin at the Church of the Brethren.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Gillett, Willard Franklin, was born in Kalamazoo County, Mich., Oct. 2, 1862, and died July 3, 1951. In 1883 he was married to Mary Gilbert, who preceded him in death in 1944. He is survived by seven children, thirty-three grandchildren and fifty-three great-grandchildren. He has been a member of the Church of the Brethren for over sixty years, having been a charter member of the Glendale church, Ariz., and later helping to organize the Imperial Valley churches. He moved to Los Angeles in 1929 and was a member of the Bella Vista church at the time of his death. J. E. Steinour and Dayton E. Root, his pastor, conducted the services in Los Angeles. Interment was in the Inglewood cemetery.—Elsie Jensen, Los Angeles, Calif.

Harman, Olin W., died May 1, 1951, at the age of fifty years. He is survived by his wife, one son, one daughter, two grandsons, his mother, one brother and four sisters. He was a long-time member of the Church of the Brethren. He served as a deacon and trustee of the church. Funeral services were held at the church by Brethren C. R. Simmons, A. N. Hylton, Alvin Harman and Cecil Reed. Interment was in the Topeco cemetery.—Leeta M. Weddle, Floyd, Va.

Hecker, Lucy, daughter of Samuel and Catherine Miller, was born near Bradford, Ohio, June 19, 1881, and died June 30, 1951, at her home in Covington, Ohio. She was united in marriage on June 16, 1906, to John H. Hecker. She is survived by her husband, two sisters and three brothers. She was a member of the Church of the Brethren for many years. Funeral services were held in the Eshleman funeral home by Bro. E. S. Hollinger. Interment was in the near-by Highland cemetery.—Vicie Hollinger, Union City, Ind.

Kimner, George J., was born at South Custer, Mich., Dec. 18, 1922, and was killed in a jet plane crash near Munich, Germany, March 20, 1951. He was baptized during the spring of 1937 and was active in the Sugar Ridge church, serving for a time as Sunday-school superintendent. He is survived by his wife, one son, two brothers, two sisters, his parents and his paternal grandparents. The family and friends are presenting the Sugar Ridge church with a new set of pulpit chairs as a memorial to George. His funeral was held at Detroit.—Robert Ebey, Custer, Mich.

Leedy, John, was born near Dayton, Ohio, Feb. 16, 1868, and died June 24,

1951. He was united in marriage to Dona Riggles, who survives together with two daughters and their families. He and his wife were active in the Sugar Ridge church. Funeral services were held by the undersigned.—Robert Ebey, Custer, Mich.

Miller, Ora W., son of Jacob L. and Esther Miller, was born in Darke County, Ohio, Nov. 13, 1877, and died at his home near Versailles, Ohio, July 30, 1951. On March 3, 1903, he was united in marriage with Lydia Martin, and to this union six children were born. He united with the Oakland church in 1908. He is survived by his wife, six children, twenty grandchildren, two brothers and one sister. Funeral services were held at the Oakland church near Gettysburg, Ohio, by the undersigned. Burial was in the Harris Creek cemetery.—Moyné Landis, Gettysburg, Ohio.

Minnich, Iva Mae, daughter of John H. and Mary Miller Cupp, was born in Wabash County, Ind., Dec. 19, 1886, and died April 17, 1951. She attended Manchester College, where she studied Bible and music. On May 5, 1910, she was united in marriage to Earl Minnich, and to this union were born five children. Early in life she united with the Church of the Brethren and maintained an active interest in church work until the time of her death. For the last several years she was both chorister and choir director of her local church. She is survived by her husband, one son, three daughters and five grandchildren. Funeral services were held in the Union City church by the undersigned. Burial was in the Brethren cemetery.—Kenneth G. Long, Union City, Ind.

Morningstar, Reuben L., son of Joel and Cathrine Algood Morningstar, was born Aug. 22, 1869, in St. Joseph County, Mich., and died at his home at Howe, Ind., July 9, 1951. When a young man he united with the Church of the Brethren. On July 5, 1897, he was married to Nettie Laird of South Bend, Ind., and to this union was born one son. He is survived by his wife, one son and two granddaughters. Funeral services were held in the English Prairie church by Bro. Carl Yoder, assisted by the undersigned. Interment was in the White Pigeon, Mich., cemetery.—B. D. Hirt, Howe, Ind.

Musselman, Chester D., son of Ramey and Tempie Dively Musselman, was born Sept. 4, 1911, and was killed in a tractor accident on his farm on July 16, 1951. He is survived by his parents, his wife, the

former Ethel Gardner, two sons, three daughters, six sisters and three brothers. He was a member of the Upper Claar church, where he was Sunday-school treasurer for several years. He was also active in civic affairs. Funeral services were held in the Upper Claar church by Bro. H. A. Whitacre, assisted by the undersigned. Interment was in the adjoining cemetery.—J. Stanley Earhart, East Freedom, Pa.

Nauman, Harry M., died at his home in Manheim, Pa., June 19, 1951, at the age of seventy-seven years. He is survived by three sons, two daughters, one sister, four brothers and several grandchildren. He was a member of the Church of the Brethren for many years. Funeral services were held in the East Fairview church by Brethren Graybill Hershey and Howard Merkey. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Powers, Louise Evelyn, daughter of William and Rosa Burton, was born near Ankeny, Iowa, April 25, 1911, and was killed in an automobile accident on her way home from Annual Conference June 25, 1951. She attended college at Mt. Morris, Ill., where she met her husband, William Powers. To this union were born one son and one daughter. Her greatest joy was in serving her home and family and assisting her husband in his church responsibilities. She is survived by her husband, two children, her parents and one brother.—Dean Frantz, Mt. Morris, Ill.

Ritchey, Sally, daughter of Robert and Virginia Young and wife of Clarence Ritchey, died in the Nason hospital in Roaring Spring, Pa., July 10, 1951. She is survived by her husband, three sons, three daughters, one sister, two brothers and eleven grandchildren. Funeral services were held in the Shoemaker funeral home, Everett, Pa., by Elder D. I. Pepple. Interment was in the Everett cemetery.—Mrs. D. I. Pepple, Woodbury, Pa.

Turnipseed, Ida Leora, daughter of George D. and Harriet Summerville Leshner, was born May 14, 1880, in Union Township, Ind., and died July 6, 1951, at her residence in Mexico, Ind. She was married to Joseph Turnipseed on June 27, 1903. She is survived by her husband, one daughter, one brother, two grandchildren and one great-grandchild. She was a member of the Mexico church, where funeral services were held by Bro. F. M. Hollenberg. Burial was in the Green Lawn cemetery.—Nellie Musselman, Peru, Ind.

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Church News

California

Paradise.—Bro. I. D. Leatherman was with us in a two weeks' meeting. Two were baptized and three were received by letter. The Sunday school reached its highest enrollment July 8 with ninety present. The youth have organized a CBYF with Ernest and Dolores Harrison as advisers. A singspiration was held after church on July 1 at the Butterbaugh home. The group is glad to have Frances and Harold Brubaker of the San Fernando church here for the summer. Mr. and Mrs. Clinton Bowman of Hermosa Beach, parents of Missionary James Bowman, have moved to Paradise since Conference and are busily engaged in building a home. Twenty of our members attended Annual Conference. Our church, for the first time in its history, sent a delegate to Annual Conference. Mrs. Verna Edmister served in this capacity. The tenth anniversary of the church will be celebrated on Oct. 28, the Sunday following district meeting. The women's work sent 700 pounds of clothing to Korea through Church World Service. A reception for twelve of the new members who have joined since Brother and Sister Montz have been our pastors was held on the evening of June 10. Bro. Montz officiated at the communion service on June 13. Mrs. Montz served as director of our Bible school, which was held July 5-13. A program of memory work, drama and a verse speaking choir was presented on July 13. The annual election of officers was held at the regular quarterly church council on July 18.—Mrs. Fred Butterbaugh, Paradise, Calif.

Illinois

Springfield.—Bro. Gordon Bucher and family have taken over the pastorate here. He is bringing us exceptionally good messages, and the attendance at Sunday school and worship services has been very good. Some repair work has been done at the parsonage. An outdoor supper was held to raise money for the building fund, and another is planned soon. Considerable work is planned for our church prop-

erty and this will progress as the money is raised. We were represented at the junior and intermediate camp at Astoria, and our pastor taught at the young people's camp. Our delegates to the district meeting at Cerro Gordo are Mrs. Vernie Brown and Mrs. Edith Mellon.—Mrs. Gladys L. Hollis, Springfield, Ill.

Indiana

Arcadia.—Our pastor held a series of meetings with the Windfall church. We had a father and son banquet with Rev. Hershel Reed of the Noblesville Christian church as the guest speaker. Vacation Bible school was held with an average attendance of forty-four. The offering amounted to forty-one dollars. They used the new co-operative courses, Studying the Church. Christian family week was observed June 6-13. During this week our mother and daughter banquet was held with Mrs. J. H. Mathis of North Manchester as the speaker. A farewell party was held for Rudolph Lapp, the German student who has spent the past year in the home of Bro. Howard Myers and his family. Our pastor, Arthur L. Dodge, was sent as our delegate to Annual Conference. Several of the younger group of our church have spent a week at Camp Mack.—Mrs. Edna Lockwood, Atlanta, Ind.

Osceola.—As Brother and Sister Edward Stump were our delegates to Annual Conference, the pulpit was filled during their absence by Bro. Zook of LaPorte, Bro. Herr of West Goshen and Bro. Vikings of Texas. Children's day was observed with a program. On the evening of Aug. 3, our regular council meeting was held with Bro. Charles Stouder presiding; an election of Sunday-school and church officers was held. Bro. Stouder was re-elected as our elder. It was decided that the church would sponsor a series of religious moving pictures. The Sunday-school picnic was held on Aug. 12 at the Herman Wenger home. Bro. Johnny Hope and his family were our guests.—Geneva Secor, Elkhart, Ind.

Pleasant Dale.—We met in council on July 11 and Sunday-school and church officers were elected for the coming year. Three families from Ohio stopped to worship with us recently. Bro. H. L. Hart-sough, Bro. Arthur Morris, Bro. Paul

Leckrone, Bro. Weller and others have been preaching for us this summer in the absence of a minister. We are anxiously looking forward to the coming of our full-time pastor, Bro. John Mishler, and his family on Sept. 1. Our ladies' aid is quilting and making comforters. Our men's work sent another heifer to Germany this spring. The crops look good and prosperous on the Lord's acres which our men are farming. Recently the film, The African Prince, was shown. On the last Sunday of June the children presented a program. We extend a hearty welcome to any passing by our church to stop and worship with us.—Mrs. Bill Bryan, Decatur, Ind.

Sugar Creek.—Several of our children attended Bible school and took part in achievement night. On June 10 family night was held at the church, sponsored by the Homemakers' class, with Mrs. Ruth Sholty as the speaker. Mrs. Sholty and her husband were missionaries in Japan for a few years. Our revival meeting was held Aug. 5-12, with Bro. Hostetter of the Eel River church bringing the messages. As a special treat, Cloid Swartz played the electric organ for a half hour before the services began. Special music was brought by other churches. Our aid is still doing relief work. Bro. Arthur Morris has accepted the eldership of our church. Sister Fay Stoner, our treasurer, has been very ill, but is some better at this writing.—Mrs. Ruth Harwood, Tunker, Ind.

Iowa

Cedar Rapids.—Bro. Martin Stine of the Panther Creek church and a trustee of McPherson College conducted a panel discussion on the college one evening. Paul Weaver of Indiana was a guest speaker. Eleven persons from here attended the meeting at the South English church with Bro. Charles Zunkel of Elgin as the speaker. Mrs. Brincy and her Bible class had charge of an evening service recently. The sectional youth conference was held in our church with Bro. Russell Jarboe of Robins as the speaker. He also spoke at the vesper service held in Bever Park in the afternoon. A children's day program was presented on June 10 and our regular vacation Bible school was held June 11-24 with Neva Dobbins as the leader. Eliza Miller of India spoke at both services on June 17. Our annual Sunday-school picnic was held at Bever Park in June. The mother and daughter banquet was held with Mrs. Edith Atkinson as the speaker. Brother and Sister Wieand were our delegates to Annual Conference and brought back an interesting report. Plans are in progress for the district meeting of Middle Iowa which will be held at the Cedar Rapids church Aug. 31—Sept. 2. Camp is now in progress at Pine Lake and several adults, young folks and intermediates plan to attend.—Mrs. Violet Snyder, Cedar Rapids, Iowa.

Curlew.—Sixteen new members were recently added to our church by baptism. We had a good attendance at vacation Bible school. We had all-day meetings for one week, followed by a program on Sunday evening. The sectional youth rally was held here in June with Bro. Earl Snader of Panora as the guest speaker. Gwenna Grossnickle and Hans Appel were united in marriage on the evening of June 7. Two of our members, Edgar and Ruth Grossnickle, attended Annual Conference. We held our council meeting in July to elect Sunday-school and church officers and our delegates to district conference. The DP family which we have in our midst is an inspiration to all of us. Our ladies' aid continues to meet every second Thursday and we recently completed a bundle of quilts for a children's home.—Mrs. Max Grossnickle, Laurens, Iowa.

Fairview.—We closed our two weeks' vacation Bible school on July 20. The enrollment was seventy-nine with an average attendance of sixty-three. Since two other churches in Udell co-operated with us we

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thought it well that the daily offerings given by the children should go for something interdenominational. Over forty-six dollars were given for New Testaments for Japan. Our pastor, Bro. L. A. Walker, supervised the school. Thirteen persons attended the young people's district rally at the Libertyville church on July 8. Our church will broadcast over station KCOG in Centerville every morning from 7:00-7:15, August 27—Sept. 3, with early morning devotions and a short message by Bro. Walker. Five of our intermediates attended Camp Pine Lake in August. Mr. and Mrs. Jess Tarrance will be our delegates to the district meeting at the Monroe County church Aug. 17-19. At our summer council meeting Mrs. Otto Carr was elected Messenger agent and Mrs. J. W. Tarrence Messenger correspondent. Two German exchange students arrived on Aug. 1 and are staying at the Vernon and Clifford Burger homes. Both boys plan to major in agriculture this school year. On Sept. 2 Bro. Walker will show the film, *The Salt of the Earth*, together with some moving pictures he took of the vacation Bible school.—Mrs. Ola Tarrence, Udell, Iowa.

Ivester.—The CBYF group was inspired by the visit of Joe Johns and Don Richards, youth stimulators, who spent several days here. Our vacation Bible school began on June 4 and continued for one week with an attendance of ninety. Their project was to purchase something for the blind to read and their offerings went for this project. Our pastor and two members attended Annual Conference. During our pastor's absence Bro. B. F. Buckingham was the guest speaker. At the evening services programs were presented by local musical talent. Our regular council meeting was held on July 10 and officers were elected. We received 250 new Brethren Hymnals. On July 22 Rev. Alva Ragsdale of Eldora was the guest speaker, while our pastor and his wife were enjoying a vacation. Rev. George A. Wolfe of Iowa Falls took charge of the evening services. Extensive plans are being made for the district meeting to be held at Ivester in August.—Mrs. Howard Shelley, Eldora, Iowa.

Kingsley.—The young people's conference which was held in our church was well represented. Our vacation Bible school was held June 4-15 with an enrollment of forty-four. The Bible school collection, amounting to twenty-five dollars, was sent to Wall Street mission at Sioux City. A group of intermediates will attend Pine Lake, a summer camp. Our pastor, Bro. Vernon S. Powell, was recalled to serve us for a three-year term. At the present he is preaching a series of sermons on the Ten Commandments.—Ruby Gross, Correctionville, Iowa.

Union Ridge.—Our church met in council on July 22, with Elder Roy Stern presiding; Sunday-school and church officers were elected for the coming year. The women's work has been sewing for an orphan's home. Three Venetian blinds have been purchased for the sanctuary of the church. One was a memorial for the late Will Schwab. The men's work has planted the church farm in beans this year. We are looking forward to revival meetings to be held Sept. 17-30 by Bro. Vernon Powell of Kingsley. Brethren John Johnson and Leslie Minnier will be our delegates to district meeting. We have had a German student in our church since July. He is making his home with Brother and Sister J. R. Allen.—Mrs. John Burn, Hampton, Iowa.

Kansas

McPherson.—At the McPherson College sixty-third baccalaureate service, Bro. Bittinger was the speaker, using as his subject *A Faith for Youth*. Eight of the graduates were from the McPherson church. One of these, Billy Kidwell, went to New Windsor to prepare for Brethren Service at Castañer, Puerto Rico, where he is to teach English and math in the academy. Melvin Christy and his wife have returned

home after spending a year at Castañer. In June our church welcomed our first DP family. On Sunday afternoon during family week the church held open house for family hobbies and activities. Luncheon and vesper service were a fitting close to this Sabbath day. A large group of our people used their vacation time attending Annual Conference. One section of our union vacation Bible school was held in our church, where ninety-two children were registered with Mrs. Paul Sherfy as the superintendent. Our adult superintendent, Paul Sargent, is having five people speak on the subject, *The Kind of Church I Like*, during the worship period of our church school. Billy Albright and his wife, who have been in Bethany Seminary the past two years and who were student pastors at McLouth this summer, were ordained to the ministry on Aug. 5 by Bro. Zeller, assisted by Bro. Bittinger. They plan to return to Bethany this fall.

Irven and Patty Stern are entering the Seminary also. At our business meeting the church accepted a home budget of \$14,670 and voted to adopt the benevolence goal of \$14,500 as our church ambition.—Mae Albright, McPherson, Kansas.

Topeka.—A service for the dedication of babies was held. A two weeks' vacation Bible school was held under the direction of Viola Lowe. Several of our women attended the women's work meeting held in the Lone Star church recently. Our pastor and his wife attended Annual Conference. On the Sunday morning while they were absent the pulpit was filled by a Methodist minister, Rev. Charles Goldsmith, who was attending a conference in our city, and Bro. Don Stern of Chicago, who is in our city during the summer months. On the evening of June 10 our members attended the Central Congregational church, when Dan West was the speaker. On two Sunday evenings our pastor gave tape re-

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cordings of talks given at Annual Conference. During July and August we have no Sunday evening services. The midweek prayer hour will be resumed the first Wednesday in August, preparatory to our week of religious emphasis with Bro. Raymond R. Peters as our guest speaker. One Sunday in July Bro. James Renz of Naperville, Ill., director of temperance education, delivered the morning message. Many of our members were evacuees during our recent flood and some suffered great losses. Two truckloads of clothing and some furniture from Hutchinson and Beatrice, Nebr., were delivered to our church to be given out to the flood sufferers, especially those who had lost everything. Our pastor and his wife are to be commended in the way they distributed it among the needy, regardless of race, color or creed. On the evening of July 29 we had an all-church fellowship supper at Shawnee Lake in honor of the flood evacuees.—Mary M. Smith, Topeka, Kansas.

Kentucky

Constance.—On May 20 a group from Bear Creek, Ohio, was with us for a fellowship supper, followed by a temperance plan entitled A-leadin'. On May 25 Mrs. Harriett Bright, returned missionary to China, showed pictures and gave us a real challenge in Christian service. On May 27 Howard Kuns and his family of Trotwood, Ohio, were with us and Bro. Kuns gave an illustrated talk to the children. This was followed by a talk by Bro. Richard Erbaugh of Grand Rapids, Mich., on Socialized Medicine and one by Bro. Harold Kuns of Dayton, Ohio, on

Times of the Day. On June 3 our elder, Bro. Clarence Erbaugh, was with us and out of this meeting plans are being made for a much needed driveway around the church. Mrs. Omy Erbaugh was sent as our delegate to Annual Conference. Our young people sponsored a Fourth of July picnic with the proceeds going toward building the new driveway and parking lot. We are looking forward to several Sunday-school classes visiting us.—Mrs. Edna Conley, Constance, Ky.

Flat Creek.—Since our last report, five two-week Bible schools have been held. Interest was good and attendance fairly regular. Fourteen persons have been baptized this spring and summer. Our new pastor, Bro. Allen Weldy, and his wife are coming on Sept. 1. We were happy to have Brethren John Good and Friend Couser from the Southern Ohio district board and J. H. Mathis, the regional secretary, with us recently. Sister Betty Lou Rowan is the new BVS worker who took Sister Iva Frantz's place. Bro. Manly Deeter, our elder, is with us for a while. His health and advanced age had prevented him from being with us for quite some time. Bro. Harlan Sizemore graduated from junior college this spring. On June 3 the young people had charge of the evening worship service. Both Bro. Butler Sizemore of Bethany Biblical Seminary and Bro. Harlan Sizemore brought inspirational messages. Bro. Butler Sizemore is one of our own boys and Sister Sizemore was a former BVS worker. Two young people's socials have been held, one at Flat Creek and one at Mud Lick. The Flat Creek young people have been basing their pro-

Brethren Placement and Relocation Service . . .

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No. 565. For Sale: Six-room house, small basement, all modern except furnace, including eight lots 75x100 ft., near grade and high school in northern Indiana. Eight miles to county seat, near lake with good fishing. Write: Lloyd Killian, Tyner, Ind.

No. 566. Wanted: Brethren families to locate in a rural community to help rebuild an old established Church of the Brethren in southern Illinois. This is now a mission church needing interested and consecrated Brethren to work with the few members there. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 568. For Sale: Apartment house, four apartments, six housekeeping rooms, one guest room, also parking lot. All furnished. Within one-half block of Church of the Brethren, well established with winter tourists. Write: C. H. Bowers, 314 S. Pine St., Sebring, Fla.

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No. 570. Wanted: Lady to cook at Bethany Hospital. Also nurses are needed. Write: Ellis M. Studebaker, 3420 W. Van Buren St., Chicago 24, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

No. 572. For Sale: Farm over 200 acres, 50 acres bottom land. Two large barns, 1 large farmhouse, 1 small tenant house, 1 new five-room house being built. Sixty head of stock, all new farm machinery. Running water, electricity, 20 miles south of Roanoke, Va., good schools. Brethren community near Antioch church. Will sell or consider good Christian sharecropper. Write: A. S. Beard, 2258 Memorial Ave., S.W., Roanoke, Va.

No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

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grams on the topic, Before You Say 'I Do.' The Mud Lick group has had varied programs. We appreciate the fellowship of a number of visitors from Indiana and Ohio this summer. Bro. Roy Engle preached for us on June 17. Bro. Galen G. Gerdes held a one-week revival at Mud Lick the first week in June. He also brought two inspiring messages at Flat Creek this spring. The church has voted to continue the three licensed deacons and their wives for another year.—Mareta Shrider, Plank, Ky.

Maryland

Baltimore, First.—The youth of First Church are enjoying camping experiences at Camp Peniel. Some attended the community vacation Bible school which was held June 18-29. Several of our women participated in the women's workshop at Bridgewater College. The choir from the church at Easton presented a concert in our church and our choir reciprocated with a concert in their church. Our church participated for the third year in the annual Brethren five-church bowling tournament. The women brought home the trophy for the second time. This year the tournament was held in Washington. The men continue in their work on the slum rehabilitation program reported in detail in a February issue of the Gospel Messenger. In connection with this project we have been very happy to welcome the group of Brethren Volunteer Service workers into our midst. This summer an additional group of summer work campers is working in the slum area under the direction of Brother and Sister Alvin Cook of Bethany. Bro. Cook is also acting as summer pastor to the South Baltimore fellowship group which has just been started.—Betty T. Long, Baltimore, Md.

Broadfording.—At the evening service on June 3 Bro. Hartman Rice of Shady Grove, Pa., delivered the message. On the morning of June 10 Bro. Earl Mitchell was with us and brought the message. The intermediate class of the Sunday school presented a Father's Day program before the sermon. Our elder, Bro. David Petre, has been bringing us a series of sermons on different topics from the Bible. Bro. Francis Litton, our part-time pastor, has returned home from Annual Conference. He brought the morning message on July 1. Sister Detweiler of the Waynesboro church, Pa., was with us recently on a Sunday evening and told us of her trip to the Holy Land. We had a hymn sing recently with different groups of singers with us. One Sunday evening two quartets were with us and Bro. Litton brought the message. We have Sunday evening services every two weeks. Our vacation Bible school was held July 23—Aug. 3 with

the closing program on Aug. 3. We had an enrollment of 152 and an average attendance of 135.—Harry C. Myers, Maugansville, Md.

Locust Grove.—A vacation Bible school was held each evening for two weeks with good attendance. Classes were provided for all ages. Our revival meeting was held for one week with Bro. David Markey as the evangelist. He and our pastor, Bro. Carl F. Smith, visited in many homes. As an immediate result seven persons were baptized into the church. The CBYF of our church sponsored a hymn sing on Aug. 19. Our ladies' aid met at the church on Aug. 8 and spent the day making comforters and doing other sewing.—B. R. Purdum, Mt. Airy, Md.

Ohio

Silver Creek.—Our women have been quilting and making comforters during the summer. Our love feast was held on the evening of June 3. One of our number, Martha Cocanower, who has been doing Brethren Service work in Puerto Rico and is home on vacation, gave a talk and showed pictures of Puerto Rico, on June 10. She will return to her work again on Aug. 21. Five of our junior girls and boys attended Camp Mack. On the morning of July 29 Brethren Joe St. John, Gerald Hendricks and Jay Hornish and their wives were installed into the office of deacon by our elder, Bro. Orville Noffsinger

er of Defiance, Ohio, Bro. Jay Hornish and Bro. Dale Brubaker. On Aug. 12 Brother and Sister Dale Brubaker were ordained to the eldership. Bro. Orville Noffsinger delivered the sermon in the forenoon and Bro. Jay Hornish was in charge of the installation services. On the evening of Aug. 9, following our prayer service, a farewell program was presented in behalf of our pastor, Bro. Dale Brubaker and his family, who are leaving to take up work at the Bethany church, Ind., on Sept. 1. We are expecting our new pastor, Bro. Galen Gerdes, to begin his work here the first of September.—Mrs. Anna Throne, Pioneer, Ohio.

Springfield (N.E. Ohio).—The children of the Sunday school presented a program on children's day, June 10. On June 11 two weeks of vacation Bible school began with Mrs. Elizabeth Young directing. Dedication services were held for our newly remodeled basement on July 15, with Bro. Calvert N. Ellis, president of Juniata College, as the speaker. Our quarterly business meeting was held on July 25, with our pastor, Bro. L. R. Holsinger, presiding and Bro. Dale Young assisting; officers were elected. The church choir, under the direction of Mrs. Irene Kurtz, has been doing splendid work in presenting their part of the program at the Sunday morning services every Sunday. Due to remodeling work in the aid room, the aid society has been idle for about six months. Now they are back at work in their newly remodeled and redecorated room doing relief work, sewing and quilting. Dorothy Noffsinger, a member of our CBYF, has been at the relief center in New Windsor for the past year and a half, doing volunteer work for the first year.—Mrs. Mary Cordier, Mogadore, Ohio.

Stony Creek.—The Manchester College choir was with us recently. We have purchased an electric organ. The annual mother and daughter fellowship with guests from seven neighboring churches was held with Mrs. John Long of Dayton as the speaker. Several of our ladies attended the district women's rally at Fostoria. Our daily vacation Bible school was held with children from the Gretna Brethren and Philadelphia Lutheran churches in attendance. We have received six persons into the church by baptism. Mrs. Lyle Klotz was our church delegate to Annual Conference, and our pastor, Bro. Lyle Klotz, represented our district on the Standing Committee. Several persons attended the church youth camps at Mountain Lake this summer. Bro. Rufus D. Bowman was here for meetings July 1-8.—Mrs. Lawrence Brenner, Bellefontaine, Ohio.

The October selection of the Brethren Minister's Book of the Month Club

THE LIFE WE PRIZE

by Elton D. Trueblood

With unmistakable clarity and commendable forthrightness, the author points up that neither the times nor our religious and intellectual heritage will permit further evasion of the moral imperative: to live at our best.

Copies of *The Life We Prize* will be mailed to members of the Brethren Ministers' Book of the Month Club about October 10.

Regular price, \$2.50; to members of the club, \$1.75 plus postage and handling

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Religious News Service



“OF SUCH
IS THE
KINGDOM”

THE story of Jesus blessing little children often has its counterpart in the eager faces of modern children who learn of him through the ministry of the church. But too often in the contemporary picture the children come alone while their parents stay at home. The artist shows us what should happen—that parents and teachers bring the young lives to Christ and stand by to become learners also. Christian Education Week should remind us that the Master Teacher wants disciples of every age. For all are needed in his kingdom.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

SEPTEMBER 29, 1951

Volume 100

Number 39

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Religious Liberty in South America

I have just finished reading an article in the Gospel Messenger of Aug. 25, pages 6 and 7, entitled Religious Liberty in Latin America, by Stanley Rycroft. I hope that every Messenger reader will read it over and over if necessary until he is convinced of its truth. I can verify many of the writer's statements from the fact that I spent a few months at Falfurrias, Texas. While there my wife and I attended every lecture and religious gathering we could and we have heard about religious persecution from persons who fled from parts of Old Mexico in order to save their lives. One can go into Old Mexico and bind up the people's wounds and help in every way, but teach Protestant doctrines and see what you get into. First, there will be threats; next you will be called on by people who will not wait for an explanation.

As for me, I believe every word in the article referred to and it applies to every community where Catholics are in the majority.—J. A. Austin, Fruita, Colo.

Protestant Missions in South America

BOTH as one who attempts to understand the Christian religion and as a professional journalist I am dismayed and profoundly shocked by an article appearing in your publication of Aug. 25, 1951, and entitled Protestant Missions in a Catholic Stronghold. As a graduate of a Brethren college, a member by marriage of a Brethren family, and a modest supporter of Brethren church activities and charities, I am led to believe that Mr. Baugher's views are not those of the church.

Since when is it either charitable or exact to state, as Baugher does, that Latin America suffers from "spiritual malnutrition"? Are we to assume, as the writer of the article seems to do, that since Latin America is Catholic predominantly and not Protestant or Brethren that the people suffer from "spiritual malnutrition"? There are those of us who have spent some time in South America who would not agree that even the half Catholic, half pagan worship of the natives lacks spiritual appeal. The militant tone of the article suggests that Mr. Baugher would rally Brethren spiritual and financial resources to the cause not

of easing the poverty and physical illness of the native in the mission field, but to the cause of Protestantism as against Catholicism. One wonders if this approach is in either good taste or good Christianity. If you preach Christ I can support you. When you endeavor to proselytize, I cannot.

"Essentially the same movements that moved our country (sic!) during the 1800's are now gripping Latin America." How valuable a piece of information for contemporary historians! The State Department would be indeed grateful if Mr. Baugher could demonstrate this half truth to be a fact. As for the genuine and deeply rooted tiredness of the aggressive nationals in the status quo, one suspects that nationalism has found a new medium. If deeply rooted, this movement must be anchored in the Catholic culture Mr. Baugher seems to abhor.

A wider reading and better understanding of history would not allow Mr. Baugher to say that the essential strength of Western culture stems from the basic Protestant emphasis. It is a known fact to even the most ill-informed college freshman that to point to a current condition as a result of historical forces set in operation thousands of years ago is scholarship of the sort that would get him on the dean's list—to stay in nights and study more. Basic Protestant emphasis—if indeed there is such a thing—stems not from Christianity so much as the complex fabric of socioeconomic forces which happened to be operative at the time Protestantism first emerged—not as a revolt against the then theological beliefs, but as an intended dissent from the forms only of medieval Christianity. How then could the West, but nominally Christian and reflecting more and more each day the influences of ancient Greece, be considered the torchbearer of Christianity?

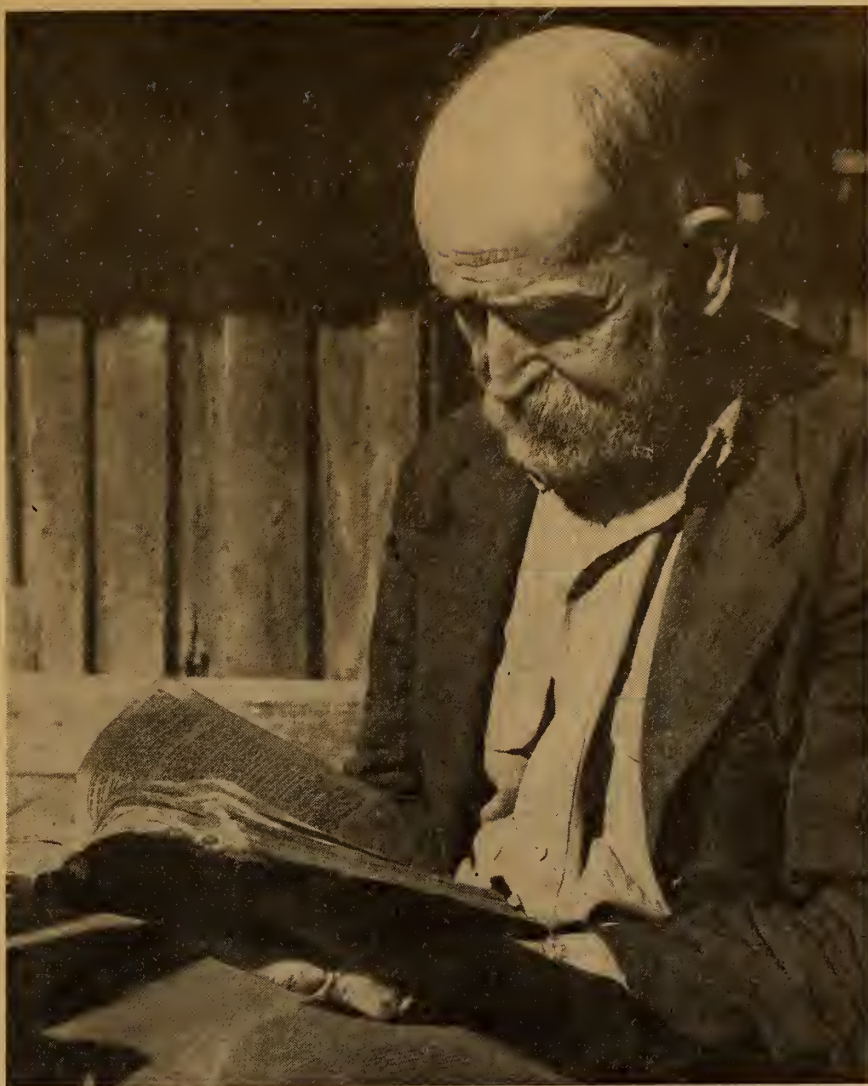
Send missionary groups by all means. But let us send those who know that they fight not an innate aversion to God on the part of foreign peoples, but ignorance of the God Brethren have known but, as it seems, now are content to hide.

Let us not attempt to take up the "slack of Catholicism's inadequacy" as Mr. Baugher urges. Let us rather take up the slack in our evident hostility toward the work of other Christian denominations.—Harry J. Straw, Shippensburg, Pa.

Adults, especially older adults, are encouraged to maintain an active interest in church activities

C. E. Davis, R. E. Mohler and
Ruth Shriver

Religious News Service



The church looks forward to

What's Ahead for Adults

WE ARE entering a new era for adults. Wherever you go, you can feel it. In government, in education, in industry, in church—everywhere, there is concern for the greater education and organized action of adults.

Are we adults not already educated? Is it not an affront to our mature dignity to be told that we must learn more? Did we not suffer through days and months and even years of schooling to be educated? We did, and we are educated—but apparently not enough.

Why? First, because our world has changed too fast. Someone suggests that we lived through a thousand years of history between 1930 and 1940; and another thousand between 1940 and 1950. "Adults have to get a new orientation. The person who doesn't want to learn is like a blindfolded man who goes into a room where all the furniture has been changed."

Then, too, the crises of our day are such as only adults can meet. Youth is willing and eager; but control of the ballot box, of the conflicts of labor

and management, even of world government are beyond youth's reach. For good or for ill, adults are at the throttle.

Further, we adults are outbalancing the general population. There are three thousand of us to every thousand children; when our country began, there were seven hundred and fifty adults to every thousand children. We are living longer. In 1790, the life expectancy was twenty-nine years; now, we can expect to be sixty-five or

older. There are enough of us adults to stop completely the wheels of progress or to bring the kingdom of God in our generation—if we know how, and will.

We have more time to give to learning and to service and to action. The forty-hour week and gadgets in the house give both a housewife and her husband more time for leisure.

And, last of all, a thirty-year-old adult has one set of concerns, a forty-year-old is interested in the second forty years, a fifty-year-old has new problems and goals, and a sixty-fiver wants to know how to “retire” into new and interesting activity. “Learning is for life, takes place in life and lasts throughout life.”

They're Doing It Already

Adult education has been under way for years through the church, the Farm Bureau, the Grange, agricultural extension service, the service clubs and, more recently, through community colleges. Radio and motion pictures and magazines and twenty-five-cent “pocket books” are also educating adults. Television, as yet limited to a few, is sure to reach more.

What, Then, Is New?

It is new that, more than ever before, we adults are being asked what we want to learn. What are our problems, our enthusiasms, our unfulfilled dreams for the future? Further, we are being asked how we want to learn?

On the former, educators are busy helping us further to discover ourselves. Robert Havighurst and his associates at the University of Chicago have an excellent little booklet on *The Developmental Tasks of Education* listing the needs for each period of life from infancy through old age.

Dr. Harry A. Overstreet,

noted educator who spoke at the twenty-fifth anniversary of the Chicago Adult Education Council, listed six areas of need in adult education for the next twenty-five years: family life education; industrial relations education; civic education (not the kind learned in high school but the political “know-how” at the adult level); communications education (learning to understand the language and thoughts of those who differ—race, economic groups, middle-lower-upper class groups, religious groups); education on “issues” (world peace, better government at home); education for retirement (since people are living longer now it is important to prepare for old age).

We could easily add a few. Adults are thirsting for a unity in life which we in the church call religion. Many adults have had their childhood conceptions of religious faith shattered and nothing takes its place. Others seek a unified approach to life through the labor, Communist, Fascist or other organized

groups. The psychiatrists and the mental hospitals are getting those who fail.

We adults need greatly to relax, to let go, to hurry less, to worry less. Too many newspaper items read, “Businessman drops dead at fifty!” Adult education of our day and in the future will often be informal and will provide plenty of time for new hobbies—for crafts, music, shuffleboard, amateur dramatics, outdoor retreats and camps. The Roman Catholic Church has bought up many large country estates where weary humans can go for a day or a week end or longer to be silent, to meditate and to repair broken spirits.

Where Does the Church Come In?

We are already in. Adult specialists outside the church rate the church high as having a continuing group of “customers”—much more than is true for newer agencies in the field.

It is the future that will test us. Our adults are already intermeshed with every respectable organization in the community.

Continued on page 15



Lil and Al Blum

Other agencies, such as the community college, are carrying a program of adult education. Has the church anything to offer in this field beyond the Sunday morning church school class?

EDITORIAL

Around the Fire

FOUR men were standing close to a fire. Occasionally a breeze would fan the flames, but they did not move. When a friendly neighbor tried to warn them of their danger, each one gave his reason why he would not be burned.

"The fire is friendly," said the absent-minded dreamer who saw lovely pictures in the flames. "If you trust the fire, it is really good and not evil."

The young daredevil said, "Only cowards are afraid to go near the fire. I can go closer than any of you without blinking an eye. The strong and brave do not fear the fire. They dare it to chase them away."

The man who "knew when to stop" said, "Of course I will move away when the time comes, but why worry now? I shall not burn myself because I know when to run. In the meantime I shall enjoy myself."

The fourth man had more elaborate reasons. He was insured against burning. All his premiums were paid up. He boasted of his "eternal security," saying he was in such good standing that he would be forgiven his future as well as his past errors in judgment. He could not possibly get burnt with such sure protection.

But the wind rose and the fire spread more quickly than anyone had expected. The dreamer could not look away from his fascination with the friendly flames—and he was burned. The daredevil stood his ground valiantly—and he was burned. The man who knew when to run hesitated too long—and he was burned. The man who was insured with "eternal security" discovered that his paid-up premiums could not spare him pain—and he was burned.

Do we need to underline the moral? Jesus must have been thinking of such temptations to play with fire when he recommended the drastic expedient of cutting off a hand or foot or plucking out an eye rather than being drawn into sin. Are his followers as alert to danger or do they prefer to play with fire?—K. M.

Prompt Action May Defeat UMT

MANY Christians who are opposed to universal military training have relaxed their efforts at a time when it is still possible to defeat peacetime conscription. We hear little in the public press about the issue, as if the matter were finally settled. But it is important to recall that Congress merely authorized the President to appoint a commission to report on a detailed plan within a few months.

We know, O God, that we must change if we are to see thy face: none but the holy can see thee. Oh, support us as we proceed in this great, awful, happy change, with the grace of thine unchangeableness. Let us day by day be molded by thee and be changed from glory to glory by ever looking towards thee and ever bearing on thy strength.—J. H. Newman.

Their report must be submitted to the armed services committees of Congress and then be considered by both houses.

Temperance spokesmen have been the only churchmen heard so far by the commission, which maintains that its job is to prepare plans for a training program, not to debate the issue. It is expected that, on receiving the commission's report, the administration will ask Congress to authorize universal military training for all eighteen-year-old boys.

This is a clear-cut issue on which Brethren should present a united witness. And a great many other Christians join us in opposing conscription. Let us make certain that our representatives in Washington hear from us before they cast a vote which would fasten a peacetime military program upon us as a permanent policy.—K. M.

Smallest of Seeds

JESUS once compared the kingdom of heaven to "the smallest of all seeds," which when it has grown becomes "the greatest of shrubs." He referred to the proverbial grain of mustard seed which was capable of growing to a height of eight or nine feet with a stem more than an inch thick.

The seed does not sprout and grow, however, until it has been planted. Neither does the kingdom spread without the devoted cultivation of those who believe in its power and blessing. Its small beginnings are the responsibility of each of us, whether we live to see its growth or whether we realize its promise only with eyes of faith.

Not every teacher can see the growth of the kingdom in the response of a Sunday-school boy or girl, but everyone will do well to plant carefully the truth of Christ, trusting that small seeds may mature into Christian personalities.—K. M.

*In the midst of the tensions, confusion
and striving for security come Jesus' words*

"BE NOT ANXIOUS"

Lee Nelson

Photo by Eva Luoma



*"Consider the [flowers] of the field, how
they grow; they neither toil nor spin"*

IF THERE is one word that characterizes the life of our world today it is the word *anxiety*. The tension and confusion of the present hour are reflected in the lives of men everywhere. Bombarded with propaganda, filled with fear, uncertainty and insecurity the whole world has plunged into a struggle for survival. And our frantic efforts to preserve traditions, standards of living and even life itself has thrown humanity into a chronic state of anxiety. Like Martha of old the peoples of the world have become anxious about many things, not the least of which is our anxiety for food and drink, clothing and shelter and the unknown future.

Throughout our own nation, even within our churches, we see a continual spreading of this spirit of anxiety in the lives of our people. We have become so occupied with our fears and anxieties that we have failed to do the one thing that is needful if we and our world

are to be freed from this chronic anxiety which is robbing us of our true life. That one thing is to sit at the feet of Jesus and learn from him the way, the truth and the life. His words fall upon our ears like good seed upon rocky ground. "I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?"

We Are Anxious About Many Things

We are anxious about preserving our standard of living. We have become accustomed to our fine foods, to delicacies and knickknacks; we like our soft drinks along with our soft way of living. It is our desire and our intention to preserve our American standard. We are anxious and fearful lest an economic upheaval or a world catastrophe should suddenly wipe out our American way of life. We seem more concerned about maintaining our standard of living than in maintaining God's standard of living within

our lives, our homes and our nation.

We are anxious about material possessions, and from the smallest to the biggest we are all engaged in one mad rush to obtain our share while the getting is good. Our actions indicate that we yearn and long to possess this world's goods more than we desire to possess the goodness of God.

We are anxious about our security. Most of us are greatly concerned with our personal security. We take great precautions to insure our own social, physical and economic security, even though our action may endanger or deprive the security of others. Some good Brethren are willing to put up with the evil of a war system if that is the only alternative to a depression. We seek to invest our money and our lives in those things which offer us the greatest personal security. Our anxiety blinds us to the fact that Jesus alone points the way to any real present or future security.

Some are anxious that we

maintain a balance of world power—lest we should endanger our national security. We share the anxiety even within the church about what Stalin will do next or what the UN will do next or what the U. S. is going to do in both national and international fields.

Our real security does not depend upon what Stalin is going to do or upon the action of the UN or the U. S. or any other group of nations. Our security depends upon what God is doing.

We are anxious about our reputation. We are anxious that all men speak well of us, and we spend considerable time and effort to keep on the good side of everyone. Men still seek the

every expedient step to make all people think well of us.

As Christians we can recall with profit that Jesus was labeled as a radical, because he stirred up the people. He was labeled as a modernist because he broke tradition. He would be called a Red and a Communist today because he advocated a new way of life.

Most of us suffer from a success complex. We want to make good. Many want to make good in the eyes of the world more than they want to make good in the eyes of God. Have we forgotten that the wisdom of this world may be as foolishness to God? And that the success of this world is but failure in the eyes of God? The cross, accord-

Evidence of Illness

Our anxiety stems from the grave and critical illness that afflicts us and our world: a malignant spiritual cancer that manages to destroy our real life before we are able to detect its deadly presence.

This spiritual cancer develops because of a lack of faith in God. It is the result of our accepting and adjusting our lives to the secularism of our day, and our willingness to play the part of God in our own daily lives.

Consider for instance the matter of providing food and drink, clothing and shelter. How many of us are content to take the providing of these things entirely into our own hands. Our own selfish desires and our own cravings for delicacies determines what we shall eat and what we shall drink. We make our choices according to the desires of our own ego as to what we shall wear and where we shall live. Like those who knew not God in Jesus' own day we set our minds on what we should like to have and then promptly do all that we can to provide those things which we want most. Our lives are immediately caught in the inevitable conflict of trying to satisfy our own longings and desires and yet hoping that we can remain within the will of God at the same time.

The first question asked regarding the investment of our time and energy in a given profession, occupation or enterprise is, "What will it mean to me?" or "What is it worth?" or "What will I get out of it?" We train and test our young people, and older folks as well, to discover the field of endeavor in which they are best qualified to make the largest amount of money with their particular talents, rather than to help them discover where they can be of

"Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them"



E. G. Hoff

praise of men more than the praise of God.

We frighten easily at the names and the labels which people threaten to attach to us. We seek quickly to set people right when they call us a liberal or a radical, or when they describe us as a conservative. We attempt to explain that we are not fundamentalist nor are we modernist. Our anxiety over our reputation has led us to take

ing to the standards of the world, symbolized utter and complete defeat, but in the eyes of God it was the beginning of the greatest victory that the world has ever known.

We are anxious about many things; the world is caught in a chronic state of anxiety. One thing is needful; to sit at the feet of Jesus and discover the cause and the cure for our anxiety.

greatest service to God and humanity.

Even within the ministry and church-related occupations decisions are made very often on the basis of what one gets out of it or whether it is a step upward in success pattern of the world rather than on the basis of one's ability to meet the needs of the particular situation.

We have permitted self and our desire for economic security to occupy the place of God within our lives, and we have reaped the inevitable results of insecurity and uncertainty that has given birth to our anxieties and our ulcers.

The Cure for Our Anxiety

One thing is needful if we would free our lives and our world of their present tensions, confusion and anxieties. We must become God-centered instead of self-centered individuals. That can happen only as we follow the example of Mary and sit at the feet of Jesus where we can learn from him the way and the truth that leads unto life. Not until we learn that God alone can supply our every need and how in simple faith to trust Him completely, will we be free from the plague of anxiety which is robbing us and our world of the true life God would give to man.

In times of confusion like the present we need continually to remind ourselves and our world that it is God, who has made us and not we ourselves. We must recognize that man alone does not have the ability to supply his own needs or to choose wisely his own pathway. Instead of frantically wasting our efforts in trying to do for ourselves that which only God can do for us, we need to renew and revitalize our faith in God, realizing that our Father knows what we need. More than that, God has provided for our every need, and desires for us to share



Religious News Service

Members of three races confer as the International Council of Community Churches holds its first convention since its formation a year ago by the merger of white and Negro councils. The interracial body is encouraging its affiliated congregations to eliminate segregation locally as well as nationally. Shown in the picture are, left to right, the Rev. C. C. Hung, pastor of the Chinese Community church, Washington, D. C.; the Rev. Edward H. Hayes of Russell, Mass., head of the council's missions department; Miss Patronella Ross, delegate of the Neighborhood Community church, Los Angeles, Calif.

completely in the provision which he has made for our lives. But like those invited to the marriage feast, we are so often trying to do things for ourselves that we are unable to share in the provision which God has made for our daily needs.

Not until we have admitted our own ignorance and our own weakness will we be able to "trust in the Lord and lean not upon our own understanding, to acknowledge him and know he will direct our paths." Then we will discover with Paul that God has provided for our every need. That is the cure for our anxiety—to know and to believe "that God is able to supply our every need according to his riches in grace through Christ Jesus our Lord."

How he chides us for our lack of faith as he says, "And what do you gain by being anxious? Can you increase your stature?

Can you make the world better? Can you make your life more satisfying by taking things into your own hands? O you of little faith, who try to play the part of God in your own lives and in your world, consider the covering which God has given the naked earth—will he not much more provide adequate clothing for your bodies? And why do you fret about food? Consider the birds of the air how God makes it possible for them to have enough to eat daily. If he provides for the birds in his great plan of life will he not much more provide for you?

Therefore, if we fulfill God's purpose for our lives—as God's children, who have been made in his image—we no longer need to worry about what we shall eat, what we shall drink, what we shall wear, where we shall live. God knows that we have need of all of these things, and

as we strive to know and fulfill his will he will provide for our every need.

Until our lives are completely within the will of God we are not free from the crippling effects of anxieties that accompany lives that are dependent upon the circumstances of men. Circumstances will and do change. Circumstances can separate us from our jobs, from our homes, from our source of food and drink, but circumstances can never separate us from God. If we seek a job with which to buy food, drink, clothes and shelter, then we have reason to be fearful of the circumstances that may take away our source of these things; but if we seek to know and do God's will, who knows what we have need of, then we need never fear what is going to happen tomorrow, for we can rest assured that God will provide a way for us to secure whatever we have need of as long as we have need of it.

Jesus admonishes us for saying what we are going to do tomorrow, next year and twenty years from now, and being anxious about providing for our food, drink, clothing and shelter. Is Jesus not trying to help us to understand that the future rests with God, not with us? Jesus raised a very pertinent question when he said, "What good will it do if you gain the whole world to provide food and drink and clothing and shelter for tomorrow, but you yourself are not here tomorrow?" Is he not trying to drive home the simple truth that there is only one thing that matters: to trust God completely in everything? Our only responsibility is to fulfill God's purpose for our life—to see only his kingdom and his righteousness today. As we discover and do God's will today, he will abundantly provide for our every need. He will direct us in the use of our time and energy and talents that they

will no longer fulfill our selfish objectives, but rather they will fulfill his purposes.

In Germany following World War I Dr. Adolph Keller found a German mother teaching her starving children to pray the Lord's Prayer. They had been without food for days and no prospect of food was in sight. Dr. Keller asked that mother after she had put her children to bed, "How can you teach them to pray, 'Give us this day our daily bread,' when you know very well there is no bread?" And she replied, "Dr. Keller, my children do not need to eat, but my children do need to do the will of God."

How often we have reversed that equation within our own lives, saying with our actions if not with our voices, "We do not need to do the will of God but we do need to have food and drink, clothing and shelter!"

The words of Paul come as needed words of counsel and guidance in our day. "Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is" (R.S.V.).

Anxiety, insecurity, uncertainty vanish when we put our trust in the Lord.

I Don't Know

ARE you a Christian?" "I don't know."

"Are you sure you are saved?" "I don't know."

"Are all in your Sunday-school class Christians?" "I don't know."

Are your children all having a satisfying Christian experience?" "I don't know."

"Was that hitchhiker you picked up a Christian? How about those workers on your farm, in your plant, in your office? How about that salesman who just called?" "I don't know."

"Where are your young folks tonight? What do they do when they get together, in couples or in groups?" "I don't know."

"What has happened to the young men of your congregation who went into the army?" "I don't know."

"How many members in your congregation?" "I don't know."

"How many people belong to our denomination?" "I don't know?"

"What conference does your congregation belong to? Who is your moderator?" "I don't know."

"What extension work does your congregation carry on?" "I don't know."

"What important church-wide meeting was held a few weeks ago? What important actions were taken there?" "I don't know."

"When does the next Conference meet, and where?" "I don't know."

"Who was the visitor who sat beside you in church last Sunday?" "I don't know."

"What requests for prayer were presented in prayer meeting last Wednesday night? What is the subject for prayer in today's prayer guide? What requests for prayer have been presented recently in the church papers?" "I don't know."

"What proportion of your income are you giving to the Lord?" "I don't know."

"What does your minister need that you might supply him?" "I don't know."

"What member of your congregation has some pressing spiritual problem, or a sore burden or trial?" "I don't know."

"What present forward step in your own Christian experience is the Lord calling you to?" "I don't know."

But brother, sister, why don't you know? "My people are destroyed for lack of knowledge."

Reprinted from the Gospel Herald



A MEMORIAL TO HENRY KURTZ

A SIGNIFICANT event in Brethren history was memorialized on August 12, when a bronze plaque honoring Henry Kurtz was unveiled near the location of the springhouse in which he began publication of the Gospel Visitor in 1851. (See picture above.)

The old springhouse in the loft of which the first Brethren church paper was published and printed is no longer standing. But only a few yards away, along a public highway, a new historical marker informs all who pass by that one hundred years ago Henry Kurtz undertook a venture which prospered and has resulted in a century of publication of Brethren literature.

Appropriate services on this anniversary occasion were held in the Woodworth church near Poland, Ohio, of which Clyde Mulligan is the present pastor. Several of the direct descendants of Henry Kurtz are members of this church and assisted in the preparation for the anniversary. At the regular morning worship service Kenneth I. Morse, present editor of the Gospel Messenger, reviewed the work of Henry Kurtz and pointed out many of the ways in which this pioneer printer, editor and publisher helped to bring about a renaissance in the life of our church.

The afternoon service included a dedicatory program at the church preceding the unveiling of the new plaque. At this time L. P. Good, a great-grandson of Henry Kurtz, gave a tribute to the

Brethren leader and called attention to the living descendants. Many were present for the dedication service. (See picture at the right.) At this afternoon service the present editor called attention to the lasting results of Henry Kurtz's efforts, not only in the development of publishing interests in the church but also in the encouragement of schools and colleges, church music and the foreign mission movement. The pastor and other members of the Woodworth church assisted in both of these special services.

The location of the new plaque is a little more than two miles distant from the church. Through the efforts of the Historical Committee of our Brotherhood the attractive bronze plaque was designed and prepared for mounting on a large boulder. The men of the Woodworth church secured an appropriate location, landscaped the approaches to the spot and



Left to right, first row: Pauline and Charles C. Ellis; second row: Mrs. Carrie Kurtz, Mrs. Hazel Mentzer; third row, Mrs. Carl Johnson, Mrs. Judson Beight; fourth row: Betty Summers, Earl Kurtz, Levi P. Good; fifth row: Mrs. Glen Ebersole, Paul Good, Victor H. Good

mounted the plaque. It was unveiled by young Charles C. Ellis III, a great-great-great-grandson of Henry Kurtz and also a grandnephew of C. C. Ellis.

In this anniversary year we do well to honor a pioneer who struggled against great odds in order that our churches should be drawn closer together.



She Puts Her Faith in Enduring Ideals

A Brethren mother of twelve children, Mrs. John T. Glick, was honored this year as the Virginia Mother of 1951



Larry Weekly
Reporter on the Staunton News-Leader

Mr. and Mrs. John T. Glick relax after the day's work is done

MAY 3 was no different from any other day for Mrs. John T. Glick, mother of twelve, who lives on a large Augusta County farm, near Bridgewater, Va. She proceeded with her chores the same as she has most of the days of her life and the fact that she had just been chosen Virginia Mother of 1951 was not likely to disturb her routine.

Mrs. Glick calmly received the news with little visible excitement. However, she confided that she was "overwhelmed."

"I never in my life expected anything like this," she said.

The award is given each year by the Virginia Mothers Committee to the outstanding mother in the state and it appears that this year's honor could not have gone to a more deserving woman.

Among other things she is the mother of twelve children who hold a total of seventeen college and university degrees with at least three more on the way in the next few years.

The twelve children all are graduates of North River High School, and are graduates of or are now attending Bridgewater College. Each is a member of the Timberville Church of the Brethren.

Among her well-educated children are two college professors, four schoolteachers, a physician and two ministers. Four of her children are enrolled in Bridgewater College, one doing postgraduate work.

Mrs. Glick, the former Effie Iwilla Evers, was born in Augusta County on Dec. 16, 1890. She is the daughter of Daniel Louis and Elizabeth Alice Cline Evers, and was reared near Centerville.

Taught in County

She attended Augusta County public schools and Bridgewater College and taught in the county schools prior to her marriage in 1915 to John T. Glick, a Church of the Brethren minister.

Mr. Glick has served on the board of trustees at Bridgewater College for the past seven years. He was a professor of history there from 1916 to 1922, and also was pastor of the Timberville Church of the Brethren. He has been a member of three Church of the Brethren national boards and committees.

In 1930, when the national depression began to hurt, Mr. and Mrs. Glick moved to their present residence, a farm which had been in her family for three previous generations.

Neither of them knew much about farming, but they knew a lot about work, she said. They set to work and with the help

of the children soon had the 165 acres thriving.

Mrs. Glick said it was not easy to send all the children to school during the hard years following the depression. But they helped themselves quite a bit and by constant frugality completed their courses.

"They've scrubbed floors and washed windows all over the college," Mrs. Glick stated as she recalled the children's school days.

Anybody Can Study

Mrs. Glick declared she is a firm believer in the idea that anybody can go to college if he wants to badly enough.

"I know that if we could do this, anybody can," she said thoughtfully.

Only three of the children now live at home with their parents, or at the near-by college. The others are scattered at various colleges and posts over the country. One daughter is working at a Brethren work camp in Kassel, Germany.

Asked if she was not saddened to see her children leave home, Mrs. Glick replied she was, but added: "The best way to hold them is to let them go."

"They all enjoy coming home and Mr. Glick and I are very happy over that," she said. "At least once a year we try to have them all here at once. Occasionally, one of them won't be able to make it, but they always try," said Mrs. Glick.

The large brick house where the Glicks live and where most of the children grew up was built by Mrs. Glick's grandfather about 1870 and has been in the family since, receiving additions several times.

More Rooms Added

When her father died in 1930, and she and her husband moved in they added several more rooms. They almost were forced to since they brought nine children with them. This was the largest family on either side.

Mrs. Glick suffered a stroke five years ago, which slowed her down a little, but now she is able to do her work each day.

"I'm thankful to be as well as I am, but I had to cut down some," she said.

She comes from a line of long-livers and hard workers, she recalled, and mentioned her grandmother who lived to be ninety-five and her grandfather who lived to be ninety-three and worked right up to his death.

Her husband apparently comes from the same sort of sturdy stock. He works in the fields each day with all the vigor of a man younger than his seventy years. And when the children come home to help out, they cannot keep up with him, his wife declared.

In an unassuming way, Mrs. Glick had some advice for wives and mothers.

Ideals Held Up

"You have to hold up ideals for your children," she declared. "But even before this the wife has to make up her mind whether she wants a home or a lot of social life," she added.

Children are a full-time job and the mother has to "submerge" herself in the home.

This does not mean that the home can be the only interest in the successful mother's life. Mrs. Glick's life would seem to be a testimony to the useful community activities in which mothers participate.

She has been active in P.T.A.'s, the Brethren Church's Brotherhood Board, and has been a director of the local Home Enrichment Committee. In addition to this, Mrs. Glick has taught Sunday school since the age of sixteen.

What will become of the family farm with so many nonfarmers in the family? Mrs. Glick said she doesn't know but she hopes their youngest child, Stanley, will take it over. The nineteen-year-old freshman at

Bridgewater is interested in the farm and doesn't seem to be so academically minded as his older brothers and sisters, she stated.

Proud of Children

Mrs. Glick said she is proud of her children and cited the "blessing of poverty," indicating they were better off for having had to work so hard for their achievements.

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As the Twig Is Bent

Earl Kreps

YOUTH is the critical period of life. It is during this period that we achieve our physical growth; we acquire our habits and our manners; we acquire our general outlook on life. As the twig is bent so grows the tree. Who supplies the guiding hands during this critical period? The youth of yesterday, the adults of today. It is during this period that we receive the major portion of our formal education. We spend from twenty to thirty hours per week in secular schools provided by the state, and we spend perhaps an average of two or three hours per week in our church to help build our moral and Christian foundation. Is the ratio of ten to one adequate? For all of this, we are dependent upon the guidance of adults.

Many of our juvenile delinquents would not commit acts against society if they had proper training in the school, the church and the home. Several years ago, a seventeen-year-old boy shot through the window of a high school classroom, narrowly missing several students and scaring the instructor almost to death as the bullet crashed into the bookcase beside him. When the boy was brought before the judge, it was revealed that his education had been prematurely ended; he had

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Please help me for I am terribly mixed up. When I go out in public my voice freezes up and I cannot talk properly. Then I can't sleep for several nights afterward. I never can feel at ease with people.

Maybe some information about myself will help. I had a dreadful fever at the time of my baby's birth and had to have shock treatments. Now I can't have any more children because of heart trouble. I was in a mental hospital for several months when I was in high school. I feel so weak that I can hardly talk or sing and people ridicule me by saying they need a microphone to hear me. People move away from me and don't bother to talk to me at church. I have felt sleepy and weak ever since the fever at the birth of my baby.

Our family record is not good. There is epilepsy and insanity in the family. There are criminal records in my own immediate family. A near relative who was a pastor was put in prison for immoral conduct. My parents have no confidence in pastors and I am the only one in the family who goes to church. The rest ridicule me for going to church.

I am awfully tired and weak all the time and just can't get enough sleep. I have been ill so much I am getting tired of life. Can you help me before I lose hope? Are there any books in addition to the Bible that might help me?

A Lost Soul.

Dear Friend,

I am sure we would accomplish more if I could talk with you. You seem to be in such great despair. Indeed, it sounds as though there are many things that are reasons for being in despair. From what you write I gather that your home was not at all a happy place.

Even though your family might be unsympathetic to your seeing a psychiatrist, I would suggest as a wise course that you insist on seeing

a psychiatrist for help. If that is impossible perhaps there is a pastor of a neighboring church who can help you if your own is unwilling to talk to you. A pastor who is a recent graduate of seminary may be able to give you a great deal of help.

Until you get help from one of these—which you should do before making any important decisions—there are a few things I should suggest to you. You are probably talking very low because you think people will ridicule you. If you are sincere and assume that the people at church are your friends, you will find they are friendly. Most people want to help someone who needs help. Certainly they will do nothing to push you down. You are thinking this because your own and family experiences have led you to expect only misfortune and tragedy. Find some woman who seems friendly and talk with her some. You will find much friendliness there in your own church.

I would also like to suggest that you realize that there are people praying that you might be sustained and healed. Readers of this column will join in such prayers. Not only can you receive help from a psychiatrist, if possible, or from a sympathetic pastor or friend, but God is able constantly to be a source of strength to all who look to him. "Cast your burden upon the Lord, and he shall sustain thee. He never will suffer the righteous to fall, he is at thy right hand."

Certainly your Bible will help you. Read Psalm 23 and 91, Stanley Jones, Victorious Living; Caner's It's How You Take It would also be helpful. These could be ordered from Brethren Publishing House, 22 S. State St., Elgin, Ill.

Should you be tempted to do anything drastic please see your psychiatrist, pastor, or write me before doing it. You should promise yourself this. I trust you will obtain help and find a happier, fuller life.

Jesse H. Ziegler

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

not been a regular attendant at religious services; and to climax the situation, his mother (at the trial) stated that he needed some place to practice shooting.

A juvenile court judge of

Camden County, N. J., established some years ago a policy that I believe could well be universally adopted: when a young person was brought before him for infringement of the law, his parents were required to accompany him. His first question to

the parents was always the same, "Does this boy attend Sunday school regularly?" Next it was, "Do you attend Sunday school or church regularly?" If the answer was "no," and it usually was, his sentence was invariably that the boy and the parents must attend the Sunday school and church of their choice for a specified period. Very few of these individuals ever were brought into court again. Thus his hand was not only straightening the twigs, but also some of the more fully grown trees.

The youth of today look out upon a world that has been ravaged by the horrible destruction of two global wars in less than thirty-five years. It is not a pretty picture as we scan the horizon that has been created for us. Under the leadership of dictators, politicians and so-called diplomats, the youth of today are being forced to learn the techniques of war, yet the total goal of war is destruction of property and life—the things which God created. How much better it would be if we could spend this same effort in learning to build and create.

The Church of the Brethren, with its Pietist background, is working toward this latter goal. Through Brethren Service, it is training young men and young women to go out and build and to rebuild that which has been destroyed. Many people say that the younger generation is going to the dogs. If they are, who has been carrying the other end of the leash? Thirty years ago the same charge was lodged against our parents; and thirty years before that against our grandparents. The vices of which we are accused were created before our time; they are the fruits of some badly bent trees.

Recently our school held a semiannual assembly in which the president of the graduating class turned over the leadership of the school to the president of the next graduating class. Both

of these boys, in their speeches, stated that they realize their obligations to the world. I believe this to be true of a majority of the youth of today. We do not want things handed to us on a silver platter; we will not be any lazier than it is necessary for us to be. We want to work; we want to produce; we want to build; we want to create; we want to save. We have honest ambitions. We want to go the right way. We hope and pray that with God's help the trees in our orchard may grow straight and bring forth good fruit.

What's Ahead for Adults

Continued from page 4

They are in line for great solicitation to become daily patrons of the community center and the community college. In these latter there will be an increasingly intriguing bill of fare: for education, for recreation, for fellowship.

The church will need to think hard to find its role. Shall we be "pilot projects" for the community, or a leavening influence working through Christian leaders who in turn work in other adult education agencies? Arthur Morgan, eminent Quaker, would say, "Let the church be a laboratory to test out the new and untried. When the community or the world is ready to take over, let the church give it up willingly, and work on something else that needs to be done."

On National and World Horizons

At Elsinore in Denmark, site of the International Peoples' College, UNESCO sponsored an International Conference on Adult Education in 1949. Delegates from twenty-seven nations and twenty-one international nongovernmental organizations came. A UNESCO department now carries on.

Here in America the National Education Association of America has been launched in 1951 to take the place of the two

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

A Theological Word Book of the Bible. Alan Richardson, editor. Macmillan, 1950. 290 pages. \$3.50.

This is a dictionary of words from the Bible that have most significance for Biblical theology. The explanations vary from a brief paragraph to several pages according to importance. Nearly all of the more than thirty contributing scholars are British. Brethren will do well to keep their eyes open when they use the book. For example: "Households were baptized, but there is no indication whether these included infants. They probably were included."—*Ernest G. Hoff.*

Ladder of Light. Harold B. Walker. Revell, 1951. 192 pages. \$2.25.

This is an excellent book, by a Presbyterian pastor, on the meaning of the Beatitudes. He digs deeply into the personal qualities of the Christian. His references to literature, history and events are timely and abundant. The book is practical and challenging for any Christian. The minister who reads it will surely get to preaching on the Beatitudes with new insights and enthusiasm. I hope it may have a wide reading among Brethren.—*Ernest G. Hoff.*

Chats From a Minister's Library. Wilbur M. Smith. Wilde, 1951. 283 pages. \$2.50.

A rather interesting book of miscellaneous insights and values which were given in a radio hour from Moody Bible Institute under the title here used. The most valuable contribution of the book is the author's discussion of and wide acquaintance with books of interest to the minister.—*Charles E. Zunkel.*

Play in Bed Fun. Marion Jollison. Hart, 1950. 96 pages. \$1.25.

These quiet games, picture puzzles and other activities will be entertainment for the young child who must stay in bed. With a little help from an older person, the child too young to read can have many happy hours with this book and a box of crayons.—*Hazel Kennedy.*

Fifty Learning Games. Caroline Horowitz. Hart, 1950. 96 pages. \$1.25.

Learning numbers and letters and words is real fun. Here are interesting games for children four to seven years of age. And there is a diploma included for the child who completes the book!—*Hazel Kennedy.*

recognized adult agencies dating back to 1921 and 1926 respectively. This organization will be the great clearinghouse for schools, clubs, universities and state, county and local governments to compare notes and integrate plans. Howard Y. McClusky is the first president. The first annual meeting will be in Los Angeles, Oct. 22-25, 1951; the convention theme will be, Working Together for Better Communities. Its periodical, Adult Education, will be exceedingly valuable to leaders specializing on adults.

The National Council of Churches of Christ in America is creating a strong department of adult education that will be related in turn to missions, social action and all other important parts of the church's program.

The Church of the Brethren

has an adult department under the leadership of C. E. Davis, who is also secretary for the total Christian education program. The national men's work and women's work departments each have part-time personnel: R. E. Mohler for men's work, Miss Ruth Shriver for women's work. A national adult council, made up of the two national men's and women's work councils, under the leadership of Bro. Davis, has had annual meetings of recent years. Projects that men and women can do together are being promoted through regular channels. Similar local and district and regional co-operative planning between men's and women's work councils is encouraged.

Let us give ourselves to the future!

KINGDOM GLEANINGS

New UMT Crisis

The last opportunity to prevent the enactment of universal military training may now be at hand. In June, as part of the revised draft law, Congress called on the President to appoint a commission which would prepare a UMT law and place it before Congress this fall.

The commission has until late October to report but may already have done so when this note appears in print. The report will get preferred attention from Congress, but it is impossible to say how soon the matter will be settled. There is fear that action may be taken very quickly; on the other hand, it may be deferred until January.

In the meantime opposition to UMT must be alert, vigorous, and quick to act. Congress has the power to reject the commission's approval. Effective opposition could persuade Congress to vote it down.

Sadie J. Miller, former missionary to India, should be addressed at 2651 N. Magnolia Ave., La Verne, Calif.

Bro. Warren Ritter of Richlandtown, Pa., has been ordained to the ministry in the Quakertown church, Pa.

The present address of the Clyde Carter family is The Village, Apt. 7, Juniata College, Huntingdon, Pa.

Eugene E. Gnagy is living at Plattsburg, Mo., not Maryland, as it was erroneously given in the Gospel Messenger for Sept. 8.

Sugar Creek church, Ind., will hold its home-coming on Sunday, Oct. 21, with Bro. Russell Bollinger as the guest speaker. A basket dinner will be served at noon.

Panora church, Iowa, will observe its home-coming on Sunday, Oct. 14. All former friends and neighbors are invited to attend. Bro. Earl Snader is the pastor.

John Nettleton and **Phillip Radatz**, both of Lewiston, Minn., were licensed to the ministry in the Lewiston church recently. Both young men are now students at McPherson College, Kansas.

New addresses should be noted for the following: John A. Pritchett, Jr., Department of Social Sciences, Northeast Louisiana State College, Monroe, Louisiana, and James L. Houff, 2900 Pickett St., Hopewell, Va.

Anderson church, Ind., will have harvest and home-coming services on Sunday, Oct. 7. Bro. G. L. Wine will speak at both the morning and the afternoon sessions. A basket dinner will be served at noon.

Mrs. Willis C. Kreider of Eaton, Ohio, passed away at her home on Aug. 27. Her family wishes to express their thanks and appreciation for the many cards and remembrances which were received during her recent illness. Mrs. Kreider was formerly matron of the Greenville, Ohio, and Mt. Morris, Ill., Brethren homes.

Mardela will be represented on the 1952 Standing Committee by Dwight Miller of Easton, Md. Walter K. Mahan of Rehoboth, Md., is the alternate.

Brother and Sister Edward Shepfer of Sugar Creek, Ohio, will observe their sixtieth wedding anniversary on Sept. 27. A public meeting to celebrate the event will be held at the church in Sugar Creek the afternoon of Sept. 30.

Word has just been received that **Hazel Rothrock** arrived safely in Africa on Sept. 7. She will be located at Hillcrest School, Jos, Box 145, Nigeria, British West Africa. She sailed Aug. 27 from New York for Southampton and then flew from London to Africa.

Woodworth church, Northeastern Ohio, will have dedication services on Sunday, Sept. 30. Bro. V. F. Schwalm of Manchester College will be the guest speaker for both the morning and afternoon services. A basket dinner will be served at noon. The services will be at 10:45 a.m. and 2:30 p.m. (EST). Bro. Clyde Mulligan is the pastor.

Detroit church, Mich., will hold an all-day home-coming and farewell service for the old church at Lafayette and Seyburn Streets on Sunday, Sept. 30. A basket dinner will be served at noon. A historical pageant will be presented in the afternoon. All friends and past members of the church are cordially invited to attend. Bro. Paul B. Studebaker is the pastor.

Sunnyside church, Wash., will have its festival and home-coming on Sunday, Oct. 14. There will be a guest speaker for the morning service, a basket dinner at noon, and a program in the afternoon. A special effort is being made to reduce the debt on the church at this meeting. All former members and friends are invited to attend these services or send cards and letters of greeting to the church.

Something About the Contributors

C. E. Davis is secretary of the Christian Education Commission. **R. E. Mohler** is executive secretary of men's work for the Church of the Brethren. **Ruth Shriver** is director of women's work for the Church of the Brethren. These three collaborated in producing the article, What's Ahead for Adults.

Lee Nelson, the author of "Be Not Anxious," is the pastor of the Nicholas Garden church at Springfield, Oregon. This article was given at Annual Conference, as one of the series of studies on the Sermon on the Mount.

Earl Kreps, a high school student, gave As the Twig Is Bent during Youth Week in January. He is a member of First church, Philadelphia, Pa.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors of the Eastern Region with the name of their new charges and their new addresses according to information received in the Ministry and Home Mission Commission office.

Pennsylvania, Middle

John H. Buffenmyer, R. 2, Cumberland, Md. (Artemas and Glendale)

Theme: Deepening and Sharing the Christian Life

J. Donald Plank, 803 Freedom Ave., Burnham, Pa. (Burnham)

Niels Esbensen, Lewistown, Pa. (Lewistown)

Roy S. Forney, Martinsburg, Pa. (Martinsburg)

Wayne H. Dick, New Enterprise, Pa. (New Enterprise)

Carl E. Myers, Roaring Spring, Pa. (Roaring Spring)

Lloyd B. Stauffer, 707 W. Third St., Williamsburg, Pa. (Williamsburg)

Pennsylvania, Southeastern

James D'Amico, Strut Road and Marion Ave., R. 1, Croydon, Pa. (Philadelphia, Calvary)

Ralph R. Frey, 379 N. York St., Pottstown, Pa. (Pottstown)

Pennsylvania, Western

Russell K. Showalter, Salisbury, Pa. (Berlin, Garrett, Maple Glen, Salisbury)

D. Luke Bowser, 1118 Vine St., Connellsville, Pa. (Connellsville)

H. Q. Rhodes, 406 Chandler Ave., Johnstown, Pa. (Johnstown, Morrellville)

H. M. Snavelly, Star Route, Mt. Pleasant, Pa. (Mt. Joy)
Glen H. Bowlby, 3503 Beechwood Blvd., Pittsburgh 17, Pa. (Pittsburgh)

Since the lists of pastoral changes were published several more have been reported: Lyle Albright, 709 N. Frost St., Pampa, Texas (Pampa); Harold G. Correll, R. 1, Hardin, Mo. (Rockingham and Wakenda); W. Ethmer Erisman, Essex, Mo. (Broadwater and Farrenberg); H. Robert Gemmer, 14280 Superior Road, Cleveland Heights 18, Ohio (Cleveland).

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Guy S. Fern of Clearville, Pa., in the Parkview church, Pa., Oct. 8-21.

Bro. William L. Gould of Johnstown, Pa., in the County Line church, Pa., Oct. 1-14.

Bro. Glen W. Peicher of Citronelle, Ala., in the Mt. Zion church, W. Va., Oct. 11-21.

Bro. J. W. Fidler of Brookville, Ohio, in the New Fairview church, Pa., Oct. 7-21.

Bro. O. F. Bowman of Harrisonburg, Va., in the Walnut Grove church, Moorefield congregation, W. Va., Oct. 8-21.

Bro. H. H. Hendricks of Adrian, Mich., in the Walnut Grove church, Ohio, Sept. 30—Oct. 14.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Curryville church, Woodbury congregation, Pa., Oct. 8-21.

Bro. Philip Lauver of Dayton, Ohio, in the Harris Creek church, Ohio, Nov. 9-19.

Bro. C. H. Cameron of Canton, Ill., in the Mexico church, Ind., Oct. 1-14.

Bro. Jacob Dick of Lititz, Pa., in the Center church, Ohio, Oct. 7-14.

Bro. Charles D. Bonsack of Elgin, Ill., in the Maple Avenue church, Canton, Ohio, Oct. 7-14; in the Richland church, Pa., Nov. 4-18.

Bro. Ray Shank of Covington, Ohio, in the Potsdam church, Ohio, Nov. 5-18.

Bro. Russell Showalter of Salisbury, Pa., in the Tire Hill church, Pa., Sept. 23—Oct. 7.

Bro. Jacob H. Hollinger of Washington, D. C., in the Trotwood church, Ohio, Oct. 3-14.

Bro. Robert E. Richards of La Verne College, Calif., in the Santa Ana church, Calif., Oct. 7-14.

Gains for the Kingdom

Six baptized in the Allentown church, Pa.

Twelve baptized in the Bethel church, Pa.

One baptized in the Monocacy church, Md.

Five baptized in the Yellow Creek church, Pa.

Nine baptized in the Terra Alta church, W. Va.

Three baptized in the First church, Flint, Mich.

Three baptized in the Newport News church, Va.

Eleven baptized in the Cando-Zion church, N. Dak.

Five received by letter in the Live Oak church, Calif.

Two received by letter in the Rock Run church, Ind.

Three baptized in the Ft. McKinley church, Dayton, Ohio.

Two baptized and two received by letter in the Elgin church, Ill.

Two baptized and two received by letter in the Oakland church, Calif.

Four baptized and nine received by letter in the Elkhart City church, Ind.

Three baptized and two received by letter in the North Liberty church, Ind.

Two baptized and two received on confession of faith in the Kingsley church, Iowa.

Ten baptized and one received by letter in the Bow Valley church, Arrowwood, Alta., Canada.

Twenty-four baptized and six received by letter in the Martinsburg-Vanclevessville congregation, West Virginia.

Calendar for Sunday, September 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. Enlarging the Christian Fellowship.—Isa. 60:1-3; Acts 1:4-8; 8:4-5; 26-29, 35-38; Rom. 15:14-29. Memory Selection: I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith. Rom. 1:16 (R.S.V.).

CBYF Topic for September, Forerunners of the Peace Churches.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 25-28.

California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.

Florida and Georgia.—Camp Ithiel, Gotha, Fla., Oct. 10-12.

Kansas, Northwestern.—Maple Grove, Oct. 19-21.

Kansas, Southwestern.—Eden Valley, Oct. 12-14.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Missouri, Middle.—Mineral Creek, Oct. 5-7.

Nebraska.—Lincoln, Oct. 12-14.

Ohio, Northwestern.—(Undecided), Oct. 30.—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Pennsylvania, Middle.—New Enterprise, Oct. 16-19.

Pennsylvania, S. E., New Jersey, E. New York and N. Delaware.—Quakertown, Pa., Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

LOVE FEASTS

Idaho
Oct. 26, Payette Valley.

Illinois
Oct. 13, Hickory Grove.
Oct. 13, Hurricane Creek.

Indiana
Sept. 30, Logansport.
Oct. 6, 7 pm, Anderson.
Oct. 6, Union Center.
Oct. 6, 7 pm, Lower Deer Creek.
Oct. 13, Buck Creek.
Oct. 13, Fairview.
Oct. 15, Mexico.
Oct. 15, North Liberty.
Oct. 20, 10:30 am, Nettle Creek, Brick.

Iowa
Sept. 30, 7:30 pm, Union Ridge.
Oct. 7, Panora.

Maryland
Oct. 7, 7 pm, Edgewood.
Oct. 9, 7 pm, Middletown Valley.
Oct. 13, 5:30 pm, Brownsville.
Oct. 14, 7 pm, Pipe Creek.
Oct. 21, 6 pm, Manor.
Oct. 27, 2:30 pm, Longmeadow.
Oct. 28, 7 pm, Locust Grove.

Michigan
Oct. 1, 8 pm, Woodland.

Minnesota
Oct. 7, 7:30 pm, Worthington.

Ohio
Oct. 6, Potsdam.
Oct. 7, 7 pm, Center.
Oct. 7, 7:30 pm, Harris Creek.
Oct. 21, 7:30 pm, Eagle Creek.
Oct. 21, 7:30 pm, Gratis.
Oct. 28, 7 pm, Dayton, Ft. McKinley.

Pennsylvania
Sept. 30, Rockton and Bethel at Rockton.
Sept. 30, 7:30 pm, Hooversville.
Oct. 1, Carlisle.
Oct. 7, Green Tree.
Oct. 7, Stonerstown.
Oct. 7, Woodbury.
Oct. 7, 2 pm, Spring Grove, Blue Ball.
Oct. 7, 6 pm, Reading.
Oct. 7, 6 pm, Richland.
Oct. 7, 6:30 pm, Lower Cone-wago.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 7, 7 pm, Claysburg.
Oct. 7, 7 pm, Middle Creek.
Oct. 7, 7 pm, Parkerford.
Oct. 7, 7 pm, Rummel.
Oct. 7, 7 pm, Tire Hill.
Oct. 7, 7:15 pm, Smithfield.
Oct. 7, 7:30 pm, Mechanic Grove.
Oct. 7, 7:30 pm, Royersford.
Oct. 13, 2 pm, Midway.
Oct. 13, 7 pm, Pine Glen.
Oct. 13, 7 pm, Three Springs.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, 7 pm, Rockwood.
Oct. 17, 18, 1:30 pm, White Oak, Graybill house.
Oct. 20, Hatfield.
Oct. 20, 21, Back Creek, Brandt house.
Oct. 20, 21, Springville, Mohler.
Oct. 21, Geiger.
Oct. 21, 6 pm, Hanover.
Oct. 21, 6:30 pm, Maple Spring.
Oct. 21, 6:30 pm, Quakertown.

Virginia
Oct. 6, 7 pm, Floyd.
Oct. 7, 7 pm, Blue Ridge.
Oct. 13, 7 pm, Pleasant Hill.
Oct. 20, 6 pm, Bassett.



LOST: A TUNNEL IN GREECE

A summary of an article written by James A. Ryberg, publicity secretary of the World Council of Churches.

INTO the village of Delvinakion in Greece, one cold January Sunday afternoon drove two American young men from the Church of the Brethren accompanied by Miss Julitta Gaselee, a member of the Church of England working in Athens.

They were in search of useful projects that Christians in other lands might be willing to support and which might also be of benefit to the destitute and deserving people in Greece.

This little village is the largest of thirty-three smaller villages surrounding it. This area had suffered considerably during the past twelve years under three different military forces. Years of warfare had taken a heavy toll in property. Rebels had forced 700,000 villagers to seek refuge in the crowded refugee camps of the south.

Many people had lost most of their life's possessions through these years of war and absence from their homes. The outlook was bleak when late last fall most of the villagers returned to their shattered homes to begin their lives over again.

Acting in a common Christian concern over the desperate plight of these deprived people, a group of interested Protestant churchmen last November organized the ecumenical team of workers known as Inter-Church Service in Greek Villages, with the sole purpose of providing assistance to these Greek people in their time of need.

In this connection, Edson Sower and Dean Neher, both veterans of the Brethren Service Commission's voluntary relief program in Germany, were sent to northwest Greece. This area had been recommended by the Archbishop of Athens as the most needy section.

In talking with the villagers of Delvinakion, Edson and Dean learned about three smaller villages on the border of Albania, where a swamp

had developed owing to poor drainage, and the land was becoming unfit for cultivation.

Some 150 years previously, the two men were told, the Turks had controlled this whole area and they had forced the local Greeks to construct a half-mile long tunnel through a hill in order to drain the valley.

When the tunnel was finally completed, the Turks would see each year that the tunnel was cleaned out properly and in working order. But in 1913, after nearly 500 years of occupation, the Turks were finally driven out and the Greeks rejoiced in their new-found freedom.

Yet, because of their past domination, they knew very little about the responsibilities of a free, democratic government. Since no one forced them to clean the tunnel, it soon was filled with silt and debris. Consequently, after about fifteen years, it no longer drained the valley. A swamp began to form and malaria became an ever-present menace to the health of the people, taking its heavy toll in sickness and misery.

The young men learned that attempts had been made to reopen the tunnel, but each time failure resulted. The last attempt, under a contractor, was discontinued because of the outbreak of World War II.

The team members decided to enlist the services of a Greek engineer to make a survey of the tunnel in order to determine its approximate depth, length and to locate the terminal ends.

The engineer, marveling that such a tunnel could have been constructed nearly 200 years ago, made the survey. The two Americans set out with rope and shovels to do the initial work. They were considerably encouraged by promises from the local villagers to help.

Through explorations the men discovered a number of holes which apparently led down to the tunnel and they surmised these were work openings to get tools down to the

tunnel workers and were also to let in light and air.

Edson and Dean worked hard the first day, but failed to find the tunnel exit. They returned to consult with the engineer who became so intrigued in the venture that he agreed to help them. Through dogged determination on the part of the two young men, the confidence of the villagers was won and they gave their promise to help.

Verbal plans of work were drawn up and each villager agreed to contribute five days' work as a beginning with four men working each day. Four or five women and boys also were to assist. The men worked in the tunnels with shovels and the women and boys would lower buckets through the holes and draw the debris from the passageway.

The villagers worked hard. One young man who had been the most willing of all to help said that it took two foreigners to show them the way to do their job.



Edson Sower after crawling through 100 yards of the tunnel described in this article

WITH OUR SECRETARY IN EUROPE

W. Harold Row

Secretary, Brethren Service Commission

Part II

EARLY Friday morning Zigler, Mallott, George Arnold and I left Heerewegen and traveled to Kassel. As we drove along the roads of western and central Germany I was impressed with the vast amount of reconstruction and rehabilitation work which has been done in the past three or four years. There is still much evidence of war damage, especially in the larger cities. They have rebuilt the more important buildings and also have reconstructed a considerable amount of general housing. The store fronts especially look prosperous, with the use of neon lighting, the usual tricks of advertising, etc. Nevertheless, the most desperate need in Germany continues to be that of housing. In the cities one can see whole blocks which do not have a single house which is habitable.

The countryside, especially in summer, does not give very much evidence of war. The fields are carefully planned, meticulously cultivated and the crop seems to be unusually good. Now and then one can see a damaged building in the rural sections.

All of this, with the exception of the uncleared rubble areas and the jagged parts of buildings still silhouetted against the sky, stands in sharp contrast to the general devastation of three years ago.

At Kassel we visited our offices and stayed overnight at the Brethren House at Anthoniweg. We have four small offices in the HICOG building.

The Anthoniweg house was requisitioned from its German owner by the American military government and later was assigned to Brethren Service. This is one of the tragedies of occupation. Almost every facility used by the occupying power is taken from its German owner, and the German family does

Brethren, the Presbyterian Church in the U.S.A., the Lutheran World Federation, the Department of Church World Service of the National Council of the Churches of Christ in the U.S.A., and the American Baptist Churches. However, the organization committee has indicated that the "doors are open to all" who wish to participate.

the best it can in finding other facilities.

One of the very real ethical dilemmas of a Christian voluntary relief agency is the question of using requisitioned facilities. I know that our workers have always had considerable question about this in their own minds. On the other hand, it has been virtually impossible to provide our own facilities.

On Saturday, July 14, M. R. Zigler and I got up early and went with Verna Rapp and Margaret Glick to Frankfurt. The occasion was to see the German high school students who were about to leave for their year's stay in America.

More than 300 teen-agers had been brought together by the various branches of the U. S. State Department here in Germany to receive their final briefing and travel instructions before they went by train to Rotterdam and thence on to America by boat. Verna and Margaret had helped in the selection of our seventy-five students and had visited them before.

We were impressed with the very efficient way in which the Americans in charge of the exchange program handled the orientation. It increased my confidence in our operations here in Germany to see the careful way in which these people considered the questions and concerns of the students.

Afterwards, we drove back to Kassel, picked up Floyd Mallott, George Arnold and Glenna Stoner and a considerable amount of baggage, and headed for Berlin.

We traveled by Autobahn near Goettingen, where the famous university is located, and then on to Braunschweig, where we stopped for the night. After a late supper, Zigler and I started out to find the home of Eckhard Eickhoff, who was the German exchange student at Juniata College and later at Marquette University in Milwaukee.

We finally found the home but learned that Eckhard and his mother were in Berlin for the church meetings. Later we visited Eckhard and his mother, who were in the home of friends in Berlin. Eckhard had just returned from America by way of the Middle East and so had much to tell us of conditions there.



The village priest sets an example for his people and uses a bucket to haul dirt out of the tunnel openings

However, the work has only just begun. The valley has many undeveloped resources. There is a large spring which could be used to irrigate much of the valley and the forest land, and stony mountains need to be planted with trees. The people are willing when they know what to do, but they need to be shown and taught better methods if they are to lead decent lives. This is what Christians over the world can help to do.

Offers to help have come from a number of sources. Representatives from various European churches are giving physical assistance. In addition, the American ECA Mission to Greece has offered support to help in cleaning the drainage tunnel and will also give a grant of money and technical advice on irrigation and other projects.

CARE has been distributing farm tools such as forks, weeding hoes, mattocks, shovels, and plow kits in the Jannina area.

A plan is being set up by Edson and Dean whereby churches in other countries can "adopt" individual villages. They will be sent a list of the minimum requirements, chiefly farm tools.

Edson Sower remarked, "I wish it were possible for American and European farmers to see how little these village people have to do with, in comparison to the things which we from other countries accept as a matter of fact."

Material and financial support will be coming from the Church of the



THE HOUR OF POWER

Wilmer A. Petry
Akron, Ohio

THE need for the Hour of Power grew out of a deadening "status quo" in our church, the Eastwood Church of the Brethren at Akron in Northeastern Ohio. There was practically no growth, and very little enthusiasm. This produced deep discouragement on the part of both minister and congregation. There was no major trouble in the church—just those little things that fret and harrow the soul. Some people felt that the solution lay in a change of pastors and, at that time, I was chief among them.

While in the grip of this spiritual depression, a book entitled *The Hour of Power*, by John Huss, a Baptist minister, came into my experience. I read with growing interest how this Louisville pastor had succeeded in getting as many as 1,400 people to attend his midweek service, and how he had maintained an annual average of more than 600 at these services for more than four years. Thus the fire was kindled. The need certainly existed and here was one who had found a way. I could not accept all the ideas in the book but the basic thesis was sound.

Prayer Is Vital

The words of Jesus, "Ask and ye shall receive," and of James, "Ye have not because ye ask not," began to come alive. Long had I believed that prayerlessness was the basic cause of a fruitless ministry and a sickly church. I do not refer to the absence of professional public prayers, but to the dearth of real, inner, heart-communion with God.

A few deep convictions became



There is no burden of the spirit
but is lightened by kneeling
under it.

firmly fixed with regard to prayer and the church: (1) A praying church will be a holy church. Either prayer will kill sin or sin will kill prayer. (2) A praying church will be a united, loving and forgiving church. (3) A praying church will be a growing church. It will be evangelical, evangelistic and mission-minded. (4) A praying church will be a giving church. Prayer and selfishness cannot live together. (5) A praying church will be a radiant church. A church's radiance fades or shines in proportion to its prayerlessness or prayerfulness.

To nine faithful souls who were at prayer meeting on a Thursday evening in February 1947, I threw out the challenge. They responded nobly and tried my faith severely by suggesting a goal of one hundred for the next week! The first week the attendance was fifty-four and within a month we had gone over the one-hundred mark. It was

almost unbelievable! God blessed the effort wondrously. For three full years we have averaged ninety-six plus, every week at the Hour of Power. Honestly, I think the average for this last year was a little lower, but the good work still goes on to bless our congregation.

Worship Mood Is Set

The basic ingredients of a typical service are: *meditation, inspiration, intercession and participation*. Our congregation has insisted that the pastor be responsible for this hour. In other places where this idea is being tried, a committee is responsible. We begin and close on time, allowing one hour for the service.

The people come into a dimly lighted church, with candle or rheostat-controlled auditorium illumination. A good public address system with suitable sacred recordings, or an organ, help to induce quiet reverence and meditation. A carefully chosen colored worship slide is on the screen. There may be hymn slides, or slides related to Scripture portions or great poetry. Possibilities are unlimited. All arrangements for the service should be completed before anyone comes. Those tools that are used to help create a spirit of worship need to be in place and functioning ten to fifteen minutes before the appointed time.

The hour begins with a call to worship or poem. A hymn follows, then an invocation prayer, sometimes followed by the Lord's Prayer in unison, or a response by the congregation such as *Gloria Patri*. *Next is hymn time*; five to eight minutes of joyous, heartfelt singing. It is now time for the *portion for the children*. They all gather in front while a suitable children's hymn is being sung or heard from a record. There is an object lesson, a flannelgraph, a story given by someone especially prepared for this task. The period closes with prayer by the children, or by the singing of some children's songs. Maybe it is the men's quartet or the mixed quartet or the choir or some other *special music* which follows.

Everyone Prays

Now the lights are dimmed again and a recording of *Sweet Hour of Prayer*, or *Nearer My God to Thee*

sets the mood for prayer. The leader comes inconspicuously to his or her place, and with Scriptures, poetry and suitable remarks, *guides our prayer period*. It is about twenty minutes long. There are many and varied things to pray for, but always the sick and injured, as well as any other special needs and requests, are mentioned. All age groups participate; now a man's, now a woman's, now a young person's, now a child's voice may be heard in earnest prayer. Occasionally the people are asked to pray for whatever the Holy Spirit may lay upon their hearts. The response is heart warming to everybody.

After the prayer period the attendance is publicly reported, any necessary announcements made, and the hour is closed with a benediction and a chorus or verse of hymn.

Results Are Encouraging

The following results are certainly due in part to this refreshing experience in the life of our church which we call The Hour of Power: First, we have a healthy and united church which has just closed its best year under the leadership of the same pastor who has served here for

seventeen years. Tensions have been dissolved and a Christly spirit reigns. Second, the Hour of Power has made a great contribution to leadership training. The pastor and church leaders have been thrilled again and again by the latent leadership ability brought to light through this medium.

Third, here is a service in which almost everybody participates: grandfathers and grandmothers, little children, men, women, young people. Folks that nobody ever dreamed would take any part in public worship have shared helpfully to themselves and others. It provides an outlet through which many who never did and probably never would have participated in the program, have found a place to take hold. They belong! Fourth, by emphasizing this one service alone and promoting it, we have increased the attendance at every service of our church.

This pastor is grateful to God for this experience, to his people for their loyalty and fine participation, and to the Gospel Messenger for an opportunity to share this experience with others. May our church become increasingly a praying church.

Looking Ahead . . .

To October and November

World Communion Sunday	Oct. 7
World Order Sunday	Oct. 21
World Temperance Sunday	Oct. 28
Reformation Sunday	Oct. 28
World Community Day	Nov. 2
Men and Missions Sunday	Nov. 11
Home Missions Offering	Nov. 18
Thanksgiving	Nov. 22

Activities and Plans

October is the month for launching the series of church school workers conferences. Leadership and in-service training plans should be completed early in the new church school year.

World Temperance Sunday is an opportunity to begin a program of alcohol education to climax on Commitment Day, the first Sunday of Lent, 1952.

Co-operate with other Protestant churches in observing Reformation Sunday.

Lift up the practice of tithing and present other aspects of Christian stewardship. Make use of stewardship materials and outstanding audio-visuals in sermons, classes, forums, etc. The harvest-home occasion held in many congregations in these months is an excellent time for stewardship emphasis.

Write to the Brethren Service Commission for program suggestions for your November world peace emphasis.

Check on the need for some elective units in youth and adult church school classes next quarter.

Observe home mission day in your church. Home missions spearheads aggressive evangelistic program; aids student ministers; provides summer pastoral service; supplements mission pastors' salaries; counsels in building programs; makes grants to build churches.

"United in Christ"

United in Christ is the title of a new filmstrip just produced by the National Council of Churches of Christ. It is designed to explain what the National Council is, what it does, and what it means to our denomination. Suitable as a starter for a good discussion on the subject. 66 frames in black and white with a manual. Sale, \$2.50. Rental, 75c. Visual Education Service, 22 S. State Street, Elgin, Ill.

For a Prayer Vigil

THE Hollidaysburg church, Pennsylvania, recently maintained a daily eighteen-hour prayer vigil during the period of the evangelistic services. The suggestions below were outlined for those who participated in the vigil:

I. Preparation of Self for the Hour of Prayer

1. Give much thought in advance, as you prepare for your hour of prayer.
2. Have a special place where you can be alone with God.
3. Begin your hour of prayer with relaxation, a period of meditation, an attitude of expectancy, expecting great things from God.
4. Use your Bible, the Upper Room or any other devotional material that you may have.

II. Specific Concerns for Prayer

1. Pray that God's will may be done—in self, in our church, in our community, in our world.
2. Pray for those who have special needs.
3. Lift up our own concerns to God.
4. Pray for others who are in the

prayer vigil.

5. Lift up our evangelist, our pastor, every church worker and every person in the family of God.
6. Pray for those who do not have Christ as Lord and Savior.

III. "And When You Pray"

1. Seek to see God as he is. Isaiah "saw the Lord."
2. Seek to see self as God sees, and in penitence seek his forgiveness.
3. From the depth of your soul pour out to God expressions of your adoration and praise.
4. Commune with God; talk things over with him; share everything with him.
5. Listen. Allow God to speak to you. What he has to say is much more important than what you have to say; so do not do all the talking.
6. Allow God to infill your spirits with his Spirit, that his motives, purposes, goals, compassion, love, may flood your lives.
7. Respond to his call with a hearty, "Here am I, send me!"



Galen B. Royer-- A Tribute

C. D. Bonsack
Elgin, Illinois

The Galen Royers in their home

ON JUNE 4 of this year the Church of the Brethren lost one of its most untiring workers, Galen B. Royer. Had he lived until Sept. 8, he would have completed his eighty-ninth year. Because of failing sight and hearing, he had been confined to his home near Huntingdon, Pa., the past several years. For this reason his active life is not so well remembered by the present generation. But fifty years ago his name was a household word in almost every Brethren home. Indeed, his name was given to many boys born in such homes, and today we have many ministers and others we call "Galen" because of his influence in the early days of our mission work.

While he was interested in all phases of our church work and in all classes of people, it was in the field of missions that his zeal, strength and multiplied abilities found their greatest activity. He brought to his work intense energy, as well as great faith and devotion. For many years he was secretary of

the General Mission Board and also treasurer, editor, fieldman and promoter. During most of these years, the chairman of the board was his wise brother-in-law, Elder D. L. Miller, who could always give the counsel needed if such became necessary.

Bro. Royer came from able and sturdy stock. He was the only son of Elder J. G. Royer, long known as one of our church leaders and for many years president of Mount Morris College. Galen had seven sisters, all of whom made their lives felt in their generation. Three of these are still living: Mrs. E. S. Young, Mrs. J. M. Myers and Mrs. M. R. Myers.

Galen's education was varied and it fitted him for the various duties of the mission office. He taught school two terms and then went to Juniata College, where he completed the Normal English course. Then he entered Mount Morris College, where he continued his studies and taught some music. He got a diploma from the commercial department of Mount Morris as well as from the Northern Indiana

Business Institute at Valparaiso. He was assistant to D. L. Miller as secretary of the board for a few years until he became his successor.

Bro. Royer's wife was a constant help, guide and inspiration in all his work for the church. They had a great Christian home into which it was a joy to go, as the writer well remembers. Mrs. Royer preceded her husband in death by only a few years. Three of their children remain; D. L. Royer of New York, Mrs. Quincy Holsopple of Elgin, and Mrs. Frank Thomas of Charleston, W. Va.

Bro. Royer was also a great writer. In addition to carrying on a large correspondence in the office he found time to write twelve biographies for young people. Nine of these were on Old Testament leaders and prophets, two on the life of Jesus, and one on John the Baptist. These he wrote in a time of need, when the Christian world was much poorer in such needs for our youth than today. He also assisted D. L. Miller in giving us the valuable brief biographies of our church leaders under the title

of Some Who Led. He wrote other books and pamphlets; perhaps his greatest gift was his larger volume under the title of *Thirty-three Years of Missions*, in which he preserves many of the details and facts of the early struggles and progress of missions under the Church of the Brethren. Much of his writing, it is said, was done before six o'clock in the morning.

His life was always aglow with the evangelistic spirit. He would have made a successful evangelist. His mission spirit was born of his simple faith in the redemptive work of Christ, and the terrible results of sin without that hope. With this he had a warm emotional temperament, coupled with a sense of good humor, that made him effective in public and private speaking.

Bro. Royer and the writer made a nine weeks' trip to visit the churches in Scandinavia in 1907 and also the work in Switzerland and France that had been begun by Bro. G. J. Fercken. It was the first trip abroad for both of us and we both felt

keenly the lack of experience. But Bro. Royer's energy and knowledge of details stimulated his timid comrade, and we trust much good was done nevertheless. Later he and his wife spent quite some time with the churches in Europe; and in company with Bro. H. C. Early he made a trip to the churches in China and India, as authorized by the Conference of 1913.

After spending twenty-nine years with the board, he offered his resignation, much to the regret of the board and church. But his active energy led him to several church pastorates and teaching missions in Juniata College until his retirement and then to serve churches by preaching until his failing faculties made this impossible. But, whether in the mission office, the pastorate or teaching in the college classroom he was always a hard-working servant of the church and his Lord. And his Christian family life was a benediction to the many who enjoyed its hospitality and fellowship.

individual nine ounces of food grains. How could she clothe the lad in boarding school properly? Even the mission boarding school setup finds the amount of food portions inadequate for growing adolescents. The children are hungry.

Student Volunteer Movement to Hold Convention

TWO thousand college students, representatives of a generation whose lives have been tragically shaped by two wars, will gather at Lawrence, Kansas, and search the Christian gospel for a guide for men and nations in a time of world chaos. Like their fathers and grandfathers before them, they will attend a quadrennial convention of the Student Volunteer Movement. The conference's administrative secretary, Rev. Tracey Jones of New York City, announced that the convention will be held Dec. 27—Jan. 1.

Venerable Protestant leader John R. Mott, a cofounder of the movement, declared recently: "The Student Volunteer Movement will assemble at a moment unprecedented in opportunity, in danger and, therefore, in urgency. . . . This meeting comes at a most opportune time in the life of the world."

Behind the Student Volunteer Movement are the fourteen student movements affiliated with the United Student Christian Council. Also participating are the Student Christian Movement of Canada and the National Council of the Churches of Christ in the U.S.A. through its divisions of Home Missions and Foreign Missions.

From 600 colleges and universities in the U.S. and Canada, 2,000 men and women affiliated with 40 Protestant denominations are expected to assemble at the Christmas-week convention. In addition, Mr. Jones expects an international complexion to be provided by 200 students from many foreign lands. Two hundred missionaries, student leaders and church executives will provide the convention's leadership.

"Christ's Kingdom—Man's Hope" is the theme of the convention, which will consider "the responsibility of Christians in a world in struggle."

"Two world wars and the emergence, not only of the atomic bomb, but of revolutionary Asia make it clear that new problems confront any world strategy of the Christian faith," Mr. Jones asserted. "It is with this in mind that students will consider Christians' responsibility."



JUST ONE TORN SHIRT

Ruth Brooks
Vyara, India

ON ROUTINE temperature check of a boarding boy's malaria fever, I saw another boy loitering in the room. "Oh, are you sick that you are not in school?" I asked.

"No, I am not sick," he answered and bent his head; a silence followed.

"Then what can be the matter?" Still the lad hesitated. "I own only one shirt and it is torn."

He had experienced poverty all through his childhood, and, now in the upper standard of the school, he owns only one shirt and that a torn one. The torn shirt, was remedied with patches from our cupboard and now it will probably hold together for its washing!

His widowed mother has several other children and does manual labor when she can get it. She has scarcely enough to buy the daily

Jim Elliott (left) and Pastor Harold E. Kettering in preparation for the baptism of the former



Harold E. Kettering

Pastor, Western Mt. Carmel Congregation,
Virginia

The Testimony of the Church Through Home Missions

EVER since coming to Greene County, Va., one of the major concerns of my heart, work and prayers has been the unreachability of certain men within my parish. These men are casting away their lives in liquor and strong drink, men who are difficult to reach and who cannot be won by mere preaching and visitation.

One of these was Jim Elliott. Jim, when sober, was hard-working and a good neighbor. But Jim was not often sober any more. For weeks he would be on a drunk. Once, when driving home at dusk, as we were coming over the brow of the hill, we narrowly missed hitting Jim stumbling drunkenly near the middle of the road. At that time, my wife and I questioned what plans God might have for a man like Jim. Jim, who was at least sixty-five and a hard drinker, had never joined the church and showed no signs of ever giving his life to his Master.

But we were reckoning without the wonderful grace and power which are God's alone. About a month later, we were awakened from a sound sleep at midnight by a loud pounding at the door. Answering the call, I was rather dismayed to learn that Jim Elliott was

on the porch. My first thought was, "Drunk again!" But another neighbor, who was with Jim, called out that Jim wanted to join the church.

Losing no time then to open the door, I welcomed in Jim, his brother John, and neighbor, Hoover Shifflett. Yes, Jim wanted to join the church. But let him tell what happened.

"Well, Mr. Kettering, I went to bed about eight o'clock. I hadn't gone to sleep yet when I heard singing, hymn singing. I knew I wasn't dreaming for I hadn't gone to sleep yet and I was wide awake. All through the singing I heard the words, 'Come, come, come, come.' I wanted to get up and come to be baptized. But I answered, that it was dark and nighttime. But the message came back to me that I was to come, come, come. And the hymn singing kept on. Then I said to myself that I had a toothache and couldn't come tonight. But an answer came back that tomorrow may be too late.

"So I got up and dressed and brought clothes with me for baptism. Mr. Kettering, I want to be baptized tonight. I'm not drunk, and I didn't drink all day and I wasn't sleeping when I heard the singing. I had to go to the third neighbor, to Hoover here, before I could get anyone to answer me."

I discussed the meaning of baptism, of joining the church fellowship and especially of giving up drinking. We talked and prayed for an hour and a half or more, then we went to a near-by mountain stream where I administered the rites of baptism. We were a shivering but happy pair when we returned to the parsonage. Jim had been afraid of water, but he was willing to go down into that cold stream, fed by many mountain springs of water, in the dead of night to be baptized and start out a new man in Christ.

Over a half year has gone by now and it is always a joy to see Jim. He is really a new man in Christ Jesus. He told me recently that he has been offered drink many, many times since that night, but he has never been tempted to accept. He has been a powerful witness to other men who have been struggling with drink. Others have been able to say "no" to it because of his experience and testimony. With a radiant face he willingly testifies of his conversion experience and his life is a blessing and benediction to his neighbors and to the church.

God did have a plan for Jim and, thank God, Jim was willing to get up and go out into the night seeking baptism.

Thinking About the News

Peace With Japan

THE ink has had little time to dry on the forty-nine signatures of the nations who signed the peace treaty with Japan. The first reactions in the United States were enthusiastic, with more attention given to the manner in which the treaty was adopted than to its provisions. Our representatives were applauded for the skillful way in which they prevented delay and secured the passage of their peace terms in spite of Russian opposition.

In the words of John Foster Dulles, chief architect of the treaty structure, the provisions attempted to treat Japan in a "nonpunitive, nondiscriminatory" way and to restore that country to a responsible place among nations. Both in its intention and in its actual accomplishments the treaty moved in the direction of forgiveness and mercy. There was evidence also that Mr. Dulles had worked long and patiently in conference with the other nations concerned to produce a treaty that would represent the interests of all. That its final terms would not satisfy everyone was to be expected.

Our readers will appreciate also an interest in respecting the will to peace that is already found among Japanese leaders. (See our issue for Sept. 1 which contained a memorandum presented to Mr. Dulles by Japanese Christians.)

Yet we dare not conclude from these favorable reports that the treaty is a clear step toward peace. Some observers fear that the way has been left open for the United States to build up military bases in Japan on the pretext of giving Japan "security." Without question the immediate result of the events at San Francisco was to complicate our relations with Russia and to make more difficult the efforts to effect a cease-fire in Korea. It is also pointed out by economists that the treaty fails to recognize Japan's economic problem and may only aggravate conditions like those which led Japan toward war several years ago.

We Christians need to look honestly at every move toward peace, gratefully supporting every constructive step and praying for its success. But we need also to look at the ugly problems which every war brings: the millions of homeless survivors; the growing tension between giant world powers; the threat of an atomic war; the spread of communism in countries weakened by war. And when we speak of a peace of "forgiveness," should we not also ask if the nation which first used the atomic bomb may not need also to ask to be forgiven?—K.M.

Around the World

News Brief

For the second year, statistics compiled at Washington by the Department of Labor show that Australia, not the United States, leads in the quantity of food that can be purchased with an hour's work. If the American figure is taken as an index of 100, the purchasing power in Australia stands at 102; Norway 84; Sweden 63; France 31; Russia 34. (WP)

Community Adult Education Called Task of Church Colleges

Adult education was recommended by Dr. Lincoln B. Hale, president of Evansville College, as one of the best contributions that a church-related college can make to its community.

Dr. Hale told delegates at a Church of the Brethren conference on problems of Christian higher education that "adult education is the vehicle whereby the resources of a community are gathered together,

organized, and directed for the self-improvement of individuals and the building of a better community."

"As the community is made strong, the national and international society become more stable," Dr. Hale said. He pointed out that there is no college that cannot find ways and means of identifying itself with the community in which it exists. "In this way it discharges a fundamental social obligation."

In recent years college administrators have become increasingly aware of the need to maintain the finest possible relations with the community of which the college is a part, Dr. Hale said. Adult education has been one method—and one of the most important contributions, he pointed out.

"We must see our college in a dual role," Dr. Hale stressed, "namely, as an educational station of service concerned with the total problem of higher education in our community . . . and as a lighthouse

of achievement, beauty and brotherhood challenging that total community, the youth and adults we serve, to finer goals and higher purposes."

College Scandals Called Challenge to Church-related Schools

Revelations of widespread "cribbing" at the West Point military academy and of basketball "fixing" in other universities point up the need for church-related colleges to present religious principles to American students.

At a Church of the Brethren conference on problems of Christian higher education, Dr. Charles J. Turck, president of Macalester College, St. Paul, Minn., advised church-related colleges to meet the public reaction to the revelations by proclaiming: "We are against cheating, and we are against gambling."

"We do not say this as hypocrites," he stressed, "and we are not passing judgment on others. We are simply against that way of life. Our condemnation runs against the kind of society that tolerates cheating in high places, that legislates in response to lobbyists and sometimes even to bribers."

Deploring the "moral obliquity" of "cheating and dishonor (which) reach the point of accepting bribes and other benefits," he said the college basketball scandals "are an indictment, not only of the players involved, but of the conditions that tolerate them."

Dr. Turck warned that "it will mean the collapse of the American way of life if in this period of danger and partial disintegration the Christian colleges should fail to stop the decay and overcome the danger by an unrelenting and uncompromising proclamation and practice of the Gospel of Jesus Christ our Lord."

Dr. Morley Mays, dean of Juniata College, Huntingdon, Pa., told the conference that "a resurgence is in the making" of religion as an "academically respectable subject of study" at American institutions of higher learning. The increasing attention paid to religion, he said, is regarded as one of the most significant trends in curriculum development in liberal arts colleges. Princeton, Yale, Pennsylvania and New York universities, as well as many other major institutions, have recently built up their religion departments with new courses and personnel, according to Dr. Mays.

He stressed that there is a special need for strengthening religion

courses at church-related schools. "We shall never become Christian colleges," he asserted, "until we confer upon the careful, vigorous study of religion the same academic dignity and curricular prominence that we apparently are willing to grant to other academic requirements."

Committee on Location of National Council Headquarters to Meet

Location of the permanent headquarters of the nation's largest religious body—the National Council of the Churches of Christ in the U.S.A.—which has aroused the interest of cities in the Middle West and East will be considered for the first time by a special committee headed by Dr. Harold E. Stassen in New York Sept. 20.

In announcing the initial meeting of the special committee on headquarters location of the National Council, now temporarily quartered in six buildings in New York, with a Midwest office in Chicago, Dr. Earl Frederick Adams, an administrative secretary, revealed that eleven cities have evidenced their interest in being selected as the site.

Cities that have communicated this interest to the National Council, Dr. Adams said, are as follows: Chicago and Springfield, Ill.; Cincinnati, Cleveland and Columbus, Ohio; Evansville, Fort Wayne, Indianapolis and South Bend, Ind.; New York City; and Wyckoff, N. J.

Virtually from the moment the National Council was constituted widespread interest has been shown by churchmen in the location of permanent headquarters. The question caused extended debate in the sessions of the General Assembly at the constituting convention of the twenty-nine Protestant and Eastern Orthodox denominations in Cleveland last November.

The upshot of the debate in the General Assembly which meets only once in two years, after it was ruled that the constitution delegated authority to the General Board, was to adopt a "request" to the smaller body that consideration be given to selecting a site near the United States' population center.

Subsequently, the General Board at a meeting in Cleveland, Dec. 2, authorized the appointment of a special committee and instructed it to heed the sentiments expressed by the parent body. It was named by the council's president, Rt. Rev. Henry Knox Sherrill. Calvert N.

Ellis, president of Juniata College, is the Church of the Brethren representative on the special locating committee.

Brotherhood News

District Conference of Northern Indiana

One hundred three delegates from forty-eight of the forty-nine churches, and many members of Northern Indiana met at Camp Mack in the ninety-third district conference on Aug. 13-16, 1951. A fine spirit of unity and co-operation was manifest, and the membership was challenged to greater service for the future.

An attempt was made in the program to present an over-all picture of the total church program—General Brotherhood, district and local church activities. Our Standing Committee delegates presented the Brotherhood program; the district boards demonstrated their activities, both as individual boards and in joint session; a typical local church presented a view of its task.

Dr. Don Smucker, a teacher in the Mennonite Seminary in affiliation with Bethany Biblical Seminary, was present and challenged the laymen in their meeting, the women's meeting and the whole group together in three major addresses. Bro. Robert Sherfy, pastor at New Carlisle, Ohio, delivered a masterpiece at the youth night meeting. Bro. Harper Will, formerly pastor of the First church, Chicago, who has just begun his pastorate of the First church in South Bend, spoke several times in his forceful and convincing manner. Bro. Perry Huffaker, pastor at Pleasant Hill, Ohio, was with us throughout the conference and directed the congregational singing with his usual enthusiasm; he helped wonderfully to introduce the new Hymnal.

Another source of inspiration was a group of six Negro girls with their sponsor, known as the Cotton Blossom Singers, from the Piney Woods School for underprivileged Negroes in Mississippi; they were present throughout the conference, and sang at different times.

A great deal of business was presented for action this year. The History of the Church of the Brethren in Indiana, which was authorized several years ago, is now completed and ready for publication. Northern Indiana will place Manchester College in her budget for 1951-52, at fifty cents per

member. The district also adopted as its goal for Brotherhood giving a twenty-five percent increase over last year, or \$83,775. Furthermore, the district also decided to enter full-time service for the district fieldman, making a total budget levy of \$3.15 per member.

The officers for this year's conference were: moderator, John D. Metzler; reading clerk, Charles Stouder; writing clerk, C. C. Cripe. The last named has served continuously since 1939, and was re-elected for another three-year term. Bro. Eldon Evans was elected moderator for next year and S. W. Longenecker, assistant; Harold Miller was elected reading clerk. Brethren Harper Will, Charles Stouder and T. G. Weaver will represent Northern Indiana on the Standing Committee in 1952, with Brethren Herbert Fisher, D. G. Berkebile and George Weybright as alternates.—C. C. Cripe, writing clerk.

Weddings

Golden Wedding Anniversary

Mr. and Mrs. Joseph N. Cassel celebrated their golden wedding anniversary on May 13, 1951, when relatives and friends met in the Skippack church in their honor.

The couple were married May 11, 1901, by Elder William P. Fretz at the home of Mrs. Cassel's parents. The couple were both born in Hatfield, Pa., Bro. Cassel in 1877 and Sister Cassel in 1880. They have nine children; one of whom is Dr. Franklin Cassel, serving in Korea under the World Health Organization of the U. N.

In 1909 they were called to the ministry and later were ordained to the full ministry. They have always been active in the work of the church.

A special service was given in their honor, consisting of special music and an appropriate talk by Bro. Ralph Jones. Following the service a reception was held at the Cassel home.—Wilbur Cassel, York Springs, Pa.

Babington-Miller.—Harold E. Babington of Rohrsersville, Md., and Shirley M. Miller of Yarrowsburg, Md., July 30, 1951, by the undersigned, at his home.—Newton L. Poling, Brownsville, Md.

Beckenbaugh-Hoover.—John H. Beckenbaugh, Jr., and Lucille B. Hoover, both of Waynesboro, Pa., May 27, 1951, in the Waynesboro church, by the undersigned.—George L. Detweiler, Waynesboro, Pa.

Christy-Reed.—Robert M. Christy and Charlie Reed, both of Los Angeles, Calif., in the Calvary church, Los Angeles, March 24, 1951, by the undersigned.—H. L. Ruthrauff, Los Angeles, Calif.

Davis-Ankenman.—Gordon E. Davis of Norton, Kansas, and Murel Ankenman of Dellvale, Kansas, Aug. 6, 1951, in the Quinter church parsonage, Kansas, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Harms-Johnson.—Ellis A. Harms of Ethel, Wash., and Margaret A. Johnson of Gridley, Calif., June 18, 1951, in the Live Oak church, Calif., by the undersigned.—Ralph G. Rarick, Live Oak, Calif.

Henderson-Peterson.—Lawrence Henderson of Lacombe, Alberta, Canada, and Shirley Peterson of Bentley, Alberta, Canada, July 11, 1951, in the Bentley United church, Alberta, by the undersigned.—I. M. McCune, Calgary, Alberta, Canada.

Himes-Waters.—Robert E. Himes of Sandy Hook, Md., and Jane E. Waters of Baltimore, Md., June 23, 1951, in the South Brownsville church, by the undersigned.—Newton L. Poling, Brownsville, Md.

Kessler-Pittman.—Philip Kessler and Maralea Pittman, Aug. 5, 1951, in the Woodland church, by Bro. Clinton Weber, the groom's uncle.—Mrs. Annie Blickenstaff, Astoria, Ill.

King-Himes.—Arnold W. King of Mt. Airy, Md., and Virginia N. Himes of Keedysville, Md., April 20, 1951, in the South Brownsville church, by the undersigned.—Newton L. Poling, Brownsville, Md.

Lear-Ganger.—Harold A. Lear and Wanda Ganger, July 14, 1951, in the Bradford church, Ohio, by Bro. Howard Erbaugh.—Lena Friend, Bradford, Ohio.

Long-Shettles.—Walter E. Long and Emma G. Shettles, both of Westminster, Md., June 3, 1951, by the undersigned, at his home.—George A. Early, Westminster, Md.

Martin-Wastler.—Herbert Martin and Phyllis Wastler, Aug. 16, 1951, in the Thurmont church, Md., by the undersigned.—Carl E. Yoder, Thurmont, Md.

McCollister-Crawford.—Richard McCollister of Keoma, Alberta, Canada, and Nova Crawford of Irricana, Alberta, Canada, at the home of the bride's parents, by the undersigned.—I. M. McCune, Calgary, Alberta, Canada.

McCorkle-Kegerreis.—James McCorkle of Hershey, Pa., and M. Mabel Kegerreis of Palmyra, Pa., in the Spring Creek church, Aug. 4, 1951, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Miller-Chaney.—Lewis W. Miller of Knoxville, Md., and Eva M. Chaney of Leitersburg, Pa., Feb. 10, 1951, by the undersigned, at his home.—Newton L. Poling, Brownsville, Md.

Miller-Weis.—Wendel Miller of Jasper, Mich., and Lora Delle Weis of Metamora, Ohio, in the bride's home, Aug. 3, 1951, by the undersigned.—J. A. Guthrie, Metamora, Ohio.

Moore-Caricofe.—Raymond F. Moore, Jr., of Ft. Defiance, Va., and Verna H. Caricofe of Roanoke, Va., in the Hollins Road church, June 7, 1951, by the undersigned and Bro. Floyd H. Mitchell.—A. Joseph Caricofe, Roanoke, Va.

Nelson-Hollinger.—Joseph S. Nelson of Rockford, Ill., and Doris Irene Hollinger of La Mesa, Calif., Aug. 5, 1951, in the San Diego church, Calif., by the bride's grandfather, Fred Flora.—R. Truman Northup, San Diego, Calif.

Nichols-Mills.—Tracie W. Nichols of Callaway, Va., and Zane Mills of Boones Mill, Va., Aug. 4, 1951, by the undersigned, at his home.—Oscar R. Fike, Boones Mill, Va.

Oxley-Sheets.—Milton Oxley and Clara Sheets, in the Buck Creek church parsonage, July 10, 1951, by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Root-Gilberg.—Fred V. Root of La Verne, Calif., and Betty L. Gilberg of Irricana, Alberta, Canada, Aug. 1, 1950, in the Second church, Irricana, Alberta, Canada, by the undersigned.—I. M. McCune, Calgary, Alberta, Canada.

Snavely-Shenk.—Elvin G. Snavely and Betty Jane Shenk, both of Manheim, Pa., July 29, 1951, in the Ruhl's Evangelical United Brethren church, Manheim, Pa., by the undersigned.—Robert O. Hess, Manheim, Pa.

Speer-Tucker.—Donald Speer and Doris Tucker, both of Calgary, Alberta, Canada, by the undersigned.—I. M. McCune, Alberta, Canada.

Toms-Wingert.—John C. Toms and Elizabeth Wingert, both of Waynesboro, Pa., July 14, 1951, in the Waynesboro church, by the undersigned.—George L. Detweiler, Waynesboro, Pa.

Townsend-Ballard.—George E. Townsend and Lorraine Ballard, both of New Madison, Ohio, Aug. 8, 1951, in the Beech Grove parsonage, by the undersigned.—Dolar Ritchey, Hollansburg, Ohio.

Watts-Suter.—Herbert Watts of Byron, Ill., and Gladys Suter of Leaf River, Ill., in the Mt. Morris church, Ill., June 24, 1951, by the undersigned.—Harold B. Statler, Chicago, Ill.

Weaver-Linscheid.—Clyde E. Weaver of East Petersburg, Pa., and Katherine Anne Linscheid of North Newton, Kansas, in the Bethel College chapel, North Newton, June 28, 1951, by the undersigned, father of the groom.—S. Clyde Weaver, East Petersburg, Pa.

Whitmer-Frame.—Eugene Whitmer of North Liberty, Ind., and Lois Frame of Gallen, Mich., in the Pine Creek church, July 29, 1951, by the undersigned.—E. Wayne Gerdes, North Liberty, Ind.

Wolf-Shearer.—John C. Wolf, Jr., of Annville, Pa., and Elizabeth J. Shearer of Palmyra, Pa., in the Palmyra church, Aug. 11, 1951, by the undersigned.—Joseph M. Long, Palmyra, Pa.

Obituaries

Noah I. Cool

Noah I., son of Philip and Anna Cool, was born March 3, 1865, in Augusta County, Va., and passed away June 19, 1951.



In 1889 he was united in marriage to Ida Mae Leedy of Lima, Ohio. Seven children were born to this union, five of whom survive. His wife died in 1943.

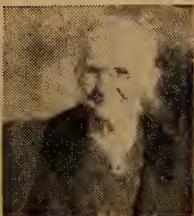
He moved to Allen County, Ohio, in early manhood and lived near Lima, Ohio, the remainder of his life. In 1902 he was called to the ministry. In 1921 he was ordained to the eldership. He served as elder of several churches and was active in district work. For many years he took his turn with other local ministers in conducting the services of the Pleasant View church, Ohio.

He is survived by a brother, N. D. Cool of Bridgewater, Va.; five children, Mrs. Florence Bridges of Beaverdam, Ohio, Mrs. Ruth Raymond of Los Angeles, Calif., Mabel and Glen, both of Lima, Ohio, and William of Springfield, Ohio; twelve grandchildren; and eighteen great-grandchildren.

Funeral services were held in the Pleasant View church by the undersigned, assisted by Bro. Paul Thompson. Burial was in the Lewis Grove cemetery near by.—Edgar G. Petry, Lima, Ohio.

Mina H. Alspaugh

Mina Harlacker Alspaugh was born near West Milton, Ohio, Sept. 14, 1869, and died March 1, 1951, at her home in Pleasant Hill, Ohio.



In 1896 she was married to William H. Alspaugh of Greenville, Ohio. She lived an active, useful and helpful life. She was active in the work of the church and was a consistent Bible student. She was a Sunday school teacher for many

years and also carried the responsibilities of a deacon's wife. She was always interested in the work of the Southern Ohio District.

She with her husband celebrated their golden wedding anniversary in 1946.

She is survived by her husband, William, one son, Joe, one daughter, Mrs. Perry Rohrer of Oak Park, Ill., five grandchildren and four great-grandchildren.

Funeral services were held in the Pleasant Hill church by Bro. Dean Frantz, assisted by Bro. Charles Zunkel of Elgin, Ill. Burial was in the Pleasant Hill cemetery.—Mrs. J. H. Plunkett, Covington, Ohio.

Adams, John William, son of Mr. and Mrs. L. C. Adams, was born at Garrison, Mo., March 15, 1924, and drowned at Outlook, Wash., Aug. 1, 1951. He united with the Outlook church in 1938. Surviving are his wife, Mary Helen, two children, his parents, two brothers and two sisters. Funeral services were held by the undersigned at the Outlook church.—B. J. Fike, Outlook, Wash.

Butler, Benjamin F., son of Amos and Hannah Butler, was born April 20, 1881, and died June 25, 1951. He was a member of the Maple Grove church for a number of years. He is survived by his wife, two sons, two daughters, one brother, one sister, one stepdaughter and eleven grandchildren. Funeral services were held in the Loch Lynn church by Bro. J. C. Beahm, assisted by Bro. Richard Grumbling. Interment was in the Durst cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Delauter, Cora E., daughter of Gideon and Frances Main Hoover, was born near Myersville, Md., and died in the Frederick Memorial hospital, Md., Aug. 10, 1951, at the age of seventy-three years. Surviving are her husband, Charles Delauter, four daughters, five sons, thirteen grandchildren, two great-grandchildren and one brother. The funeral was held at the Grossnickles church, where she had had her membership for more than fifty years, with the writer officiating, assisted by C. Basil Grossnickle. Burial was in the adjoining cemetery.—S. D. Lindsay, Hagerstown, Md.

Durst, Patrick, son of William and Ellen Minnick Durst, was born July 8, 1869, and died at the home of his daughter near Grantsville, Md., at the age of eighty-one years. He was a member of the Maple Grove church for many years. He is survived by one daughter, one brother, one sister, five grandchildren and twelve great-grandchildren. Funeral services were conducted at the Loch Lynn church by Bro. Richard Grumbling. Burial was in the Durst cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Freeze, Grace Fay, daughter of Jacob and Mary Jane Wilson, was born Nov. 15, 1882, at South Charleston, Ohio, and died Aug. 8, 1951, at her home in Trotwood, Ohio. She was married to Oris Freeze on Dec. 17, 1902. She is survived by her husband, two daughters and two granddaughters. One son preceded her in death. She became a member of the Church of the Brethren when she was twelve years of age. Funeral services were held in the East Dayton church by Rev. Noah Hockman and Bro. C. H. Petry. Interment was in the Enon cemetery.—Mrs. Roxie E. Petry, Dayton, Ohio.

Good, Mohler, son of John and Emma Mohler Good, was born Aug. 24, 1878, and died at his home in Bareville, Pa., June 11, 1951. He was a faithful member of the Conestoga church for forty-seven years. In 1906 he was married to Anna Weinhold, who survives him. Also surviving are two sons, one daughter, six grandchildren, three sisters and one brother. Funeral services were held at the Espenshade funeral home at New Holland by Bro. Paul D. Wenger. Interment was in the Hellers Reformed church cemetery.—Mrs. Ivan Schaeffer, Bareville, Pa.

Gough, Pearl Stella Clum, was born Oct. 24, 1869, in Tremont, Ill., and died Aug. 8, 1951. When she was two years old, she moved with her parents to Kansas. She was a member of the Galesburg church, Kansas. On Sept. 11, 1890, she was married to Curless A. Gough, who died in 1922. She is survived by two sons, one daughter, one brother, thirteen grandchildren and ten great-grandchildren. Services were conducted in the Galesburg church by Elders Byron Talhelm, Frances Shenefelt and the undersigned.—Dwight Enberg, Champaign, Ill.

Haak, Raymond K., son of Jonathan and Emma Kreitz Haak, was born Oct. 19, 1890, and died July 13, 1951. On Feb. 2, 1918, he

was married to Mabel Geib, and to this union were born ten children. One son preceded him in death. He had been a member of the church for the past thirty years; for the past two years he worshiped with the Hanoverdale congregation. He is survived by his wife, two sons, seven daughters, two sisters, five brothers and five grandchildren. Funeral services were held in the Heidelberg church by Brethren Hiram Gingrich and Norman Patrick. Interment was in the Heidelberg cemetery.—Mrs. Thomas Patrick, Jr., Hummelstown, Pa.

Hoffa, Arba Jean, daughter of Franklin and Roberta Brown Evans, was born Aug. 29, 1930, at Kearney, Nebr., and died at the Deaconess hospital at Marshalltown, Iowa, July 29, 1951, following an automobile accident. She united with the Overton Methodist church as a youth and was faithful and active in the church. She was married to Ernest Hoffa on Feb. 4, 1950. After her marriage she was active in the Ivester Church of the Brethren, teaching a class and serving with her husband as adult adviser of the CBYF. She is survived by her husband, her parents, one sister and two grandmothers. A brother lost his life in the same accident. Funeral services were held in the Ivester church by the pastor, Walter J. Heisey. Interment was in the Sheller cemetery.—Mrs. Howard Sheller, Eldora, Iowa.

Hoppes, Almeda, daughter of James Monroe and Elmira Sarber Warren, was born in Kosciusko County, Ind., April 30, 1876, and died Aug. 5, 1951. She was married to Norman R. Hoppes; to them were born three sons and two daughters, all of whom survive. Thirteen grandchildren and three great-grandchildren also survive. Her husband died on Dec. 15, 1941. Early in life she united with the Church of the Brethren, but for many years she was unable to attend services because of her health. Funeral services were conducted by the pastor, the undersigned, at the Hoover-Miner funeral home in Wabash, Ind., and burial was made in the Nichols cemetery near Mentone, Ind.—W. C. Stinebaugh, Wabash, Ind.

Jacobs, Dale Maynard, son of Mr. and Mrs. Forest L. Jacobs, was born in Cleveland, Ohio, and died at the Hazel McGilvery hospital at Meyersdale, Pa., at the age of seven years. Besides his parents he is survived by two brothers and one sister. Funeral services were held in the Oak Grove Mennonite church by Bro. Richard Grumbling and Resly Tressler, the Mennonite minister. Interment was in the Oak Grove cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Kramer, Cora N., died June 11, 1951, at her home in Millway, Pa., at the age of sixty-two years. She was a member of the Church of the Brethren for many years. She is survived by her husband, one daughter, one sister and three brothers. Funeral services were held at the Middle Creek church by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Liskey, Marvin L., son of Perry and Sadie Liskey, was born Nov. 23, 1919, at Dayton, Va., and died July 28, 1951, as the result of an automobile accident the year before. He had been a member of the Mill Creek church since childhood. On Dec. 7, 1940, he was married to Moleene Shull, who survives. Three children, his parents, three sisters and four brothers also survive. Funeral services were held at the Mill Creek church by Brethren C. E. Long, Homer Miller and R. L. Brill. Burial was in the Dayton cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Showers, Elam, died at the home of his stepson in Penryn, Pa., March 17, 1951, at the age of eighty-five years. He is survived by his wife, one son, two daughters, two stepsons, one stepdaughter and several grandchildren and great-grandchildren. He was a member of the Church of the Brethren for many years. Funeral services were held in the Manheim church

by the home ministers. Interment was in the East Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Walter, Fred C., son of Lorenza and Sadie Corle Walter, was born March 28, 1898, at Klahr, Pa., and died suddenly at his home in Claysburg, Pa., July 23, 1951. He was married in 1922 to Stella Walter. He was a long-time member of the Upper Claar church and served as a deacon from 1925 until the time of his death. He is survived by his wife, two sons, one foster daughter, five grandchildren, three sisters and one brother. Funeral services were held in the Upper Claar church by the undersigned, assisted by Bro. T. L. Dively. Interment was in the adjoining cemetery.—J. Stanley Earhart, East Freedom, Pa.

Wertz, Clarence D., son of Rufus and Icy Wertz, was born Sept. 3, 1904, and died July 1, 1951. In 1932 he was married to Novella Old. He was a member of the Church of the Brethren for eighteen years. He is survived by his wife, one daughter, one son, his parents, six sisters and one brother. Funeral services were held in the Oak Grove church by Brethren Mervin Martin, O. D. Eller and Elmer Jamison. Interment was in the Sherwood cemetery.—Mrs. H. C. Eller, Salem, Va.

Whipple, Minnie Grace, was born in Bloomington, Ill., in 1873, and died July 18, 1951. Her husband, Edward Whipple, preceded her in death in 1933. To this union were born eight children. She is survived by six children, five grandchildren and eight great-grandchildren. She was a charter member of the First church, Kansas City, Mo. Funeral services were held at Newcomer's funeral home by her pastor, Bro. Floyd E. Bantz. Interment was in the Mount Moriah cemetery.—Mrs. Gertrude Gaba, Kansas City, Mo.

Whitacre, Richard Nathaniel, son of Cyrus and Helen Whitacre, was born Aug. 29, 1934, and died at the Cumberland Memorial hospital, Md., Aug. 3, 1951. He is survived by his parents, one brother and one sister. Funeral services were held in the Old Furnace church by the undersigned. Interment was in the Abe cemetery.—Charles V. Self, Ridgeley, W. Va.

Williamson, Max Murray, son of Murray Williamson of Seattle, Wash., and Mrs. Helen Claypool of Lincoln, Nebr., was born Sept. 28, 1933, at Lineville, Iowa, and was drowned at Green Lake, Seattle, Wash., July 16, 1951. An apprentice bricklayer, he was engaged to be married to Carolyn Shaffer of Seattle. He was a member of the Church of the Brethren, having been baptized in 1945. He is survived by his parents, two sisters and his maternal grandparents. Funeral services were held from the Forkner funeral home by Bro. Clement Bontrager. Burial was in the Acacia cemetery near Seattle. A memorial fund to help develop the summer assembly program of the Church of the Brethren in Washington, has been established in his memory.—Clement Bontrager, Seattle, Wash.

Wolfe, Michael Howard, son of Robert and Imogene Younker Wolfe, was born June 29, 1951, and died July 28, 1951, at Carlisle, Pa. His mother is a member of the Carlisle church. Funeral services were held by the undersigned in the Lutz funeral home, and interment was in the Westminster cemetery.—David J. Markey, Carlisle, Pa.

Yoder, Sarah L., daughter of John J. and Catherine Enos Livengood, was born April 23, 1860, in Elk Lick, Pa., and died June 2, 1951, at her home in Salisbury, Pa. She was married to Emanuel Yoder, who preceded her in death twenty-three years ago. She was an active member of the Salisbury church for more than seventy years. She is survived by one son, who is a minister, three daughters, three sisters, seven grandchildren and thirteen great-grandchildren. Funeral services were held in the Salisbury church by Brethren Guy N. Hartman, Jay Replogle and the undersigned. Burial was in the Salisbury cemetery.—Russell K. Showalter, Salisbury, Pa.

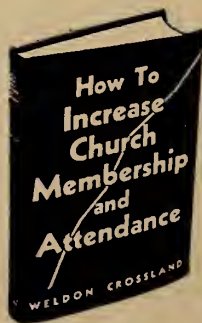
Church News

Maryland

Flower Hill.—Our pastor, Bro. Emmert Bittinger, preached his farewell sermon on June 10. We had our children's day program on the third Sunday of June. Mrs. Earl Mitchell conducted a music institute in our church June 30—July 1. We held our vacation Bible school July 9-20 with an average attendance of about forty. The pastoral committee has been keeping our pulpit filled with visiting ministers during the summer while we have been without a regular pastor. Our new hymnals have arrived and we are planning a dedication service for them. We are looking forward to the coming of Bro. Arthur L. Warner on Sept. 1.—Mrs. Wallace Embrey, Derwood, Md.

Maple Grove.—Brother and Sister Walter Younkin were installed to the full deaconship. Since our last report ten new members have been received by baptism and two by letter. We lost two by death and one letter was granted. The women made six and one-half dozens of cut garments for relief. The Beacon Light class sent 108 feed bags to Puerto Rico. A two weeks' meeting was held in the Bethesda church with Bro. Merle Weyant as the evangelist and a two weeks' meeting was held at the Loch Lynn church with Bro. Arthur Rummel of Natrona Heights, Pa., as the evangelist. Fourteen of our members attended the teachers' training school held at the Frostburg church, twelve having perfect attendance. This was sponsored by the women of our district. Our vacation Bible school, under the direction of our pastor, was held two weeks in June with an average attendance of eighty-four. The children were brought in from the Loch Lynn and Bethesda

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churches. Bro. Ross Speicher, who served on the Standing Committee from our district, gave his report at the Bethesda church. He also played a recording of the moderator's address. Bro. Saylor Wampler filled the pulpit while our pastor was away. Our district women's work president met with our women one evening and our district children's director met with the children's workers on the same evening.—Mrs. Arthur Resh, Grantsville, Md.

Meadow Branch.—The community daily vacation Bible school was conducted by the Meadow Branch church, June 18-29. The enrollment this year was 220 with an average attendance of 188, 145 of whom had perfect attendance. In addition to the director, Lavinia Wenger, there were twenty-three part- or full-time teachers and helpers. The session each day included three hours of worship, Bible study, pupil activity, music, Bible memory work, handwork, mission study, relief and friendship projects and related services. Audio-visual education was used in the presentation of some of the lessons. The all-school project was that of helping children not so well off as themselves. Sixty-nine juniors and intermediates were taken by bus to the Brethren Service Center at New Windsor. The children brought clothing and toys and bought new materials to make friendship kits for children with whom they wish to correspond. Each morning they brought an offering which was divided between the district work and Brethren Service. The special project of the district this year is to have the children put a rose window in the Dundalk church, which is now being built. The total Bible school offering for these two causes was \$113.92. Two hundred children participated in the closing program of the school. An exhibit of handwork and relief goods was on display. The people of the church and the community assist with this school.—Ruth Rinehart, Westminster, Md.

Michigan

Ozark.—We have been holding prayer meetings each Wednesday evening in the homes since last winter and we find the meetings are a wonderful help for each of us. Rev. Kenneth Fall of Bendon held an evangelistic service for us and since the meeting, three persons have been baptized. Our fieldworker, Arthur Taylor, and his wife brought with them Sister Ober, missionary to China, one Sunday and she gave us a very interesting talk on China and her work there. Bro. John Van Meter and his wife have been back with us for some time now after serving the Rodney church for four years. We are happy to have them back with us. Rev. Lester Bailey delivered a fine message on the evening of July 22. On the evening of July 29 Rev. John Heykoop of Kentucky delivered a wonderful message. He also held a week's Bible school in Trout Lake.—Mrs. Howard Lovegrove, Ozark, Mich.

Missouri

Wakenda.—We have been working hard to get ready for district meeting. Shingles have been put on, the kitchen modernized and plans are being made for insulation. The ladies have been working on garments for the district work project. The men have rented a farm and are planning to put up fifteen acres of hay on shares to sell. They have taken the responsibility of digging and walling a well for the young people's camp. Mary Etta Dye and Wayne Minnick were united in marriage at the home of our pastor, Bro. Henry Mankey. Our business meeting was held on Aug. 13. Bro. Luther VanPelt was re-elected as our executive head. Our delegates to district meeting are George Bowman, Luther VanPelt and Mary Ann Bowman. We are sorry that our pastor, Bro. Henry Mankey and his family are leaving us this fall.—Mary Etta Minnick, Hardin, Mo.

Montana

Grandview.—Our church was a busy place for a few weeks during June and July. We had a basement dug and the men of the community and church laid cement block walls and poured a cement floor. Then the church was moved back onto the new basement. As soon as harvest is over, we will build a twelve-foot extension onto the church, lower the ceiling and do other general repair work. Our minister and his wife were gone for three and one-half weeks this summer, directing the intermediate and young people's camps at the International Peace Gardens in North Dakota and attending district meeting. Sister Velma Ober returned with us from district meeting and spent several days in our community. She attended the ladies' aid and gave us an interesting talk on China and showed us some of her Chinese things. On July 22 she used the church hour to tell us of the work and the great need in China. Our Bible school was held the first week in June with an enrollment of thirty-two. Our midweek young people's meeting and our adult study group were discontinued when the spring work started but as soon as the fall work slackens we shall begin again.—Mrs. Mark Emswiler, Froid, Mont.

Nebraska

Lincoln.—Our regular quarterly council was held with the interest centered around the reports of the progress being made in our building program. Bro. Earl Frantz was present on "kick-off" day and gave us an inspiring message prior to the service of receiving pledges for the building program. The day was climaxed by the dedication of our new parsonage. During this service the keys to the new parsonage were formally presented to Bro. Kenneth Yingst. Our mother and daughter banquet was held with Mrs. Holsopple presenting a very interesting and informative word picture of homes around the world.—Mrs. Neil Shepherd, Lincoln, Nebr.

New Mexico

Clovis.—The BVS youth stimulators, Joe Johns and Don Richards, spent a couple of days with our teen-age group and the church board. The young adult Sunday-school class, with help from other church members, redecorated the interior of our church. Several of our women's and children's workers attended the subdistrict rally at Waka, Texas. We celebrated the April through September birthdays of those in our church with a chuck-wagon supper on the church grounds, followed by a short program of song. This is a semiannual event at which time the birthday offering is received. We appreciated very much having many of the Brethren spend part of their time, going to and from Annual Conference, in our midst. Among those who stopped was James Renz, temperance secretary, who brought an interesting and timely temperance message on June 6. The following evening we enjoyed The Lord's Prayer, a musical program, by a group led by Bro. Perry Huffaker. Our quarterly council meeting was held June 13, with Bro. Coppock, our elder, in charge; officers were elected. Our former pastor, Bro. Floyd Biddix, and his family of Orlando, Fla., also stopped on his way home from Annual Conference. A week of work camp was held for the colored and Mexican children during the month of July under the leadership of Bro. Samuel Meyer, Jr. Several campers are here helping in this work. Bro. Lehman and his family, who resigned several months ago, left recently to take up the pastoral work in Friend, Kansas.—Mrs. W. A. Stroud, Portales, N. Mex.

North Dakota

Surrey.—Our church has undergone extensive remodeling. On June 17 a special service was held in connection with the presentation to the church of an oil reproduction of Sallman's Consider the Lily, by Mrs. O. J. Rusley, a member of our church.

The CHRISTIAN in POLITICS

by Jerry Voorhis

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It was given in memory of her mother who passed away in 1926 and in honor of her father, Bro. J. H. Cover, aged ninety-eight years, who still attends services regularly. We have received six new members by letter. Installation services were held on July 1 for Bro. Ralph Anderson and his wife. Bro. Anderson is our first full-time pastor. Bro. Mark Emswiler of Poplar, Mont., district fieldman, preached the installation sermon. Bro. Anderson will serve the Minot and Surrey congregations. He graduated from Bethany Seminary this spring and he and his wife just returned from Annual Conference. The first week of July they spent at our district young people's camp at the Peace Gardens on the U.S.-Canadian border.—Mrs. Clarence Klungtredt, Minot, N. Dak.

Ohio

Canton, Maple Ave.—During the illness of our pastor, various members of the church filled the pulpit. Bro. Howard L. Alley, returned missionary to India, presented slides of India one evening. On June 7 Mrs. Charles Dingler, one of our charter members, died. Plezzie Meyers was our delegate to Annual Conference. On July 8 our elder, Bro. J. D. Zigler, held an installation service for Clyde and Anna Blanchard into the office of deacon. On July 9 our regular quarterly council meeting was held and we had our annual election of officers. On July 15 we had as our guest a speaker from the Temperance League of Ohio. The church gave \$197 for this cause. Several of our children attended Camp Zion. On the morning of Aug. 5 we had a dedication service for our new hymnals and in the evening we had with us Bro. John Detrick, a returned missionary to China. On the evening of Aug. 10 Perry Huffaker was here to introduce the new hymnal.—Plezzie M. Meyers, Canton, Ohio.

Middletown.—A family night was held recently for the families and friends of the church. They were invited to the church for a fellowship period and the evening meal, after which a sound movie, *In His Name*, was shown. Our minister, Bro. D. L. Blickenstaff, recently completed a week of broadcasting on our local station. His theme was *The Will of God*. On July 8 many attended the Brethren day at Chautauqua. Bro. R. D. Bowman was the speaker of the afternoon. In the evening a religious film, *Christ the King*, was shown. Bro. Richard Wenger, pastor of Cincinnati, presented a filmstrip entitled *My Peace I Give Unto You* at the local church last week. He also told of the work of Annual Conference. The women's work has been very busy with special projects. We are now rolling bandages which will be sent to the Brethren leper colony. The church has just finished a successful vacation Bible school. There was an enrollment of seventy-four and an average attendance of fifty-two. The children presented a program for their parents and displayed their work. Several young people are enrolled to attend Camp Sugar Grove.—Mrs. Leonard Martin, Middletown, Ohio.

Olivet.—Precommunion services were held three nights during the week preceding our communion. The speakers were Bro. Kenneth Hollinger, our pastor; Bro. Floyd Emrick and Bro. John McCormick. A family night dinner and program were sponsored by the young people. The program consisted of living picture scenes and a movie, *Beyond Our Own*. Bro. Paul Getz brought the message one Sunday morning and Bro. E. S. Hollinger, our pastor's father, delivered the message in the evening, while our pastor filled the pulpit at White Cottage. Children's day was observed on June 3 with a program by our children in the evening. On Father's Day a program was presented in honor of the fathers with special recognition being given to the father having the largest family in attendance. The teachers and children of the church joined in a community Bible school held in the Somerset high

school June 18-29. Our pastor attended Annual Conference and brought back a very interesting report.—Ruth Furse, Urbana, Ohio.

Owl Creek.—Our church co-operated with the neighboring church in holding Bible school this year. On Aug. 5 twenty-four young people from Southern Ohio visited our church. Nine children were dedicated to the Lord in a special service. Interest in Sunday evening and midweek services still continues in spite of the fact that many persons are now on vacation.—Floyd C. Emrick, Bellville, Ohio.

Oklahoma

Antelope Valley.—Bro. K. O. Thralls and his family of Falfurrias, Texas, were with us for a few Sundays in June and July and he gave us a brief history about the country and people there. Keith Pierce and his family took a carload of intermediates to Camp Spring Lake in Cordell, July 29—Aug. 3. Some of our youths attended camp also. Our regular council meeting was held on the evening of Aug. 7. Our pastor, Keith Pierce, and our elder, Harley Stump of Oklahoma City, presided and officers were elected. Two delegates were elected to our district meeting. Our Bible school started Aug. 6 and continued for two weeks with a good attendance. The children presented a play on the evening of Aug. 19. Our pastor and his family and several members attended the district meeting at Pampa, Texas, Aug. 21-24. Our ladies' aid did some relief sewing during the summer. We have had several fellowship dinners on Sunday during the summer. Our last dinner was held on July 22 as a farewell for one of our church families, the Delmer Berkenbiles. On the evening of Aug. 10 an ice-cream social was held for another family who moved away.—Mrs. Lawrence Cook, Garber, Okla.

Washita.—Our pastor had dedicatory services for two babies one Sunday morning and in the evening the Sunday school put on a pageant based on the poem by

Edgar Guest, *It Takes a Heap O' Livin' in a House to Call It Home*. The words and music were on a tape recorder. Our vacation Bible school, under the direction of Mrs. Leroy Garst, had an average attendance of 239. At the close the children presented a short program and had a display of their handwork. We met in council on June 25, with our elder, Bro. D. J. McCann, presiding. Bro. Clark Garst and Sister Fay Merkey were elected as our delegates to district meeting. July 29 was Camp Spring Lake day and our morning services were held there with Bro. Ikenberry, returned missionary to China, delivering the morning sermon. An offering of \$155.75 was lifted, which is to be used for camp improvement.—Addie Yoder, Cordell, Okla.

Oregon

Albany.—Since our last report, Brother and Sister Leatherman have been with us. Bro. Leatherman and Bro. Harmon visited the first week. As a result, two persons have accepted the Lord Jesus Christ and are awaiting baptism. Two letters of membership have been accepted. Bro. Harmon and his family attended Annual Conference and also took their vacation. The pulpit was supplied by Bro. Buckwalter and Bro. Durr. On July 1 Bro. Ross Speicher of Maryland filled the pulpit. The children's department was taken care of by Mrs. Johnson. Bro. W. W. Slabaugh brought the message on July 22. About twelve persons are attending summer camp at Camp Myrtlewood. Our business meeting was held on Aug. 8. Dedication services for two babies were held.—Mrs. A. L. Baker, Albany, Oregon.

Pennsylvania

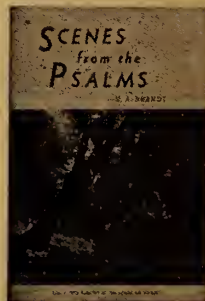
Albright.—Our church and Sunday-school attendance and interest have increased steadily for some months. Recently four young brethren and their wives were elected to the deacon's office. They are Brother and Sister Jacob Ritchey,

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Brother and Sister Roy Miller, Brother and Sister Michael Oliveri and Brother and Sister Walter Snyder. These were given the temporary charge by Bro. Pepple on July 22. We are looking forward to our coming revival meeting scheduled for Sept. 9-23, with Bro. Hartman Rice of Shady Grove, Pa., as the evangelist. We recently started a midweek prayer meeting which is well attended.—Mrs. D. I. Pepple, Woodbury, Pa.

Allentown.—Following our revival meetings, six young persons were received into the church by baptism. Children's day was observed on June 17 with an appropriate program prepared by the children's departments. On June 24 the newly organized men's quartet gave several selections at the evening service in the Long Run church, which was holding its evangelistic meetings. The men's work were represented at the district men's fellowship at East Fairview and on July 17 at the men's meeting at Camp Swatara. Layettes were sewed for New Windsor and contributions made to the women's Camp Swatara project by our women's work group. The young people contributed \$55.80 to Brethren Volunteer Service work. They recently entertained the young people from several adjoining churches. The roof repair debt, necessitated by the heavy storm of last November, is rapidly being liquidated due to the systematic giving of the membership and the generous assistance of the mission board. Several boys and girls have attended junior and intermediate camp at Camp Swatara during the summer. Pastor Wenger served as counselor for one week of intermediate camp. Our vacation Bible school was held Aug. 6-17, with Bro. Paul Hunsicker as the director. Laymen's Sunday will be observed on Sept. 16.—Mrs. G. R. Saylor, Kutztown, Pa.

Beachdale.—Mrs. Annie Brant was called by death. Our vacation Bible school was held June 5-15. As a result of our precommunion meetings, two persons were baptized. Hazel Togle and Charles Barron were united in marriage recently by Bro. Showalter at Salisbury. Our church purchased a projector for film strips and slides. On July 15 we held our annual home-coming. Two of our former pastors, Bro. A. J. Replogle and Miss Maud Shaffer, were present. H. L. Alley, returned mis-

sionary to India, showed pictures and gave a talk on his work. Rev. O. B. Paulsen of Harrisburg preached for us on July 1. On Aug. 5 Mr. and Mrs. Galen Miller, Mr. and Mrs. Charles Thomas and Mr. and Mrs. Charles Togle were elected to the office of deacon. The young people will hold their meeting on Aug. 14. Virginia Walters, who was the young people's president, is now working for the government in Washington, D.C.—Dorothy E. Fause, Berlin, Pa.

Cherry Lane.—Since our last report, we have received two members by letter and one by baptism. Our pastor, Bro. Guy S. Fern, held a revival meeting at Oak Grove, Md., and Bro. Daniel Brumbaugh and Sister C. O. Beery preached for us. We elected Bro. Fern to represent us at Annual Conference. In his absence Brethren Isaac Wareham and Daniel Vickers filled the pulpit. Our children's day service was held on July 1 under the direction of Kathryn Sollenberger. We had a sacred musical concert on July 22 by the Broad Top male chorus, sponsored by the women's work. Our annual home-coming was held on July 29, with Bro. A. C. Baugher of Elizabethtown as the guest speaker. Special music was furnished by Mr. Loren Wotring and his daughter, Nancy, of Oakland, Md., who played accordions, and by the Clark sisters of Yellow Creek, who sang several duets. Our pastor was dean of alcohol studies at the Camp Harmony training school July 23-28.—Mrs. Guy S. Fern, Clearville, Pa.

Huntingdon.—Fifteen members of the Huntingdon church, including our delegates, Brother and Sister Middlekauff, attended the San Jose Conference. Family week was observed with a covered dish supper. Our church participated in the union vacation Bible school and in the union services of the churches of Huntingdon during the summer. A choir, constituted by members of the congregation, has been organized and is now making its contribution to our regular services. On July 29 we dedicated the new Brethren Hymnals, using the same service that was used at San Jose. Two hundred and fifty copies, enough to supply the choir and sanctuary, were contributed by the family of the late W. Emmert Swigart.—Mrs. Morley Mays, Huntingdon, Pa.

Brethren Placement and Relocation Service . . .

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No. 572. For Sale: Farm over 200 acres, 50 acres bottom land. Two large barns, 1 large farmhouse, 1 small tenant house, 1 new five-room house being built. Sixty head of stock, all new farm machinery. Running water, electricity, 20 miles south of Roanoke, Va., good schools. Brethren community near Antioch church. Will sell or consider good Christian sharecropper. Write: A. S. Beard, 2258 Memorial Ave., S.W., Roanoke, Va.

No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartsville, Ohio.

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Spring Creek.—We observed a day of remembrance in honor of the older members of the church on June 3, with Bro. Milton Hershey of the White Oak church as the speaker. Other guest speakers during June were Brethren Earl Eshleman of the Conewago church and Ivan Walker of the Jennersville church. We observed children's day in June. Our Conference delegates gave their reports on July 8. We will have a two weeks' Bible school in July. During the summer months we are having Sunday evening vespers on our church lawn. One of our young men, Benjamin Ebersole, is spending the summer working in the state hospital at Butner, N. C.—Mrs. Moyer Craighead, Hershey, Pa.

Virginia

Blue Ridge.—Our pastor, Bro. Kenneth E. McDowell, was ordained to the eldership recently. We had a two weeks' vacation Bible school in June. Our pastor, his wife, Mr. and Mrs. G. R. Radcliff and several of our members spent a week at Camp Bethel. Bro. Samuel Butterworth of the Midway church brought us the morning message while our pastor was at camp. Our family night for July was held on July 15 on the farm of Brethren Jasper and Ned Crumpacker. A vesper service was held. The women's work observed its fourteenth anniversary with an all-day meeting at the church. Our delegates to the district meeting at the Poages Mill church were Brethren K. E. McDowell and Roy Rieley. Five persons have been baptized and one has been reclaimed since our last report. Our evangelistic meeting will be held Sept. 23—Oct. 7 by Bro. Harold Bomberger of Westminster, Md. Our fall love feast will be held Oct. 7. Bro. Dean Egge will bring the morning message while our pastor and his family are on vacation.—Mrs. Elsie R. Radcliff, Blue Ridge, Va.

Bridgewater.—Thirteen new members have been added by baptism and eighteen by letter. Home and family emphasis was stressed in our recent Sunday evening services. The services were concluded with the pageant, *It Takes a Heap O' Living*. Harry and Glenna Gardner were ordained to the ministry. At the same time Orville Gardner was licensed to the ministry. The regional youth round table was held here with youth from all over the region present. Fifteen babies were dedicated in May. Our delegates to Annual Conference were Brother and Sister Minor C. Miller, Bro. Ora DeLauter and Sister Nevin Fisher. Bro. Edward K. Ziegler terminated his pastorate here on June 3 to take up his new work for the General Brotherhood Board. During his four years here 55 new members were baptized and 126 received by letter. There

was a net gain in membership of eighty-five. A going-away party was given the Zieglers by the members in appreciation for their fine work here. Bro. I. James Eshleman begins his pastorate here on Aug. 1.—Ruth E. Sanger, Bridgewater, Va.

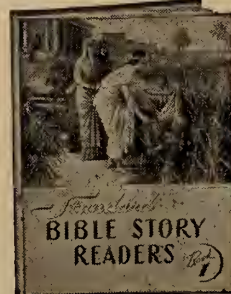
Buena Vista.—Since our last report four persons have been baptized and one received on former baptism. A number of our women attended the district women's conference at the Barren Ridge church. The two women's groups held a joint meeting at which the drama entitled *It Takes a Heap O' Living to Make a House a Home* was presented. A fellowship supper for all the families of the church was held with Bro. Merlin Garber of Roanoke as the guest speaker. Our vacation Bible school was held June 18-29. There were eighty-one children enrolled with an average attendance of sixty-three. The young people's class taught by Bro. Graham recently purchased fifty folding chairs for use in the Sunday-school rooms. Ten of our young folks have attended their sessions at Camp Bethel this summer. The women and young people's groups have been active with various projects during the summer months. Most of the money raised is applied to our building fund debt. A fine spirit of co-operation and interest is being manifested by all groups.—Mrs. John Graham, Buena Vista, Va.

Mt. Pleasant.—Our attendance has been very good. Our building program is pro-

gressing slowly. The CBYF held a farewell party for Coy Lambert, who left for the army. As a going away gift we presented Coy with a Bible. We also sent one to George Lambert, who is serving in the Marines. Our revival meeting was held by our pastor, Bro. Cecil O. Showalter, and as a result eight persons were baptized and five received by letter. Bro. Olen Miller was our choir director for the meeting. On June 3 we had our home-coming with Bro. William H. Rodeffer delivering the morning message. Our Bible school was held July 16-20, with Mrs. Stanford Lambert as the director. A program was presented on July 22. On Aug. 12, our CBYF presented a talent program. On the evening of Aug. 12 three new members were received into our church by baptism. We are planning to have our church picnic following our morning services on Aug. 26, at Seawright Springs.—Audrey Wisman, Harrisonburg, Va.

Newport News.—On June 3 we celebrated the fifth year our pastor and his wife have been with us. We had an all-day meeting with a basket dinner at noon. Baptismal certificates were given to all who had been baptized during the five-year period. The church presented Brother and Sister Blackwell with money to purchase a stained glass window to be dedicated to them. The afternoon was spent in hymn singing led by Bro. Lorenzo Carter of Clifton Forge. Also leading the music was Ernest Sheets, Jr. The evening service was a history and report of progress from each organization of the church. Our church sent Bro. L. W. Blackwell to Annual Conference as our delegate. Two others from our church also attended Conference. On June 16 the men's work sponsored a father and son banquet. On July 2 we began our vacation Bible school which continued for two weeks. The laymen, with Bro. Ernest Sheets in charge, have been conducting services once a month at the county home. Our church is helping with the medicine and doctor bill for one of our members who has been ill for quite some time.—Mrs. Mary Rusmiselle, Hampton, Va.

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OCTOBER 6, 1951



Artist: Knud Larsen

Photo by Camera Clix

THE LAST SUPPER BECOMES THE LORD'S SUPPER

THE circumstances of Jesus' last supper have taken on a significance not immediately recognized by those who sat at his table. The disciples may have guessed that it was an unusual occasion, because it had been so carefully prepared for. But only after their Lord had gone to the cross, only after his resurrection and the experience of Pentecost did they begin to understand that the meal was not a farewell banquet but the pattern of an everlasting fellowship, not the end but the beginning of a deeply spiritual companionship with him.

We do well to take seriously all that Jesus said and did on that fateful evening. For even the small details of that upper room experience are seen in a new dimension when we look at their meaning for him and think of their significance for those who would be his disciples today. The Last Supper becomes the Lord's Supper when it is kept in remembrance of him.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 6, 1951

Volume 100

Number 40

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Peace or War

The primary issue in the world, rather obviously, is peace or war. And it depends on us human beings to make the critical decisions which will determine the outcome.

I believe the preponderant majority of the American people desire to promote the cause of peace. But certainly we do not promote the cause of peace by hurling epithets of "apostate," "blasphemer," "heretic," etc., at any person inside our own country, or outside of it, whose ideas of minor internal affairs differ somewhat from our own.

While there are still unexplored and unknown facets of human existence, how can any person be so naive as to say, "I know it all; do not attempt to disturb my self-complacency"?

Could it be possible that people who persist in magnifying misunderstandings are essentially enemies of the human race and, therefore, criminal? —Eldon S. Heckman, San Francisco, Calif.

Article on Sex Reveals Popular Trend

I am so indignant over the criticism of the article on sex. I thought it was so very fine—so timely. Anyone who knows what our young people are reading knows this hits the core of popular trend. Of course, I am no authority but I consider this and the one by Mary Ziegler Houff the two outstanding articles of the year.

I think the family counselors do fine work, too.—Estelle B. Rittenhouse, Queen Anne, Md.

Kingdom of Heaven

I quote Kermit Eby in his article on Labor and Religion in the Sept. 1 Gospel Messenger: "If I understand the mission of organized labor it is, in the last analysis, identical with that of religion; that is, to develop from our religious beliefs a program which will work toward a kingdom of heaven on earth."

Perhaps I do not understand Mr. Eby but I was not under the impression that labor organizations were interested in making a "heaven on earth" or that this is the church's aim either. I have always understood from the Bible, which is my only authority, that the purpose of Christianity and salvation was to prepare us for a future life, not a limited time here on earth. If this were God's plan, why is such emphasis placed on the eternal life

in the Scriptures? Why is so much reference made to "my Father's house" and other such terms which definitely refer to heaven as a future experience, not a present one? Working for a "heaven" is not our job; heaven is our reward. We cannot work out our own righteousness, for that is as "filthy rags." Can we not have more articles based on Scripture rather than on man-made theories? —Gerald L. Fosbenner, Quakertown, Pa.

Traveling Families

Harry K. Zeller's answer in the Sept. 8 issue concerning traveling families is very good.

I would just like to say that it really works. We are a traveling family and find the life very stimulating. We have lived in six different towns in the past one and one-half years. I say *we*, for I go with my husband to the most centrally located place of his assignments. In that way he is home more than half of the time. We have one child and certainly intend to have more.

We have always had a nice place to stay—sometimes not large but adequate. Most of them were found through the advertisements in local papers.

We have tried to make each place home, for we have no other. We have made a church home each place, found doctors in case of need and all the things you mention as well. Oh, yes, we even take the Messenger though the mailing department will be gray-haired trying to keep up.—Mrs. Jonathan Hamersley, St. Louis, Mo.

After One Year

We are nearing the end of our first year of receiving the Gospel Messenger. We received several issues before either of us paid any attention to its arrival. One day, however, an article drew my attention and since then I have looked at and read several articles in every issue.

Last month my husband picked up an issue and now he, too, reads parts of every one.—New Reader.

The Spirit Goes Deep

Your article, *How Secular Are We?* is a real challenge. You remind me that "the Spirit goes deep . . . dividing the marrow from the bone"; that God knows the "intent of hearts"—how vain we are.

Grace and wisdom to you.—A subscriber, Westmont, Ill.

THREE TASKS of the CHRISTIAN MINISTRY



Ernest Lefever

New Haven, Connecticut

Drawing by Gedge C. Harmon

The Christian gospel compels us to face the difficult moral issues that confront us

RECENTLY I received a disturbing letter. It came from a man who just returned from the China mission field. Speaking of the alarming extent to which Chinese Christian leaders have supported the Communist regime, the writer said: "At first I thought [they] were all scoundrels." Later, he said, he found this was not the case. While there were doubtless a few scoundrels, the majority of Christians were simply making "the same accommodation to Communism that most [American] Christians are making to modern secularism." We have failed in China, he concluded, for the same reason we have failed in America. We took

to China a shallow gospel which could not bear up under the challenge of the new and dynamic faith of Communism. Communism promised to meet the socio-spiritual crisis, the depth of which only a handful of missionaries really understood. Communism demanded the whole of their lives, while our watered-down Christianity was content with a partial commitment. Much of our missionary gospel was emasculated by a humanistic moralism on one hand or an individualistic and other-worldly theology on the other. Despite reassuring words from mission board secretaries, I too believe we have failed in China. We have failed to make any-

thing approaching the impact warranted by the blood and dollars spent there.

What is true of China is true of our other mission fields. We can find little comfort in the impressive geographical spread of the Christian faith when we consider the shallow quality which has characterized much of our mission program. Perhaps we have overemphasized the two-dimensional expansion of Christianity as an escape from the more difficult demand of making our faith relevant to all levels of human existence.

Why has our gospel in Peiping

and Middletown been so inadequate? Why does American Protestant preaching so often re-enforce our pagan culture rather than thrust it under the judgment of Almighty God? In thinking with you about these questions, I should like to suggest three closely related failures in our Protestant preaching. I will indicate these deep-seated weaknesses in the form of positive affirmations concerning the duty of each one of us as Christian ministers.

First, we must have a vital faith before we can preach it. How can we proclaim the good news if we have not first been captured by the good news? For some ministers their faith is little more than a bundle of unchallenged traditions, for others it is a system of "right thinking," and for still others it is some "secular way of life" masquerading as Christianity. It is good for us to drink deeply of the faith of our fathers, but this faith is hardly our own until it is purified and deepened by experience and by exposing it to the intellectual crosscurrents of our day. A systematic theology is important, but it is never a substitute for genuine faith. Further, the gospel is more than a way of life, a feeling for brotherhood or community. Piety becomes dangerous when it usurps the place of real faith and when public worship or private prayer replaces responsible participation in the community.

Any living faith must have two essential elements:

First, genuine faith must be given—it is the unmerited gift of God. With such faith there is an urgency to tell others—an urgency which unheeded would compel the very stones to cry out.

Second, genuine faith must deal with all the issues of life, personal and social. It may be that we say little about our faith

when we repeat a creed or participate in a sacrament. We say a great deal about our faith when we make a moral decision. In our daily choices the faith we hold and the values which motivate us from the depth of our being are demonstrated. Faith is born and nurtured in the crucible of the existential moment when decision comes upon us. One of the major differences between a descriptive sociologist and a prophet is this. The sociologist stops with analysis while the prophet goes beyond analysis to decision. Every time we make a moral choice, we demonstrate what we really believe about God, man, history and redemption.

Prayer, meditation and theo-

logical study are essential means of developing and clarifying our faith, but alone they are not enough.

In the second place, to communicate our faith we must use the language of our secular culture. Many preachers with a solid faith cannot communicate it effectively because they do not understand the idiom of the modern man. Studies of the general population as well as of Sunday-school children have shown that we cannot assume even an elementary knowledge of the Bible in our preaching. A recent writer in the *Christian Century* was distressed because today "Moses Is Nobody." But the solution to this problem does

Continued on page 14



Eva Luoma

A vital faith must come to grips with the most pressing problems in the family, in industrial relations, in the world community

EDITORIAL

Are Parochial Schools the Answer?

MANY outstanding churchmen and educators are giving increased attention to the place of religion in our public schools. Not only ministers but also leading schoolmen believe that the schools have a responsibility for religious and moral instruction. The American Council of Education has announced a research project to study what the schools can do, approaching the problem "with scrupulous regard for the separation between church and state."

It may surprise our readers to learn that already one out of every eight students of elementary school age now attends a parochial or private school. The U. S. Census Bureau figures disclose also that one out of every twelve high school students attends a nonpublic school.

These parochial schools include many that are operated by Protestant church groups. There is an increasing number of Christian day schools. In Indiana an Old Amish group recently erected their own school building in order to keep their children out of public schools and away from a worldly environment.

Frequently we have heard Brethren parents express a desire that our Brotherhood sponsor and support private or parochial schools. Especially during wartime, when militaristic pressures are strongest, do Brethren consider the values of parochial schools.

But are parochial schools the answer? When we consider the quality of the religious instruction many of our children receive in our Sunday schools, we might ask if we are now using wisely the resources we already have for Christian teaching. We have seen a rapid expansion of camp facilities in our Brotherhood, but do we have the trained leadership we need to provide even a thorough summer camping program? We are quick to criticize the public schools for their failures but have we worked steadily with Parent-Teacher Associations to remedy these mistakes? In many communities the schools would be better if more Christian parents would support the efforts of educators to provide an adequate program for every child.

Before we blame the public school for what the home and the church fail to do, let us look to our own educational efforts. There are some instances where public education has been dominated by irresponsible groups. But in most communities our program of Christian education in the Sunday school should supplement, and not replace, the efforts of public education to teach moral and spiritual values.—K. M.

Changing one thing for the better is worth more than proving that a thousand things are wrong.

A Prayer for the Lord's Supper

DEAR Lord and Father of all who gather around thy table, we look to thee at this feast of love as children look to a parent, as disciples seek another glimpse of their Master, as souls that are rescued from darkness eagerly turn to the light. We ask that thou wilt enable us more fully to remember Jesus Christ.

Though we have taken his name, we have not always walked in his steps; our feet are bloody with stumbling, weary from wandering and soiled by the sins into which we have too often fallen. Cleanse us and restore us to the companionship of his way as we remember Jesus Christ.

Though we have shared in the fellowship of his church we have found it difficult to forgive as we are forgiven, to share the measure of grace that has been granted to us, or to kneel down to minister and serve, as he was so ready to kneel. May we now prepare ourselves to minister to one another, humble in posture and humble in spirit as we wash one another's feet and remember Jesus Christ.

Though we have honored thee as the head of our table and though we have invited thee to be a guest at every meal, we have not always eaten together as brothers, nor have we freely invited those of strange customs and different languages to break bread with us. Forgive our pride of race, our selfish creeds and our divisive spirit as now we forget our trivial differences to join in fellowship with him who was Friend and Savior of all. May we remember Jesus Christ.

Though we have taken these emblems of his body and his blood and turned them to beautiful symbols of his sacrifice, we have too quickly overlooked their meaning for us, failing to accept his cross in our lives as well as in our professions of faith. Give us such a passion for thy kingdom, such a devotion to thy church, such a commitment to the love that never fails that we also give our bodies and our blood for the hungry, sinful, lost world he came to save. Let his testament become our witness in daily thought and deed as by this bread and by this cup we remember Jesus Christ. Amen.—K. M.

"And He Was Transfigured Before Them"



Gladdys Muir

William Hole
Gramstorff Brothers, Inc.

LIFE is like a fabric in which light and dark threads are interwoven to form a pattern. In this respect Jesus' life was no exception to the rule. There were dark days like the days of temptation, days of rejection, days of disappointment with the slow progress of his disciples. Interspersed with these were high moments like the day he committed himself to his lifework, days in which he seemed more fully conscious of God's blessing on his tasks, days in which he was cheered by some student's grasp of great and eternal truths.

Some of these high points in his experience were shared with his disciples, who have tried to tell us about them. It is never easy to transmit to another the nature of a high religious experience. Words seem so bare. We can see them better in the quality of life which emerges. And we can understand them best, perhaps, when we have shared even to a small degree in such experience. Though the transfiguration sometimes seems far removed from our lives, yet it speaks to us of a type of experience that even we may share.

The story of the transfiguration probably came to us

through Peter, who doubtless told Mark, long afterwards, how it had seemed to him. It was told briefly, leaving much to be read between the lines.

We know that it came after one of those dark experiences, in which Jesus seemed to realize more fully the nature of the lonely road ahead, and had tried to share with his disciples some of the forebodings which weighed so heavily upon his heart. We can imagine with what anxious eyes he had looked into their faces for some indication of understanding. And how grateful he must have been for the opportunity to turn aside from the highway and the

throng, and, with a few of those nearest to him, to seek spiritual refreshment in the stillness of the mountains, whose silent peaks have ever spoken to men of God, their refuge and strength.

We can see them following the trail as it rose, leaving behind the villages, the vineyards and the orchards, and leading upward over crags, and around sharp ledges to new vistas.

Perhaps they paused now and then to listen to the voices of the wood, or to drink in the beauty spread out before them. And how glad they must have been to stop at the place indicated by the Master—to breathe the cool mountain air and rest from the exertions of the climb. We can imagine them sitting there without a word, enjoying the precious fellowship, and we feel that their communion with each other led them into communion with God. Perhaps they broke the silence to speak of Moses or Elijah, who had likewise climbed such a mountaintop. We can imagine with what vividness Jesus may have discussed with them the law and the prophets, how his face must have lighted up as he talked, how the great historic figures must have lived before them, and how it must have dawned on them that their Master was greater than these.

Was it a vision that they saw, a dream, a subjective experience? What happened we shall never know, but we do know that the disciples were convinced that God was there, that they had seen a divine light shining in the familiar features of their Master, and that for at least one of them that hour was so sweet that he would fain have prolonged it; that for Jesus it seemed to bring clarity of purpose and the courage, as he went down the mountain, to set his face steadily toward Jerusalem to meet his destiny.

Only a few of Jesus' immediate disciples shared this hour, in

which they were drawn near to God through seeing him in their beloved Master; but, fortunately for us, God has shone through the countenances of many of his lesser vessels from Stephen, the martyr, down to some of the good people we know. Whenever he has found a selfless person seeking his will, him he has illuminated. Some of us have a hard time finding God in the great treatises of systematic theology or in the definitions with which theologians seek to help us; they seem to make God a great abstract good, true, perhaps, but far removed from us; but when he shines through some human personality, when his ways are translated by some individual's loving deeds—a St. Francis or a Thomas Kelly—then we understand.

Many distinguished men have visited our college chapel from time to time, and tried to interpret for us the ways of God with men. Some helped us at one point, some at another; some added to our confusion. Afterwards, when one of the students was reviewing them, this young woman said, "I liked 'so and so' best [he was not the most learned theologian] for one had only to look at his face to see God there." It is said that Evan-

In God

Leon Albert

Minneapolis, Minnesota

**In God I have no fear of fear
But all my faith and trust;
In God I have no fear of death
For God is rightly just.**

**In God I have no fear of hell;
From him I cannot roam;
In God I have no fear of earth,
For heaven is my home.**

**In God I have no want of lust
And seek no earthly gain;
In God I have no want of wealth
For gold cannot make rain.**

**And so from his own blessed path
I shall not ever tread,
For I have lost my wants and fears
Through the loving hand of
God.**

geline Booth was a very homely person, but when she spoke that fact was soon forgotten, for she was transfigured by the love for human beings that shone in her countenance. How many of us have searched for God through ponderous volumes only to discover that he was more clearly to be seen in the shining eyes of a friend, who understood when the world misunderstood, or in the enduring faith of a mother, whose life interprets the eternal love of God!

If there is anything the world needs today, in its doubts and confusion, it seems to me it is such interpreters of God, whose lives, like some clear crystal, permit the light of God to shine through and convince us of his reality. Like Jesus' disciples at the foot of the mountain, we seem to be striving with problems too great for us. Perhaps if he were here, he would tell us to let go our anxious striving against evil and look to him for our resources. "This kind can come out of nothing save prayer." As Eugene Lyman says, "Adoration of the Creator renders more fertile the life of the creature. How else indeed should we be freed from staleness of spirit from being preoccupied with self . . . except by opening our minds and hearts to him in whom we live and move and have our being." Perhaps we would cease to be obstacles to become channels for the light.

As we draw nearer to him we find ourselves closer to one another, and the precious community of spirit which is needed to give life to our ecclesiastical machinery becomes a reality.

O Lord, accept us with all our imperfections and enable us to transmit thy light to those immediately about us. May we see thee not only in the lives of the saints, but may we be enabled to see thee in the eyes of every human being.

CHILDREN NEED DISCIPLINE

David H. Studebaker

Part 1

IT IS obvious that children need discipline, for as Dr. George Preston once observed, "disobedient children are among the world's greatest living nuisances." We are living in a time when this variety of nuisance apparently thrives abundantly as indicated by a letter a well-known radio personality recently read. The letter purportedly analyzed the illness of our program of education for the young. The problem is that the teachers are afraid of the principal, the principal is afraid of the superintendent, the superintendent is afraid of the board of education, the board of education is afraid of the people, the people are afraid of the children, but the children are not afraid of anyone.

It is generally agreed that children need discipline. But we must carefully consider what the real nature of the need is. What are we trying to accomplish with our children? What is our purpose, our fundamental objective, our primary goal?

The Purpose of Discipline

The fundamental purpose of our program of discipline is to help a child make "a gradual transition from obedience to responsibility." Our primary objective is to assist a child to become a self-directing, fully responsible adult who can administer his own life effectively. Our major task then is to help a child grow to the place where he no longer needs us.

This is more difficult for parents in particular than it sounds, for we have a severe temptation to keep our children dependent upon us as long as

possible. Children are a peculiar possession quite unlike property. When you have cultivated your property to its peak of value, it never walks off and starts working for itself. To keep your property is to succeed, but to keep your children is to fail. Children need us and our love desperately through the tender years. And since it is most satisfying to be needed, parents are sorely tempted to prolong dependency rather than promote the growth of independence. Nevertheless, the purpose of discipline is to create a fully responsible, independent adult.

Now that we have defined our

objective, let us search for the means that will enable us to achieve that objective. One kind of parent and teacher will be most favorably inclined toward Webster's definition of discipline as "control gained by enforcing obedience and order, as in a school or army; hence orderly conduct." The way by which a child is to be effectively disciplined, so this school of thought might say, is to teach that child to unhesitatingly obey authority. These clichés carry their thought: "You must break a child's will for his own good." "They don't need reasons; they must learn to obey because I say so." "They must learn who



Walter Hering

The child who has at home a program of discipline that will assist her in becoming a self-directing, responsible person will be further helped by sympathetic teachers when she starts to school

is boss around here." "No child of mine will ever talk back to me."

Absolute obedience of this nature is convenient. It makes of children an extra arm or leg for hurried parents. Such mastery over one's children in the classroom or the home may beautifully serve the pride of the parent or teacher, but it will never help a child become a self-directing, fully responsible adult. As Dr. Preston suggests, "absolute obedience is no virtue. . . . Only parents who expect to live forever should have perfectly obedient children."

Only if we expect to live forever do we have the right to demand absolute obedience of our children, for such absolute dependency upon adult supervision destroys their opportunity to become self-directing adults. People who have suffered from overobedience cannot make decisions, cannot assume leadership, cannot take initiative—even for their own lives. A regime of absolute obedience under the guise of necessary discipline does not give children their God-given right to grow up. It makes them dependent children for the rest of their lives.

Parents and teachers who demand absolute obedience are highly suspect. The quite well-founded suspicion is that they are exceedingly insecure people who are frantically attempting to ease their sense of insecurity, to steady their wobbly sense of self-respect by forcing their children and their pupils into servitude under their autocratic mastery. Parents and teachers who seek to be the absolute masters of their broods are demanding that which rightfully belong only to divinity.

I recall a story in which a shrewd, power-drunk uncle had gained complete control over his heiress niece whose fortune he sought. When he ordered, she moved like a puppet on a string.

After issuing an order one time which he gloatingly observed her fulfill he said, "I rather enjoy playing God."

When a lawyer asked Jesus one time which was the greatest commandment, he did not say, "Thou shalt obey the Lord thy God." On the contrary, he said, "Thou shalt love the Lord thy God." Therefore, we vigorously reject the policy of absolute obedience as a means of achieving the major objective of our program of discipline because it destroys the very quality we are trying to create in the child and because the chances are we wield authority for the satisfaction of the adult rather than the good of the child.

Not by Overindulgence

In rejecting absolute obedience, let us not swing to the opposite extreme of overindulgence in which we maintain no control, exercise no authority, render no guidance. The overly indulged child is as ill-equipped to meet the realities of life as the overly obedient. Such a child is taught nothing of limits, regulations, demands and the normal frustrations. Candy, toys, late hours, the time and attention of doting parents are his without reservation. He wants what he wants when he wants it, and the tragedy is that he gets it.

A child reared in the regime of overindulgence cannot make progress in the process of growing up. In adult years, he attempts to maintain his position as the demanding tyrant at the center of all things. To his consternation such limiting factors as the alarm clock, the salary and a boss are not responsive to his every whim as people were in his earlier days. He then becomes as infantile as the overly obedient child, only he has a different set of infant immaturities.

Therefore, we reject the extreme of overindulgence as vig-

orously as we reject the extreme of overobedience. Dr. Benjamin Spock once wrote, "The child not only gets into trouble without control, he is miserable without it." Irma Black in the same vein says, "Children honestly need and like to know what is out of bounds. Sometimes their most annoying behaviour comes precisely from the impulse to find out."

I recently saw a film of the 1950 world series between the Yankees and the Phillies. It was interesting to watch the outfielders drop back to catch long-hit balls near the fences. Almost invariably they moved all the way back to the fence, touched it lightly, then stepped out a step or two to catch the ball. Once they had established their limits, the barriers beyond which they could not go, they were free to operate effectively.

Just so with our children. They need to know what and where the limits are. Once they find those limits they too are free to operate effectively and freely within them. Furthermore, children need the growth in their ability to handle the limits, regulations and frustrations of their lives. It is beyond the maturity of children to establish limits for themselves; therefore, we must do it for them. But we must be wise enough to pass along the power to set limits as they are increasingly able to limit, control and direct themselves.

Look for These in Coming Issues

Toward a Creative Evangelism, by Edward K. Ziegler. Bro. Ziegler, who on June 1 became director of evangelism, tells what other churches have been doing and how little our church has done and then points out steps in a program of creative evangelism.

The Unitary Hope of the Christian Church, by Edwin T. Dahlberg. In this article Dr. Dahlberg reports on the meeting of the Central Committee of the World Council of Churches.



A view of the Ephrata Cloisters before restoration was started

A. G. Breidenstine
Lancaster, Pennsylvania
Photo by E. G. Hoff

The Restoration of the Ephrata Cloisters

AT THE request of the editor of the Gospel Messenger, I made a trip to the Ephrata Cloisters in order to discover the plans for the restoration of the remaining buildings at this sacred and historical spot. As I arrived at the home of Mr. Reuben Kachel, I found Mrs. Kachel and several of her daughters sitting on the front porch. They invited me to have a chair, and at once we started to talk about the present plans for the restoration of the Cloisters.

It was impossible to keep our minds on the present because Mrs. Kachel reminded me that she had known the last sister who lived in the Cloisters. She reminded me also that, as a member of the Church of the Brethren, I should know how

our church is related to the Cloisters. Yes, I knew how the Dunkers of Germantown were related to the Dunkers of the Conestoga. She asked, "Did you ever hear how Conrad Beissel assisted in the division of the two groups?" Oh, yes, I had heard the story and, of course, she again confirmed it.

It is well known that the Ephrata Cloisters provided the setting for one of the most unusual religious experiments in the history of the United States. Not only are the Cloisters significant for the religion practiced there, but here remain examples of the finest medieval architecture in America. Here, also, was practiced the medieval art of illumination. The finest examples of *Fracturschriften* can yet be found in some of the writings which the Pennsylvania German Folklore Society

has published. Perhaps mention should be made of the marvelous a capella music which was rendered and published in these Cloisters. As recently as the New York World's Fair, selections of eight-part music by Conrad Beissel were performed by the Harrisburg Symphonic Choir. Although the music had been republished, the choir attempted to follow the original scores as nearly as possible. Thomas Mann* devotes almost seven pages to a description of Beissel's music in his book, *Doctor Faustus*.

Numerous other achievements in printing, in milling and in benevolent acts of charity will never be forgotten because of their historic significance.

These landmarks, however, as established in 1732 have been

*Thomas Mann, *Doctor Faustus*, Alfred A. Knopf, 1948, p. 66.

The first division among the Brethren in the early days in America resulted in the founding of the Ephrata Society. The leader of this movement was Conrad Beissel, who, after he was baptized by Peter Becker, became the minister of a group of newly baptized Brethren. But soon he began to teach practices different from the tenets of the church, such as observing the Jewish Sabbath and the monastic life. All efforts at reconciliation failed to heal the breach between him and the Germantown group. On Cocalico Creek he began to live a hermit's life and some of his followers came to him. Here grew up the Ephrata Cloisters, a house known as Bethania for the men, two houses called Hebron and Saron for the sisters and a Saal or house for worship, built at right angles to Saron. Beissel permitted a third group in his order, the householders or those who lived in families

gradually disappearing. Of the original five hundred acres only twenty-seven and a half acres are now the property of the Commonwealth of Pennsylvania. Certain landmarks can yet be pointed out by the descendants of the Society, but even the few remaining members cannot recall all of the early evidences. For these and numerous other reasons the state has become interested in doing something to prevent the final disappearance of the vestiges of this very interesting and unusual religious experiment.

How the Commonwealth Has Helped

The decline of the Society of the Seventh Day Baptists of Ephrata is directly related to the American Revolution and specifically to the Battle of the Brandywine. Following this battle countless wounded were brought to the Cloisters for

nursing. Here they rested and received medical treatment. A severe epidemic of typhus fever broke out and claimed the lives of the soldiers and of many of the solitary. On the hill, large buildings were burned never to be replaced. Those in authority had hoped that the burning of these buildings would prevent the spreading of the plague.

In 1768, Conrad Beissel, the vigorous leader, died and in 1796 Peter Miller died. Without these leaders and their enthusiasm, few newcomers approached the Society. The rigid practice of celibacy was, of course, another factor contributing to the decline.

In 1814, the general assembly of the Commonwealth of Pennsylvania allowed the formal incorporation of the Society of the Seventh Day Baptists of Ephrata. This was a legal arrangement as a reaction to the rapid decline, but the decline continued.

On January 11, 1934, the state of Pennsylvania instituted legal proceedings in the Dauphin County court of common pleas and the Society's charter was forfeited. Dr. John F. Mentzer of Ephrata was appointed receiver of both the real and personal estate.

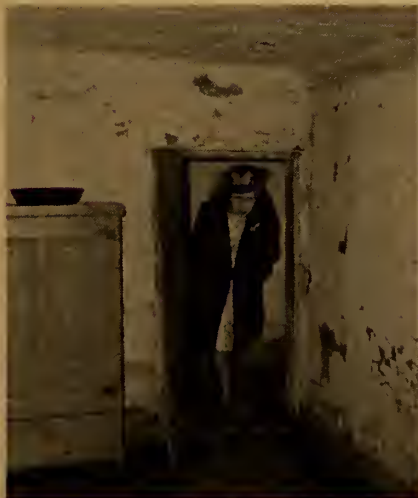
Step by step there is evidence that the state aimed to help to prevent the disappearance of these sacred and historical landmarks. Therefore, in 1939, the general assembly passed an act authorizing the commonwealth to acquire the property and place its administration under

the Pennsylvania Historical and Museum Commission. A sum of fifteen thousand dollars was appropriated to acquire the property. Several years later, on May 27, 1941, the property was transferred to the commonwealth and, in June 1941, Mr. G. Edwin Brumbaugh, son of Martin G. Brumbaugh, was appointed architect to direct the making of protective repairs and the beginning of authentic restoration.

Now for the Present

My visit to inspect the restoration was most interesting from the beginning. Mrs. Kachel was busily rocking on the front porch of her little home which is set neatly among the buildings of the Society. "Ah, yes," she said, "I still remember the last sister. She lived right over there in one of the small rooms. But, if you'll wait until Mr. Kachel returns, I'm sure he will be glad to tell you the whole story and take you for a visit through the buildings."

Just then Mr. Kachel returned and off we went to inspect the restoration and to live again for



J. Henry Long

One of the narrow doorways



J. Henry Long

A handmade knocker still in use

a short time in the historic past. As we walked toward the first building, Mr. Kachel said, "Did you know that our architect's mother lived in these parts? Her name was Konigmacher. Interesting, isn't it, that after so long a time Mr. Brumbaugh returns to restore buildings which were so familiar to his own mother."

While we talked, we approached the sisters' house known as the House of Saron. The sisters living there were known as the Roses of Sharon. What beautiful hand-planed tulip poplar clapboards! Under Mr. Kachel's direction these were cut from logs found in the hills and native to Ephrata. The logs were sawed to the length of the clapboards, then quartered and drawn to the size and shape on the *Schnitzelbank*. Now, more than two hundred years after the original building, the old tulip poplar clapboards are being removed and new ones inserted which are exact duplicates, even produced in the same manner.

It is interesting to note that this restoration is aimed not only at protection of the buildings but also at authentic reproduction even to the minutest detail. The tulip poplar clapboards are nailed the enormous logs of the main wall support with hand-forged nails showing clearly a four-sided head exposed to the weather. The windows are fitted into neatly grooved sashes without putty. The glass is inserted as the sash is put together and, should a pane break, there is no way to insert a new one but to take the sash apart and install it as from the beginning. All windows open to the outside and are fastened by hand-forged hooks. These hooks appear old

and historic, but, as Mr. Brumbaugh could testify, they are not even two years old. When laid side by side with the ones still remaining, it is very difficult to see any difference whatsoever. Special mention should be made of the hinges found at the doors, window and closets. All hinges are of three types—the H hinge, which is forged of wrought iron,

the butterfly hinge, also of iron, and a very clever wooden hinge. Surely an interesting study could be made of this artistic handicraft produced by the Society.

By this time we are standing directly in front of the House of Saron and our eyes glance to the roof and to the chimneys. Imagine a new roof of oak shake



Top: The kitchen of the Saron

Bottom: The Saal

Photos by J. Henry Long

shingles, eighteen inches long with a twelve-inch overlap on the length and slightly more than an inch overlap on the sides. These shakes are laid in units of four to allow for intermediate air spaces which serve the purpose of insulation and drying. We are inclined to think that roof insulation is a modern idea. Well, the Brethren of the Conestoga knew how to insulate in the early seventeen hundreds.

All of the walls and the roofs are carefully insulated with a clay-straw mixture which served the double purpose of fireproofing and heat-cold insulation. The chimneys on these buildings are wooden chimneys insulated with the clay-straw mixture. These chimneys and the walls about the fireplaces testify to the effectiveness of this unique fireproofing.

I asked Mr. Kachel whether there was perhaps still another reason for the heavy layer of clay-straw mixture under the roof. With a grin, he replied, "Oh yes, it was a protection from the Indians. Should the Indians fire the roof with their lighted arrows, the fire would not spread to the top floor. Even if the fire were to spread to the top story, the middle story would be protected by the clay-straw mixture between the floors."

Now we enter the House of Saron. We stoop to pass through the narrow door and at once find ourselves in the narrow halls of this large sixty-three-room building. First, we move to the right and enter the Saal (the meeting place for religious services). Here we pay our state admission fee of twenty-five cents. This modest fee reimburses the state at about the rate of four thousand dollars per year. There, before our eyes, is a 1743 printing press which needs no reconditioning or restoring. It is still in perfect condition.

In the corner is a grandmoth-



E. G. Hoff

A detail of a wall, showing the hand-wrought clapboards

er's clock which needs only minor adjustments for good performance. For those who do not know the difference between a grandmother's and a grandfather's clock, I might say that a grandmother's clock is a long narrow clock which rests on a bench and, different from the grandfather's clock, does not stand on the floor. Then, we come to the kitchen of the Saal and as we enter we observe the satin-finish walnut doors with their wooden latches. How these could be more beautiful is hard to imagine. They will not need any restoration! The walls need some patching because at some places the red oak timbers, notched and pegged, are clearly evident. All of the cracks and openings in these log walls are filled with a mixture of clay and stones and then faced with straw and clay and finally white-washed for beauty and preservation.

Now we stand before a stack of tiles. Mr. Kachel seats himself on a chair, props his foot on an object about two feet from the floor and lays the half cylindrical tile over his leg from the knee to the foot. This is the way they made the tiles. Take a slab of clay, shape it over your

lower leg by stroking your fingers up and down from the foot to the knee. When almost half cylindrical, remove the clay carefully and fire it. After the thorough firing, your finger marks, called finger stripes, will be clearly visible and on the roof will direct the flow of the water as the rain descends upon the tile. These tiles were particularly needed for the roofs of the bakehouses and other buildings in which there was intense heat from fire.

Standing here and there on window sills and on shelves are numerous kitchen utensils. Many of these will never need restoration. Indeed, some of them appear very modern, such as the coffeepot with a handle extending from the side. Most of us think the side-handled coffeepot is a new creation. The Ephrata Society might have considered it new in their day.

Once again we stoop low to enter a small bedroom. These bedrooms, seven feet by eleven feet, are in excellent condition. Their magnificent board floors would please many a modern housewife. They always have four boards to the floor. As we

leave the bedroom, against the wall we see the stocking stretchers. These too are in good condition just as they were several hundred years ago when the sisters used them to keep their woolen stockings stretched and in shape.

Now we again descend the narrow stairway, come through the low doorway and finally exit by the narrow hall. Perhaps we should say here that the narrow halls and stairs were intended to teach the solitary that life's way should be straight and narrow. The low doorways requiring hard stooping before entrance were to teach humility. The bench beds with the wooden block for a pillow were intended to punish the flesh so that the spirit might thrive. Now, we leave the House of Saron and stand on the outside.

Some of the visitors approach Mr. Kachel for final questions. One asks whether any of the descendents of these sisters are still living. "Well, hardly," said Mr. Kachel, "because they had no children." "Oh, yes," said the visitor, "I should have known that."

Mr. Kachel points with pride to a beautifully restored and completed home just back of the House of Saron. It is Conrad Beissel's home just as it was more than two hundred years ago. Near by are the family homes, only six of the original twenty-six left. Four of these are already restored on the outside. "Family homes?" says the visitor. "I thought these people didn't marry and have families." "Well, you see," says Mr. Kachel, "later on the Society became less strict and allowed married folks to join." Of the great number once living in these Ephrata hills, only ten survive. The accompanying visitors now leave, some of them to observe the monuments, others to inspect the bakehouse, and many to go

to the cemetery for further study and inspection. "Let's return to the porch," said Mr. Kachel, and he and I left the Saron to walk to the porch.

Once again we see Mrs. Kachel still sitting in the rocking chair. "Reuben," she said, "did you know that this man knows Marie?" Mr. Kachel looked at me and I admitted that I knew Marie and had known her for a long time. She was a schoolteacher, but what I didn't know until Mrs. Kachel told me was that Marie had recently married into a Bucher family. How interesting that one of the surviving ten of the Dunkers of the

Conestoga should marry into a family which descended from the Dunkers of Germantown!

Three Tasks

Continued from page 4

not lie, as many insist, in building up a reservoir of literal Biblical facts in the population. There is no necessary correlation between such Biblical knowledge and a Christian impact on society. Witness the "Bible belt" in the South.

The secularization of our culture is far deeper than this. Modern man does not understand the fundamental Christian concepts of sin, redemption,

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

The question of "dating steady" has come up in our home. Our daughter says all the high school bunch do it; if you don't there is something wrong. We hate to see our daughter get involved in what may lead to an early marriage. Her boy friend wants to go to college, and we think she ought to learn to do some kind of work. What do you feel our position ought to be as parents, in a time like this?

Mother of Teen-ager.

Dear Friend,

Steady dating, as a practice for high school girls, has increased in the last decade. Some declare that young people mature earlier now than they did formerly and are thus prepared for steady dating. Others feel that the troubled and uncertain international theme has its psychological undertone for which steady dating provides a kind of security. Still others would have us note that the movies—which are attended regularly by most high school students—initiate earlier dating practices.

Steady dating certainly depends much on the personalities involved. Some girls are the "steady" type. Their social and academic orientation is much better if they date only one boy friend. Roy Burkhardt and many others have emphasized the values which are to be derived from exclusive dating. Many firmly established and well-grounded homes

go back to steady dating practices. Biologically high school students are adjusted to marriage much earlier than they are socially and economically. There is a tendency among experts in the field to regard early marriages more favorably than they did a decade ago. Schools and universities are providing housing facilities for more married students.

Ideally the high school student should have many friends. As the circle of acquaintance and friendship is broadened, the choice of a mate is more advantageously made. It should be noted emphatically that steady dating should not curtail other activities associated with high school students—participation in extracurricular activities, attention to studies, achievement of friendly loyalties, etc. Most parents are inclined to regard their children as being more immature and less resourceful than they really are. We read our own mistakes back into the coming generation, in consequence of which we make sterner requirements on our children than we make upon ourselves. Parents ought to take a fairly matter-of-fact attitude on so normal and universal experience as dating. Their rapport with sons and daughters should be such that the whole matter of dating, steady or otherwise, can be discussed helpfully and without emotion.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

judgment and grace. To communicate with our generation we must know the climate of values which surrounds the mythical average man. We must translate Biblical truth into terms as meaningful to him as the gospel was to its contemporaries. It is of little importance for the man in the street to know the difference between Adam and Abraham. It is all important for him to understand the central truths about God and man and the relevance of these truths for his unmet needs.

This brings us to the third point.

We must communicate the insights of our faith in the context of moral decision. Systematic theology is nothing but a game played by theologians and preachers, unless it provides guidance and perspective for acting responsibly in decision-demanding situations. Faith, like theology, its systematic expression, is born and grows where the issues are joined, where a human being seeking to do God's will is forced to choose between two paths, each fraught with good and ill. The greatest theological insights have not come from logical thinkers in the splendid isolation of the cubical, but from fearless men of God who were compelled to make decisions in the cruel world where the perfect choice is a myth. How do we know the theology of Jeremiah, of St. Augustine, of our Lord himself? We know what these men believed about the ultimate values of the universe by observing how they faced concrete problems. The Babylonians were besieging Jerusalem—what should Israel do? Why had imperial Rome, the eternal city, fallen to the barbarian hordes of the North? To the rich young ruler Jesus answered, "Go and sell all that you have and give to the poor."

Faith is not "right thinking" or "right doing," but it is the

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Favorite Folktales and Fables. Joanna Strong. Hart, 1950. 96 pages. \$1.25.

In this book are folk tales from many lands, fables by Aesop, and fascinating stories to delight any boy or girl aged seven to twelve. Here is a treasury of great literature which will bring many happy hours to the reader.—*Hazel Kennedy.*

Communion Meditations. Gaston Foote, editor. Abingdon-Cokesbury, 1951. 176 pages. \$2.00.

A collection of twenty-five brief communion meditations by outstanding ministers such as Roy L. Smith, Ralph Sockman, Henry Hitt Crane, W. E. Sangster, Harold Cooke Phillips, and Edwin Dahlberg. These are excellent, helpful and stimulating.—*Charles E. Zunkel.*

affirmation of the deepest loyalties of the human spirit in a moral decision. Faith, at its best, is hammered out on the anvil of responsible participation in community.

What does this mean in our preaching? It means this. If we want to communicate a vital faith to our people, we must come to grips with their most pressing problems in the family, in the neighborhood and in the larger world. The more controversial the problem, the more important it is for us to preach about it. All the greatest prophets and theologians have faced head-on the most disputed social and political issues of their day. We must attempt to seek God's will in all problems from a divided home to a divided world. In their ministry of comfort to individuals and family groups, most ministers fail to deal with the larger issues of the world. They seem to forget that God is working not only through the church, but through all human institutions, in reconciling the world unto himself.

To cross or not to cross the 38th parallel is a theological is-

The Best of John A. Hutton. Edgar Dewitt Jones. Harper, 1950. 176 pages. \$2.00.

A very interesting and helpful series of sermons by one who was an outstanding expository preacher in Scotland. One finds many keen insights, and under this master's hand many obscure texts take real strength and significance.—*Charles E. Zunkel.*

Paths the Master Trod. Kelly O'Neill. Bethany Press, 1951. 127 pages. \$1.75.

This is a stimulating and inspiring little book of eight messages. They cover His dream, His commitment, His unfolding purpose, His joyous fellowship with the humble in service, His momentous decision, His triumphant courage, and His ultimate victory.—*Charles E. Zunkel.*

sue. To send or not to send ten divisions to Europe is a theological issue, no less than to give or not to give two million tons of wheat to famine-stricken India. The preacher who fails to come to grips with these and other similar issues forfeits his right to minister to the whole man. The Communists make no such mistakes.

There are no easy solutions to the difficult moral problems we confront from the local parish to the revolution in Asia. But our gospel compels us to face these issues. In wrestling with them in the light of God's will for us, we will be able to communicate our faith and the faith of our fathers to others. And with God's help we can become humble instruments through which his judgment and his grace are made known to this generation.

• • •

"Ephrata became the second great center of the German-American printing and book-making trade in America."—From Brumbaugh's History.

KINGDOM GLEANINGS

Paul Berkebile was licensed to the ministry in the Rockwood church, Pa.

Carson Valley church, Pa., will hold a Bible conference Oct. 6 and 7, with Bro. J. L. Miller of York, Pa., in charge.

McClave church, Colo., is holding its annual home-coming day on Sunday, Oct. 7. A basket dinner will be served at noon. Everyone is invited to attend.

Grayce Brumbaugh arrived in Africa on Sept. 13, 1951. She left New Orleans, La., on July 5. Her address is Garkida, via Jos and Damaturu, Northern Nigeria, British West Africa.

Northeastern Ohio will be represented on the 1952 Standing Committee by G. K. Beach, F. Blake Million and J. D. Zigler. Alternate delegates are Harlan Grubb, Arthur H. Hess and John A. McCormick.

One of our colleges is in need of a secretary to the president. It involves the work of a receptionist, stenographer and office manager. Experienced person preferred. Write: Christian Education Commission—General Brotherhood Board, 22 S. State St., Elgin, Ill.

Bro. E. Myrl Weyant informs us that one of the churches he serves is being remodeled and that the members are interested in securing good secondhand seats. Churches that are replacing their church furniture at this time should write to him at Rockhill Furnace, Pa.

E. M. Riddle and his wife of Ashland, Ohio, were visitors at the Publishing House on Sept. 19. Field secretary for the Missionary Board of the Brethren Church, Bro. Riddle was conferring with L. S. Brubaker, secretary of the Foreign Mission Commission, on mutual mission problems, especially as related to Africa.

Alliance church, Northeastern Ohio, will observe its twenty-fifth anniversary and home-coming on Sunday, Oct. 21, with Bro. C. D. Bonsack as guest speaker for the occasion. Bro. Bonsack will begin a series of services on Oct. 14 to continue through Oct. 21. All former pastors, members and friends of the church are invited to attend. J. D. Zigler is the pastor.

Paradise church, Calif., cordially invites all friends and former members to participate with the present membership of seventy-nine in the tenth anniversary home-coming service on Sunday, Oct. 14. Bro. I. V. Funderburgh, regional executive secretary, will speak at the afternoon service at 3:30 p.m. Pastor Glen R. Montz will speak at the 11:00 a.m. worship service. A basket dinner will be served at 1:30 p.m. A ground-breaking service for the new Christian education building is being planned for Saturday evening, Oct. 13.

Bro. John C. Mitchel, a retired Brethren minister living in Clay City, Ind., celebrated his ninety-fifth birthday by writing a brief biographical sketch for a local paper. He recalls living for four years in a log cabin without a window, also that his mother did their cooking in the fireplace and that meals consisted mostly of "corn bread, fried mush, squirrels, wild turkey and corn meal gravy." Bro. Mitchel and his wife have long been active in church work. Quite recently he sent a generous contribution for the work of the Brotherhood.

Shepherd congregation, Mt. Pleasant, Mich., will have a home-coming service on Oct. 7. Anyone interested is invited to attend. Bro. Charles A. Spencer is the pastor.

Mt. Pleasant church, Ind., will have an all-day harvest meeting on Sunday, Oct. 14. Mark Y. Schrock will be the guest speaker. A basket dinner will be served at noon.

Longevity News is an eight-page publication put out by the Longevity Club. In the first issue is an autobiography by William Beéry. The club's headquarters are in Chicago; John M. Roller is president.

Mail to our Brethren Service office in Germany should now go as follows: Brethren Service Commission, Wilhelmshoeher Allee 64, Kassel. Regular postage (15c per half ounce for air mail) is required. A. P. O. service is no longer available to BSC in Germany.

Freeman Ankrum, author of several historical sketches which have appeared in the Gospel Messenger, was elected to the Fraternal Relations Committee of the Brethren Church at its annual conference in August. The Rev. Ankrum is pastor of the St. James Brethren church, Md.

A "recreational lab" has been scheduled for Dec. 26 to Jan. 1 at Manchester College. It will be a leadership conference for adult advisers of youth, camp leaders, children's workers, music and recreation leaders, youth cabinet officers and pastors. It is sponsored by the national youth department.

Children of the District of Idaho and Western Montana have taken the cost of the world-wide Brotherhood work for one-half hour as their year's giving objective. Half of the eleven o'clock morning worship hour of the district conference on Nov. 4 is to symbolize the world implications of the sharing of the children.

Members of the Amwell church, N. J., met on Sept. 7 to help Ira C. Holsoption and his twin brother, Harry O., celebrate their eightieth birthday. Ira was called to the ministry by the Amwell church fifty-five years ago and for many years served in the pastorate. Harry is a retired farmer who still serves as a deacon in the home congregation, Penn Run, Pa.

Recent visitors through the Publishing House and General Board offices have been as follows: Mrs. Leander Smith of Brownsville, Md., and Mrs. Ed Meyerding and Susie and Janie, all of Glenview, Ill.; Glenn C. Rust and family of West Manchester, Ohio; Julia Laprade of Boones Mill, Va.; Joann Lehman of Nickerson, Kansas; Lucy Musselman and Mr. and Mrs. Perry Hayes and Barry and Linda, all of Vernfield, Pa.; Mr. and Mrs. Leland Flory of North English, Iowa; Mr. and Mrs. Adam E. Myer of Lancaster, Pa.; Mr. and Mrs. Daniel Myer of Leacock, Pa.; Mrs. F. H. Barr of Elgin, Ill., and Laddie Barr of North Manchester, Ind.; Mr. and Mrs. A. F. Brightbill of Elgin; Mr. and Mrs. Glen Roberts of Ashland, Ohio; Mrs. M. Cecil Sisco of Cedar Rapids, Iowa; Mr. and Mrs. Walter Barnhart and daughters, and Inez Boyd, all of Delphi, Ind.; Stanley J. Felton of Chicago, Ill.; Mr. and Mrs. Wm. D. Everhart of Pasadena, Calif.; Mr. and Mrs. Ralph Royer, Lucinda Weigle and Ronald L. Royer, all of Westminster, Md.; and Mr. and Mrs. Ray L. Price and Mr. and Mrs. Edward W. Price, all of Plymouth, Ind.

Theme: Teaching Them to Observe All Things

Mrs. Grant Dibert, 315 W. Fifth Ave., Derry, Pa., would like to find a copy of the booklet, *The Lost Brothers of the Alleghanies*, by James A. Sell. The book has long been out of print. If anyone has a copy he is willing to dispose of please contact Mrs. Dibert at the address given above.

Monmouth College, Ill., is offering a prize of \$100 again this year for the best setting four-voice harmony for congregational singing of a prescribed metrical version of Psalm One Hundred. The competition is open to composers of all nations and closes Feb. 29, 1952. This is the ninth in a ten-year series. For the words to be used and the conditions of entry write: Thomas A. Hamilton, Monmouth College, Monmouth, Ill.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. J. R. Jackson of Galax, Va., in the Brummetts Creek church, N. C., Oct. 8-14.
Bro. Reuel B. Pritchett of White Pine, Tenn., in the Broadfording church, Md., Oct. 7-21.
Bro. Charles Stouder of Elkhart, Ind., in the West Manchester church, Ind., Oct. 28—Nov. 11.
Bro. W. K. Kulp of Kittanning, Pa., in the Clover Creek church, Pa., Oct. 29—Nov. 11.
Bro. Edward Kintner of North Manchester, Ind., in the Anderson church, Ind., Nov. 4-11.
Bro. Kenneth I. Morse of Elgin, Ill., in the Sunfield church, Mich., Oct. 14-21.
Bro. Niels Esbensen of Lewistown, Pa., in the Brookville church, Ohio, Oct. 28—Nov. 11.
Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Hostettler church, Pa., Oct. 14-28.
Bro. Ammon Merkey of Fredericksburg, Pa., in the Indian Creek church, Pa., Oct. 14-28.
Bro. Henry G. Bucher of Elizabethtown, Pa., in the Second church, York, Pa., Oct. 7-21.
Brother and Sister Jesse W. Whitacre of Spencer, Ohio, in the Buena Vista church, Va., Oct. 1-14.
Bro. Noah Martin of Ephrata, Pa., in the Graybill house, White Oak congregation, Pa., Nov. 4-18.
Bro. and Sister I. D. Leatherman of Elgin, Ill., in the Meyersdale church, Pa., Oct. 2-14.
Bro. Ellis Guthrie of Eaton, Ohio, in the Pine Creek church, Ind., Oct. 1-14.
Bro. S. Clyde Weaver of East Petersburg, Pa., in the Curryville house, Woodbury congregation, Oct. 8-21.
Bro. Howard Whitacre of Mechanicsburg, Pa., in the Carson Valley church, Pa., Oct. 8-21.
Bro. J. A. Guthrie of Metamora, Ohio, in the Ross church, Ohio, Oct. 7.
Bro. C. M. Key of Roanoke, Va., in the Poages Mill church, Va., Oct. 8-14.

Gains for the Kingdom

Five baptized in the Topeco church, Va.
Two baptized in the Rockwood church, Pa.
Four baptized in the Nokesville church, Va.
Four baptized in the Thornapple church, Mich.
One baptized in the Yellow Creek church, Ind.
Three baptized in the Mont Ida church, Kansas.
Seventeen baptized in the Coventry church, Pa.
Sixteen baptized in the Mt. Hermon church, Va.
Seven baptized in the Brandywine church, W. Va.
Four baptized in the Upper Conewago congregation, Pa.
Seven baptized in the Valley River congregation, W. Va.
Nine baptized and five received by letter in the East Dayton church, Ohio.
Three baptized and two received by letter in the Leamersville church, Pa.
Four baptized and one received on former baptism in the Spindale church, N. C.
Sixteen baptized and nineteen received by letter in the Lower Miami church, Ohio.
Twelve baptized, two received by letter and two reconsecrated in the Cerro Gordo church, Ill.
Eight baptized, four received by letter and five reconsecrated in the Sunnyside church, W. Va.

Calendar for Sunday, October 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Abraham, God's Pioneer.—Gen. 11:27—13:18. **Memory Selection**: He looked forward to the city which

has foundations, whose builder and maker is God. Heb. 11:10.
CBYF Topic for October, Ways We Worship.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.
Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 25-28.
California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.
Florida and Georgia.—Camp Ithiel, Gotha, Fla., Oct. 10-12.
Idaho and Western Montana.—Payette Valley, Idaho, Nov. 2-4.
Kansas, Northwestern.—Maple Grove, Oct. 19-21.
Kansas, Southwestern.—Eden Valley, Oct. 12-14.
Maryland, Middle.—Stone Bridge, Oct. 23-25.
Maryland, Western.—Frostburg, Oct. 27.
Missouri, Middle.—Mineral Creek, Oct. 5-7.
Nebraska.—Lincoln, Oct. 12-14.
Ohio, Northwestern.—(Undecided) Oct. 30—Nov. 1.
Ohio, Southern.—New Carlisle, Oct. 23-25.
Oregon.—Klamath Falls, Nov. 8-11.
Pennsylvania, Eastern.—Annville, Nov. 7, 8.
Pennsylvania, Middle.—New Enterprise, Oct. 16-19.
Pennsylvania, S. E., New Jersey, E. New York and N. Delaware.—Quakertown, Pa., Oct. 30, 31.
Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.
Pennsylvania, Western, Johnstown, Morrellville, Oct. 24, 25.
Virginia, Northern.—Timberville, Nov. 3, 4.
Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

Idaho
Oct. 26, Payette Valley.
Illinois
Oct. 7, Polo.
Oct. 7, Rockford.
Oct. 13, Hickory Grove.
Oct. 13, Hurricane Creek.
Indiana
Oct. 6, Union Center.
Oct. 6, 7 pm, Anderson.
Oct. 6, 7 pm, Lower Deer Creek
Oct. 13, Buck Creek.
Oct. 13, Fairview.
Oct. 15, Mexico.
Oct. 15, North Liberty.
Oct. 15, 7:30 pm, Bethel Center.
Oct. 18, Nappanee.
Oct. 20, 10:30 am, Nettle Creek, Brick.
Nov. 3, 7 pm, Howard.
Iowa
Oct. 7, Panora
Maryland
Oct. 7, 7 pm, Edgewood.
Oct. 9, 7 pm, Middletown Valley.
Oct. 13, 5:30 pm, Brownsville.
Oct. 14, 7 pm, Pipe Creek.
Oct. 21, 6 pm, Manor.
Oct. 27, 2:30 pm, Longmeadow.
Oct. 28, 7 pm, Locust Grove.
Nov. 4, 6:30 pm, Monocacy.
Michigan
Oct. 7, Shepherd.
Oct. 7, 7:30 pm, Flint.
Oct. 21, Sunfield.
Minnesota
Oct. 7, 7:30 pm, Worthington.
Ohio
Oct. 6, Potsdam.
Oct. 7, 7 pm, Center.
Oct. 7, 7:30, Harris Creek.
Oct. 15, Ross.
Oct. 21, 7:30 pm, Eagle Creek.
Oct. 21, 7:30 pm, Gratis.
Oct. 28, 7 pm, Dayton, Ft. McKinley.
Pennsylvania
Oct. 7, Green Tree.
Oct. 7, Stonerstown.
Oct. 7, Woodbury.
Oct. 7, 2 pm, Spring Grove, Blue Ball.
Oct. 7, 6 pm, Reading.
Oct. 7, 6 pm, Richland.
Oct. 7, 6:30 pm, Lower Conewago.
Oct. 7, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Roaring Spring.
Oct. 7, 7 pm, Claysburg.
Oct. 7, 7 pm, Middle Creek.
Oct. 7, 7 pm, Parkerford.
Oct. 7, 7 pm, Rummel.
Oct. 7, 7 pm, Tire Hill.
Oct. 7, 7 pm, Smithfield.
Oct. 7, 7:30 pm, Mechanic Grove.
Oct. 7, 7:30 pm, Royersford.
Oct. 13, 2 pm, Midway.
Oct. 13, 2 pm, Midway.
Oct. 13, 7 pm, Pine Glen.
Oct. 13, 7 pm, Three Springs.
Oct. 13, 14, Bachmanville.
Oct. 14, 6:30 pm, Huntsdale.
Oct. 14, 7 pm, Rockwood.
Oct. 17, 18, 1:30 pm, White Oak, Graybill.
Oct. 20, Hatfield.
Oct. 20, 21, Back Creek, Brandt.
Oct. 20, 21, Springville, Mohler.
Oct. 20, 21, Upper Conewago, Mummerts.
Oct. 20, 21, 1:30 pm, Heidelberg.
Oct. 21, Carson Valley.
Oct. 21, Geiger.
Oct. 21, 6 pm, Hanover.
Oct. 21, 10:30 am, and 6:30 pm, Newville.
Oct. 21, 2 and 7 pm, Maiden Creek.
Oct. 21, 6:30 pm, Maple Spring.
Oct. 21, 6:30 pm, Quakertown.
Oct. 27, 2 and 6:30 pm, Indian Creek.
Oct. 28, Ephrata.
Oct. 28, Salisbury.
Oct. 28, 6:30 pm, Piney Creek.
Oct. 28, 7:30 pm, Clover Creek.
Oct. 30, 31, 10 am, Mt. Hope.
Nov. 4, Long Run.
Nov. 4, 6 pm, Lititz.
Virginia
Oct. 6, 7 pm, Floyd.
Oct. 7, Staunton.
Oct. 7, 7 pm, Blue Ridge
Oct. 13, 7 pm, Pleasant Hill.
Oct. 20, 6 pm, Bassett.
Oct. 21, Peters Creek.
Oct. 27, Woodstock.
Oct. 27, 6:30 pm, Bethlehem.



Busses lined up for the tour of East Berlin mentioned in the article below which describes the first three weeks of the Brethren peace seminar and work camp in West Berlin this summer. Bro. Mallott led the group's studies



SUMMER IN BERLIN

OUR West Berlin seminar work camp got under way on July 15. Several persons had arrived as early as the 13th. Roll call on Monday morning showed seven Americans, two French, two Danes, one Hindu, one Finnish, one German and one Austrian. The discussions began at 8:30 that morning.

The work began at 10:30. We were assisting in converting a miserable plot of land, almost a city square in size, into such condition that it may become a grass area and a playground for children. We lived in the Haus der Jugend (House of Youth) across the street from the proposed sports square.

We were joined by two Egyptians on Wednesday evening, making a total of seventeen in the seminar.

F. E. Mallott
Bethany Biblical Seminary

Religiously we have Church of the Brethren, Presbyterian, Baptist, Roman Catholic, Orthodox, Coptic, Moslem, and Hindu representatives.

We began an amicable discussion of ideologies of our time with the leading thought in each mind of its relation to our war-frightened world.

In the evening it was found that the attractions of a big city did not build a unity for our group. One evening this week Karl Mey, an active youth worker and peace worker in the city of West Berlin, spoke to us of conditions in Berlin. On Sunday and Monday M. R. Zigler and Harold Row were with

us. They left early Monday afternoon.

This first week our camp observed Saturday by taking the tour of Berlin which took us through the east sector. We followed the agreed route and listened to the lectures of an official lecturer at the sites of the Soviet monuments.

The second week of the seminar was marked by a process of steadily though slowly deepening acquaintance. We were not only increasing our acquaintance with one another, but we were becoming acquainted with the foreman of our work project and the German boys beside whom we worked.

The burgomaster of Charlottenburg called on us and was entertained at tea. He welcomed us. He mentioned the coming world Communist youth festival. He spoke grimly of the possibility of trouble and of the police-military preparedness for eventualities.

The leaders of the Haus der Jugend invited us one evening to go with them to a children's camp near here, to observe an evening's song-fest and campfire.

At the close of this week we were sorry to lose the Hindu member of our camp, Vidya Sagar, a young law student who needed to return to London to study for his law examinations. Universally respected he left us with sincere regret.

A Saturday tour to Potsdam was canceled by military authorities, another reminder of the tensions of our area.



The Berlin peace seminar in session

The third week probably represented the consolidation of our group. We moved from the more theoretical aspects of our seminar discussions into their practical bearings.

While our group consolidated, we regretted the loss of two more members who had come for part of the time only. Katherine Castelli of Paris and Hildegard Mayr of Vienna both left us on Aug. 3. Each one had contributed to the camp and their departure was felt by the group.

On Saturday evening our camp was the host to a gathering of the work camps and seminars of the West Berlin area. Five such groups are in operation this summer not including a Mennonite work camp which, while in the Berlin area, is too remote to co-operate actively.

When Columbus was crossing the unknown Atlantic the logbook of the Santa Maria many days contains a single line: "Today we sailed on." So our camp sailed on.

HAVE YOU SEEN—?

HAVE you seen the film, *Home Is Nowhere?* Made within the past year this 16 mm. black and white sound film depicts the plight of refugees around the world. It will help churches interpret the continued need for relief giving. The running time is 25 minutes, and the rental is \$5.00. Order from the Audio-Visual Education Department at Elgin.

Have you seen the book, *House of Clay?* This is the latest novel by the Brethren author, Ruth B. Statler, who wrote *Whither Thou Goest*. Brethren Service especially recommends the new book because of its wholesome and inspiring teaching on race relations. Every congregation with a live church library ought to add this volume without delay. The price is \$2.75. Order from the Brethren Publishing House.

ABOUT REPORT BLANKS

IN THE annual report blank, which is now due to be filled in by each congregation and returned to Elgin, there is space for the names and addresses of two local officials in whom Brethren Service is greatly interested. One is the Brethren Service (or peace) representative which many churches have had for some years. The other is the draft counselor appointed in quite a number of churches this spring or summer. Please supply these names.

WITH OUR SECRETARY IN EUROPE

W. Harold Row

Secretary, Brethren Service Commission

Part III

WE ARRIVED in Berlin on Sunday just in time to attend services at the American church. Then we went directly to our work camp which had started only two days previously.

At the time our work camp included about fifteen persons from seven countries besides the United States. The primary emphasis of the camp was the study of peace and international relations under the guidance of Bro. F. E. Mallott.

The seminar sessions seemed to be getting off to a good start. The work project for about two hours a day was on a vacant, rubble-filled lot which our work campers and the boys of the community were making into a playground.

Goetz-Dietrich Gotthardt, a German high school student who was with the H. V. Wakeman family at Luray, Va., was a great help to our work camp and also as a guide to us in Berlin.

Berlin is greatly improved in its physical condition over three years ago. Whole sections of the city seem to be nearly normal. Here again, however, there remains much evidence of terrible destruction. We drove through a considerable part of the Russian sector and it was certainly much less reconstructed.

The outstanding experience of our Berlin visit was the very remarkable church days. Annually the Evangelical Church of Germany, which includes all of the Protestant denominations, gathers for a series of mass and sectional meetings.

We attended the major event held in the magnificent stadium which had been built for the Olympic games in 1936. Here gathered between 200,000 and 300,000 people from all parts of Germany, the greater number coming from the Eastern Zone which is under Russian control.

The program was long and colorful, with frequent hymns and numbers by a brass band of several hundred pieces, about eight speeches by the leading churchmen of Germany and Europe, including Bishop Dibelius and Dr. Visser 't Hooft of the World Council of Churches.

It was one of the most inspiring religious meetings that I have ever attended. For the first time, relatives and friends from East and

West came together to visit. There seemed to be very few restrictions on attendance either from the East or West Zones in spite of growing tensions. The theme of the conference was *We Are Brothers*.

Monday night, M. R. Zigler, George Arnold and I drove on toward our work camp near Loccum in the Hannover area. The work camp is located at a special barracks camp which had been set up for the reception, reorientation and job placement of young people, especially boys who have just come across the border from the Eastern Zone.

An average of fifty of these boys come voluntarily to the camp each day. They are given examinations, clothing, food and lodging for the two or three weeks which it requires for the personnel officers to find employment for them.

Employment is generally secured in factories or coal mines of the Ruhr district. The daily population at the camp is around 300 to 400.

Our work camp is preparing the foundation now and later will construct another barracks building for the camp program. The campers work about seven and one-half hours a day.

The director is Don Durnbaugh, one of our volunteers who is a graduate of the peace studies department at Manchester College.

The work camp group includes some of the older youth from the First Presbyterian church in Hollywood.

Our work campers are taking two meals a day with the youth camp. This was an experience we shall never forget. We went through the line with about 400 German youth recently from the Eastern Zone and received our food in a large army plate.

Each received about fifteen potatoes and a gravy containing bits of meat. It was really quite tasty but none of us visitors could eat more than two or three potatoes. The German youth, however, devoured all their potatoes and seemed to be glad for any we did not want. We got much interesting and firsthand information about conditions in the Eastern Zone from the campers as we ate with them.



Dear Betty!

Your letter just came and, though the dishes are still piled in the sink, I just have to answer right away. The dishes may wait.

I'm so happy that you have decided to teach in the church school this next year. We need teachers such as you will be. As you say, teaching is one of the most important tasks of the church, and it does need to be done well. The fact that you feel unqualified to teach is perhaps a good sign, for you will be more anxious to learn good teaching methods and anxious to strengthen your devotional life so that you may have much to share with others. All church school teachers should be constantly studying, gaining new insights and learning new and better ways of doing their tasks, for if teachers want their classes to grow, they must be growing teachers, also. I'm sure that since you want to do a good job of teaching, you will find many opportunities to help you grow.

You will, of course, want to attend each meeting of your church school teachers. Mrs. Jones, your local director, shared with me a copy of last year's program for teachers' meetings at the Happy Valley church. Some of the topics discussed at these meetings were *Unit and Lesson Planning*, *Creative Teaching*, and *How to Grow as a Teacher*. You see, you will have a good opportunity to grow by sharing in these meetings.

Many churches plan teacher-training courses for their workers sometime during the year. These provide for a longer and more intensive study of methods and content than can be done in the monthly teachers' meetings. It is likely that the Happy Valley church will be having a training course, too, for your director is interested in helping the teachers to grow in service.

City, county and state councils of churches often plan training opportunities, too. It will pay you to watch for announcements about these schools and take advantage of them whenever possible.

To observe good teachers at work is a helpful way to learn. Mrs. Brown, who teaches the juniors at the Center church, is a skillful teacher and has much to share. I'm sure she would be glad to have you observe her teaching. Mrs. Jones would likely be able to suggest other good teachers whom you might observe and from whom you could get helpful suggestions.

Don't be afraid to ask Mrs. Jones for advice. The Happy Valley church chose her as director of children's work because she is a person qualified to help others.

theme will be, *Teaching Them to Observe All Things*. One of the conferences will be at the Middleburgh church. You will enjoy worshiping, learning and having fellowship with other children's workers in your area. Make that conference one of the musts in your program of growth. The district cabinet often plans in-service training opportunities for the teachers of the district. Your regional cabinet may also be planning a training school or workshop. It will be of value to you to attend as many of these conferences as possible.

AN OPEN LETTER to a Church School Teacher

Margaret Lininger
Medford, Oregon

When you have opportunity, Betty, ask Sally Bush to tell you about the laboratory school which she attended last year. This was one of the training opportunities provided by the Middle District children's cabinet. Sally was so enthusiastic about the school! Some of the questions which she had had regarding her teaching were answered when she watched Jane Todd, a master teacher, skillfully leading boys and girls in periods of learning and worship in lab school. Jane also gave the observing teachers much help in the discussion periods which followed each class session. The observing teachers were given opportunity to do some supervised teaching, and Sally felt this was a most helpful experience. She wholeheartedly recommends the lab school for teachers who want to grow.

The Middle District cabinet is planning a series of week-end conferences for this next year. The conferences will be held in several centrally located churches and the

You will want to make an effort to attend the sectional meeting for children's workers at district meeting, regional conference and Annual Conference, too. These meetings always bring something challenging and inspiring to teachers.

And don't forget to read. Even though you may not be able to attend conferences, lab schools, workshops and such meetings, you can always read. New and helpful material is always available. Make use of your local teachers' library. Your district director also has some books to lend, and the books from the regional children's workers' library are available for the asking. Your regional director is eager that the books be used and she usually has available the newest and best of helpful books for teachers. Then there is the Elgin Loan Library. You may always borrow books from there to read. You see, there is no lack of books available for teachers to read.

And magazines! There is a wealth of material in magazines for church

school teachers. The *International Journal of Religious Education*, the *Child Guidance* magazine, *Children's Religion* and others are good magazines for the teacher. And don't forget the *Christian Home*. It has material that teachers along with parents will find valuable and helpful.

Well, here I've written a long letter, and all I've mentioned yet are the opportunities for in-service training for church school teachers. There are other things I would like to tell you about teaching, but they

will have to wait now until another time.

I'm so glad, Betty, that you are going to teach, and I know you will find a rewarding experience in helping boys and girls to develop Christian personalities. When you have time to write, I would enjoy hearing from you—the growing teacher with a growing class.

Sincerely,
Nan



Then when the child brings home the book some Sunday a few weeks after the quarter has begun with what joy and appreciation the book is shared! Parents too will have interest in and respect for this attractive book. On its pages they will find the Bible stories, verses and some of the songs used in the child's Sunday-school class. The Message to Parents will show which stories and Scripture passages are to be used each week. The things to do in My Bible Book and activities described in the Message to Parents suggest other uses for the book.

But rigid following of the material week by week is not the only nor the best way to use My Bible Book. The book was planned for the home and it is hoped that stories will be read over and over. When one is six, a good story is enjoyed many times; and what does it matter if a story is read at home before it is heard at Sunday school?

Yes, My Bible Book is for Johnny Primary and Jane Primary. May they enjoy it now and treasure it in the years to come. And they will as they have many happy, worth-while moments in their families, using the Bible and My Bible Book, and growing toward God.

NEW BOOKS in the Loan and Regional Libraries

The Primary Church School, Lewis. A helpful guide for the primary worker.

The Story Teller in Religious Education, Brown. The book that teachers have been asking for to help to acquire storytelling techniques.

Exploring the Child's World, Parkhurst. Insight into the thinking and feelings of children through recorded conversations with a child psychologist.

These Well-adjusted Children, Langdon and Stout. What makes a child well-adjusted? This book is a study, attempting to answer that question through interviews with parents.

The Children We Teach, Whitehouse. A religious educator helps us understand the nature and needs of children.

Teach Us to Pray, Martin. An unusual book on prayer for children of primary and junior age.

Any of these books may be secured from the Loan Library, 22 S. State Street, Elgin, Ill., or from the regional library through your regional director of children's work.

A Word About Children's Curriculum

THE Brethren Graded Series is a permanent curriculum; that is, it is used from six to ten years and then revised. Some part of the series is always in process of revision. Just now the Primary Department courses, for children six to eight years of age, are being rewritten. The new first-year primary course was introduced in our churches this month.

"Behind each course are not months but from four to five years of planning, conferring, building outlines, training and guiding writers, testing, evaluating, editing, working with artists, and printing before a new course sees the light of day," writes Margaret Clemens McDowell, writer of the first-year primary course and former children's editor for the American Baptist Publication Society.

Revision helps us keep abreast of the new developments in Christian education. One of the features in the new primary course is the added emphasis on materials for teaching in the home. The church alone cannot do a satisfactory job of teaching its children; parents must assume their share of this responsibility and the church must provide helpful materials. The Message to Parents* and My Bible Book are the materials for this purpose. The child's book is for home use. The parents will enjoy it with the child, and the Bible stories, the pictures, the things to do will enrich the teaching of the Sunday school.

How are the books to be used? First of all the Sunday-school teacher will build up interest in them.

*See G. M. for Sept. 22 for a description of the Message to Parents.



India Observes World-Wide Communion Day

Photos by H. Spenser Minnich

The inspiration of this occasion is expressed in an offering for world-wide missions so that others may come to have a like experience

Taking a basin of water he washes his brother's feet and by that act says, "In following my Lord's example in this I am expressing my willingness to give my life in service to my fellow men"



Though the meal which they eat is only four ounces of a form of cereal and a banana because of the scarcity of food in India, the sense of oneness is deeply felt



As each breaks for his neighbor a bit of unleavened bread he is reminded again of the Christ who gave his life that all who believe might have eternal life



He drinks of the cup and hears the words of Jesus: "As I have loved you"; again he realizes the measure of that love





Young people look to the Mt. Carmel church through its Christian nurture and education to guide them in their decisions

J. Henry Long

"WE ARE PRAYING for THESE"

WE ARE praying for these men, all of them, that their testimony might continue," were the closing words of Bro. Harold E. Kettering's letter in which he told the story of the lives of three men of the Mt. Carmel congregation in the beautiful, mountainous country of Greene County, Va.

Pastor Kettering writes, "I am at last enclosing the article about Jim Elliott. I'm rather glad that I didn't get it written sooner for we have had opportunity to observe Jim in his new life and have been so very thankful that he has come through. He has been a powerful witness to both the church and the unchurched. His experience and testimony have shaken up a ring of married and unmarried men who devoted every Sunday to drink and gambling. Many of us had prayed much over these men and wondered how we could ever help them." (See Gospel Messenger, page 24, Sept. 22, for the story about Jim Elliott's changed life.)

Pastor Kettering continues by briefly citing two other incidents

which testify to the power of the love of Christ to redeem lives. He says, "The beginning of March a young father came to me in the night and wanted counseling and help. He, too, had done much drinking and in his drinking generally became wild. He had had quite an upsetting experience and was quite disturbed when he came. I talked quite a while with him and he promised to come to church services the next morning, which he did. He has been faithful ever since. He has given up drinking and is now our organist (he plays by ear but is quite gifted in music) in the Bacon Hollow church. He is active in our church work. His brother-in-law, who on numerous occasions had talked of his concern for him, told me recently that there is as much difference as night and day in him since he came to me in the night.

"And another situation. At 2:30 in the morning in May another young father came to me and wanted to join the church. Why these men come to me at night like this, I cannot answer, but I do know that the Spirit is working among my people as never before. It is a thrill beyond comparison to see these men come to church with their families.

I had experienced many a discouraged feeling over these and others like them. But some of the best and respected and loved men of the community who have so much good in them but who couldn't seem to get away from drink have come when the Spirit called and are now turning away from the curse of this community and leading others to lives of greater righteousness. They are a great help both to their own families and to the entire church.

"These two men are young fathers and both were baptized recently. We are praying for these men, all of them, that their testimony might continue."

May our testimony continue to work in Greene County, Va., through the giving of life and gifts to the Brotherhood Fund.

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Two former missionaries have been appointed to the staff of the National Council's division of foreign missions. Dr. Robert T. Henry becomes the executive secretary of the committee on technical co-operation and Dr. Charles W. Forman, director of the study fellowship on the Christian approach to communism.

Thinking About the News

Preachers in Politics

BY A decisive vote Dr. Daniel A. Poling won the Republican nomination for mayor of Philadelphia. Widely known as a speaker, writer, head of the Christian Endeavor movement—and advocate of universal military training, Poling was “drafted” by his party’s organization and will campaign on a “crusade for honest, efficient government.” Christians all over the country will watch the November verdict on a preacher’s try for leadership in Philadelphia’s city government.

Campaigns for governor will have a religious angle in at least two states. In North Carolina a Baptist preacher has been asked to run for governor. Although not eager to be drafted, he agreed to give the proposal “serious and prayerful consideration.” The two candidates for governor in Kentucky are active laymen, one a Baptist who fills his campaign speeches with Biblical phrases, the other a Methodist steward who does not care to inject the issue of religion into the campaign.

On Labor Day, Bishop Homer A. Tomlinson, general overseer of the Church of God began a nation-wide tour as a candidate for President of the United States. He preceded his campaign with a twenty-one-day fast, following the example of the Hebrew prophet, Daniel. His platform will be the Ten Commandments, plus two others: “This is my beloved Son, hear ye him,” and “Love one another.” He began his tour in Philadelphia and will visit churches and ministerial groups, urging them to elect a “man of God” as President in 1952.

Preachers who enter politics this year will be given serious attention. There is widespread dissatisfaction with the moral fitness of many persons in public office and the preachers stand for the righteousness that many want to see represented in their public servants. But this warm approval of their character and good intentions will not always bring them votes. The preacher, like any other candidate will be asked questions. What organization or “machine” is back of him? Will he compromise some of his announced beliefs in order to stay in office? Can he remain humble and modest in the midst of the battle of oratory? Does he understand the realities of political action so that he is not easily victimized by pressure groups? Can he retain his integrity as a Christian who lives by standards higher than those of some associates?

Whether the preachers win or lose, let us remember that Christians should help to make the important political decisions that confront us locally and nationally. We do need men of God—laymen and ministers—in responsible public offices. Even more we need men and women of God who will back them up at the polls and in their prayers.—K.M.

Around the World

Catholic Total Abstiners Meet

A goal of 15,000,000 members was urged at the 79th annual convention of the Catholic Total Abstinence Union of America. The convention was based on the theme, “Insobriety—the Great American Tragedy.”

Keynote speaker of the three-day meeting was the Rev. James M. Gillis, C. S. P., noted columnist and orator, who said that intemperance is a menace, “not only to personal and domestic happiness, but to national health, if not to national survival.”

Church Holds Silent Service

A service without a word spoken or sung was conducted at Vestal Methodist church in Knoxville, Tenn. From call to worship to benediction, the service was silent.

“Be still, and know that I am God,” was the subject of the “silent

sermon” by the Rev. Charles B. Tarwater. The call to worship, hymns, prayers, Scripture reading and responses, announcements and the sermon were printed and distributed to the congregation.

“There was no sound, not even instrumental music,” Mr. Tarwater said. “Instructions on the service sheets requested the congregation to read slowly. We got through about the same time. Verses for Bible reading and stanzas for hymns were indicated on the sheets and could be read from hymnals and Bibles in the pews.”

The offering was taken in silence, and ushers stood before the altar during a period of silent prayer.

Religious Literature Increases in Spite of Communist Opposition

Despite Communist restrictions on the production of religious

literature, the Evangelical Publishing House has managed to turn out publications at a steadily increasing rate. Figures released by the firm—the only licensed Protestant publishing concern in the Soviet sector of Berlin—showed that while only one book, with 28,000 copies, was published in 1946, over 160 books, with a total of 2,000,000 copies were published in 1950. The figures showed 51 books, with 1,037,000 copies in 1947, and 91 books, with 1,630,000 copies, in 1948.

Religious publications printed outside the Soviet Zone Republic and not licensed by the Soviet Zone information ministry are banned in East Germany. This makes the Evangelical Publishing House virtually the only source of religious literature for East German Protestants.

Biblical Springs Discovered

Two springs discovered in the grottoes of a Roman Catholic monastery near Bethlehem have been tentatively identified with the sealed fountain mentioned in Solomon’s Song of Songs. The springs feed the so-called Pool of Solomon in the Valley of Artas.

It is believed that the discovery of the wells—apparently walled up since the Assyrian invasion—explains obscure passages in the Song of Songs that presuppose not one, but three springs.

Thurl Metzger to Study Korean Needs

Thurl Metzger, newly appointed executive secretary of the heifer project, interfaith rehabilitation program, will go to Korea at the invitation of the United Nations Korean reconstruction agency to study livestock needs there. Through the heifer project heifers and goats for rehabilitation purposes have been shipped to twenty different countries. All animals are donated by American farmers or purchased by voluntary contributions.

Form International Association of Evangelicals

Formation of a new world-wide association of Evangelicals was approved at an International Convention of Evangelicals attended by representatives of national bodies in thirty countries. Sponsors of the week-long convention were the commission on international relations of the National Association of Evangelicals in the United States, and the World Evangelical Alliance. The establishment of the new

international group will involve the dissolution of the Alliance.

The vote to form the new organization came after a long discussion concerned chiefly with finding a generally acceptable form for the association.

(At a press conference prior to the opening of the convention, Dr. J. Elwin Wright, leader of the National Association of Evangelicals, said the projected new organization would have "ideals between the liberal World Council of Churches and the extreme rightist International Council of Christian Churches.")

Yearbook Reports New High in Church Membership

A new total membership of 87,548,021 in all religious bodies of this country is reported in the 1951 Yearbook of American Churches, which is being published under the auspices of the National Council of Churches.

Figures compiled by official statisticians of Protestant, Roman Catholic, Jewish and other religious groups, according to the Yearbook, shows that 285,834 congregations, parishes and similar local units now embrace 58.09 per cent of the nation's population.

These religious groups are reported to have a total of 281,251 ordained men and women clergy, of whom 166,891 are actively engaged in religious work.

NPA Liberal in Granting Church Building Permits

The National Production Authority has thus far approved all applications for permission to build new churches since controls were placed on that type of construction this spring. A spokesman for the building and materials section of the NPA said that it has been "more or less the policy" not to reject applications for construction permits from churches, hospitals and social welfare organizations. He said NPA's liberal attitude is based on the belief that religious and charitable organizations are essential to the national health, safety and welfare.

Meanwhile, construction of new churches has continued to increase. The latest statistical report on construction compiled by government agencies shows that new starts on church buildings for the first seven months of 1951 were twenty-six per cent ahead of the same period a year ago.

Church Relief Shipments to Yugoslavia

A consignment of twenty tons of relief supplies has been shipped from the Brethren Service center in New Windsor, Md., to Yugoslavia, where it will be distributed through the Serbian Orthodox Church.

The shipment is the first purely church-administered consignment that the Brethren Service Commission has been able to send to Yugoslavia since 1946. Improved political conditions between the United States and Yugoslavia were credited with opening this area to religious charitable work.

Protestants Plan New Films

Two new motion pictures dealing with different types of American church work have been planned by the department of broadcasting and films of the National Council of Churches, according to a production program.

One of the pictures, *The Congregation*, will deal with the influence of a church in a small community. The other, *The City*, will show the part played by a church in relieving urban tensions.

The agency also announced the release of two films it has had in production in recent months. The picture, *A Wonderful Life*, starring James Dunn and Allene Roberts, tells the story of a businessman who gave his services and resources to his church and community. The second film, *Wings to the Word*, is a documentary work depicting the use of airplanes in Protestant work in Brazil, and was shot in that country.

Laymen Told to Stop "Pussyfooting"

Christian laymen must stop "pussyfooting" and learn to take a militant stand against all forms of evil in the community, lay leaders of the Southeastern Methodist Jurisdiction asserted at a conference in South Carolina.

"Too many laymen suffer from religious laryngitis when they should be speaking out on moral issues," they said. "The time has come for Christian men to stand up and be counted on moral, political and other issues affecting the life of the community." They declared that "we have probably overdone the attitude of tolerance—tolerance to evil in the community. We must become more concerned about righteousness rather than respectability."

In referring to the family, the conference statement voiced concern that "modern advertising—of liquor, beer and such—is trying to break the home." It said that "the

apparent determination to break the influence of the home through advertising must be met by an equally strong determination on the part of laymen, not only to fight back, but also to uphold and strengthen the Christian home."

The laymen also said that the home is being harmed by increasing breaking of the Sabbath. They called for adequately disciplined, church-centered Christian homes and for strengthening of church colleges as bulwarks of youth training.

Concerning their relations with the world as a whole, the laymen voiced a need "to know more about missions and be more concerned about changing men everywhere Godward." They praised the work of church women in this regard, and called on the men "to do as effective a job as women."

Brotherhood News

District Conference, Second West Virginia

The district conference of Second West Virginia was held in the Shiloh church on Aug. 17 and 18. The conference began on Friday afternoon with meetings of the district boards and women's work. On Saturday the business session was held in charge of the moderator, Bro. Boyd H. Phares; Bro. Fred R. Clayton was the reader. The churches were well represented with delegates.

Sister Ada Scrogum gave a report of the San Jose Annual Conference. Bro. Howard B. Phillips was elected as our Standing Committee delegate for the coming year, with Bro. H. C. Sanders as alternate. Bro. Fred R. Clayton was elected as our moderator for next year's district conference. We adopted a goal of \$1,000 for the General Brotherhood Fund for the coming fiscal year. The churches were encouraged to give more to the fund.

Bro. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, was our guest speaker and gave us two messages. The devotional service on Friday night was in charge of the young people. We were glad to have Sister Nevin Fisher of Bridgewater with us to represent the Southeastern Region. We feel that the conference was one of rich spiritual fellowship.

The Valley River church at Junior will entertain the 1952 District Conference.—Ada Scrogum, district secretary, Elkins, W. Va.

Weddings

Golden Wedding

Mr. and Mrs. P. F. Boese of Wiley, Colo., celebrated their fiftieth wedding anniversary on Sunday, June 17, 1951, in the Wiley church. The program included a short talk by Bro. J. F. Burton, pastor of the Wiley church, and music furnished by Mr. and Mrs. Curt D. Boese and the Friesen family. Later refreshments were served. The couple received many lovely gifts.

They were married June 19, 1901, near Buhler, Kansas, by Bro. Abraham Ratzlaff. All of their children were present for the celebration. They are: Mr. and Mrs. Curt D. Boese of Greensburg, Kansas, Mr. and Mrs. Jake D. Boese of Lamar, Colo., Henry D. Boese of Wiley and Mrs. Frieda Schwartz of Wiley. They also have six grandchildren and two great-grandchildren.—Mrs. D. E. McSpadden, Wiley, Colo.

Borden-Powers.—William Borden of New Hope, Va., and Doris Powers of Grottoes, Va., in the Middle River church, June 9, 1951, by Bro. Floyd Mitchell, Grottoes, Va.—Mrs. Raymond Moore, Ft. Defiance, Va.

Bosca-Edstrom.—Bert Bosca and Genevieve Edstrom, June 23, 1951, in the Worthington church, Minn., by the undersigned.—J. D. Kyser, Reading, Minn.

Bright-Bantz.—Don Bright of Arcanum, Ohio, and Marcielle Bantz of Decatur, Ill., June 3, 1951, in the Decatur church, by the undersigned.—Floyd E. Bantz, Kansas City, Mo.

Brown-Noffsinger.—Harold H. Brown of Mt. Pleasant, Pa., and Dorothy L. Noffsinger of Akron, Ohio, Aug. 8, 1951, in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Buck-McCorkle.—Earl A. Buck of Palmyra, Pa., and Margaret L. McCorkle of Hershey, Pa., in the Spring Creek church, Aug. 5, 1951, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Burtner-Butts.—George S. Burtner of Clear Spring, Md., and Patricia Ann Butts of Gapland, Md., July 14, 1951, in the Brownsville church, by the undersigned.—Newton L. Poling, Brownsville, Md.

Garrison-Diemler.—Robert B. Garrison and Janet M. Diemler, in the Spring Creek church, Hershey, Pa., July 6, 1951, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Geib-Gettel.—Harold S. Geib of Manheim, Pa., and Cora Mae Gettel of Lebanon, Pa., and Sebring, Fla., in the Lebanon church, July 29, 1951, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Haas-Puddington.—Herbert George Haas and Wanda Puddington, in the Freeburg church, Ohio, June 30, 1951, by the undersigned.—I. R. Beery, Pleasant Hill, Ohio.

Hand-Jarboe.—Charles Hand and Inez Jarboe, both of Elliott, Iowa, Aug. 11, 1951, by the undersigned, at his home.—J. Edwin Jarboe, Lincoln, Nebr.

Harris-Shamblin.—John Burton Harris of Ventura, Calif., and Crystal Helen Shamblin of La Verne, Calif., in the bride's home in La Verne, June 9, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Harry-Shearer.—Richard Harry of Bareville, Pa., and Myrtle F. Shearer of Manheim, Pa., Aug. 4, 1951, in the East Fairview church, Pa., by the undersigned.—Robert O. Hess, Manheim, Pa.

Henecke-Weed.—Donald G. Henecke of Frontenac, Minn., and Charlotte J. Weed of Minot, N. Dak., in the Surrey church, N. Dak., June 24, 1951, by the undersigned.—D. A. Miller, Minot, N. Dak.

Hodges-Bower.—Wiley S. Hodges and Mary Willie Bower, both of Roanoke, Va., in the Ninth Street church, Roanoke, Va., March 14, 1951, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Kaylor-Beahm.—Earl Kaylor of South Bend, Ind., and Harriet Beahm of Chicago, Ill., in the First church, Chicago, Ill., June 30, 1951, by Bro. Jesse Ziegler and the

undersigned.—E. Wayne Gerdes, North Liberty, Ind.

Landes-Knicely.—Wallace Landes and Mary Kathryn Knicely, both of Waynesboro, Va., Feb. 10, 1951, by the undersigned, at his home.—Virgil V. Brallier, Waynesboro, Va.

Layser-Blouch.—Donald Layser of Myerstown, Pa., and Frances Blouch of Lebanon, Pa., in the Lutheran church of Lebanon, Pa., July 8, 1951, by the undersigned.—L. H. Bealer and Berkey Knavel, Myerstown, Pa.

Obituaries

Cordia B. Burchfield

Cordia Belle Burchfield, wife of Elder E. W. Burchfield, was born Dec. 21, 1876, near Lawson, Mo., and died at Bartlesville, Okla., Aug. 6, 1951.

She was married to Aaron Teegarden, who died in 1902. Five sons were born to this union, two of whom preceded her in death. In 1910 she was married to E. W. Burchfield in Kansas City, where they lived until 1927, when they moved to Bartlesville, Okla.

She is survived by her husband; four sons, Austin, Fred and Aaron Mack Teegarden, all of Kansas City, and Wilford B. Burchfield of Bartlesville, Okla.; two daughters, Mrs. Howard Hurst and Mrs. Stacy Alford, both of Bartlesville; seventeen grandchildren; and thirteen great-grandchildren.

Funeral services were held at Bartlesville. A second service was held in the Kansas City church. Interment was in the Maple Hill cemetery, Kansas City. Both services were conducted by the undersigned.—Elmer F. Johnson, Lawrenceville, Ill.

Elizabeth Deardorff

Elizabeth Susan Jane Deardorff, daughter of Christopher and Mary Ann Howard, was born in Ross County, Ohio, July 5, 1861, and died June 16, 1951.

On Dec. 21, 1883, she was married to J. W. Deardorff at Eaton, Ohio. Two children were born to this union. After their marriage they lived for a time on a farm in Indiana.

In 1898 Brother and Sister Deardorff took up a homestead in North Dakota. In 1908 they moved west and settled in Empire, Calif. In 1919 they moved to Waterford, Calif., where they spent the remainder of their lives. Soon after their marriage they became members of the Church of the Brethren. She was a faithful companion to her husband in the ministry of Jesus Christ. They were very active in the establishing of three churches: Egland, N. Dak., and Empire and Waterford, Calif. Their home was always open to members of the church and surrounding community.

Her husband passed away in 1946. She is survived by a daughter, Goldie Rinehart, and a brother, William Howard. A son, Irvin H., preceded her in death.

Funeral services were conducted in the Waterford church, by the undersigned and Elder F. E. Miller. Interment was made in the Modesto cemetery.—Leo H. Miller, Waterford, Calif.

W. R. Argabright

William Robert, son of Elder John H. and Sarah Ann Kennedy Argabright, was born Nov. 5, 1879, in Montgomery County, Va., and died June 4, 1951, in Leeton, Mo., where he had resided for the past four years.

In 1885 he moved with his parents to Smiths Chapel congregation, near Bluefield, W. Va., where he was baptized into the Church of the Brethren at the age of fourteen years.

In 1902 the family moved to Washington County, Tenn., where he was married to Virginia Roberta Morrell. In 1903 they moved to Cabool, Mo. In 1910 they moved to the Shoal Creek church, Fairview, Mo., where Bro. Argabright was installed into the office of deacon, elected to the ministry in 1914, advanced to the second degree

ministry in 1916 and ordained to the eldership in 1918.

He led a very active life in the ministry. In 1924 he took up pastoral work in the Big Creek church, Cushing, Okla. He also held pastorates in the following churches: Redfield and Lawrence, Kansas; Deepwater, Carthage and Rich Hill, Mo.

His church and God's work came first with him. No task was too small or too hard for him to do as long as he was serving his Master. His education was limited but he was well read and kept up on current events; he was interested in anything that would better the community. He kept a sense of humor in spite of his sufferings.

He is survived by his wife, Mrs. Virginia R. Argabright; two children, Mrs. Erma Varner of Kansas City, Mo., and Wm. V. of Silver Lake, Kansas; four grandchildren; three brothers, Tom and Oscar, both of Fairview, Mo., and Gene of Emmetsburg, Iowa; two sisters, Mrs. Anna Jones of Clinton, Okla., and Mrs. Ruth Cummings of Springfield, Iowa.

Funeral services were conducted at the Leeton church by Brethren James M. Mohler, William Bray, Freeman, George Harvey and Floyd Bantz. Burial was in the Leeton cemetery.—Mrs. Erma Varner, Kansas City, Mo.

Annon, Irene H., daughter of Mr. and Mrs. T. K. Mooring of Abbeville, Ala., was born June 25, 1895. She taught school in Alabama for nineteen years. She was married to W. H. Annon on June 25, 1931. She was very active in the Church of the Brethren near Thornton, W. Va. She is survived by her husband, one daughter, three stepchildren, two brothers and three sisters. Funeral services were held at the Bartlett funeral home by the undersigned.—Emra T. Fike, Terra Alta, W. Va.

Hoffman, E. Verda, daughter of Daniel and Margaret Eigenbrode Harshman, was born in Frederick County, Md., Nov. 22, 1878, and died in the nursing home near Clear Spring, Md., Aug. 12, 1951. At the age of eighteen years she united with the Church of the Brethren. She was active in the ladies' aid. Her husband, Bruce V. Hoffman, preceded her in death twenty-three years ago. She is survived by two sisters and a foster daughter. Funeral services were held in the Grove funeral home in Waynesboro, Pa., by Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Houdeshell, Manuel J., son of David and Mary Funk Houdeshell, was born in Hancock County, Ohio, Aug. 10, 1860, and died at his home in Arlington, Ohio, July 10, 1951. On March 2, 1882, he was united in marriage to Mary Bame, who preceded him in death in 1947. He is survived by four children, eighteen grandchildren, thirty-seven great-grandchildren and nine great-great-grandchildren. For many years he was a member of the Eagle Creek church. Funeral services were held by the undersigned in the Eagle Creek church. Burial was in the Arlington cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Lam, Nancy Jane, daughter of Clark and Nora Diehl, was born April 17, 1928, and was killed in an automobile accident June 9, 1951. In 1946 she was married to William Lam. She is survived by her husband, two children, her parents, one sister and five brothers. She was a member of the Mill Creek church, where funeral services were held by Brethren Homer Miller and C. E. Long. Burial was in the nearby cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Martin, Stella M., daughter of William F. and Mary Cae Baker, died at the Frederick Memorial hospital, Md., Aug. 12, 1951, at the age of eighty years. She had been a faithful member of the Church of the Brethren for many years. Surviving are four sons, two daughters, one brother and twenty grandchildren. Funeral services were conducted at the Pleasant Hill church by the pastor, Carl F. Smith. In-

terment was in the adjoining cemetery.—Mrs. B. R. Purdum, Mt. Airy, Md.

Maurer, Charles Allen, was born near Teegarden, Ind., April 1, 1884, and died in the hospital at Olds, Alberta, Canada, Aug. 5, 1951. In early manhood he united with the Church of the Brethren and, though most of his life was spent in communities where there was no church, he was faithful to the church. After a period in North Dakota he went to Canada. His wife, one son and one daughter survive him. Funeral services were held in Olds by the undersigned and interment was in the Olds cemetery.—I. M. McCune, Calgary, Alberta, Canada.

Mercer, Cora, daughter of Eli A. and Elizabeth Skiles Wise, was born near Conway Springs, Kansas, June 29, 1888, and died July 22, 1951. She was married to George W. Mercer on Nov. 4, 1908, and to them were born eight children. In addition to her husband and children, eighteen grandchildren and three great-grandchildren survive. She and her husband united with the Church of the Brethren soon after their marriage. Funeral services were held at the Conway Springs church by Bro. Harvey Hostetler, assisted by the pastor, Bro. Wayne Parris. Interment was in the Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kansas.

Nyhart, John J., son of Noah and Ellen Hall Nyhart, was born near Danville, Ohio, May 23, 1876, and died July 25, 1951. On Oct. 7, 1896, he was married to Florence H. Workman, and to this union were born three children, who survive. Also surviving are four grandchildren, two great-grandchildren and four sisters. He united with the Church of the Brethren in 1902 and was a faithful member.—J. A. McCormick, Danville, Ohio.

Reed, Homer Mark, was born July 27, 1889, and died Feb. 24, 1951, at his home near Floyd, Va. He had been a loyal member of the Church of the Brethren for thirty-four years. He is survived by his wife, Lillie Weeks Reed, two sons, two daughters, one grandson, four brothers and three sisters. Funeral services were held in the Beaver Creek church by Elders Sam Mannon, Herman Spangler and Luther Bowman. Interment was in the church cemetery.—Mrs. Alvis Reed, Floyd, Va.

Replegle, Andrew Johnson, son of David H. and Magdalena Replegle, was born near Hagerstown, Ind., Feb. 4, 1866, and died June 18, 1951. On Jan. 1, 1901, he was married to Elizabeth Teeter, who died last November. To them were born one daughter and one son, who preceded him in death. In 1908 he united with the Buck Creek church. In March 1914 he was elected to the office of deacon. He also served the church as treasurer and as a trustee for many years. Besides his daughter, eight grandchildren and three sisters survive. Funeral services were held in the Buck Creek church by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Robertson, John Luther, son of Mr. and Mrs. John Robertson, died at the age of thirty-eight years, in an Ann Arbor hospital, Mich., July 29, 1951, as the result of a tractor accident. He leaves his parents, three sisters and two brothers. Funeral services were held in the Tagsold funeral home at Blissfield, Mich., by Bro. J. A. Guthrie and Rev. Gerald Fisher. Burial was in the Lion cemetery.—Gertrude Guthrie, Metamora, Ohio.

Rutter, Claude E., was born March 26, 1928, at Halifax, Pa., and was killed in Korea, Sept. 15, 1950. Memorial services were held June 30, 1951, in the Hanoverdale church, Pa., of which he was a member, by Bro. H. J. Frysingier. Surviving are his father, Daniel Rutter, four sisters and three brothers. Burial was in the adjoining cemetery.—Mrs. Thomas Patrick, Jr., Hummelstown, Pa.

Sheets, Stephen Ashby, son of J. Samuel and Elizabeth Sheets, was born near

Burketown, Va., Dec. 26, 1880, and died at his home near New Hope, Va., July 13, 1951. At an early age he united with the Church of the Brethren. On May 10, 1905, he was married to Josie Dinkel, who preceded him in death a number of years ago. He is survived by five daughters, three sons, eleven grandchildren and three brothers. Funeral services were held in the Middle River church, of which he was a member, by the pastor, Floyd Mitchell, assisted by F. Y. Garber. Interment was in the adjoining cemetery.—Mrs. Raymond Moore, Fort Defiance, Va.

Shultz, Henry W., son of Joseph and Elizabeth Hostetler Shultz, was born in Greenville Township, Pa., Oct. 8, 1879, and died at his home in Somerset, Pa., July 14, 1951. He was a deacon and a trustee of the church. For thirty-two years he had perfect attendance at Sunday school. He is survived by his wife, one daughter and one granddaughter. Funeral services were held at the Hoffman funeral home by Bro. Galen R. Blough. Burial was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Stites, Susie M., daughter of William and Rachel Merchant, was born in La Porte County, Ind., July 30, 1880, and died at the Fairview hospital, Ind., July 16, 1951. On Jan. 10, 1904, she was married to Newton F. Stites. She had been a member of the Church of the Brethren for fifty-nine years, and had been active in the ladies' aid. Surviving are one daughter, two sons, two sisters and five grandchildren. Funeral services were held at the La Porte church by J. W. Grater, assisted by Kenneth W. Murphy. Burial was in the Pine Lake cemetery.—Mrs. Goldie Tomlinson, La Porte, Ind.

Straley, James Burton, was born at Woodbury, Pa., Sept. 20, 1874, and died July 17, 1951. He united with the Church of the Brethren at the age of sixteen years. On Nov. 4, 1897, he was married to Blanche Griffith, and to them three children were born. Soon after their marriage they moved to North Dakota, where they had since resided. Surviving are his wife, two sons, one daughter, ten grandchildren and five great-grandchildren. Funeral services were held in the Carrington church, N. Dak., by the pastor, the undersigned, and burial was in the Carrington cemetery.—Sylvan Stemen, Carrington, N. Dak.

Weeks, Sara Ellen, daughter of Mr. and Mrs. John Whitlock, was born in Floyd, Va., Aug. 14, 1858, and died June 15, 1951. She was married to Montague Weeks, who preceded her in death. Early in life she united with the Church of the Brethren. After her husband's death she moved to North Dakota, where she had since resided. She is survived by four daughters, two sons, twenty grandchildren, thirty great-grandchildren and six great-great-grandchildren. Two daughters and two sons preceded her. Funeral services were held by the undersigned. Burial was in the New Rockford cemetery.—Sylvan Stemen, Carrington, N. Dak.

Wilber, Grace Enola, was born at Esbon, Kansas, June 12, 1893, and died at her home in Hunt, Idaho, May 3, 1951. On July 4, 1915, she was married to Ben Wilber. She joined the Church of the Brethren in 1920 and had been a faithful member since. Surviving are her husband, two sons, four sisters, three brothers and six grandchildren. Funeral services were held by the undersigned; interment was in Sunset Memorial park in Twin Falls, Idaho.—Willis O. Neff, Twin Falls, Idaho.

Wimer, Cordia Ellen, daughter of Lewis and Derliska Miller, was born at Albia, Iowa, Sept. 28, 1884, and died at her home in Fresno, Calif., Aug. 1, 1951. She united with the church when she was a young woman. She came to Fresno soon after the church was organized; she was active in women's groups and in Sunday-school classes. On Dec. 25, 1905, she was married to William Lee Wimer. In 1907 they moved to Laton, Calif., and later to Fresno. In addition to her husband she is survived by four daughters, two sons, twelve grandchildren, one great-grandchild and two sisters.—Vernon F. Miller, Fresno, Calif.

Church News

Pennsylvania

Center Hill.—Our two weeks' daily vacation Bible school closed with a program presented by the group. The ladies' class of our Sunday school purchased a large cooking vessel for Camp Harmony. We expect to hold a harvest-home service on Sept. 30, with morning, afternoon and evening sessions. Grace Clapper will be the guest speaker.—Flaura Bowser, Kittanning, Pa.

Geiger.—Our father and son fellowship banquet was held on June 22. Rev. Roth of the Somerset Evangelical Reformed church was the speaker. Our daily vacation Bible school was held the second and third weeks of June. We have received our new Brethren Hymnals and like them very much. Our ladies' aid gave twenty-five dollars to the India Share plan, twenty-five dollars to the elevator fund at the Old Folks' Home and one dollar for each of our forty-two members to the American Bible Society. We have painted and furnished a room in the new part of the Old Folks' Home. Sister Lois Hahn is spending the summer months with us. She has recently completed one year in Brethren Volunteer Service. She will return to Brethren Service in September. Sister Eleanor Shaffer is planning a year of volunteer service beginning in September. The young people are planning a special service for us on the evening of Aug. 19. It will include vespers and special music. Our Sunday school donated \$100 to the district mission and \$100 to Camp Harmony's old debt fund. Several of our young people attended Camp Harmony this summer. Several of our ladies are planning to spend several days at the women's work conference. Several young people from the Mennonite church gave us a message in hymns while one of their number drew chalk pictures. We are looking forward to our fall evangelistic services Oct. 15-21; Bro. Clayton Gehman of Windber will be the evangelist. Interest, attendance and offerings have been above average for the spring and summer months and we are looking forward to more progress.—Mabel M. Baker, Somerset, Pa.

Johnstown, Walnut Grove.—We are happy to have Mary Schaeffer, returned missionary to China, on our church staff. We observed the thirty-fifth anniversary of the dedication of our church edifice with Mr. William Judy of Chicago as the speaker. The annual family night and the reception for Miss Schaeffer were combined with a welcome to all the new members of the year. Dedication services were held for our new organ. The finance board reports that with the cash received and pledges made the organ is practically free of debt. On June 17 the children presented a program, The Children's Bible, in observance of children's day. Our pastor, Bro. J. A. Robinson, represented our church at Annual Conference. Daily vacation Bible school was held June 18-29 with Miss Schaeffer as the director. There was an enrollment of 178 and 117 had perfect attendance. A program was presented by the children on July 1. Our pastor reports that twelve persons were added to the church by baptism and four by letter and four were taken by death.—Emelia Gran Strayer, Johnstown, Pa.

Lewistown.—Bro. R. W. Schlosser, professor at Elizabethtown College, was contacted and consented to cancel his Sunday engagements in order to be available to care for the pulpit work during the summer. With the exception of several Sundays, when he was attending Annual Conference, he has been present each week and has ministered effectively to the congregation. To assist in the pastoral work of the church Bro. Warren F. Groff and his wife were secured for the summer months. Bro. Groff is a graduate of Juniata College and, having had a year of work at Bethany Biblical Seminary, is now enrolled as a senior student at Yale University Divinity School. The Groffs have been engaged in a rather extensive

program of pastoral visitation and have helped to carry forward the work here at Lewistown. Approximately 100 people have been attending Sunday school with some less attending the church services. Eight new members have been received into the church by baptism. This gives the church an active membership of nearly a hundred. One member of the church school staff, Mrs. Marian Wilson, attended the Christian education worship held at Juniata College early in August. The youth fellowship has been organized and is now carrying on an active program. Some of our young people are planning to attend the regional youth conference to be held at Elizabethtown College in September. Bro. Niels Esbensen of Champaign, Ill., has accepted the call of the church and he and Mrs. Esbensen assumed the pastorate here at Lewistown Sept. 1.—Warren F. Groff, Lewistown, Pa.

Mt. Hope.—Our Sunday-school presented a children's day program on Father's Day with Bro. Conway Bennett of the Little Swatara church as the guest speaker. Brethren Robert O. Hess and David Gibble served as our delegates to Annual Conference. Our Conference Offering amounted to \$1,525. In April a group of twenty-four persons motored to New Windsor to work. Approximately

6,000 pounds of clothing were baled and several women sewed many articles of clothing. Our annual home-coming will be held at the Chiques church on Sept. 16.—Mrs. John K. Stauffer, Lawn, Pa.

Nanty Glo.—Our vacation Bible school began on June 4 and closed with a program on June 17. It was directed by Sister Albert Swartz. The average attendance was fifty and the offerings amounted to \$24.20. Our pastor, Bro. John Brumbaugh, and his wife were on vacation during the entire month of June. During their absence the pulpit was supplied by Brethren Walter Boring and George and Chalmer Dilling. Our offering for Brethren Service amounted to \$103.75. The various classes are planning for activities to pay for brick-casing the church. The church is still sending articles to New Windsor for relief. There were several baptisms and one letter was granted. The group prayer meetings are a success. We are happy to welcome Sister Ruby Brumbaugh back from Modesto, Calif., where she spent the past year in volunteer service. On the evening of July 15 she gave a talk on volunteer work, using the Brethren Volunteer slides to illustrate her talk. Sister Sylvia Bimeal Mountain was our delegate to Annual Conference and brought back a good report on July 22. Our young people have

been holding regular meetings the first and third Mondays of each month. The different age groups are attending Camp Harmony.—Mrs. Emily Fresh, Nanty Glo, Pa.

Scalp Level.—Our men's work organization is sponsoring the dismantling of a mine tippie which our church purchased recently. The lumber obtained from it will be used in the construction of our new church. Friends honored Sister Eva Kaufman with a card and dime shower on her fifty-third birthday. She is an invalid who has been in bed for thirty-six years. Our pastor and four members attended Annual Conference. During our pastor's absence Bro. G. E. Yoder, our former pastor, was our guest speaker on the mornings of June 17 and 24 and Bro. Maurice Knavel on the evening of June 17. Sister Elizabeth Wirick donated a piano to our junior department. At our quarterly council meeting we decided to support the work of Sister Mary Beth Beiber in Africa, retroactive to April 1. Our aid meets every Wednesday for quilting. They lost one of their active members, Sister Frances Berkey, who was called by death.—Mrs. A. J. Casseday, Scalp Level, Pa.

Schuylkill.—Since our last report, we have received into our church one person by baptism. Sister Sallie Kintzel, a member of our church for many years, and Bro. Edwin Wolfe, one of our deacons who had served the church for twenty-nine years, were called by death. The Sunday school bought small chairs for the primary department. The aid society has been very busy quilting. The young people sponsored a program by a male quartet from Elizabethtown College. We have a 100% Messenger club again. Bro. Milton Hershey preached the missionary sermon for us. Our Conference Offering amounted to \$101. Visiting ministers attending our love feast were Russell Martin, Clarence Horst, William Forrey and Elder P. J. Forney, who presided. Both Sunday schools presented children's day programs. Guest speakers were Bro. Ammon Merkey and Elder H. G. Fahnestock. An offering of forty-one dollars was given for Gideon Bibles. On July 1 Elder John D. Ebersole paid us a visit and preached an interesting sermon. On July 8 Elders Peter Heisey and Lester Bucher were with us for our home-coming. Pray for the church at Schuylkill that many souls may be added to Christ.—Mrs. Arnold Zechman, Pine Grove, Pa.

Tire Hill.—A week-end Bible institute was held with Elder J. M. Blough who has served as a missionary for forty-six years, as our instructor. The Conemaugh Township high school choir presented a sacred concert for us. Gerhard Lippert, a German student, spoke to two of our Sunday-school classes. The men's and women's groups painted two rooms in Leaders Hall and furnished one room at Camp Harmony. Our pastor, Bro. Rotruck, and his wife represented our church at Annual Conference and brought back splendid reports. The ministers who took care of the services in his absence were Elder William H. Rummel, Bro. H. C. Hess; Bro. Wayne Glick of Juniata College and Graydon Snyder. The church also promoted a work camp. The workers helped with the church program, directed community recreation, crafts, and folk games; a pet and doll show and the play, Blessings on This House, were presented in the Tire Hill school building. Three persons have been baptized and two received by letter since our last report. Bro. Ora Huston brought us a very splendid message on peace. An offering was lifted for Brethren Service. Rededication services will be held both morning and afternoon on Sept. 23 and in the evening our revival will begin with Bro. Russell Showalter of Salisbury as the evangelist. Our love feast will be held at the close of the meetings on Oct. 10. Our work is progressing under the leadership of our pastor, Bro. D. E. Rotruck and his wife.—William H. Rummel, Johnstown, Pa.

Questions to Brethren parents . . .

Do you want your children to understand and appreciate the life upheld by the Church of the Brethren?

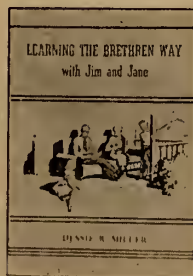
Do you want them to accept this type of life as their own, believing in its essential rightness?

Are you providing them the type of reading which will engender understanding, appreciation, and acceptance?

As an aid to the accomplishment of this worthy and essential aim, the Brethren Publishing House has published some books designed especially for Brethren children. One of them is

LEARNING THE BRETHREN WAY WITH JIM AND JANE

by Dessie R. Miller



In this book the summer adventures of the junior-age twins, Jim and Jane, on the farm of their Brethren grandparents in Virginia, are told with the author's characteristic insights into the child mind. While with their grandparents Jim and Jane not only had adventures but also learned much about the way of life the Brethren have found to be the most satisfying to themselves and the most helpful to others. *The price is \$1.50.*

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Upper Conewago.—Brethren R. L. Cocklin of Newville and Graybill Hershey of Manheim were with us for our love feast. At this time Sister Arthur Hess was installed into office as a minister's wife and Sister Charles Hilbert was installed into office as a deacon's wife. Four young brethren of our congregation have been chosen for the ministry: Donald Miller, Benton Junkins, Allen Herr and Ralph Schildt. On May 27 Elder Norman W. Patrick of Hummelstown was with us at the Trostle house in an eight-day revival meeting. As a result of these meetings, nineteen persons have been baptized. There is Sunday school at the Trostle house every Sunday morning, preaching three Sundays a month and a Bible hour every two weeks in the evening conducted by Elder S. M. Lehigh of the Pleasant Hill congregation. Elder C. B. Sollenberger of Carlisle was the instructor in Bible study in the East Berlin house on four Sunday evenings. Two members have been called home since our last report and we received two into full fellowship in the Upper Conewago congregation.—Frances E. Shaffer, East Berlin, Pa.

Waynesboro.—Our nineteen high school graduates were special guests at our morning worship service on May 27. Our guest minister one Sunday morning was Bro. Don Snider, who, until recently, was the national youth director of the Church of the Brethren. He also participated in the morning worship service on July 15. At a special vesper service on July 15 thirteen children were presented for dedication. Bro. Daniel Bowers was our guest minister on June 24. We held a daily vacation Bible school June 4-15. Our church choir sponsored a summer music festival on the morning of July 1. This service was broadcast over radio station WCHA. On the morning of July 8 our pastor, Bro. George L. Detweiler, gave an interesting report of his trip to Annual Conference. During our pastor's absences, our summer assistant pastor, Bro. J. I. Thomas, takes charge of the services. On Wednesday evenings Bro. Thomas is leading us in a study of Paul's letter to the Philippians. On July 15 we had as guest speakers at our morning worship service Brother and Sister Paul Hoover, missionary appointees to the India field. Mrs. Hoover will be the representative in India of the Waynesboro Missionary Association. Five persons have recently been added to our number by baptism. At our recent church business meeting Brother and Sister J. I. Thomas were received by letter.—Sudie M. Wingert, Waynesboro, Pa.

Welsh Run.—We held our evangelistic meetings with Bro. Hartman Rice of Shady Grove as the evangelist. Bro. Earl Mitchell, the executive secretary of Eastern and Middle Maryland, preached for us recently. He is leaving our district to take up a pastorate in Roanoke, Va. Brethren Russell Martin and Roy Keller were our delegates to Annual Conference. Brother and Sister John Winger and Bro. Alvin Witter of our church also attended the Conference. Brethren Henry Hunsberger, Chalmer Young and Roy Keller are our delegates to the district meeting at the Stone Bridge church in Maryland. Bro. Reuel Pritchett of White Pine, Tenn., will conduct an evangelistic meeting Nov. 11-25.—J. Roy Keller, Mercersburg, Pa.

West Greentree.—Sisters Hiram Kaylor and Hiram Eshelman were our delegates to the women's work retreat at Camp Swatara. We have just closed a very inspiring Bible school directed by Bro. James Eshelman, assisted by Bro. William Walters. There were classes for adults and all ages of children. The children's offerings amounted to \$206.93, with each class deciding where its money should be used. Some will go for missions, some for Bibles, some for CARE packages and some for medicine. The adult offering of \$79.50 went for expenses, supplies and the cost of hiring a bus for transportation. Bro. Harry Eshelman of South Bend, Ind., was

a guest speaker recently. He also spoke to the children at Bible school. Bro. Vernon Beckman of Virginia was the speaker one evening and Sister Thelma Haldeman of our local congregation, who is planning to become a missionary to India, also spoke one evening. Bro. George W. Lewis, Jr., of the Temperance League was with us in June. Bro. Robert Hess, who is a student at Bethany, was a guest speaker at two of our services. He is the summer pastor of the Hollywood congregation in Eastern Virginia. The women were granted the privilege of organizing for a women's work. Bro. Paul Wenger of Bareville was the guest speaker at the harvest meeting held at the Greentree church. Mr. and Mrs. Isaac Earhart and their family of Falfurrias, Texas, spent several weeks visiting in the home district and showed us pictures of their work there. We plan to give them financial support for the work of the project. Since our last report, one person has been baptized, one reclaimed and four received by letter. Two persons were lost by death.—Mrs. Samuel Becker, Florin, Pa.

Yellow Creek.—The Bethel and Yellow Creek churches united in a mother and daughter banquet on June 7, with Sister Dorothy Brown of Curryville as the speaker. Bro. Howard J. Kreider of Indiana was the evangelist at the Bethel house. Twelve persons were baptized. Bro. Ralph Schlosser of Elizabethtown was the evangelist at the Yellow Creek house in July. Five persons were baptized. There was a union vacation Bible school held at the school building with all churches participating and teachers from each church.—

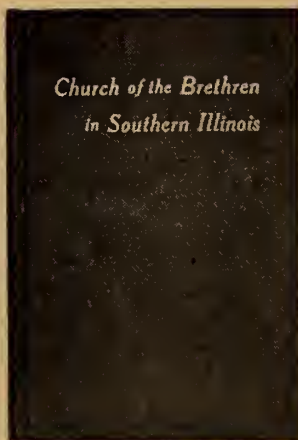
Mary Stayer, Hopewell, Pa.

York, First.—On June 3 our evening service was merged with the Gotschall memorial hymn sing festival at the Codorus church. Our church families enjoyed a strawberry festival sponsored by the men of the church on June 7. June 17 was designated as children's day in our church. Two films shown recently were Desert Symphony, presented by the women's council, and The Difference, presented by a group from Elizabethtown College. Our Conference Offering this year amounted to \$1,325, which is the largest Conference Offering in the history of this church. Our delegates to the San Jose Conference, Henry Nelson and Pastor King, presented their reports on June 24 and July 8. Guest speakers in the last quarter have been Chester H. Royer and Milton M. Baugher. The closing program of the daily vacation Bible school was held on July 6, following two weeks of class sessions. The Gleaners' class of the Sunday school presented a worship service on the evening of July 8. We have been co-operating with neighboring churches in the union Sunday evening park services during the summer months. Our all-church picnic will be held on July 19.—Mrs. Esther M. Hershey, York, Pa.

Virginia

Oakton.—We are having our Sunday-school and worship services in the school-house but are hoping to move into our new church very soon. Several new members have been added to our church by letter and some are awaiting baptismal

CHURCH OF THE BRETHREN IN SOUTHERN ILLINOIS



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• A long period of patient and painstaking research and assembling of information, coupled with careful editing, has given this history a degree of reliability which commends it to students of the history of the Church of the Brethren.

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rites, which will be administered as soon as the church is completed. The women of the church have a day and evening sewing meeting each month. During the past year the group raised \$1,500 for the general building fund. At the present they are sponsoring the buying of equipment for the church kitchen. The high lights of the year have been the father and daughter and mother and daughter banquets. We had a good representation at the women's rally held at the Cannon Branch church. Our men have contributed time and labor in getting the grounds around the church in order and are putting in the water system. We were well represented at Annual Conference this year. Several of our members are making plans to help with the community vacation Bible school to be held at Oakton.—Mrs. Edith Miller, Fairfax, Va.

Summit.—We held our quarterly council on July 22 with Elder J. T. Glick presiding. Two letters have been granted. Seven babies and their parents were dedicated recently. Five men went to Camp Bethel and gave a day's work on the new recreation building. Fifteen women attended the district women's meeting at Middle River. Seventeen young people from our church attended the district youth picnic at Gypsy Hill Park in Staunton. Eleven of our young people attended Camp Bethel. Nine persons from here went to Annual Conference. We took an offering of \$121.54 for a brother who lost a large building by fire. During the past several months we have had three weddings in the congregation. We are just finishing a two weeks' Bible school with forty persons enrolled. We will have the youth district rally on Sept. 30. Our pastor, Bro. William Eicher, was a leader at camp one week and took one week of his vacation in July. In his absence Bro. J. T. Glick filled the pulpit one Sunday and Mrs. Effie Glick gave the Conference report one Sunday.—Mrs. Sada Craun, Bridgewater, Va.

Topeco.—Our council met on June 10,

with Elder S. B. Alderman presiding. Many members of the church are carrying on Lord's acre projects. The proceeds of the projects will be applied to the building fund for the new church. The new church is completed and the first services were held in it on July 8 by our pastor, Bro. C. R. Simmons, Jr. His topic was The Meaning of Church Membership; after the morning service twelve applicants were baptized and one was received by letter. Dedictory services for the new church were held on July 15 with an all-day program. Guest speakers were Brethren Rufus D. Bowman, who delivered the dedicatory address, and Kermit Flora. The offering was directed by Bro. Guy Wampler. Six thousand dollars, including pledges, were given in the offering. The total cost of the building was over \$41,000. Our combined Topeco-Fairview vacation Bible school was held July 2-7. Our church was represented by delegates at the district meeting of Southern Virginia. Our evangelistic meeting will begin Aug. 21. Some of our young people attended the round table of the Southeastern Region at Bridgewater College.—Leeta M. Weddle, Floyd, Va.

Wakeman's Grove.—Our council was held recently with members of the ministerial board presiding. Bro. L. S. Miller, who has served as elder so faithfully for a number of years, resigned because of ill-health. We voted to let the ministerial board act as our moderator this coming year. We decided to join with Pleasant View in securing a pastor. Bro. Stanley Wampler accepted the call to this pastorate. He graduated from Bethany and came directly to our congregation. Before his arrival, we rented the Zion Lutheran parsonage for him to live in and a group of members planted a garden for him and his family. We are looking forward to a Bible school for the children with our pastor in charge. Bro. B. M. Rollins of Altoona, Pa., will hold our revival meeting Aug. 6-19. Our Bible study

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 571. Wanted: Eighteen-year-old boy (C. O. preferred) willing to work as assistant to cattleman. Apply to Dean Reed, Galesburg, Kansas.

No. 572. For Sale: Farm over 200 acres, 50 acres bottom land. Two large barns, 1 large farmhouse, 1 small tenant house, 1 new five-room house being built. Sixty head of stock, all new farm machinery. Running water, electricity, 20 miles south of Roanoke, Va., good schools. Brethren community near Antioch church. Will sell or consider good Christian sharecropper. Write: A. S. Beard, 2258 Memorial Ave., S.W., Roanoke, Va.

No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glenn J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

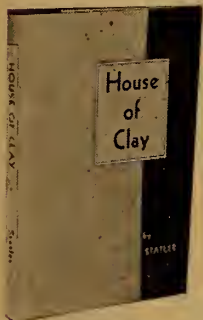
No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.



HOUSE of CLAY

by Ruth B. Statler

(author of *Whither Thou Goest*)

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and prayer group meets each Tuesday evening in the church with Bro. Stanley Wampler as the leader. Our aid society meets the first Wednesday afternoon of each month. We have done sewing for the relief of the war-stricken countries of Europe on different occasions. Four of our young men are in the service of our country.—Mrs. Ida Barrick, Edinburg, Va.

Waynesboro.—Our vacation church school was held June 11-22. The amount of \$109 was given during the school for the building fund. Our father and son banquet was held on July 10 and our mother and daughter banquet was held on July 13 with Mrs. Louis Spilman as the speaker. Several of our children and young people spent a week at Camp Bethel. Our pastor, Bro. Virgil S. Brallier, attended the E. Stanley Jones Ashram at Bridgewater College for one week. Our Sunday morning service will be broadcast over station WAYB during the month of September. We are looking forward to our evangelistic meeting to be held Oct. 14-21, with Bro. I. S. Long as the evangelist. The Blue Ridge Chapel congregation has decided to build a church on a new location. Their revival meeting will be held Sept. 9-16, with Bro. John Graham as the evangelist. The building plans for the Waynesboro church will soon be ready for the approval of the congregation. Five new deacons were recently installed, making a total of fourteen deacons. We are happy to report that four licensed ministers have gone out from our congregation. They are Herbert Alford, Alvin Cook, Harold Moyer and John E. Sayre.—Mrs. Viola Alford, Waynesboro, Va.

Washington

Outlook.—Bro. Walter Peckover of Seattle assisted in the installation service for Brother and Sister John Hunter on June 6. They left soon after for a pastorate at Nezperce, Idaho. Our daily vacation Bible school was held June 4-15, closing with a program. It was under the supervision of Sister Arthur Garwood. The film, The Prodigal Son, was shown on the evening of June 10 and Walking With God on July 22 by Bro. A. R. Fike of Sunnyside. Since our last report there have been nine persons baptized. Five of them were heads of families. Our pastor, Bro. B. J. Fike, was granted a month's sick leave during July and Bro. Clifford Ruff of Yakima filled the appointments in his absence. On July 13 Brother and Sister Herbert Michael, returned missionaries to Africa, gave an illustrated talk of their work on the Africa field. On Aug. 1 one of our young brethren, John Adams, was drowned while swimming in the Roza Canal, leaving a wife and two small children.—Mrs. Anna Myers, Outlook, Wash.

Seattle, Lakewood.—Since our last re-

port, many improvements have been added to our new church building. The Sunday school will soon be occupying the basement which has many separate classrooms. Ten of our men made three-to-five-minute visits in about 2,200 homes in the community recently, giving the invitation to fellowship in our church. Our pastor followed through with calls in the homes where interest was shown. The response was very encouraging. On May 6 an inspirational program was held for the cornerstone laying. We were happy to have Mrs. Kenzie of Tonasket as our guest speaker. Bro. Clement Bontrager of the Covington church was our visiting pastor on May 27 and Bro. James Beahm of Brookville spoke to us on June 17. Our pastor, Victor Bendson, and his wife attended Annual Conference. During their absence Rev. Frank Goodnough, director of Wesley Foundation University of Washington, was the guest speaker. Our choir is continuing rehearsals throughout the summer and add much to the morning service with special music. The women's guild has purchased a steam table for the kitchen. Two electric stoves have also been donated and the women are looking forward to completing the kitchen before the annual fall dinner and bazaar. Board meetings are held regularly the first Monday of each month. At a recent meeting fifteen new board members were elected and various committees are being formed. We hope to have a full church program

under way by fall.—Mrs. J. W. Ralston, Seattle, Wash.

West Virginia

Knobley.—In co-operation with the Sunnyside church, we have secured our joint pastor, Bro. Norman Harsh. He preaches four sermons a month for us and helps us in our young people's group each week. He has gone to Camp Galilee this week. Our Bible school closed on July 27. We had an average attendance of thirty. Bro. Harsh was the director. With the offerings which we took every morning the children decided to send New Testaments to the boys from our community who are in service. Sunday school is held every Sunday morning.—Bertha Whittaker, Antioch, W. Va.

Martinsburg-Vanclevessville.—Our pastor, Bro. Wilmer Kensinger, was a member of the Standing Committee at Annual Conference and brought back an interesting report. During the past year twenty-four persons were added to the church by baptism and six by letter. The church held a fellowship supper one evening and a surprise love offering was presented to our pastor. A successful two weeks' vacation Bible school, under the direction of Sister Bessie Honsaker, closed with commencement exercises on the evening of June 17. The Vanclevessville congregation held its first vacation Bible school the week of July 23, with Bro. Charles Green of Fairplay, Md., as the superintendent. They plan to hold their own vacation school each summer. Bro. Ernest Wampler, missionary to China, was with us for an evening service, sponsored by our missionary society. Guest speakers since our last report have been Bro. Earl Mitchell, field executive for our district; our elder, S. F. Spitzer of Hagerstown, Md.; our co-elder, Bro. Rowland Reichard of Hagerstown, Md.; and Bro. Paul Green of Gerrardstown. The mothers' class has pledged the sum of \$50 a year for five years to missions. The Berean Bible class continues the support of an orphan girl in the girls' school in Khergam, India. The men's Bible class donated \$150 toward painting the roof of the church. All departments of our church are active and our attendance and offerings are on the increase. Our building fund for a parsonage continues. We have a projector fund, sponsored by the Berean Bible class. Seven of our young people attended Camp Peniel. Our CBYF painted the basement auditorium as their project. They are preparing a missionary play to be given at our next monthly meeting. We have a 100% Gospel Messenger club.—Mary Honsaker, Inwood, W. Va.

Leaders of youth, this book is for you!

Leadership of Teen-age Groups

by Dorothy M. Roberts

—In the main, but not in every detail, acceptable to Brethren youth leaders, this very enlightening and helpful book deserves careful study by all who attempt to give leadership to teen-age groups.

—It does these, along with other things: interprets the mind and world of the teen-ager; outlines ways to help youth organize themselves; analyzes the make-up of a good leader of teen-age youth.

The price is \$3.00

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS



H. Armstrong Roberts

TREES AT TIMBERLINE

IN HIGH altitudes only a few hardy trees can manage to grow and lift their branches toward the sky. They are not so beautiful as trees in a more congenial atmosphere; neither do they seem to fulfill their normal prospect for growth. Rather do they appear to be almost overcome by the elements that surround them. Yet they stand, surprisingly strong, at the very frontier of the forest, witnessing to the spirit of life within them.

There is poetry in these borderline trees as well as in trees that wear "a nest of robins in their hair." For they remind us of every pioneer we have known, of adventurers like Columbus, who sailed on into the fearful unknown, of men of faith like Abraham, who went beyond the familiar frontier, seeking a city "whose builder and maker is God."

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 13, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Protestant Missions in South America

The views of Brother Harry J. Straw, regarding the writer's recent article on Protestant mission work in Latin America, have come to my attention. Needless to say, I am sorry we don't agree but I'm confident that the evidence presented by Christian scholars of Latin America substantiates and churchmen of many denominations support the article's main theses.

It would appear that the basic problem disturbing Mr. Straw is that he is not sure Protestantism has either a distinct or justifiable reason for existing as a movement of Christianity apart from Roman Catholicism. The writer believes that Protestantism and Brethrenism represent more of the essential "core" of Jesus' teachings and spirit than Roman Catholicism. If Mr. Straw does not so believe, it is surely his privilege to disagree courteously.

It should be understood that the basic point of view of the article is held by practically every Protestant foreign mission board sponsoring work in Latin America. It would be the writer's opinion, judging from the recent action of our own denomination in planning to expand the work in Ecuador, that the Church of the Brethren shares in this point of view. An interesting observation is that Mr. Straw did not tackle—or perhaps he did—the article on "Religious Liberty in Latin America" written by Dr. Stanley Rycroft of the Presbyterian Mission Board, which article appeared in the same issue of the Gospel Messenger as the one in which the writer's appeared. Dr. Rycroft is a known authority on Latin-American life and culture and his point of view regarding the spiritual lack of Latin-American Roman Catholicism is no different from the writer's.

To evaluate the importance of Protestantism to the shaping and preserving of Western culture depends, probably, upon whether one is a "secularist" historian or a "religionist" historian. The writer believes that religious influences stemming directly from Christ, moving through the ancient church and then through Protestantism, have shaped Western civilization more than those persons who want to credit the course of human history to socioeconomic influences alone are ready or able to admit. It is Mr. Straw's privilege to contend that Christianity

has been irrelevant to history but this writer cannot support such a secular and unreliable point of view.—Norman J. Baugher, Long Beach, Calif.

A New March

We have read much about the Bataan death march, but some things I have read of late lead me to believe that there is another march taking place on Bataan. A rather large-scale campaign to reduce beriberi in the Philippines with enriched rice has shown astonishingly successful results.

I have just recently read where an estimated 220 lives have been saved in the period between October 1948 and June 1950, and at least 3,500 people in the experimental area of the Bataan peninsula are very much improved in health.

It seems that the program was carried on in seven towns on the Manila Bay side of the peninsula, where isolation made it possible to control the rice used in this area; the rest of the peninsula was a control area, where ordinary white rice was used.

Perhaps we could rightly say, "This is indeed the Bataan life march."—Joseph F. Piesen, Lanark, Ill.

The Prohibition Vote

Dry preachers and dry organizations have no cause to exist so long as they insist on picking dry candidates and sousing them in the reservoirs of the wet political parties.

I think it is time for them, as well as the Sunday-school quarterlies, to advocate the prohibition vote along with their temperance lessons.—Mart Sheaffer, Adel, Iowa.

Appreciation

I suppose it is rather unusual for you to receive a letter complimenting the Elgin staff on their work. I have been pleased with the fine co-operation that has been given me in helping to solve many of the perplexing problems that arise in the ministry. I have never written for advice without receiving it. My appreciation is beyond words. To the Christian Education Commission I want to say I believe we have at the present time one of the best teachers' magazines that has ever been published. We use several but always come back to our Brethren quarterly for the final teaching lesson.—Floyd N. Biddix, Orlando, Fla.

The church looks forward

TO A CREATIVE EVANGELISM

A creative evangelism will meet the deep hunger of people with the message of Christ



Edward Krusen Ziegler
Director of Evangelism

THE Church of the Brethren is deeply concerned about its growth. During the recent years when a wave of interest in evangelism has swept across all Protestantism and when the churches of America have made unprecedented growth our church has lagged behind. The General Brotherhood Board has consequently established a department of evangelism whose function it is to seek the causes for our failure to grow, and to encourage, guide and strengthen the churches in a program of creative evangelism.

The Meaning of Creative Evangelism

I should like to point out the several factors which will enter into a creative evangelism for our time. First of all, let us have clearly in mind what evangelism means. Sometimes we say, "Well, everything in our church program is evangelistic." In a sense that should be true. Every organization within the church, every part of our program ought to be aimed, in part, at winning other people into the Christian fellowship and life. But we need to have clearly in mind that evangelism is one of the major functions of the church. *Evangelism means confronting men, women, and youth with Jesus Christ and his gospel in such varied and persuasive ways that they are led to commit themselves to him as Savior and Lord, and to become*



J. Henry Long

Mass evangelism or personal evangelism? The effectiveness of each depends on the careful planning which precedes either method

active members of his church.

Several principles of creative evangelism should be pointed out: first, it is obligatory upon the church to win them. The church must constantly plan for evangelistic work. If it is true that this is the first great work of the church by the command of our Lord and by the very nature of our gospel then it is important that the church lay definite, clear, specific plans for carrying out this great commission in the neighborhoods where we live.

Then we must not forget the lostness of the world. It is old-fashioned to say that people are lost, but as one looks at the many, many people around us who have no certainty in their lives, no sense of guidance, no inner peace, one is impressed by the statement of William E. Hocking that there is more deliberate widespread lostness today among men than ever before; that all of the progress which we have made in science, invention and social organizations seems to have only given us many new ways of being lost. We need not be alarmed and panicky about this matter of lostness for it is the men of faith and not the hysterics who are good evangelists. The alarmist is no longer Christian. Men are lost, bewildered, frustrated, full of tension and civil war within their own hearts. They need Christ as never before and he has the light which will guide them into the ways of God.

Creative evangelism will also recognize that while Christ has the unchanging truth, that truth must come into the lives of people in terms which they understand today. Truth cannot be injected into a person, the gospel cannot be placed in one's mind and life as you would inject penicillin into the bloodstream of the body. It must

come in answer to the questions which people are asking and they are asking the eternal questions in new forms today. They do not understand many of the theological terms which we have traditionally used and while the core of our message is the same, change in method of presenting it and in the language we use is inevitable. We must clothe the message of Christ today to lost men in terms which ring bells in their hearts.

Let us remember, too, that the enduring essence of the gospel is always the same. Men without Christ are lost. God through his mighty acts in Jesus Christ has acted for the redemption of men. Christ has come and is present in our world today to be our Savior and to be Lord of our lives. The church, the redeeming fellowship of those who have accepted Christ as Savior and Lord, is here as God's instrument in winning men into the higher, richer fellowship of those who are the redeemed. The love of God is broader than the measure of man's mind.

It may be said that four words form the essence of our evangelistic message today. These words are verbs from the message of Jesus Christ. The first

THE SHADOW OF HIS CROSS

Edwin E. McDonald
Pueblo, Colorado

**The shadow of His rugged cross
Fell on my path today,
And what He spoke while suffering there
Will lead my searching way.**

**"Forgive them," were the words
He spoke,
"They know not what they do."
And in this tragic world of ours
O Lord, it still is true.**

**"It's finished now," He uttered there
When death at last had won;
But in this world of sin, today,
His work is just begun.**

is *repent*. Men must turn away from evil and toward the right. The second word is *believe*, and belief is far more than intellectual assent. It is a profound commitment to the truth we have seen in Christ. The third word is *love*. The inevitable out-working of repentance and faith is love of God with all the heart, soul, mind and strength, and then the outreach of that love toward our neighbors. And the fourth word is *enter*. Enter the kingdom, "enter thou into the joy of thy Lord." These words constitute good news. This is our message to lost men. This is the attractive, convincing message which has power to win men for Jesus Christ.

The fifth principle of creative evangelism is the acceptance of responsibility. This we cannot evade. The task of evangelism is the task of the whole church, not of the ministry alone, nor of laymen alone. Very many ministers today have been so thoroughly schooled in the idea that evangelism is the laymen's job that they have neglected going out after souls themselves. Some ministers in the Church of the Brethren have not won a single person to Christ in years! And then it is also the laymen's job. Often we have said, "We have a minister and he is paid a salary and lo, it is his duty to preach the gospel and to win people to Christ!" But none of us can evade the task and only as we work at it together can we fulfill this God-given responsibility of the church.

Methods of Creative Evangelism

Let us look now at some of the methods of creative evangelism which we can use in our time.

Mass evangelism. We have tended to turn away from the revival meeting in some places and from mass evangelism, partly because of our feeling that much of it has been superficial and temporary in its effects.

EDITORIAL

Teach Us to Pray

Luke 11:1-13

LORD, teach us to pray. As a great poet said many years ago, "The world is too much with us." So teach us to pray.

Teach us to be still and know that thou art God. We are not often silent, and when we cease our talking, we still hear the echoes of our own voices. Teach us to be still and listen. Teach us to pray.

In the secret sanctuary of each heart, in the fellowship of those who meet with one accord, in the midst of our perplexing daily tasks, teach us to pray.

For the strength that thou hast promised teach us to ask; for the guidance of thy Spirit teach us to seek; for the opening of new doors of opportunity teach us to knock. Teach us to pray.

That thy kingdom may come in the hearts of men everywhere, that thy love may hold sway in the lives of thy children, that thy righteousness may be sought in the councils of nations, that thy will be done on earth as it is in heaven, teach us to pray.

Teach us to share that daily bread by which we live, to extend to all who are hungry the bread of life thou hast broken for us. Teach us to pray.

Teach us to forgive as we are forgiven, to love as we are loved, to give what has been so freely given to us. Teach us to pray.

Though we know not how to pray as we ought, though the Spirit must help us in our weakness, O Searcher of our hearts, teach us to pray. Amen.
—K. M.

"If Only—"

IT WAS a lovely day in Everytown. The autumn glories were visible on the distant hillside and along the tree-lined streets. Yet the people of Everytown paid little attention to the beauty around them. They were suffering from a curious malady. Almost everyone betrayed symptoms of it in his speech. Let us call it the "if only" disease.

I thought my neighbor across the street was a happy man. But he had a heavy burden. "If only," he groaned, "we could get our home paid for. Then I could relax and live a little. I could even help in some of your Christian work."

But surely, I thought, my well-to-do business friend would be free of such discouragements. His home was paid for, including the two cars in the brick garage. But I found him in a serious plight. "If only," he muttered, "someone would halt these rising taxes. I have so little left after

In the cross is health, in the cross is life, in the cross is protection from enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross is the sum of virtue, in the cross is perfection of holiness: there is no health of soul nor hope of everlasting life, but in the cross. Take thy cross, therefore, and follow Jesus and thou shalt go into life everlasting.

—Imitation of Christ.

paying them that I am ready to quit." I wanted to remind him that his business was advertised as a community service, but I feared he might turn on me and say, "If only you ministers would learn not to meddle."

Then I thought of the church on the corner. Its property was free of taxes—and paid for. But I remembered what a leading layman of that church was always saying, "If only we had a new minister, someone who would hold our young people—and not preach longer than twenty minutes."

Almost every speech you hear in Everytown will end up with these familiar words, "if only." One man is convinced that peace will come, if only the Communists are shown their place. Another believes we can be assured of prosperity, if only the friends of freedom can win the next election. Some Christians see an end to their personal difficulties if Christ will only come quickly.

There is a cure for the "if only" disease but it requires courage to take it. The patient must sit quietly for a long time and look at himself—long enough to realize that the source of his troubles is deep within himself, not in circumstances that he cannot change. He must recognize that life is too complex to permit of a quick solution to his problems. The remedy he seeks, if only he could obtain it, will fail to satisfy his wants because he refuses to admit his deepest needs.

The patient can find help where all of us must finally turn for help—to God. He can discover a faith that will change him from a walking complaint into a living testimony. He can find the kind of triumphant joy that caused Paul to affirm, not "if only," but "since we have the same spirit of faith . . . we do not lose heart." Because God has acted, because Jesus Christ gave his life for us, we ought to live courageously, knowing that "in everything God works for good with those who love him."—K. M.



Religious News Service

Waiting for a nibble gives time for a boy to dream of the future when he shall do great deeds

Robert D. Hoover
Girard, Illinois

A PLACE FOR DREAMS

JOHN GALSWORTHY once wrote that there are two kinds of people in the world, the men of action, called red bloods, and the dreamers, those who think up visions and ideas, but are not noted for putting their dreams into reality. The world needs both kinds of people. Without the dreamers, the men of action would burn up their energy without purpose. Without the men of action the dreams of the dreamers

would just be that and little else. The world is fortunate when it has men of dreams who are able to turn them into reality.

Christopher Columbus was such a person. He dreamed of sailing to the Indies by going west and he tried to make his dream come true. He was turned down in his plea to Portugal. After almost giving up in despair of appealing to Ferdinand and Isabella of Castile, he finally won the right to set out for the Indies. We know

the rest of the story. The world in 1492 would have been worse off without the dreams of Columbus, and certainly today we might well be worse off if he had not appeared on the scene. He opened up new areas for Christianity, made European nations rich in lands and gold, provided an outlet for future excess populations and indirectly helped make possible at a future time a new birthplace of human freedom.

Dreams may be of little or even of harmful value. It is a

question whether the dreams of Joseph about his supremacy over his brothers, as we find the story in Gen. 37, were very helpful to him. His dreams did not endear his brothers to him. Instead they were moved by jealousy and contempt to sell him into slavery. There are harmful dreams of power and influence which have led strong men to drive for the conquest of men and nations. The visions that Satan showed Jesus were visions to tempt Jesus to secure selfish power and fame. There are dreams of escape that cause our energy to be wasted in endless stargazing and in the building of dream castles. Disliking the world they live in, men may live in a dream world, a world of escape from life as it really is.

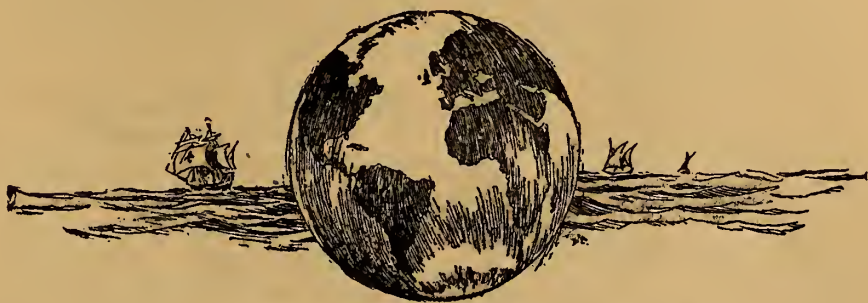
But the noble visions and dreams of men have contributed immensely to the world's progress and to the kingdom of God. Columbus dreamed of reaching the Indies, China and Japan by sailing west. He failed to reach the lands he dreamed about, but he found the lands that led to the further discovery of two continents. Thomas Jefferson, familiar with the philosophy of the divine right of kings and conscious of the ugliness of royal tyranny as he saw it in the Europe of his time, dreamed and worked for a government of the people, for the people and by the people. The ancient judges and prophets of Israel dreamed and worked for a rule of God in the hearts and affairs of men. Although this has not fully come to pass, the world would be farther away from the rule of God if they had not dreamed. Men dream of something better when there is a need for something better. What would the world do without those courageous souls who see a need, who dream of meeting it and who use their talents and energy for such a purpose?

When we are young we have visions of the new world we are

going to make. We go out determined to change the world according to the pattern of our dreams. But after knocking against the hard realities of life, our visions and ambitions tend to fade away, some of them never to be seriously considered again. For some people dreams become mere reveries; other people become cynics and deny all dreams and ideals. Only a small minority of people ever

in which we live? Have we any right to even hope that our dreams will become real in form and substance? If the answer is yes, then what are some of these dreams that we might desire to see translated into reality?

There is the dream that we might be the kind of persons of whom God approves and whom our acquaintances admire and respect. With the help of Christ the Savior, this dream can be-



"Your old men shall dream dreams, your young men shall see visions"

see the vast majority of their dreams come true. Yet without our dreaming the world would be considerably worse off. Even if most of our dreams end in nothing very concrete and real, a few may come to fruition now. They make up for all the other dreams that did not get through. Even as a child must play different roles in childhood to be able to best pick out the right role for adulthood, our many unfruitful dreams may have among them one that is fruitful and a real contribution to human life.

One might well seriously ask the question, Dare we have any dreams today? In our present world, with all its ghastly wars, its revolutions, its disorders, uncertainties, it is very easy to toss away the concept of the ideal, dreams and visions as entirely impossible of becoming reality. We have the temptation to become cynical, and to pride ourselves on being what we term "coldly realistic." The Scripture says, "Your old men shall dream dreams, your young men shall see visions." Is this possible and desirable for the day

come reality. It has become reality in a number of persons whose lives had been lived in the gutters of sin.

There is the dream of becoming the kind of persons that we feel contented and happy to live with. The dream of achieving inner peace can become real. Like Ponce de León, who searched for the fountain of youth, today there are countless people hunting for the fountain of inner satisfaction. Some are hunting in the wrong places. Worse off are those who have not faith in making the search at all.

There is the dream of eternal life, a worth-while, conscious existence beyond this one. The precious promises are that this shall be fulfilled for them that love the Lord. "In my father's house are many mansions, . . . I go to prepare a place for you, that where I am, there ye shall be also."

There is the dream of men being accepted for what they are and not for family, race, class,

or nationality. This dream has not been fulfilled, but it is on the way.

There is the dream of world peace, "when the lion and the lamb shall lie down together," and "when nations shall beat their swords into plowshares, and their spears into pruning hooks." It may be a long time before this vision is made real, but we are on the way. We have a United Nations, despite its weaknesses and limitations.

There is the dream of a world where resources and population are so in balance that no one need to go to bed hungry at night. Let us keep on dreaming and working in this area. Science tells us that there is enough and to spare.

There is the dream that men shall one day see fit to taste of the things of the spirit and be satisfied, to drink of the well of living water and be filled. This dream could be made real any time if men were not so preoccupied with the material, the lusts of the flesh, that they are blinded to the things of the spirit.

There is a place for the dreamer. We cannot do without him any more than we can do without the red-blooded men of action. It is true that some dreams are harmful, those selfish dreams, those dreams which are nothing more than forms of escape from facing real life and its problems and conditions. Yet noble dreams made concrete are the basis of progress.

Despite the gloomy state of affairs in the world today we dare to dream, for one of our visions might be the means of pulling the world out of the quicksand and up on the safe dry land. In the 1400's western Europe had shrunk back on the defensive, the Mohammedans were intent on converting mankind with the sword. The West was cut off from trading with

the East by way of land. The dream of the Genoese, Christopher Columbus, pursued to reality, changed the picture. The fortunes of Christianity turned for the better. New continents were opened to expansion and development. All of this came because a man dared to dream. Without vision the people perish. Let us never grow too old to dream, for dreams are important. "Let your old men dream dreams and your young men see visions."

A Creative Evangelism

Continued from page 4

But today one can see everywhere that thousands of people are being thoroughly converted and brought into a complete commitment to Christ through mass evangelism. The day of the evangelistic meeting has not passed. Many of our churches are making new efforts and with thorough preparation of planning and prayer, and with the efforts of an understanding and persuasive minister, it is still possible to win many people to commitment to Christ as Savior and Lord through preaching missions, evangelistic meetings or revivals in our churches.

Visitation evangelism. The work which Bro. I. D. Leatherman and his wife have been doing, organizing our churches for visitation and following with a preaching mission, indicates the validity of visitation. Visitation evangelism is the method of Jesus. He sent his disciples forth two by two into the homes of people, to every place where he himself would come. This is still a valid, Bible-based, Christ-centered method. Many of our churches are deeply interested and are finding it helpful.

Fellowship evangelism. This is a natural method for Brethren and with the great emphasis we place upon a warm, abiding, creative Christian fellowship, the method of going out and winning people through our Sunday-school classes, the

youth fellowship, men's work or women's work is a valid and helpful method today. This method is the one used by the national Christian teaching missions, which have been conspicuously successful in winning many people to Christ.

Family evangelism. With our emphasis on good home life the Brethren ought to explore ways of winning people family by family instead of merely individually as we have so often done. The evangelization of the families of America and of family life is one of the major areas for growth. Here we can make a tremendous impact upon our community.

One could go on speaking of the new media of mass communication — radio, television and audio-visual aids — which are useful in evangelism, but each of these should require a separate article. The use of literature, tracts, newspaper articles and magazines is also a fruitful field for exploration.

We ought to be concerned also about the winning of children. Some methods of evangelism which are used among children today are unsound so far as theology and the understanding of Christian nurture are concerned. We need to discover the finest way of winning our children through Christian nurture into a lifelong abiding commitment to Christ as Friend and Savior and Lord.

A new day has come for evangelism in the Church of the Brethren. The time has come for us to hear the voice of the Lord calling us to move forward. The time has come for a new growth in our church. We need not be afraid of receiving large numbers of people into the church if we assimilate them through proper Christian nurture and fellowship and opportunity for service and worship and growth.

People are lost. More than ever before they need Christ.

People are hungry. There is a growing sense of need. See the vast numbers of people who attend almost any type of spectacular meetings, who are buying religious books, who are led astray by all sorts of false doctrine. They are hungry for the real truth that we can give them. We have the message of Christ, changeless and yet far ahead of us at every turn, the message that can change the hearts of men, the message that can meet the need of our world today. We have methods of winning people. Some of the methods we have tried in the past no longer work, some of them are still good. We have not found all the ways yet of reaching people with the message of Christ. It is important that we keep exploring and finding new ways.

Finally, the most important thing is the evangelistic passion, that deep urgent concern that makes us unsatisfied so long as the yearning of Christ for the winning of all the last and least and lost among his brethren is still unfulfilled. I would call us to a renewed dedication of our lives and resources, of our time and skill, in the Church of the Brethren to winning men and women and children to Jesus Christ as Savior and Lord, until they find their life in him and their service in his kingdom.

"Yes Men" and Tuning Forks

Merril S. Heinz

Windber, Pennsylvania

WHEN it comes to the position and practices of the Church of the Brethren in relation to war and conscription, there are very few "yes men" in our local congregations. In 1934 Annual Conference challenged the church by saying, "All war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot in the event

GOD IS SOVEREIGN OVER ALL

Glen Weimer

GOD is sovereign over all of life: the destiny of a good life is in his hand, as well as the destiny of a wicked life.

God never suffers a good deed to be lost: every holy virtue is a bit of God in a vessel of clay—and every bit of God is as eternal and abiding as God is.

God has made a universe in which goodness survives. Only goodness has survival power in God's scheme of things.

Evil is an intruder, an alien in God's universe, carrying within itself the seed of death, and will at last perish. Goodness alone marches to final victory over every evil.

God pushed back the horizons of endless life in Jesus Christ. Through Jesus God destroyed the prison walls of death.

Jesus lives! Jesus visits the heart tuned to his living presence and whispers his words of comfort, command, commission and of peace.

Jesus lives! He comes to the troubled and confirms them in what is right; to the broken with the grace of healing; to the lonely with a blessing of an abiding companionship.

Jesus turns the cup of death into a golden chalice of light and life—turns the grave into a shrine of angels, and breathes into the soul of a disciple an undertone of an almighty melody, a song that does not die in the heart or on the lips.

In Jesus, God sets eternity in the heart and makes every day a day of rising to walk in newness of life.

Father, for victories known and victories to come, we thank thee, through our Lord Jesus Christ. Amen.

of war accept military service or support the military machine in any capacity." But by the time it filters down to the local congregation, "all war is sin," becomes "not this one" or "so what?"

Now that the world has "sprung a leak" in Korea, the question arises, If so few of our fellowship follow the policy of the church, why not drop the policy, or at least change it a little? If the meat of the church, through Annual Conference, becomes the poison of the local congregation, why not change the diet?

That sounds simple until we ask another question. If the Church of the Brethren jumps down off the peace bandwagon, who then will play, "Peace on earth, goodwill toward men"? Who will call the tune, "They that live by the sword shall die by the sword"?

The peace position of the church is to the world what the tuning fork is to the piano. What

a world of music this would be if all the pianos would say to the tuning fork, "We have no need of your standard of perfection; we can get along without you continually bringing our scales up to pitch."

In much the same manner, the official position of the church is the tuning fork of the divine Musician to bring our lives up to pitch in the melody of life. We, like a lot of pianos, however, can keep going a long time out of tune; but discordant living catches up with us so that sooner or later we seek out those in tune. If the Church of the Brethren should give up its pitch concerning war and conscription, to whom would the world turn when it finally sours on the discord of war and destruction?

A few more "yes men" to the practices of the church would do much to keep our Brotherhood in tune.



When a child empties a bottle of hand lotion and a box of powder on the floor, the parent needs to look for the feeling that prompted such an act.

CHILDREN NEED DISCIPLINE

Part 2

David H. Studebaker

ONE of the most intriguing stories of the New Testament is unfolded in the little Book of Philemon. Onesimus, Philemon's slave, escaped to Rome. There he was converted to the Christian faith and became Paul's servant. However, upon discovering that Onesimus rightfully belonged to Philemon, Paul felt compelled to send him home. In that Philemon had every legal right to put Onesimus to death for his misdemeanor, Paul sent a letter with the returning servant in which he says, "Hence, although in Christ I would feel quite free to order you to do your duty, I prefer to appeal to you on the grounds of love."

Inherent in the teaching position and parenthood is power. Only he who is spiritually able to rely upon the appeal of love is worthy of that power. The

ability to love is the primary qualification for the authority of parenthood or the teaching position. I think that the board of Christian education in every local church should choose teachers with much greater care in this regard. I prefer not to have teachers on our staff who are incapable of love, for they will rely inordinately on the power of the position to achieve obedience rather than a growing sense of responsibility. The facile mind and the fluent tongue may be helpful in teaching effectively, but a heart that can love is absolutely essential. Only he who has an honest faith in God that allows him to trust God and man is freed of the necessity of wielding authority for its own satisfaction, and by that very achievement, therefore, becomes worthy of wielding authority.

We must have more confi-

dence in the power of love to achieve the goal of an effective personality, a self-directing, fully responsible adult. If a child feels sure of our love, if he is confident of his status in our eyes, certain of his position in our affection, then whatever limits we set will be accepted with amazing grace. On the contrary, if a child is unsure of our love, uncertain of his status with us, anxious about his position in our affection, then our every attempt to set limits and inaugurate some sort of discipline will be greeted with the bitterest rebellion. And, in many instances, that rebellion will simply be a trial balloon sent up to test his relationship with us.

Dr. Robert Goldenson recently made an exhaustive study of the lives of 261 well-adjusted children. These children were all making excellent progress toward becoming responsible adults. He was searching for the common factor present in

all of the homes from which the children came. The divergences were obvious enough; they represented almost every creed, color and race we have in America. The one factor common to every one of these homes without exception was stated by one of the fathers, "We'd rather be parents than anything else on earth."

These 261 children were really wanted! There is nothing more basic in the qualifications for a teacher or for parenthood than the ability honestly to love and want children. Do our teachers really want those wiggly youngsters in their classes? Do they really love them? My guess is that the parent and the teacher who have the greatest

disciplinary problems are those who do not really love or want their children. Loving and wanting children so profoundly that we will go to our knees in prayer as Hannah of old did in order to have them is the one fundamental necessity for great parenthood and for great teaching which actually assists rather than retards children from becoming self-directing adults.

Rev. Ensworth Reisner in the Pulpit of March 1949 tells the tragic story of Frau Lindemann whose family was massacred with the exception of herself and a six-year-old daughter, who was taken captive by the Indians. Ten years in captivity passed in which the mother never ceased to yearn for her

daughter. But the daughter had become more Indian than German. Then one glad day several captives were returned. Among them was a group of sullen, blonde, blue-eyed girls. The old mother wanted and needed her daughter, but the girl had forgotten. How would she find her? How would she win her back? Should she call her name and order her to do her duty? These questions raced through the old woman's mind like a torrent as she anxiously scanned those faces. Suddenly, the old mother began to sing, soft and low, an old German hymn she had sung to her baby many a night as the little girl drifted off to sleep. As she sang on, the eyes of one of the girls grew wide, her lips quivered and then she rushed into her mother arms crying "Mutter, Mutter." The music of love had won!

We must have more confidence in the power of love to mold our children into the kind of men and women we expect them to be.

Deal With Feelings

Jesus is our master in dealing with the heart of a problem rather than its surface symptoms. In speaking against adultery, he dealt primarily with the passion of lust deep in the heart; in speaking against murder, he dealt primarily with the feelings of hatred we harbor; and to the man asking Jesus to make his brother properly divide the inheritance, Jesus warned against covetousness. Jesus was keenly aware of feelings as the source of behavior and, therefore, he dealt with them primarily rather than with the overt deed for which these feelings called.

You recall the story Jesus told of a father who approached each of his two boys with the same request, "Son, go to work in the vineyard today." You simply



Myslis

A child who is sure of his parents' love and of his status with them will accept with good grace the limits they set to his behavior

cannot miss the seething resentment in the first boy's heart as he replies, "I will not." But, afterward, he repented himself and fulfilled his father's will. The second son replied with becoming piety and courtesy saying, "I go, sir . . . and he want not."

It is obvious that neither of the boys wanted to go to work. The significant fact for our purposes is that the first son who verbally expressed his resentment in no uncertain terms was the boy who ultimately embraced his father's will. On the other hand, the boy who expressed nothing but loving obedience when he actually felt bitter rebellion was the one who ultimately rejected his father's will. For our purposes, the meaning of this story has been beautifully stated by Dorothy Baruch, "When unwanted, negative feelings have been emptied out sufficiently, then warm and good positive feelings can flow in."

The kind of disciplinary action which demands physical obedience irrespective of the feelings involved will do nothing more than create even deeper feelings of rebellion and resentment. Dr. Liebmann points out that human beings are much like the old teakettles that used to sit on the kitchen range. When a teakettle is sealed while over a hot stove, it will blow up. But if provision is made for the orderly escape of the powerful vapors, the teakettle sings.

Every child builds up a great pressure of resentment and hostility toward people in authority such as teacher and parents. We need, therefore, to give our children opportunity for the orderly escape of those poisonous vapors that develop within. Unless we are the kind of parents and teachers to whom and with whom a child can pour out his

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

My wife and I have come to the closing years of our lives after working hard and supporting ourselves for a good many years. We have a small "nest egg" for whatever lies ahead. Our health is beginning to fail now. We ask God daily for wisdom to plan for the time that may yet remain to us. Shall we live with our children? Should we consider going to an old people's home? Or should we just trust that we will be able to struggle through alone? My wife feels that going to a home would be the answer, but I can't bring myself to it. It is hard to be dependent on what seems like charity, yet we do not want to burden our children.

A Retired Couple.

Dear Friends,

This is a problem which is being faced by many people these days. Crowded living quarters, women working outside of the home, difficulties of adjustment on the part of three generations under one roof all make it a question as to whether or not it is wise for parents to spend their last years with their children.

When the situation is congenial, it seems to me everyone benefits by having the three age groups together in the home; when it is not, everyone suffers. So much depends on the dispositions and quality of Christianity of those concerned.

It has been my observation that older people are happier when they

care for themselves as long as they can. When the time comes that you can no longer do this, you can decide whether to live with your children or go to a church home. There is yet one other possibility, that of securing someone to come into your home to help care for you if the "nest egg" permits.

It has been suggested by students of this problem that, in the event that the children want you to live with them, you leave things intact in your home and go into your children's homes as guests on a visit for several months and give it a trial. If it is a happy arrangement, it can be continued; if it seems best otherwise, other arrangements can be made.

I can appreciate your not wanting to be a burden to your children. I think all of us feel that way and I am happy for the increasing concern on the part of many people in our church to make our church homes for older people so attractive, comfortable and wholesome that they will not mind looking forward to going there, and their children will not feel it a reproach to have their parents thus cared for. You need not feel it out of place to go to a home if that seems best. You are fortunate your wife has the attitude toward it you mentioned.

With your faith in God's daily guidance, I am sure you will find the sunset years brightened and sweetened by his presence, wisdom and your peace of mind.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

bad, negative, unwanted feelings, they will simply multiply in intensity until there is a serious explosion. In other words, it is far more important to deal with the feelings of resentment, hatred and rebellion than it is to deal simply with the overt acts that grow out of these feelings.

We can, to be sure, by a sheer show of force, halt an act of destruction such as kicking, scratching or biting. Perhaps we can even control such things as yelling, thumb-sucking and bed-wetting in that fashion. But what about the feelings which

gave birth to those acts in the first place? The feelings do not evaporate simply because we have controlled the overt deed. Quite the contrary! They multiply themselves over and over again in intensity unless they are expressed, understood and drained off.

One morning when our children routed me out of bed at an exasperatingly early hour, I spanked our son, Paul Esbensen Studebaker, with a vigor quite out of proportion to some misdeed he committed. (Of course, you understand the spanking had nothing to do with being

routed out of bed so early.) Paul cried vehemently. Finally he came out to the kitchen and attacked me at precisely the same anatomical area in which I had abused him, saying, "You bad daddy! You spank too hard." He was right and I knew it; so I replied, "You're right, Paul. I am a bad daddy. I did spank you too hard." Agreeing vigorously, he said, "You sure did," but the tears had dried miraculously and a few seconds later, at his own initiative, he embraced me around my legs as I stood at the kitchen sink.

When the bad feelings could be expressed, when he could express his resentment directly to me for what he considered a rank injustice, and when I accepted and understood and correctly reflected those feelings, then he was able to enjoy the good feelings of appreciation and affection.

Provide for the orderly escape of bad feelings. As a means of helping a child to responsible adulthood, allow the mean feelings to escape so the good feelings may control his life. This is important for feelings rather largely determine behavior.

Let God Be in Our Lives

As Christian people, we know that a person has not reached a satisfactory level of life simply when he has achieved emotional maturity and independence. Our work is not done until that child is happily related to God through Christ and the church. Our ability as parents here is tested to the uttermost. Paul put his finger on the crucial factor in determining a child's relationship to God when he said, "I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice; and I am persuaded in thee also."

If a child is to believe that God is love, he must know of the experience of love at the

home. If he is to believe God is just, forgiving and dependable, he can learn the meaning of those terms only by his experience in his relationship with people and primarily his parents. The love and reality of God must be seen in our eyes, in our lives and in our attitudes if children will learn of him through us.

Whittier tells the story of Rabbi Nathan, who became grieved over his sin to the extent that he felt unworthy of his great, long-standing friendship with Rabbi Ben Isaac. He decided to make a clean breast of the whole affair. Upon meeting the two men embraced as always. Suddenly, as Rabbi Nathan recalled the purpose of his visit, he tore himself from his friend's arms and confessed. Rabbi Ben Isaac listened and then made an humble confession of his own. Then the two men knelt in the glowing sunset and prayed for each other:

And when at last they rose up to embrace

Each saw God's pardon in his brother's face.

If a child is to see God he must see him in our faces. Therefore, our fervent prayer as teachers and parents must be,

My Lord, I do not ask to stand
As king or prince of high degree,

I only pray that hand in hand

A child and I may come to thee.

Children need discipline. They need our help in growing toward a mature, self-directing, fully responsible adult who is happily related to God through Christ and the church. We shall most effectively assist them to reach this goal as we set the limits by the authority of love, deal more with their inner feelings than their overt acts, and as we live the prayer "that hand in hand a child and I may come to thee."

Inoculated

WE HAVE read of people who had been so well inoculated with a mild form of Christianity that they had become immune to the real thing. We shrink from that forceful phrase, for it describes too exactly what has often happened among us. There are people who stand in evangelistic meetings just so the personal workers will let them alone. There are people who join the church just so they will not be considered reprobates. It is really quite difficult in some circles not to conform to what is considered religious respectability. We learn the shibboleths so we will not be too odd. There are actually people who think they are Christians because they are not heathen and it actually becomes true that the very slight dose of Christianity which we have taken makes it almost impossible for any real Christianity to function in our lives. We cannot participate in the central campaigns in the city of God because we live away out in the suburbs. And just because we are already in the suburbs we cannot be invited to move into town.

Is not this what our Lord meant when He told the Laodicean church that he wished they were either hot or cold? It was their in-between, tepid state which gave him the nausea. He knew what to do with a church which was warm in its love toward him. And he knew what to do with one which was frankly and honestly cold. But what could he do with Christians who were lukewarm, qualified neither to evangelize nor to be evangelized?

We all say that if the church really followed the teaching of Christ, then a lot of our modern evils would disappear overnight. We all believe that the gospel of

Jesus Christ is what a sick world needs. And yet year after year we see this decrepit world limping along. The trouble is that many of us have just enough Christianity to make it impos-

sible for Christianity really to work in and through us. Maybe we had better quit taking those shots.

An editorial in the Gospel Herald;
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The Kingdom of God

Byron Miller
Greenville, Ohio

THERE was one central theme in the earthly ministry of Jesus. It was the kingdom of God. The kingdom was the center and circumference of all that Jesus taught and did.

Mark says that Jesus began his work by going through Galilee preaching, "The kingdom of heaven is at hand: repent ye, and believe the gospel." Many of the parables begin with the phrase, "The kingdom of heaven is like unto . . ." The Beatitudes speak of those who are blessed because "theirs is the kingdom of heaven." Jesus also declared that life's hypothesis was to be "the kingdom of God and his righteousness" (Matt. 6:33).

The core of the Lord's Prayer is the petition, "Thy kingdom come." And just as Jesus' ministry began with the kingdom idea so it ended: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25). We see then that Jesus was obsessed with the idea of the kingdom. To him it was a realistic message.

This world and its glories Jesus despised and spurned. He had a contempt for the cheap pomp of the petty Palestinian courts. In his eyes, a lily was more beautiful than the regal robes of Solomon. Jesus chose poverty and obscurity. Why

then does he speak so much about a kingdom? The answer probably lies in the fact that Jesus chose a term that was familiar to the current thinking of his day and put new content into it.

Jesus was schooled in the Old Testament Scriptures. God was Israel's ruler and protector. The tradition of the fathers had talked about a kingdom to come—a glorious day in the future when, under divine intervention, Israel should be vindicated and rewarded. In that day Israel's enemies were to be destroyed or subjected and the scattered tribes of Israel would be gathered together to live in peace under a series of kings of the Davidic lineage. It was to be an earthly, political, nationalistic kingdom.

This golden age had become the center and core of Jewish faith. It embodied the whole world outlook of the Jews. So when Jesus appeared in Galilee preaching the kingdom of heaven, it is not surprising that he had an initial popularity and stirred the masses to eager attention. Little wonder that they shouted, "Blessed be the kingdom of our father David: hosanna in the highest." The prophet had come to tell them that God was now ready to establish his reign. This was what they had been waiting for. To them, this was the "good news." Even the twelve disciples

could not get beyond this earthly concept of the kingdom.

Jesus set aside the limitations of the Jewish view of the kingdom. He had outgrown their narrow concepts of it. No longer could the new cloth fit into the old garment. Jesus gave us a simple definition of the kingdom as he conceived it, in the Lord's Prayer: "Thy will be done on earth as it is in heaven." The whole of life must come under a single sway; nothing must be left out; it must be totalitarian, utterly so. Jesus presented himself as the incarnation of this reign of God in man, thus identifying himself with the kingdom. He was the kingdom personalized. The kingdom is wherever the king is. In Jesus they coalesce and are one. It is a spiritual kingdom.

Jesus said the rule of God need not wait for some far-off divine event, but each of us can take upon ourselves now the yoke of the kingdom. We can make God's rule actual and present in our lives now. Much preaching of the past has been other-worldly, an attempt to get men into heaven. The emphasis of Jesus was to get heaven into men. Heaven is goodness begun in the heart. Each of us can have heaven now if we will, for "the kingdom cometh not with observation, for it is within us" (Luke 17:20-21). The kingdom is coming all the time as men receive it, coming as silently as the dawn. By parables, Jesus said the kingdom is stealing through the thinking and purposes of men like leaven in the dough, stirring, changing, redeeming. It is growing like a mustard seed; it is developing like the corn, first the blade, then the ear, then the full corn. The kingdom moves silently, slowly, mysteriously to the degree that you and I appropriate the King.

But while Jesus emphasized this gradualism, he was also emphatic about the catastrophic,

apocalyptic coming of the kingdom. The kingdom will also come in the future—like a blast, like lightning, with power and great glory. This is the consummation to which the universe moves. Jesus did not dream of a perfected kingdom here, but in the coming kingdom, the unworkable ways would be displaced with God's workable way. This apocalyptic kingdom will be the completion of the spiritual in outer demonstration in the total life.

Jesus said this kingdom is a universal kingdom. It is not bound by geography, social territory, race, or narrow patriotisms. For underneath the varying colors of skin, the blood runs red in all our veins. God has made of one blood all nations of the earth. The kingdom was meant for all.

Jesus said this kingdom is of incomparable value. It will gather life up into a central unity and give it wholeness, purpose and meaning. Many of us are still preoccupied with secondary values; we are being bogged down, individually, and collectively, with the weight of self and secularistic interests. Instead of "things being added unto us," we make their earthly toys central in our lives.

Now if the kingdom is God's rule in our hearts, and if it is of the nature as indicated above, what are its demands upon us?

One thing Jesus made clear. Membership in the spiritual kingdom is dependent upon certain ethical, moral and spiritual qualities. Jesus told a ruler of the Pharisees that what he needed was a radical change in the nature of his heart—that righteousness is more inclusive than any set of rules or prescriptions. Goodness is within and goes beyond the overt act to attitudes and motives of the heart. Jesus tells us that legalism at its best must be exceeded by a type of righteousness from within. In the kingdom of God

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

The Children We Teach. Elizabeth S. Whitehouse. Judson Press, 1951. 304 pages. \$2.50.

A very comprehensive book combining religion and psychology for parents and teachers of children. The development of the whole child is discussed and the religious phase of his personality is integrated with the whole. The author demonstrates that the seeds of Christian living are sown in childhood through varied experiences. There is an unfortunate abundance of references to war heroes.—*Dessie Miller.*

Worthy Is the Lamb. Ray Summers. Broadman Press, 1951. 224 pages. \$2.75.

A Southern Baptist seminary professor has written the most satisfying interpretation of the Book of Revelation that I have read in a long time. Some of its merits are: a good analysis of Jewish apocalyptic literature; an excellent treatment of apocalyptic symbolism and numbers; the historical background of the book; the chief ways of interpreting it; constant appeal to the test of usefulness to the people for whom it was first written; and a running commentary on the text that interprets the symbolism in harmony

with other New Testament teaching and brings assurance of the ultimate victory of the crucified and risen Christ through spiritual means. The author is duly modest in interpreting details and holds the reader constantly to the great issues. What loss of effort, what disappointment of hopes, what distortion of the gospel could be saved if Dr. Summer's approach to this much-abused book could prevail! And what courage could be provided for facing difficult times in any generation! The book is written as a seminary text but is not too technical for general readers.—*Ernest G. Hoff.*

Twenty Missionary Stories From Latin America. Basil Miller. Zondervan, 1951. 137 pages. \$1.50.

The author has gathered these twenty missionary stories from various denominations and missionaries who serve in the different countries of Latin America. The accounts are true and show the difficulties which Protestant missionaries face in the lands to the south of us. During the present year, as many churches are studying about missions in Latin America, this book will give added information and inspiration.—*Anetta C. Mow.*

we must go beyond the outwardly respectable things to the inwardly Christian.

Jesus said this goodness within must flow out into concrete expression. Jesus' teaching deals with positive commands, not prohibitions. He had no praise for passive morality. The rich young ruler who had kept all the law was commanded to do something—sell and give to the poor. Jesus told the disciples they were salt and light—they were expected to go out and change the world. "A good tree will bring forth good fruit." We, as Christians, shall be known by the fruit we bear.

As members of the kingdom of God, we belong to something eternal. This is a great privilege. It calls for complete dedication and sacrificial service. We have come to the kingdom for such a time as this. We are liv-

ing in the Dark Ages. Let us each pray with greater meaning than ever before the prayer near to the heart of Jesus. "Thy kingdom come, Thy will be done on earth [in me] as it is in heaven."

Looking Toward Future Issues

Time for Alertness, an article on the Brethren Service pages which reminds us that UMT is not a dead issue, but will be coming up in Congress for a decision.

How important was the form of baptism to the founders of the church? Vernard Eller sets forth the views of the early Church of the Brethren in the article, **Trine Immersion and the Schwarzenau Brethren.**

The Church Looks Ahead in Temperance Education, by James Renz, is the third in a series of the church looking at its program.

KINGDOM GLEANINGS

Ernest E. Bowman will serve the pastorate of the Bethel church, Northern Indiana. His address is Milford, Ind., instead of Hartville, Ohio, as was previously stated.

Claar church, Pa., will have its one hundredth anniversary celebration on Oct. 27 and 28. All former pastors and members of the Upper Claar, Lower Claar and Queen churches are invited to attend.

A gift of \$300 for peace and relief was sent by the Burrous family of Peru, Ind., as a memorial to their son, Wendell. The latter was killed in Colorado, when lightning set off dynamite charges prematurely where a dam was being constructed. This fund was made up of money that otherwise would have been spent for flowers and an expensive funeral.

The contributors this week are pastors from churches as far apart as California and Virginia. *Robert Hoover* ministers to the Girard church, Ill.; *Merril Heinz* to the Shade Creek congregation, Western Pa.; *Glen Weimer* to the Timberville church, Va.; *David Studebaker* to the San Francisco church, Calif.; and *Byron Miller* to the Painter Creek church, Ohio.

Three books and a pamphlet by Peter Nead are wanted. *Primitive Christianity*, published in 1833, *Nead's Theological Works*, 1850, and *Wisdom and Power of God*, 1866, are the books. The pamphlet published in 1845, discusses baptism for the remission of sins. If anyone has these books and/or pamphlet and wishes to dispose of them write E. F. Mathis, Bondurant, Iowa.

Standing Committee delegates have been elected as follows: First West Virginia—Melvin Slaubaugh and Galen E. Fike; alternates, Ralph Bowman and Walter Van Sickle. Southern Missouri and Arkansas—Ethmer Erisman; alternate, D. Eugene Lichty. Southern Indiana—Elden Petry and G. L. Wine; alternates, Kenneth Hartman and Carl Hilbert. Western Canada—Arvid Gilbert.

Mt. Morris church, Ill., has established the Louise Powers Memorial Fund in memory of Mrs. Willard Powers, who lost her life in an auto accident upon their return from the San Jose Conference. Willard Powers is national president of men's work. If others of the Brotherhood wish to contribute to this memorial, contributions may be directed to Mrs. H. C. Mitchell, 108 Front St., Mt. Morris, Ill.

Two missionary families left in September for their fields of service. The **Everett Fasnachts** sailed Sept. 8 for India, where they will be located at Umalla, Broach District. This is a second term for them; while on furlough the Fasnachts lived in Wiley, Colo. The **Galen Wolfes** left the States on Sept. 22 for Ecuador. They will be at Casilla 455, Quito, Ecuador, South America. The Wolfes were appointed by the 1952 Conference.

Friends of Eberhard Rohde, one of the German students who arrived in America in 1949 and lived near Pullman, Wash., will be saddened to learn of his death on Aug. 30 at Lubeck, Germany. Eberhard was a sincere Christian whose father is a teacher and preacher in Germany. Information concerning his passing was received from Mr. and Mrs. Kienholz of Pullman, Wash., with whom he made his home for one year.

The **Guy Connells** of Naperville, Ill., celebrated their twenty-fifth wedding anniversary on Sept. 12. Both Mr. and Mrs. Connell are active members of the Bethel church, Naperville. The church is richer because of homes like theirs.

The **Brethren tour party** has landed safely in Liverpool, England, according to word received from the leader, L. W. Shultz. The group will spend nine days in England and they hope to have a visit with Sister Jennie Weber.

Ralph E. Smeltzer has moved from South Bend, Ind., to 4614 S. Woodlawn Ave., Chicago 15, Ill., where he is a student of Christian social ethics at Chicago Divinity School; he serves also as director of Church World Service for Chicago, with his office at Room 512, 82 W. Washington, Chicago 2.

Recent visitors through the Brethren Publishing House and General Boards offices have been: Mr. and Mrs. W. R. Wolfkill of Hagerstown, Md., and Mrs. Ivan Rogers of Bethany Biblical Seminary, Chicago; Mr. and Mrs. David Flora of Winston-Salem, N. C.; Inge Dosudie, Austrian student who is living with the Glenn McFaddens of Elgin, Ill.; and Alice Davis of Elmhurst, Ill.

Juniata College

President Calvert N. Ellis called on the August graduating class "to make a return to society for the opportunities and privileges society has offered" when he conferred degrees on eighteen men and women at the college's twenty-sixth summer commencement on Aug. 24. Prior to conferring degrees, President Ellis reminded the candidates what society has a right to expect of a college graduate. He listed three major items: 1—competence in at least one area of knowledge; 2—general culture; 3—devotion to God and humankind.

The curriculum committee of Juniata College has approved three new courses in the department of economics and business administration to provide "better balance and a broader base" in the department. The new courses are: Business Cycles, International Trade and Finance, and Tax Accounting. The department will now offer opportunity for study in applied economics—actuarial work, merchandising, business administration in technical industries and commerce or finance—in addition to the better known professions of accountant, statistician, business analyst and economist.

Miss Jane E. McCormick, Pottstown, Pa., was named acting dean of women at Juniata College for the coming college year, President Calvert N. Ellis announced. A graduate of the Pennsylvania State College, she joined the faculty at Juniata in September 1949 as instructor in physical education. She will retain that position in addition to her duties as acting dean. Miss McCormick will replace Dean Edith L. Spencer who has been given a one-year leave of absence by the board of trustees. The acting dean was graduated from Beaver, Pa., high school and received a bachelor of science degree in physical education from Penn State in 1949.

It has been announced that Miss Anna S. Benjamin, Philadelphia, Pa., and Dr. David A. Warriner, Jr., New Orleans, La., were appointed to the faculty of Juniata College for the present college year. Miss Benjamin, a graduate of the University of Pennsylvania, was named instructor in classical languages. After receiving

Theme: Teaching Them to Observe All Things

her master of arts degree in 1947, she was awarded scholarships which enabled her to study in Greece for two years. Dr. Warriner received a bachelor of science degree with honors in chemistry from Tulane University in 1942. Changing his major field to psychology, he completed graduate study at Cornell University and was awarded his Ph.D. degree in educational psychology last June. Both Miss Benjamin and Dr. Warriner are members of Phi Beta Kappa, the nation's highest academic honor society.

A total of 583 veterans of World War II have studied at Juniata College under the G.I. Bill which has provided educational benefits since 1945. At the cut-off date on July 25, forty-one veterans were still enrolled for summer term. Only a few of these came in for the second half of the term to beat the July 25 deadline. Not all of the veterans have been in Juniata at the same time, according to a summary released by the office of the registrar. The peak enrollment of students under the G.I. Bill was 262 in 1947. An estimated fifty vets are continuing their program of study at Juniata for the 1951-52 term.

Implications of teaching in a Christian college was the theme of the college-opening conference for faculty at Juniata College on September 14-15. One of the high lights of the conference was an address by President Paul J. Braisted of the Edward W. Hazen Foundation, New Haven, Conn., on Religion in Higher Education. The faculty conference annually precedes the opening of Juniata in the fall. Simultaneously, student leaders held a three-day leadership conference at Camp Kanestaake, near Spruce Creek, Pa.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

- Bro. John Hurst of Circleville, Ohio, in the Strait Creek church, Ohio, Oct. 14-28.
- Bro. W. Hartman Rice of Shady Grove, Pa., in the Copper Hill church, Va., Oct. 10-21.
- Bro. Russell Showalter of Somerset, Pa., in the Bethel church, Pa., Oct. 28—Nov. 4.
- Bro. Howard Bernhard of Mt. Joy, Pa., in the Hostetler church, Pa., Oct. 14-28.
- Bro. S. W. Longenecker of Nappanee, Ind., in the Mt. Pleasant church, Ind., Oct. 28—Nov. 11.
- Bro. J. E. Whitacre of Petersburg, W. Va., in the Newport News church, Va., Nov. 5.
- Bro. Howard Kreider of Liberty Mills, Ind., in the Yellow Creek church, Ind., Nov. 5-18.
- Bro. A. Stauffer Curry of Washington, D. C., in the Spring Creek church, Hershey, Pa., Oct. 8-21.

Gains for the Kingdom

- Two baptized in the Chiques church, Pa.
- Twelve baptized in the Bethel church, Ill.
- One baptized in the Parkerford church, Pa.
- Two baptized in the Conewago church, Pa.
- Five baptized in the Unity congregation, Va.
- Two baptized in the Middle Creek church, Pa.
- Three baptized in the Pleasant Hill church, Va.
- Nine baptized in the Terra Alta church, W. Va.
- Four baptized in the Upper Conewago church, Pa.
- Five baptized in the Bean Settlement church, W. Va.
- One baptized and one reclaimed in the Laurel Glen church, W. Va.
- Eleven received by baptism and letter in the Quinter church, Kansas.
- Two baptized and two received by letter in the Rock House church, Ky.
- One received by letter and one awaiting baptism in the Lewiston church, Minn.
- Nine received by baptism and letter in the Ft. McKinley church, Dayton, Ohio.
- Twenty-three baptized and two received by letter in the Middle River church, Va.
- Eighteen baptized and twenty-eight received by letter in the Williamson Road church, Roanoke, Va.

Seventeen baptized in the Mill Creek church, Va.
Two baptized in the Calvary church, Philadelphia, Pa.
One received on reaffirmation of faith in the Imperial Heights Community church, Los Angeles, Calif.

Calendar for Sunday, October 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Jacob Receives the Promise.—Gen. 27: 1—33:17. Memory Selection: Behold, I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15.
CBYF Topic for October, Ways We Worship.

Announcements

REGIONAL CONFERENCES

Central Region.—North Manchester, Ind., Oct. 15-18.
Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 25-28.
California, Southern, and Arizona.—Long Beach, Calif., Oct. 18-21.
Idaho and Western Montana.—Payette Valley, Idaho, Nov. 2-4.
Kansas, Northwestern.—Maple Grove, Oct. 19-21.
Maryland, Middle.—Stone Bridge, Oct. 23-25.
Maryland, Western.—Frostburg, Oct. 27.
Ohio, Northwestern.—(Undecided) Oct. 30—Nov. 1.
Ohio, Southern.—New Carlisle, Oct. 23-25.
Oregon.—Klamath Falls, Nov. 8-11.
Pennsylvania, Eastern.—Annville, Nov. 7, 8.
Pennsylvania, Middle.—New Enterprise, Oct. 16-19.
Pennsylvania, S. E. New Jersey, E. New York and N. Delaware.—Quakertown, Pa., Oct. 30, 31.
Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.
Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.
Virginia, Northern.—Timberville, Nov. 3, 4.
Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

Idaho	Oct. 13, 7 pm, Three Springs.
Oct. 26, Payette Valley.	Oct. 13, 14, Bachmanville.
Illinois	Oct. 13, 14, Little Swatara.
Oct. 13, Hickory Grove.	Oct. 13, 14, 10:30 am, Falling
Oct. 13, Hurricane Creek	Spring, Hades house.
Oct. 15, 7:30 pm, La Motte	Oct. 13, 14, 10 am, Schuylkill,
Prairie.	Big Dam.
Indiana	Oct. 14, 6:30 pm, Huntsdale.
Oct. 13, Buck Creek.	Oct. 14, 7 pm, Rockwood.
Oct. 13, Fairview.	Oct. 17, 18, 1:30 pm, White Oak,
Oct. 13, Windfall.	Graybill house.
Oct. 15, Mexico.	Oct. 20, Hatfield.
Oct. 15, New Paris.	Oct. 20, 21, Back Creek, Brandt
Oct. 15, North Liberty.	house.
Oct. 15, 7:30 pm, Bethel Center.	Oct. 20, 21, Springville, Moh-
Oct. 18, Nappanee.	ler.
Oct. 20, Bethany.	Oct. 20, 21, Upper Conewago,
Oct. 20, 10:30 am, Nettle Creek,	Mummerts.
Brick.	Oct. 20, 21, 1:30 pm, Heidelberg.
Oct. 27, Middletown.	Oct. 21, Geiger.
Nov. 3, 7 pm, Howard.	Oct. 21, 10:30 am and 6:30 pm,
Nov. 4, Sugar Creek.	Newville.
Kansas	Oct. 21, 2 and 7 pm, Maiden
Oct. 28, 7 pm, Belleville.	Creek.
Maryland	Oct. 21, 6 pm, Hanover.
Oct. 13, 5:30 pm, Brownsville.	Oct. 21, 6:30 pm, Quakertown.
Oct. 14, 7 pm, Pipe Creek.	Oct. 21, 7:30 pm, Philadelphia,
Oct. 21, 6 pm, Beaver Creek.	Bethany.
Oct. 21, 6 pm, Manor.	Oct. 27, 2 and 6:30 pm, Indian
Oct. 27, 2:30 pm, Longmeadow.	Creek.
Oct. 28, 6:30 pm, Flower Hill.	Oct. 28, Ephrata.
Oct. 28, 7 pm, Locust Grove.	Oct. 28, Lower Claar.
Nov. 4, 6:30 pm, Monocacy.	Oct. 28, Salisbury.
Nov. 10, 2:30 pm, Broadford-	Oct. 28, Upper Codorus, Black
ing.	Rock.
Michigan	Oct. 28, 6:30 pm, Piney Creek.
Oct. 21, Sunfield.	Oct. 28, 7:30 pm, Clover Creek.
Nov. 10, Elmdale.	Oct. 30, 31, 10 am, Mt. Hope.
Ohio	Nov. 4, Long Run.
Oct. 13, County Line.	Nov. 4, 6 pm, Lititz.
Oct. 20, 7:30 pm, East Dayton.	Nov. 4, 7 pm, Bethel.
Oct. 21, 7:30 pm, Eagle Creek.	Nov. 4, 7:30 pm, Upper Claar.
Oct. 21, 7:30 pm, Gratis.	Virginia
Oct. 28, 7 pm, Dayton, Ft. Mc-	Oct. 13, 7 pm, Pleasant Hill.
Kinley.	Oct. 20, 6 pm, Barnett.
Nov. 4, 8 pm, Lick Creek.	Oct. 21, Peters Creek.
Nov. 10, 7:30 pm, Salem.	Oct. 21, 6:30 pm, Pages Mill.
Pennsylvania	Oct. 27, Woodstock.
Oct. 13, 10 am, West Conestoga,	Oct. 27, 6:30 pm, Philadelphia.
Middle Creek.	Nov. 10, 6 pm, Newport News.
Oct. 13, 2 pm, Midway.	West Virginia
Oct. 13, 7 pm, Pine Glen.	Nov. 17, 6 pm, Beaver Run.



From Our European Conference

A message from the annual European Brethren Service Conference held at Kirnach-Villingen, Germany, August 20-26, 1951

WE HAVE been impressed anew with the amazement of Europeans, and the doors that open for work, because we are not serving a Brethren constituency in Europe. They say, "We are convinced that you serve because you love the Lord, since you are here to help anyone in need and not to minister to your own people which is the reason for so much of the outside help."

We have examined our work to be certain that we are tackling the neediest areas and making the most effective Christian peace witness. We believe all of our work is very essential, but we remain open to calls from other needy people.

More human beings are today homeless than in any time of recorded history. Over ten million souls, or one of every five in Western Germany, are refugees. Thousands more in Europe and Asia are without security.

Contrary to general belief, the problem continues to be immeasurably serious. Many displaced persons are being rejected for emigration. German refugees are seeking political expression. A thousand new refugees are coming through from the other side of the iron curtain each week.

Paul Robinson's description of the plight of 800,000 Arab refugees makes us eager for a report from Harold Row's visit to the Middle East. Yugoslavia also may be a strategic place to make a Christian witness in the near future.

It is clearly evident that there is a continuing need for material aid creatively administered, especially for those who are unable to work and those who are unemployed. There is also a spiritual need that can be satisfied only by a deeper fellowship between those who give and those who receive.

In Greece there are unlimited opportunities to help farmers put to

use unused land and adopt better methods of farming. Supplying serviceable horse-drawn implements is more important than sending food to this area.

We appreciate the budget available from the Brotherhood Fund; but, because of the great needs everywhere, we are impelled to increase our effectiveness by exploring more ways of supplementing the budget by grants from other agencies, indigenous projects, government support and nonbudget material aid contributions.

We feel keenly the need of follow-up work with the high school teenagers who return from the States and likewise with our returned college exchange students. They face difficult readjustment problems when they return and need understanding and fellowship, especially during the first year of their return.

We have a great obligation and opportunity with these students who claim two sets of parents and more than one church loyalty.

The fellowship of the conference was enriched by the presence of a significant number of these students, other European friends, BVS volunteers, work camp assistants and others who have worked with us.

These friends reiterated the need for the pioneer spirit of Christian

fellowship which our work has portrayed to those in Europe and pleaded that it long be continued.

We were conscious of a large amount of time spent in this conference on nonmaterial aid projects such as those mentioned above, and our eyes were opened to the many possibilities of expanding this work.

Materials and money are good, but as Mr. Werner Lott said, "What we need greatly is your pioneering spirit and your way of demonstrating Christian fellowship and even your technique for raising money in a community."

The reports of seven work camps emphasized anew the unlimited opportunities which these groups have to assist with reconstruction and rehabilitation, to establish reconciliation in unique and unusual ways. It is an experience which not only transforms each individual but also makes an indelible impression on the surrounding community.

We are strengthened in our belief in what the volunteers can do. We are encouraged with the type of service and quality of spirit given by our volunteers and are committed to an expansion of this service.

We feel the need, however, of ironing out some difficult problems and establishing more uniform policies.

The presence of German youth in the BVS unit during the past ten months and the beginning participation of European volunteers in the State-side program were cited as positive developments. We look forward also to the possibility of utilizing conscientious objectors in the ongoing program.

We did not spend much time discussing whether our work is temporary or a long-range assignment. The seriousness of the times, the uncertainty of peace, the complexity of the problems and the distance to go to establish Christian communities made us assume our work is needed for a long time.

HAVE YOU PROTESTED?

UMT will probably be under consideration by Congress when you read this. Strong protest in these weeks may well be worth the effort.

Write to your congressman and your senators about it. Make it clear that you oppose any form of universal military training. Letters should be in your own words and can be brief.

REPORT FROM BUTNER

Carlos Ziegler

Director, Butner Hospital Summer Unit

EIGHTEEN college students started to work in recreational and occupational therapy on June 11 at the Butner state hospital in North Carolina. Many different states were represented by the students. It was not long before we were all acquainted.

We lived on a ward directly above the infirmary where lobotomy patients are put after their operations. Because of this we had to be reasonably quiet. Our ten girls lived in the private rooms while the fellows lived in the open ward.

We had a reading room where we kept all the books and pamphlets which students have contributed to the unit library.

We did our own washing and ironing. This proved very interesting at times, especially when the boys ironed. The girls usually took pity on them and helped them. Sometimes they even washed for the boys.

Working in a mental hospital was a new experience for most of the students, and it took a few days for them to become adjusted to the new environment. Some of the girls went on a tour of the wards the first day

and came away with their stomachs turning and faces white as snow.

In the recreational phase of our work we took patients out walking or swimming and played games with them. Ward concerts were given every day. This was the only chance we had to observe conditions in the wards. On Monday afternoon there were singing and dancing. Many patients sang or recited poetry at this time.

The men patients played checkers every Tuesday afternoon. On Thursday afternoon and Wednesday evenings we took the patients to movies in the hospital auditorium.

In occupational therapy the women were taught to sew, weave, draw and cut out simple patterns. Crafts were taught to both men and women patients.

There was a devotional period each morning before the patients started their work. Singing was the main item of the worship.

The unit enjoyed putting on a variety show for the patients and employees. Because there were a number of music majors in our unit, singing, violin duets and a piano

solo were included in the program.

Some tumbling and juggling acts were thoroughly enjoyed by the patients. Some of the students who are dramatically inclined put on a skit which brought back memories of olden days when the jalopy was used for transportation.

One hot afternoon the unit went boating at Lake Michie. After buying some weiners and making punch and some salad we were off for an afternoon and evening of fun. We rowed for about four hours. Then we ate our picnic lunch. The climax of the day was a vesper service held on a little hill overlooking the lake.

Some members of the unit went to Roanoke Island to see the play, *The Lost Colony*, which tells the story of Sir Walter Raleigh's attempts to plant an English colony in the wilderness of the new world.

The unit wanted to visit a number of churches this summer. Among those visited was Duke chapel, which was quite inspiring with the one-hundred voice choir and pipe organ.

The unit members had swimming, tennis, badminton, television and many other recreational facilities. With these opportunities for relaxation along with our work, we found the summer full of eventful experiences.

HERE IS AN OPPORTUNITY

SUMMER service in mental hospitals has become very popular with Brethren college students. In addition to the Butner, N. C., unit, whose report appears on this page, Brethren Service sponsored similar units at Catonsville, Md., and Elgin, Ill. While the work at Butner was in recreational and occupational therapy, other units usually have a great deal of work in wards.

The summer unit enables the student to earn some money for the next college year while he renders significant service to human need and gains valuable experience and insights.

Brethren Service also maintains some year-round units for those who are willing to give a year or more to such service. Currently there are year-round units at Crownsville, Md., and Elgin, Ill.

An illustrated booklet, *Mental Hospital Service*, describes both summer and year-round service in more detail. Write to the Brethren Service Commission for free copies.



In March 1950, Paul Thiel received a Hereford heifer from Ronald Shank, Sheridan, Oregon. The Thiel family live in Engehausen, Kreis Fallingsbostel in north central Germany. In this area the land is very sandy. They have five acres of land which can only be used as pasture for his cow. The father works in the forest near his home for the farmer who owns the land.

The picture shows the two Thiel boys, aged ten and twelve, and their sister, aged eleven, with the calf which was born only a few days before the picture was taken. This is the second calf from the cow.

For a family of growing children like this, a cow is a very great help. When a family has lost everything, you can imagine the joy they have when they receive a cow as a gift.—Gale Crumrine.



The work of the Sunday-school superintendent is described here from the viewpoint of a layman who has given faithful and enthusiastic service in many areas of the life of the local church.

JESUS said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Those words were spoken to you and me also. Not long ago I saw a sign which read, "The future of our nation depends on our teaching." How true that sign—the future of our church, nation and world depends on our teaching of the gospel of the Son of man.

The local Sunday-school superintendent must grasp the vision as did the early apostles. It is true that he probably will not be required to go to foreign fields or die a martyr as did the early followers, but he has a unique and important responsibility in "teaching them to observe all things."

The Sunday-school superintendent is in a sense an executive in a large business—the most important business in the world. Would it not be a sound policy to use some business-like principles in this work? As I see it, good sound business principles administered by a Christian superintendent under guidance of the Holy Spirit is a must in our Christian education program.

What are some of the principles used by a business executive? Production charts show him whether business is over or under that of last month; it shows him whether above or below last year in production. If business is slumping, he will probably call a conference with the department heads and measures will be taken to bring the business up to par. If there is a decrease in sales, the sales manager will check up on his salesmen and try to promote more buying. If there is an increase in the cost of production, the production manager will go to work to find out what this increase is and will try to correct the flaw;



Carew-Caldwell from Monkmeier

The Sunday-school Superintendent and His Task

Bert G. Richardson

Glade Valley, North Carolina

if there is a decrease in installment payments, the credit manager has his job. Can some of these principles be used as well by the Sunday-school superintendent in the business of Christian education?

The Sunday-school superintendent has a staff similar to any business organization. He has his assistant, a secretary, teachers and associate teachers and the heads of the differ-

ent departments. Besides these, there are the board of education and the pastor. The superintendent is not to do all of the work, but he should help each one of the staff to do his job to the best advantage of the Sunday school.

The question, "What are the duties of a Sunday-school superintendent?" is answered by some of the following:

He co-operates with the pastor and church board. They are interested in the Sunday school just as is the superintendent, even though they do not always agree. One thing that the superintendent must keep in mind is that when the board or pastor brings up something they think would help the school, he must try to look at the question from their standpoint, or when they are against something he wants, he must try to put himself in their place. It may be a little difficult at first to get them to approve of some method, that he would like to install, but if he is successful in most of his principles, it is surprising how quickly they will approve of his ideas, unless they are very un-cooperative; and the most of them certainly *are not*. The Sunday-school superintendent should be in conference with the board and pastor at least once each month to discuss the Sunday-school work.

He leads in opening worship. An important duty of the Sunday-school superintendent is to get the Sunday school off to a successful opening. He must not bore his congregation with the same opening every Sunday morning. He may well keep up with the theme of each Sunday's lesson and prepare a short inspiring message on the theme. The selection of hymns is important, also, and the superintendent should spend enough time with the choir leader to choose appropriate hymns each Sunday morning. The Bible Study Monthly contains many ideas which may be useful in planning this part of the service. The Sunday-school superintendent must know what prayer is, and must know how to lead the congregation in prayer.

He keeps informed about the church and world conditions. It is very important that the Sunday-school superintendent knows his church program. In some of the congregations of our district it is not possible for the pastor to be available every Sunday. Sometimes he has two or three churches to attend, besides working on the job five or six days a week, or in some cases he has to drive a distance of more than one hundred miles to his church. He must make known to them the different offering dates for support of the church program as approved by Annual Conference and give them a chance to share this offering. He must attend as many church conferences as possible. It would be fine if he could attend Annual and Regional conferences as well as the district meeting. Workshops and other kinds of training meetings are important, too. He should read

the Gospel Messenger and books from the Brethren Publishing House. He should also keep informed about world happenings by the reading of good newspapers, magazines. How to Build Up Your Church School, by Weldon Crossland, is a valuable book for him to study. The superintendent should be familiar with the Catalog for Church Workers.

He helps choose, enlist and train teachers. A very important responsibility of the Sunday-school superintendent as well as the board and pastor. In a business concern, the personnel officer has in his file information concerning the personnel under his supervision. He knows what experience they have had in work, education and training. The Sunday-school superintendent should have the same information concerning his Sunday-school leadership. A box file of 3" x 5" cards is handy for this. Important information concerning all personnel in the Sunday school is noted on the cards, which are kept confidential by the superintendent. He should always be on the alert for talent. If big league baseball teams did not employ scouts to search for new talent, when their present team gave out, the club would be finished. So the superintendent must always be on the outlook for workers and leaders for the Sunday school.

After the teachers have been chosen, it is good to pick out associate teachers to work with them. This is a valuable training experience. Teachers should be encouraged to attend as many Sunday-school conferences as they possibly can. Everything possible should be done to give them the training necessary. Sometimes it may be wise to replace a teacher who is not doing so well. This is a difficult job and one needs to give it plenty of thought and prayer. If at all possible, give the person some other responsibility, rather than take all the responsibility away from him. The Sunday-school superintendent needs training in working with people.

He builds interest, enthusiasm and attendance. The Sunday-school superintendent must go to work immediately to build interest, enthusiasm and attendance. The more people he can get to catch the proper vision of Christian education, the more successful the church school.

In building attendance, the following suggestions might be helpful.

(1) *Make a survey* of the local community and find out how many people in reach of your church are not attending Sunday school. Then go to work on them. This can be

done by visitation and other ways of communication. Sometimes there is a problem of transportation, and attendance may be increased up to as much as twenty-five per cent if this need is met. A small-scale map of the church community may be drawn, marking in blue the families who have transportation and in red the ones who could come if transportation were available. Then the transportation that is available may be routed so that those in need of transportation may be picked up. Of course, the members who have the transportation will need to help in planning. Some churches have found it practical to provide a bus for this purpose.

(2) *Keep up with your attendance.* It is good to keep a neat attendance chart on the bulletin board. A chart that covers a period of five years, giving monthly averages, is very interesting. Draw increases in blue and decreases in red. Soon members will get interested in watching this chart. They will not like to see the chart in the red and so the superintendent and teachers along with the board of education and pastor will begin to get new help in keeping up the attendance. Something else that can be done along this line is to have the secretary maintain a master roll call. From this book each week, absentees should be contacted.

Summing up the whole matter, a Sunday-school superintendent must remember that a flourishing Sunday school does not just happen. It is the result of the devoted work of many people. He needs the best helps available as he tries to interest students and teachers in life's richest values. Week after week he will be leading the Sunday school in worship; he will be spending much time in lesson study during the week and spending much time in prayer also. He will be driving over the highways in visitation work, assisting the secretary in many ways, reading his Bible, church paper and other good reading material, spending time in conference with the Sunday-school workers. There will be moments of discouragement and there will be moments of satisfaction and great joy.

The International Journal of Religious Education brings valuable aid monthly to pastors, superintendents, and teachers. Write to the Brethren Publishing House for subscription rates.



The Pastor's Place in Missions

J. M. Blough

JUST before leaving his disciples Jesus gave them two final commands. One of them had to do with the immediate future and the other had to do with all future time. In the first, he charged them not to depart from Jerusalem until they were clothed with power from on high. This was the essential preparation for their life's work. Without the power of the Holy Spirit the second command could not be obeyed.

The second command was to go into the whole world and preach the gospel to the whole creation. Jesus precedes this command with challenging words: "All authority hath been given unto me in heaven and on earth. Go ye therefore." This is the only task that he assigned to them. He did not send them to raise money or to build churches. All such things were left to the guidance of the Holy Spirit. The great imperative was to go everywhere and preach the gospel.

In Acts 1:8 Jesus joins these two things together. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Without divine power they could not be such witnesses. Luke writes in his gospel (24:47) "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Witnessing was to begin at Jerusalem, and so it did, but it was not to stop short of the ends of the earth. In Matt. 13:38 Jesus said: "The field is the world." In the mind of Christ there is no distinction between home and foreign fields. The gospel of the universal Savior is for the whole world without discrimination.

From this it is evident that the church of Jesus Christ must be a missionary church; every congregation must be a missionary congregation; yes, every Christian must be a missionary. We cannot be true and loyal followers of our Lord and not be missionaries. How dare we profess discipleship and disregard his final command? Missions must be the first work of the church now and always. It dare not wait until current expenses are met or a new church is built or a church debt is paid off. Missions should be the first item in the budget. Everything done by a church should be to forward the cause of missions. The best way to do all church work is to put missions first. A pastor was called to a church that was struggling under a heavy debt in the hope that he could pull the church out of that debt. He said to the church: "I will help you with the debt, but first of all you must take on the support of a foreign missionary." This caused consternation at first, but the pastor was firm. They finally agreed and soon found that supporting a worker on the foreign field made it easier to meet their obligations at home. Under no circumstances dare a congregation neglect missions for the sake of its own local needs.

How can every congregation be trained to become a truly missionary congregation? A number of different agencies are employed in various congregations to foster the missionary spirit. In places there has been for many years the women's missionary society; and we have been greatly indebted to them for their faithful service. Some churches have missionary committees who are responsible for arranging special programs, for inviting missionaries to speak, for showing films to keep the spirit of missions alive in the church. Lately emphasis is being put on a

school of missions in which a church learns more about the work of missions and the needs of the world. Certainly every church should have such a school annually. All these agencies just mentioned have been useful and are not to be despised; but they are not sufficient. Something more is needed, and that can be supplied only by the pastor of the congregation, or the elder where there is no pastor. He is the key man in the congregation; he is the teacher and the leader; he must take the initiative and set the pace in missions in his church; he dare not delegate this responsibility to others; he himself must lead and endeavor to secure the co-operation of all the members in this most important work of the church. If the pastor fails in this he fails in his greatest responsibility.

A few qualifications and responsibilities of a pastor in his relation to missions are suggested here.

A pastor must be a missionary himself, that is, so fully consecrated to the work of the Lord that he is willing to serve anywhere the Lord wants him, even in a foreign field. How can a pastor preach missions effectively if he is not a whole-hearted missionary himself?

The pastor must know the work of missions around the world, and have a true vision of the world's needs. This is essential if he would lead his church in world evangelism. Being in possession of the universal gospel means that the church must be committed to world evangelism.

He must preach the universal gospel twelve months of the year. It is not enough to preach a missionary sermon at stated periods of the year, but the missionary message must run as a silver thread throughout the sermons of the whole year. The



Claude Wolfe

Ecuador is the newest of the mission fields and one with which the pastor will need to become familiar through contacts with those who have served there, and through reading about the work. The picture above is one of the beautiful views that can be seen from the mission house at Bellavista

implications of a universal gospel demand this.

He must seek to make his church a Spirit-filled church, for it is only that kind of a church that can become truly evangelistic. Missions are barren unless carried on by the power of the divine Spirit. Jesus united world-wide evangelism with the gift of the Holy Spirit; we dare not separate them.

It would seem then that if we ever expect to make our church truly evangelistic and missionary we must depend upon our pastors to

do it. What a glorious calling to become such a pastor in the church of Jesus Christ, wholly committed to the fulfillment of Christ's last command! Every pastor should feel honored with this responsibility.

Furloughed Missionaries to Study Communism

Dr. Charles W. Forman, a Presbyterian, U.S.A., missionary on furlough from his post in India, has accepted a temporary appointment by the National Council of Churches as director of a study fellowship

on the Christian Approach to Communism.

The fellowship will comprise furloughed missionaries who will undertake a four months' intensive study starting Feb. 1 in New York City educational institutions with the aim of learning as much as possible about communism so that they can better approach it from the Christian viewpoint. "A greater knowledge of communism and of

Continued on page 24



As a result of Christ's hands working through you and me, those around the love feast and communion tables are enriched in Christian fellowship and love as bread is broken together

J. Henry Long

Bringing God's Kingdom on Earth

ON MAY 10, 1951, when the Evergreen house of the Western Mt. Carmel congregation in Eastern Virginia broke ground for the new church building a reporter for the local newspaper was present to observe and report the "meeting." The following paragraphs are significant observations from a visitor attending the service of this church.

"I had opportunity to worship in one of the local churches, Evergreen Brethren, last Sunday. On entering the grounds I was surprised to see so many cars which indicated that there was a large crowd in attendance. As I took my seat near the rear of the building a spirit of reverence seemed to hover over all present and the cross, in front of which lay the open Bible and on either side of which stood a display of lovely roses added to the sense of reverence.

"At exactly 10 o'clock, the pianist, Mr. Graybill, began a prelude of soft music and then the audience joined in singing the very uplifting hymn, Look for the Beautiful. The superintendent talked on Growth in the

Kingdom, using concretely the appearance of two baby chicks of the same age and different sizes, contrasting the difference in food, thus making a parallel with spiritual food.

"I wasn't able to observe the size of all the classes but I was amazed at the attendance of the young people and the adult group. The register on the wall gave eighty-four in attendance for the whole school, of which there were many children and also many whose hair had 'turned so silver.'

"After the Sunday school period the congregation reverently went outside to the 'ground-breaking' dedication service of the new church which is to be built nearby. At this service the heads of each church department turned a shovel of dirt accompanied by a reading of promise and thankfulness.

"After this service the people assembled again in the church for further devotion. Entering the church was a father with two little girls. I overheard some one remark that this was his first visit and that he had come to unite with the church. This father had heard the call, I was told, at 2:30 a.m. had gone

to the Rev. Kettering for guidance. This father and another young father, who also had talked previously with the pastor, were baptized at Knight's Ford following the morning service. I observed great rejoicing among the crowd with an audible snuffle from interested friends. There must have been great rejoicing in heaven also.

"I was made to sense my responsibility in my community. I thank God for this growing church and community. Why do I write this? Simply to show that God isn't forgotten and that there are yet people who are interested in bringing God's kingdom upon this earth."

Furloughed Missionaries

Continued from page 23

the Communist movement," Dr. Forman said, "is a necessary prerequisite to the formulation of a Christian understanding of it."

The missionaries will attend courses at Union Theological Seminary, Columbia University, New York University, and the New School for Social Research. Upon conclusion of their studies, the missionaries will return to their former fields.

Thinking About the News

Never Give Up

QUAKERS Never Give Up" ran the title of a recent article in the *Christian Century* about Quaker efforts for peace. A graphic illustration of that spirit can be found in the visit which seven Friends of the London Yearly Meeting made this past summer to Moscow. They were cordially welcomed by Soviet leaders, including the Deputy Foreign Minister, Jacob Malik, and by various Russian church leaders. They attended a service at the Russian Baptist church in Moscow, at which 1,800 persons were present. At the close of this service the congregation sang, "God be with you till we meet again."

The seven Friends visited other cities in Russia during their brief stay. But their primary errand was not to tour the Soviet Union but to commend to the Russian government a program for peace, calling for restraint of hostile propaganda, more nonpolitical contacts between Russians and other peoples, a pledge of nonintervention in the internal affairs of other countries, steps toward disarmament and facilitating the work of the United Nations.

It is encouraging to see the good that can be accomplished when representatives of a Society that has long stood for peace will speak and be heard, not as diplomats who say one thing and mean another, but as "ministers of reconciliation." How great is the contrast between their diligent approach to strained relations with Russia, and the deadly comment of one U.S. senator who believes that "war with Russia is inevitable." Should not the whole Christian church work as diligently for peace as the Quakers who never give up? Certainly we share in that same "ministry of reconciliation."

A young Methodist minister of Illinois took advantage of an opportunity to sit beside Andrei Gromyko on a train journey to the West. He told the Russian diplomat, during the course of a fifteen-minute conversation, of his Christian concern for peace. He admitted later that the discussion was one-sided, but at least he had given expression to the Christian point of view. How many Christians do as much?

The New Testament abounds in illustrations of the never-give-up attitude of the first Christians. Can it be said of present-day Brethren that we strive for Christian ideals and we "never give up"?—K.M.

Around the World

Low Crime Rate Seen Due to Christian Influence

A correlation between Pennsylvania's "amazingly low crime rate" and the fact that it has had "active Christian participation in government for many years" was drawn in a report issued by the Lord's Day Alliance of Pennsylvania.

It cited official records and statistics to show that crime in Pennsylvania is far below that in other states, and said this was due to Christian influence in the state's strict Sunday observance laws and antigambling regulations.

World Council Aids 81,000 DP's

Over 81,000 displaced persons have been assisted by the World Council of Churches' Department of interchurch aid and service to refugees, Dr. Edgar H. S. Chandler, director of field operations, reported.

In the United States alone, Dr. Chandler stated, 40,000 displaced persons had arrived by Aug. 1, and another 26,000 are in various stages

of preparation for migration by January 1952. Of the total DP's given assistance, some 15,000 received full resettlement aid from the World Council and the remainder were helped through counseling and welfare services.

Schweitzer Gets West German Peace Prize

A prize of 10,000 marks (\$2,380) for promoting peace has been awarded to Dr. Albert Schweitzer, aged seventy-six, world-famous missionary, by the West German Association of Book Publishers and Sellers. The presentation was made by West German President Theodor Heuss. He spoke of Dr. Schweitzer as being a symbol of French-German understanding, praising his work in promoting an "ethical" world society.

In accepting the prize, Dr. Schweitzer said that the only way out of today's "misery" was for people to become worthy of one another's trust.

For the last thirty-eight years Dr. Schweitzer has been a medical

missionary in French Equatorial Africa, where he runs a hospital at Lamberene. In 1949 he visited the United States for the first time and lectured on Goethe, on whom he is considered to be the world's foremost authority.

Baptist Leaders Ask Stricter Adherence to Bible

Stricter adherence to the Bible "as the only rule for faith and practice" among Southern Baptists was urged in a resolution adopted by the executive committee of the Southern Baptist Convention at its semiannual meeting in Nashville, Tenn.

Referring to an action by the Convention at its last annual meeting authorizing the executive committee to prepare a list of suitable books and other materials for studying doctrinal questions, the resolution said: "A fundamental Baptist belief is that the Bible is our only rule of faith and practice. Because of this belief we as Baptists have always been reluctant to designate any other book or group of books as containing the interpretation of our faith. In keeping with this policy we urge our people to search the Scriptures in order to know what to believe and how to practice their Christian faith."

Protestants Lend Bus to Catholic Children

Roman Catholic children of St. Lawrence parochial school in Fortville near Lawrence, Ind., are riding to classes every day on a bus belonging to a Protestant church.

When the school opened, teachers and pupils were in a quandary because a new bus that had been ordered was not ready for use. Then somebody suggested that the Disciples of Christ church in Fortville had a bus and might help. Accordingly, Father Robert Minton of St. Thomas' Catholic church in the same town approached the Rev. Kenneth Morris, pastor of the Protestant church, who agreed at once to turn his bus over for use by the Catholic youngsters.

"It was just a matter of Christian courtesy," Mr. Morris said. "It was the application of the Golden Rule. If we were in the same predicament and our Catholic neighbors had a bus, we certainly would want them to lend it to us."

The Protestant bus, Mr. Morris explained, is used generally to take young people to summer camps or on trips to state parks.

Weddings

Allison-Johnston.—Darrell Allison and Dalley Johnston, both of Corning, Iowa, in the Mt. Etna church, Iowa, by the undersigned.—Oliver L. Davison, Mt. Etna, Iowa.

Barnhart-Loxley.—Philip Barnhart of Indianapolis, Ind., and Esther Mae Loxley of Arcanum, Ohio, June 10, 1951, in the Painter Creek church, Ohio, by the undersigned.—Byron Miller, Greenville, Ohio.

Barron-Fogle.—Charles W. Barron of Somerset, Pa., and Hazel M. Fogle of Garrett, Pa., May 2, 1951, by the undersigned, at his home.—Russell K. Showalter, Salisbury, Pa.

Beall-Eagan.—Willard E. Beall and Viola Marie Eagan, both of Muncie, Ind., Aug. 18, 1951, by the undersigned.—J. Andrew Miller, Muncie, Ind.

Beaver-Heisey.—Rufus J. Beaver and Zona E. Heisey, both of Dayton, Ohio, in the East Dayton church, July 28, 1951, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Beck-Christophel.—Charles D. Beck of Middlebury, Ind., and June Christophel of Elkhart, Ind., in the Middlebury church, Aug. 19, 1951, by the undersigned.—T. G. Weaver, Middlebury, Ind.

Berkebile-Ripple.—Cletus R. Berkebile and Lois J. Ripple in the Roxbury church, Johnstown, Pa., June 23, 1951, by the undersigned.—William L. Gould, Johnstown, Pa.

Bradshaw-Riley.—Robert F. Bradshaw of Camden, Ohio, and Lena G. Riley of New Paris, Ohio, June 2, 1951, in the Four Mile church parsonage, by the undersigned.—Pius Gibble, Liberty, Ind.

Brooks-Metzer.—Kenneth Brooks of Weiser, Idaho, and Goldia Metzer of Nampa, Idaho, in the Weiser church, July 1, 1951, by Bro. E. J. Glover.—Mrs. E. J. Glover, Weiser, Idaho.

Cain-Peters.—William W. Cain and Audrey Peters, both of Dundalk, Md., July 22, 1951, in the Dundalk church, by the undersigned.—Raymon E. Eller, Baltimore, Md.

Cripe-Chittick.—Donald E. Cripe of Rossview, Ind., and Bonnie Lou Chittick of Pymont, Ind., Aug. 4, 1951, in the bride's home, by the undersigned.—G. L. Wine, Rossview, Ind.

Culler-Brugger.—Galen C. Culler of Minerva, Ohio, and Sarah Louise Brugger of Homeworth, Ohio, in the Immanuel Evangelical and Reformed church, Alliance, Ohio, Aug. 19, 1951, by the undersigned.—Dale E. Gibboney, Paris, Ohio.

Deardorff-Myers.—Wayne L. Deardorff and Althe Myers, both of Wenatchee, Wash., in Ohme Gardens, near Wenatchee, June 16, 1951, by the undersigned.—Noble E. Deardorff, Wenatchee, Wash.

Dintaman-Bell.—Glen Dintaman of Lansing, Mich., and Joyce Bell of Bath, Mich., in the Lansing church parsonage, June 30, 1951, by the undersigned.—Perry R. Hoover, Lansing, Mich.

Downing-Nutt.—Darrell Downing of Payette, Idaho, and Charlotte Nutt of Ontario, Oregon, Aug. 1, 1951, by Bro. E. J. Glover, at his home.—Mrs. E. J. Glover, Weiser, Idaho.

Eakright-Walters.—Wilbur G. Eakright and Lois A. Walters, both of Wabash, Ind., April 24, 1951, in the home of the groom's parents, by the undersigned.—Hugh Miller, Wabash, Ind.

Felton-Lehman.—Stanley Felton of Chicago, Ill., and Betty Lehman of Hartford City, Ind., Aug. 25, 1951, in the Hickory Grove church, by the undersigned, the bride's father.—Wilmer M. Lehman, Hartford City, Ind.

Fetterhoff-Shank.—Chalmers P. Fetterhoff and Effie K. Shank, both of Greencastle, Pa., Aug. 18, 1951, by the undersigned, at his home.—Francis P. Litton, Hagerstown, Md.

Fillmore-Lambert.—Elwin Fillmore of Live Oak, Calif., and Barbara Lambert of Riffe, Wash., in the Ajlune church, June 15, 1951, by Bro. E. J. Glover.—Mrs. E. J. Glover, Weiser, Idaho.

Garvey-Traxler.—James Garvey of Quinter, Kansas, and Rosemary Traxler of La Place, Ill., in the La Place church, Aug. 11, 1951, by the undersigned.—E. R. Henricks, La Place, Ill.

Gross-Jordan.—Simeon Lewis Gross of Santa Ana, Calif., and Ella E. Jordan of Blountville, Tenn., May 6, 1951, at the home of the groom's brother, Sam M. Gross, in Nampa, Idaho, by the undersigned.—Austin Eiler, Nampa, Idaho.

Hardy-Beard.—Charles E. Hardy and Laura G. Beard, both of Hagerstown, Md., June 1, 1951, by the undersigned, at his home.—Francis P. Litton, Hagerstown, Md.

Heil-McCorkle.—Baxter M. Heil of Allentown, Pa., and Evelyn K. McCorkle of Hershey, Pa., in the Spring Creek church, Pa., Aug. 18, 1951, by the undersigned.—J. Herbert Miller, Hershey, Pa.

Herring-Snow.—Charles Herring, Jr., and Oneida Snow, both of Stanardsville, Va., July 7, 1951, by the undersigned, at his home.—I. L. Bennett, Ruckersville, Va.

Holloway-Brown.—Edwin Holloway of Porterville, Calif., and Bessie Brown of Strathmore, Calif., in the Lindsay church, Calif., June 22, 1951, by the undersigned.—Paul S. Longenecker, Tulare, Calif.

Hoover-Rhoads.—Eugene Hoover of South Bend, Ind., and Wanda Rhoads of Warsaw, Ind., June 28, 1951, by the undersigned, at his home.—Hugh Miller, Wabash, Ind.

Howard-Bryant.—Jesse C. Howard and Donna Lou Bryant, both of Myrtle Creek, Oregon, in the Nampa church, Idaho, Aug. 10, 1951, by Rev. J. Clarence Anderson of Boise, Idaho.—Oscar R. Slifer, Nampa, Idaho.

Jackson-Locke.—Andrew Jackson, Jr., and Donna Locke, July 17, 1951, by the undersigned, at his home.—Leland Emrick, Pleasant Hill, Ohio.

Johnson-Richards.—Dale N. Johnson of Nezperce, Idaho, and Leona M. Richards of Nampa, Idaho, in the Church of the Brethren, July 29, 1951, by the undersigned.—Oscar R. Slifer, Nampa, Idaho.

Jurgensen-Carson.—Bruce Jurgensen of Perry, Iowa, and Ardiss Carson of Panora, Iowa, Aug. 26, 1951, by the undersigned.—Earl Snader, Panora, Iowa.

Kessler-Pittman.—Philip G. Kessler and Maralin R. Pittman, both of Astoria, Ill., in the Woodland church, Aug. 5, 1951, by the undersigned, the groom's uncle.—Clinton I. Weber, Omaha, Nebr.

Kilmer-Williams.—Donald Kilmer of Portland, Oregon, and Marian Williams of Vancouver, Wash., in the Ellisforde church, Wash., June 30, 1951, by the undersigned.—C. E. Holmes, Tonasket, Wash.

Knighting-Lambert.—Calvin N. Knighting and Ollie M. Lambert, both of Harrisonburg, Va., in the Mill Creek parsonage, Aug. 18, 1951, by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Kreinbrook-Wiltrout.—Earl H. Kreinbrook and Betty H. Wiltrout, both of Connellsville, Pa., June 30, 1951, by the undersigned, at his home.—J. Lloyd Nedrow, Connellsville, Pa.

Lefever-Briggs.—Ernest Lefever and Margaret Louise Briggs, June 24, 1951, in the First Methodist church, Newton, Iowa, by the bride's father, Dr. Edwin A. Briggs.—Ernest Lefever, Hartford, Conn.

LeVan-May.—Charles R. LeVan and Wilma W. May, Aug. 26, 1951, in the Everett Methodist church, Pa., by the undersigned.—Stewart B. Kauffman, Everett, Pa.

Lewis-Favorite.—Tunis F. Lewis and Catherine E. Favorite, both of Thurmont, Md., in the Thurmont church, July 18, 1951, by the undersigned.—Carl E. Yoder, Thurmont, Md.

Long-Wilhite.—Wayland W. Long and Reggie Ann Wilhite, both of Dayton, Va., May 19, 1951, by the undersigned, at his home.—L. M. Clower, Bridgewater, Va.

Long-Zug.—Howard F. Long of Baltimore, Md., and Patricia M. Zug of Richland, Pa., Aug. 18, 1951, in the Midway church, by the undersigned.—Ray A. Kurtz, Richland, Pa.

Lucas-Brubaker.—Elmer A. Lucas and Mary Frances Brubaker, both of near Rocky Mount, Va., in the Ninth Street church parsonage, Roanoke, Va., June 29, 1951, by the undersigned.—Ralph E. Shober, Roanoke, Va.

Mardis-Caldwell.—William J. Mardis and Ann G. Caldwell, both of Nanty Glo, Pa., July 27, 1951, by the undersigned, at his home.—John W. Brumbaugh, Nanty Glo, Pa.

Marquis-Burgess.—LeRoy Marquis and Vercie Burgess, both of Midland, Mich., in the First Presbyterian church, July 13, 1951, by the undersigned.—Ervin Weaver, Midland, Mich.

Marquiss-Manges.—Stanley R. Marquiss and Elaine M. Manges, both of Midland, Mich., Aug. 14, 1951, by the undersigned, at his home.—Ervin Weaver, Midland, Mich.

McCauley-Johnson.—Emmert McCauley and Mary Lee Johnson, both of Crimora, Va., March 3, 1951, by the undersigned, at his home.—Virgil V. Brallier, Waynesboro, Va.

McGrow-Morgan.—Robert H. McGrow and Grace O. Morgan, both of Martinsburg, Pa., July 17, 1951, at the home of the undersigned.—D. I. Pepple, Woodbury, Pa.

McKenrick-Lanich.—Glenn McKenrick and Mary Lanich in the Greenville church, Grampian, Pa., June 26, 1951, by the undersigned.—William L. Gould, Johnstown, Pa.

Mease-Heagy.—Jay Raymond Mease and Ruth Ann Heagy, in the Strasburg Presbyterian church, Pa., May 6, 1951, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Morrow-Sinks.—Avery Morrow of Raisin, Calif., and Jacqueline Sinks of San Diego, Calif., in the San Diego church, June 3, 1951, by the undersigned.—R. Truman Northup, San Diego, Calif.

Miller-Plummer.—Richard E. Miller of Arcanum, Ohio, and Claretta May Plummer of Tipp City, Ohio, in the Middle District church, July 15, 1951, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Mountain-Bimeal.—Fred Mountain of Manor, Pa., and Sylvia Bimeal of Mineral Point, Pa., June 14, 1951, at the bride's home, by Chalmers C. Dilling.—John W. Brumbaugh, Nanty Glo, Pa.

Mumau-Garber.—Guy Mumau, Jr., of Elizabethtown, Pa., and Joyce Garber of Mt. Joy, Pa., Aug. 17, 1951, in St. Mark's Evangelical United Brethren church, Mt. Joy, by Rev. E. H. Ranck.—Nevin H. Zuck, Elizabethtown, Pa.

Myers-Hiffmeyer.—Paul A. Myers, Jr., and Rafaela E. Hiffmeyer, both of York, Pa., in the Christ Lutheran church, York, Aug. 11, 1951, by the undersigned, assisted by Rev. Gerald G. Neely.—M. A. Jacobs, York, Pa.

Nevins-Daughenbaugh.—Archie L. Nevins of Washington, D. C., and Vivian Daughenbaugh of Martinsburg, Pa., in a Beavertown church, July 14, 1951, by the undersigned.—D. I. Pepple, Woodbury, Pa.

Nicewarner-Dodson.—Thomas Nicewarner, Jr., and Annie Myrtle Dodson, both of Front Royal, in the Church of the Brethren, May 7, 1951, by the undersigned.—Fenton H. Platter, Front Royal, Va.

Oberholtzer-Mast.—Harry S. Oberholtzer and Lorraine J. Mast, in the Lancaster church, Pa., March 25, 1951, by the undersigned.—Wayne H. Dick, Lancaster, Pa.

Oquin-Frederick.—Albert E. Oquin and Anna Belle Frederick, both of Essex, Md., June 24, 1951, in the Dundalk church, by the undersigned.—Raymon E. Eller, Baltimore, Md.

O'Roark-Shipe.—Charles Donald O'Roark of Broadway, Va., and Erma Marie Shipe of Mathias, W. Va., in the Linville Creek

church, Broadway, Va., July 21, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Overholser-Kingery.—Carl D. Overholser and Donna E. Kingery, both of Flora, Ind., Aug. 8, 1951, in the bride's home, by the undersigned.—W. Harlan Smith, Flora, Ind.

Quick-Mitchell.—William Henry Quick, Jr., and Eva Quick Mitchell, both of Waynesboro, Va., May 19, 1951, by the undersigned, at his home.—Virgil V. Brallier, Waynesboro, Va.

Rairigh-Hayes.—W. Wayne Rairigh and Mabel Ann Hayes, both of Baltimore, Md., June 23, 1951, in the University Baptist church, by Dr. Vernon Richardson.—Jacob F. Replogle, Baltimore, Md.

Reinhold-Hufford.—Robert F. Reinhold and Alice Jane Hufford, both of Elizabethtown, Pa., in the Elizabethtown church, July 8, 1951, by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Ritchie-Dove.—Melvin G. Ritchie and Dorothy V. Dove, both of Bergton, Va., in the Linville church, Broadway, Va., July 29, 1951, by the undersigned.—Ernest E. Muntzing, Broadway, Va.

Root-Wurtz.—Ronald Root of La Verne, Calif., and Peggy Joyce Wurtz of San Dimas, Calif., at the Chapel of Roses, Pasadena, June 22, 1951, by the Rev. Gordon Whipple.—Galen B. Ogden, La Verne, Calif.

Rowe-Sayre.—Marvin O. Rowe of Lyndhurst, Va., and Betty Lou Sayre of Waynesboro, Va., July 3, 1951, by the undersigned, at his home.—Virgil V. Brallier, Waynesboro, Va.

Rupel-McDaniel.—Leland D. Rupel of La Verne, Calif., and Ruth F. McDaniel of Chowchilla, Calif., at Tulare, Calif., June 10, 1951, by the undersigned.—Chester D. Rupel, La Verne, Calif.

Sandrock-Morris.—John E. Sandrock and Mary K. Morris, both of Baltimore, Md., June 15, 1951, in the First church, Baltimore, by the undersigned.—Raymon E. Eller, Baltimore, Md.

Schmick-Zeigler.—Leon H. Schmick of Preston, Md., and Martha Ann Zeigler of Denton, Md., Aug. 4, 1951, in the Denton church, by the undersigned.—E. F. Sherfy, Denton, Md.

Seese-Textiere.—Lyman G. Seese of Junior, W. Va., and Rosemary Textiere of Harrisonburg, Va., in the Harrisonburg church, July 31, 1951, by the undersigned, assisted by Earl Bowman.—Norman A. Seese, Junior, W. Va.

Shively-Peters.—Elmer Lee Shively of Modesto, Calif., and Martha LaVerne Peters of Ceres, Calif., in the Empire church, Calif., June 16, 1951, by the undersigned.—Paul K. Brandt, Empire, Calif.

Sidor-Rummel.—Frank Sidor and Elva Rummel in the Pleasant Hill church, Johnstown, Pa., May 5, 1951, by the undersigned.—William L. Gould, Johnstown, Pa.

Siebert-Fisher.—LeRoy K. Siebert of Eagle Point, Oregon, and Connie Lee Fisher of Empire, Calif., in the Empire church, Calif., Aug. 26, 1951, by the undersigned.—Paul K. Brandt, Empire, Calif.

Smeltzer-Gunderson.—Forrest Smeltzer and Jacqueline Gunderson of Cando, N. Dak., in the Smeltzer home in Cando, June 8, 1951, by the undersigned.—Edward Duncan, Cando, N. Dak.

Smiley-Western.—Thomas Smiley of Fishersville, Va., and Mary Ellen Western of Ft. Defiance, Va., in the Middle River church, Sept. 2, 1951, by the undersigned.—Floyd Mitchell, Grottoes, Va.

Smith-Hoff.—W. Dwight Smith of Flora, Ind., and Janice M. Hoff of Mt. Morris, Ill., June 3, 1951, in the Mt. Morris church, by the undersigned.—W. Harlan Smith, Flora, Ind.

Smith-Spittler.—Lloyd Harlan Smith and Joanna Spittler, both of Flora, Ind., Aug. 26, 1951, in the Bachelor Run church, Flora, by the undersigned.—W. Harlan Smith, Flora, Ind.

Stahl-Conrad.—Engle G. Stahl, Jr., of

Akron, Ohio, and Priscilla Lou Conrad of Alliance, Ohio, in the Freeburg church, Sept. 1, 1951, by the undersigned.—Dale E. Gibboney, Paris, Ohio.

Steckman-Wallace.—Roger D. Steckman and Romaine Wallace, Aug. 3, 1951, in the home of the bride's parents, by the undersigned.—Stewart B. Kauffman, Everett, Pa.

Stern-Showalter.—Richard Stern of Harrisonburg, Va., and Ann Showalter of Singers Glen, Va., Aug. 13, 1951, by the undersigned, at his home.—L. M. Clower, Bridgewater, Va.

Stone-Thompson.—Maston P. Stone of Burlington, N. C., and Mary Ann Thompson of Leaksville, N. C., in the Spray church, June 30, 1951, by the undersigned.—William C. Sweitzer, Ridgeway, Va.

Sturgeon-Wasendorf.—Deane L. Sturgeon and Darlene J. Wasendorf, July 20, 1951, by the undersigned, at his home.—John B. Wileand, Cedar Rapids, Iowa.

Ten Brink-Brumbaugh.—Howard J. Ten Brink of Modesto, Calif., and Ruby Brumbaugh of Coneaugh, Pa., Aug. 19, 1951, in the Nanty Glo church, Pa., by the undersigned.—John M. Brumbaugh, Coneaugh, Pa.

Trimmer-Heisey.—Robert M. Trimmer of New Holland, Pa., and Shirley Anne Heisey of Mt. Joy, Pa., Aug. 26, 1951, in the Donegal Presbyterian church, Donegal Springs, Pa., by the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Tolley-Lawhorne.—Kenneth W. Tolley of Natural Bridge, Va., and Betty Louise Lawhorne of Buena Vista, Va., at the parsonage, May 19, 1951, by the undersigned.—John F. Graham, Buena Vista, Va.

Ulsh-Tyson.—Holmes Ulsh of Huntingdon, Pa., and Virginia Tyson of Pottstown, Pa., Sept. 2, 1951, in the Parkerford church, by Bro. Alvin S. Alderfer.—Mrs. Carl C. Bechtel, Stony Creek Mills, Pa.

Unger-Kunkleman.—John Unger and Leone Kunkleman, both of Laura, Ohio, Sept. 1, 1951, in the Potsdam church, Ohio, by the undersigned.—L. John Weaver, Potsdam, Ohio.

Wallace-Scott.—Carey Bennett Wallace of Buchanan, Va., and Dorothy Lee Scott of Buena Vista, Va., at the parsonage, May 19, 1951, by the undersigned.—John F. Graham, Buena Vista, Va.

Watson-Shifflett.—John B. Watson of Barboursville, Va., and Geraldine Mae Shifflett of Gordonsville, Va., Aug. 25, 1951, by the undersigned, at his home.—I. L. Bennett, Ruckersville, Va.

Weimer-Young.—Marlin Weimer of Boswell, Pa., and Eileen Young of Johnstown, Pa., July 18, 1951, in Somerset, Pa., by the undersigned.—Howard L. Alley, Huntingdon, Pa.

Welch-Ausman.—Nolan E. Welch of Payette, Idaho, and Esther I. Ausman of Ontario, Oregon, in the bride's sister's home in Payette, Aug. 19, 1951, by Bro. E. J. Glover.—Mrs. E. J. Glover, Weiser, Idaho.

Wenger-Boyers.—Harold W. Wenger and Leta A. Boyers of Harrisonburg, Va., Aug. 26, 1951, in the Mt. Pleasant church, by the undersigned.—C. O. Showalter, Port Republic, Va.

Werstler-Hardy.—Junior L. Werstler of Louisville, Ohio, and Etheleen Hardy of Middlebranch, Ohio, Aug. 4, 1951, in the East Nimishillen church, by the undersigned.—Arthur H. Hess, North Canton, Ohio.

Wieand-Holland.—Myron Wieand of Sproul and Eleanor Holland of Williamsburg, Pa., Aug. 28, 1951, in the Leamersville church, by the undersigned.—J. Stanley Earhart, East Freedom, Pa.

Wright-Driver.—James Carland Wright and Dorothy B. Driver, both of Weyers Cave, Va., in the Pleasant Valley church, Weyers Cave, Va., Aug. 4, 1951, by the undersigned.—Cecil O. Showalter, Port Republic, Va.

Wyss-Cattrill.—Davey Lee Wyss of Columbus, Ohio, and Barbara Ellen Cattrill of Chillicothe, Ohio, Sept. 9, 1951, in the Charleston church, Ohio, by the undersigned.—Otto Laursen, Eaton, Ohio.

Obituaries

Mary Heckman Nickey

Mary Nickey, daughter of John and Barbara Kuns Heckman, was born in Rossville, Ind., Feb. 1, 1859, and died in Girard, Ill., at the age of ninety-two years.



At the age of four she moved with her parents to Cerro Gordo, Ill. At the age of thirteen she was baptized into the Church of the Brethren. In 1880 she was married to Amos J. Nickey and they settled on a farm near Cerro Gordo. To this union were born six children, two of whom died in infancy.

The Oakley church, Ill., called Brother and Sister Nickey to the ministry two years after they were married. During their fifteen years of service in Oakley, Sister Nickey organized and taught for several years the first primary Sunday-school class. She was known as "Mother Nickey" to many.

In 1898 Brother and Sister Nickey moved to Nebraska, where they rendered faithful and fruitful service in several churches and served on the district mission board. In 1916 they moved to Monticello, Minn., where they organized the church. Some time later they moved to North Manchester, Ind., to retire. Bro. Nickey passed away in 1940.

For more than seventy-five years Sister Nickey was engaged in active work for the church. She and her husband were greatly interested in foreign missions and contributed generous sums to the work throughout the years. When Flora, the oldest daughter, went with her husband, A. W. Ross, to India, their interest in missions quickened, and when the younger daughter, Dr. Barbara Nickey, followed to serve in India, their interest and contributions were again increased.

She is survived by the following children: Flora Ross Bjorklund of North Manchester, Ind., who spent eighteen years as missionary to India, Paul A. of Newberg, Oregon, who is a minister in the church, and Dr. Barbara M. Nickey, who is serving her thirty-sixth year as a missionary doctor at Dahanu Road, India. A son, Joseph, who was a deacon in the church, passed away two years ago near Paradise, Calif. A brother, Daniel Heckman, died two weeks after Sister Heckman. She is also survived by ten grandchildren and seventeen great-grandchildren.

Funeral services were held in the Oakley church, near Cerro Gordo, by Bro. D. J. Blickenstaff, assisted by Bro. Leland Brubaker of Elgin, Ill. Burial was in the cemetery near by.—Alice K. Ebey, N. Manchester, Ind.

Laura M. Vanderbie

Laurie M. Vanderbie, daughter of Mr. and Mrs. Perry H. Broadwater, was born Dec. 25, 1881, in Garrett County, Md., and died April 19, 1951, in Greenleaf, Minn. On Jan. 20, 1904, she was united in marriage to Charles Vanderbie. She had been a member of the Church of the Brethren since early life.



She is survived by her husband; two daughters, Mrs. Clarence Burkholder of Lockhart, Fla., and Mrs. Ray East of Greenleaf, Minn.; six grandchildren; four sisters; and one brother.

Interment was in the Root River cemetery.—Mrs. Harry Mouw, Harmony, Minn.

Francis H. Barr

Francis Henry Barr was born on a farm near Quarryville, Pa., Dec. 29, 1899, and died at Nampa, Idaho, July 13, 1951.

He attended Elizabethtown College. While still a youth he joined the Mechanic Grove church, Pa., through the ministry of Elder Rufus Bucher. He sincerely devoted himself to Christian living and service and was ordained to the ministry at the age of twenty-three in the Mechanic Grove church. In 1928 Bro. Barr graduated from Bethany Biblical Seminary. He served one summer in the pastorate at Shepherd, Mich. In 1928 a call to Oregon was answered. He gave fourteen years to the district of Oregon: three years in the pastorate of the Albany church, four years at Portland and seven years at Myrtle Point. In 1942 he became pastor of the Nampa church, Idaho, where he served until September 1950, when he retired because of ill-health.

On June 3, 1924, he was married to Rebecca McKonley in Mountville, Pa. Three sons came to bless this home.

He held various positions in church life throughout the years. He served on Standing Committee of Annual Conference, twice from Oregon and once from Idaho. He was fieldman for the Oregon churches for eleven years, along with the responsibilities of the pastorate. He was secretary of ministry and missions for the District of Idaho and Western Montana for six years. He served on the committee for the new Brethren Hymnal. He served on district boards of administration in Oregon and Idaho, on camp boards in both states and as officer in the regional organization; he was moderator of the district conference a number of times in Oregon and Idaho. He was co-operative with other churches and ministers and was often an officer of the local ministerium. Bethany Biblical Seminary conferred upon him the honorary degree of Doctor of Divinity two years ago.

Bro. Barr was uncompromising in his faith and convictions yet kindly and considerate with those who might differ with him. He was a gracious pastor, a wise counselor, a warm friend and brother and a devoted Christian.

Surviving are his wife; three sons, Francis H., Jr., of North Manchester, Ind., Ernest G. of West Lafayette, Ind., and John G. (Laddie) of the home; one sister, Mrs. Mary Myers of New Providence, Pa.

Funeral services were held at the Nampa church by Bro. Oscar Slifer, and the undersigned.—H. G. Shank, Caldwell, Idaho.

Arford, Samuel John, was born near Portage, Pa., Jan. 14, 1900, and died Aug. 23, 1951, at his home. He is survived by his wife, the former Anna Teeter, two sisters and six brothers. He was a member of the E.U.B. Church. Funeral services were held at the Hite Brothers funeral home at Roaring Spring, Pa., by Quinter Showalter, assisted by the undersigned. Interment was in the Dry Hill cemetery near Woodbury, Pa.—J. Stanley Earhart, East Freedom, Pa.

Brammell, John Wesley, son of R. H. and Sarah Ann Brammell, was born in Ozawie, Kansas, July 21, 1880, and died Aug. 14, 1951, at his home in Sedgwick, Kansas. On Feb. 20, 1902, he was united in marriage to Lillie Mae Crist, and to this union were born two sons and four daughters. He is survived by two sons, three daughters, thirteen grandchildren, three great-grandchildren and one brother. He united with the Church of the Brethren when a young man and later became a member of the Christian church of Sedgwick, in which he worked faithfully until the end. Interment was in the Hillside cemetery at Sedgwick.—Bertha Myers, Boulder, Colo.

Breidenstine, Nathan G., son of John and Leah Gible Breidenstine, died Aug. 13, 1951. In 1931 he was married to Elizabeth Stauffer. Since boyhood he had been a member of the Church of the Brethren. He served as the secretary of the Lebanon

Sunday school for the last eleven years and sang in the men's chorus and in church quartets. He is survived by his wife, his parents, two children, two sisters and one brother. Funeral services were held in the Lebanon church by the undersigned. Burial was in the Midway Brethren cemetery.—Carl W. Zeigler, Lebanon, Pa.

Brim, Florence, daughter of Abraham and Elizabeth Eikenberry Brubaker, was born in Carroll County, Ind., Aug. 6, 1867, and died in the Mexico home in Mexico, Ind., Aug. 26, 1951. She was married to Asa W. Brim, who died March 6, 1929. She was an active member of the Flora church and the local W.C.T.U. at the time of her death. She raised one foster daughter, who also preceded her in death. She is survived by two granddaughters and five great-grandchildren. Funeral services were held from the Flora church by the undersigned. Burial was in the Maple Lawn cemetery near Flora.—W. Harlan Smith, Flora, Ind.

Carper, William K., son of Philip and Barbara Kauffman Carper, was born in Taylor Township, Pa., March 8, 1869, and died July 12, 1951, at the home of his daughter in Martinsburg, Pa. His wife, Susannah, died eleven years ago. He was a member of the Woodbury church. He is survived by one daughter, three sons, three sisters, one brother, ten grandchildren and seventeen great-grandchildren. Funeral services were held at the Memorial church by Bro. D. I. Pepple, Bro. M. G. Wilson and Rev. J. Howard Feather. Interment was in the Fairview cemetery at Martinsburg.—Mrs. Vernon Stayer, Curryville, Pa.

Carr, William, son of Walter and Anna Carr, was born Feb. 27, 1872, at Metamora, Mich., and died at his home in Pontiac, Mich., July 5, 1951. He was united in marriage to Anna Ellsworth on Sept. 29, 1897. He attended the Church of the Brethren. He is survived by his wife, ten nephews and nine nieces. Funeral services were held by the undersigned, the pastor. Burial was in the Oxford cemetery.—L. W. Shafer, Pontiac, Mich.

Claar, Kathryn, daughter of McClellan and Etta Walter Walter, was born in Blair County June 23, 1891, and died at her home near Claysburg, Pa., June 23, 1951. She was married to Warren Claar, who survives, together with one daughter and two sons. When a young girl she became a member of the Lower Claar church, where she served with Bro. Claar in the office of deacon for many years. Funeral services were held in the Lower Claar church by Bro. D. I. Pepple. Interment was in the church cemetery.—Mrs. Fred L. Walter, Claysburg, Pa.

Firestone, Mrs. Ellie Desire, daughter of Mr. and Mrs. Andrew Eikenberry, was born near Wichita, Kansas, March 28, 1874, and died July 7, 1951. She was united in marriage to John Lewis Firestone at Guthrie, Okla., March 20, 1895, and to this union were born nine children. At the age of sixteen years she was converted and united with the Church of the Brethren. She is survived by five sons, two daughters, two sisters, thirty-two grandchildren and sixteen great-grandchildren. Funeral services were held at the Full Gospel church by Bro. P. E. Rhine, former pastor of the Waka church of the Brethren, Texas, assisted by Rev. Bert Homer and Rev. Robert Girouard. Interment was in the Ochiltree cemetery.—Maud Stump, Waka, Texas.

Forth, Elizabeth Jane, daughter of John and Hannah Postma Wright, was born in Douglas County, Kansas, Sept. 12, 1870, and died at her home in Overbrook, Kansas, Aug. 19, 1951. She was married on Jan. 18, 1893, to John A. Forth, and to this union were born three children. One daughter died in infancy. Mrs. Forth united with the Church of the Brethren many years ago and held her membership in the Appanoose church. She was anointed on May 20. She is survived by her husband, one son, one daughter, three sisters, two brothers, four grandchildren and one great-grandchild. Funeral serv-

ices were held in the Methodist church in Overbrook by the undersigned, assisted by Rev. Gene Taylor, pastor of the Methodist church. Interment was in the Appanoose cemetery.—J. M. Ward, Ottawa, Kansas.

Gates, Samuel Kenneth, son of Samuel and Electa Stuckey Gates, was born at Roaring Spring, Pa., May 5, 1911, and died at his home in Martinsburg, Pa., Aug. 10, 1951. He was married to Bertha Nicodemus on Oct. 19, 1937. He was a member of the Martinsburg Memorial church, Pa. He is survived by his wife, his stepmother, three sisters and two brothers. Funeral services were held at the home by his pastor, Bro. M. G. Wilson, and Rev. Paul Keller. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Good, Alda Lee, daughter of Clark and Nora Diehl, was born March 23, 1930, and was killed in an automobile accident June 10, 1951. On Nov. 8, 1946, she was married to Lawrence Good. She is survived by her husband, her parents, one sister and five brothers. She was a member of the Mill Creek church. Funeral services were held at the above church by Brethren Homer Miller and C. E. Long. Burial was in the adjoining cemetery.—Mrs. Otis Bowman, Port Republic, Va.

Grandlund, Rose, was born May 1, 1879, and died April 25, 1951. She was married to Frank Grandlund. She is survived by her husband, one son, one daughter and three grandchildren. Funeral services were held at the Salamonie church in Lancaster, Ind., by the undersigned.—E. Paul Weaver, Huntington, Ind.

Kindy, Irene, daughter of Jacob and Malinda Shoemaker, was born March 12, 1897, near the village of Marlboro, and died in the Akron City hospital, Ohio, Aug. 22, 1951. She was united in marriage to Albert Kindy on March 29, 1916, and to this union three sons were born. She united with the Church of the Brethren in the early years of her life and continued as a faithful member until her death. She is survived by her husband, three sons and one brother. Funeral services were held at the Hartville church by the undersigned. Burial was in the East Nimishillen cemetery.—Glen M. Baird, Hartville, Ohio.

Knavel, Elmer, son of Samuel and Suzanna Stalter Knavel, was born Jan. 6, 1877, and died at his home near Windber, Pa., Aug. 2, 1951. He was united in marriage to Francis Berkebile on Feb. 13, 1908. He was a member of the Rummel church for fifty-seven years. Brother and Sister Knavel were elected to the office of deacon many years ago. He also served as Sunday-school superintendent and teacher and on various church boards. He is survived by his wife, one son, one daughter, eight grandchildren, two brothers, one sister, one half sister and two stepsisters. Services were held at the Rummel church by his pastor, Bro. A. J. Replogle. Burial was in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Kuhn, John Andrew, son of John and Mary Kuhn, was born July 3, 1886, at Massillon, Ohio, and was killed Aug. 10, 1951, when the tractor which he was driving overturned. He was a member of the Hartville church and had been a regular attendant for some time. He is survived by three brothers and four sisters. Funeral services were held at the Hartville church by the undersigned. Burial was in the Massillon cemetery.—Glen M. Baird, Hartville, Ohio.

Wagner, Mildred, daughter of Lewis S. and Katie Rentschlu Reber, was born March 24, 1916, and died May 21, 1951. She served as a leader of the daily vacation Bible school and was secretary-treasurer of the Eastern Pennsylvania young adult cabinet. She accepted Christ in her youth and remained a faithful member. She is survived by her husband, Rufus, her parents, one brother and three sisters. Funeral services were held in the Frystown church by Brethren J. P. Merkey, George G. Snyder and Conway Bennett. Burial was in the adjoining cemetery.—Mrs. Betty Stump, Bethel, Pa.

Church News

A New Congregation Is Organized

In February of this year a survey of the Corpus Christi area was made by Harold Row, James Elrod and K. O. Thralls. They met with the group in a fellowship supper. On Feb. 25 Bro. Lee Spitzer, in whose home Sunday school and worship services were being held, was licensed to preach. (For an account of the beginnings of the Corpus Christi work see page 12 of the Gospel Messenger for Aug. 4.) The congregation was organized on May 8 and the District of Texas and Louisiana granted it \$2,000 to buy land for a future church plant. Five were baptized a short time later, making a total of sixteen charter members. Bro. and Sister Spitzer served as delegates to district meeting. The new congregation, known as Flour Bluff, was granted an additional loan of \$3,000 for an educational building. The present enrollment of the Sunday school is fifty-eight with an average attendance of thirty-six. The Spitzer home will be the parsonage for the new congregation, for they have stated that if ever they are called from this place they will sell to the church the house at actual cost. Other churches and groups have aided the work through gifts of hymnals, chairs and labor.—Mr. and Mrs. Lee F. Spitzer, Corpus Christi, Texas.

California

Live Oak.—Bro. Rarick, our pastor, was our delegate to Annual Conference. About half of our membership also attended the Conference. Our pastor and his wife also attended the music conference at Modesto and some sessions of the leaders' conference at Empire. We had several families in the family and young adult camps at Peaceful Pine in July. We also had several persons in young people's camp. Kenneth Hartman, a young man who was called to the ministry in our church and who is now serving as pastor in Lafayette, Ind., was with us recently and delivered two messages. Dr. Taylor, a Presbyterian missionary to Siam, was with us on June 4 and gave an interesting message about his work there. On Aug. 5 we had a fellowship dinner at the church and held our council meeting in the afternoon. Five letters were received. Bro. Fred Butterbaugh of Paradise was elected elder for the coming year.—Mrs. Bessie Fillmore, Live Oak, Calif.

Oakland.—The church met in an hour of fellowship after the evening service on June 10, in honor of Mr. Noffsinger, and in appreciation for his services in the six years he has been with us presented him with a gift. Bro. J. M. Blough, former missionary to India, brought the message at the morning and evening services on June 17. On July 24 the Kohrman quartet of La Verne College presented an evening's program of music. Bro. Grant T. McGuire, pastor of the church, was our delegate to Annual Conference. Bro. I. E. Oberholtzer, former missionary to China and now pastor of the Mansfield church, Ohio, brought the morning message on July 24. In the evening a service of dedication for the new hymnals was held. The women continue to sew for relief; they have made several comforters for the needy and have sent clothing and soap for relief.—Agnes Wallace, Oakland, Calif.

Colorado

Denver.—Several families from our church were privileged to attend Annual Conference. Our congregation was represented by Bill Clannin and Earl Heckman. Our daily vacation Bible school was held July 9-20 in co-operation with a neighborhood Congregational church, in whose building it was held. It will be held in co-operation with them again next year, but will be held in our building. Our young people and intermediates attended Camp Colorado July 22-28. The leaders were Brother and Sister Bittinger of McPherson, Kansas, Kurtis Naylor of Den-

ver, Joan Macy of Denver, Lucille Clannin of Denver, Frank Nies of Rocky Ford, Frank Weaver of Grand Junction, Paul Wagoner of Miami, N. Mex., and Grace Mitchel of Denver. Forty-four members of our congregation were in attendance at the district conference at Fruita Aug. 16-20. We were represented by Linda Flora, Joetta Turner and Galen Hostetler. Our DP family is now pleasantly established in Denver. The father's health has improved greatly since the first few weeks of his stay here. Josef Graf, an Austrian high school student, is now in our midst. He is living with the Clannins. Joan Macy, our BVS worker, left for Manchester College. Eighteen boxes of used clothing, twenty-eight comforters and fifty-one baby quilts have been sent to McPherson for shipment to New Windsor. Nine comforters and some clothing have been given locally.—Mrs. R. L. Stinnette, Denver, Colo.

Haxtun.—One church letter was granted recently. Several former members worshipped with us at various services recently. On the evening of July 29 Bro. K. O. Thralls of Falfurrias, Texas, gave an interesting talk about his relief work program there. A short talk was also given by Robert Roller of Virginia, who is working with him. On Aug. 12 our young people presented a play entitled Gold, Silver and Precious Stones at the evening service. A farewell social and program were held for our pastor and his wife on the evening of Aug. 9. At this time they were presented with farewell gifts from the church. On the evening of Aug. 15 he conducted his last Bible class with us and on the morning of Aug. 19 he preached his farewell sermon. During his pastorate here he brought fifty-five people of varying ages into church membership. The Birkins left on Aug. 21 for Overbrook, Kansas, where he will take up the pastorate. Brother and Sister Willis O. Neff and their daughter of Twin Falls, Idaho, have arrived to take over the pastorate here. On the evening of Aug. 19 there was no regular evening service as our pastor, by request, was leading the young people in a study of our church doctrines.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Illinois

Hickory Grove.—Bro. Joseph Piesen was in charge of our council on July 26. The communion service will be held on Oct. 13. The next day will be our homecoming. Jesse Ziegler of Bethany Biblical Seminary and Clarence Fike, pastor of the Dixon church, will be the guest speakers. In the afternoon Ralph Fry will be installed as pastor of the church. A picnic dinner was held at the church on Aug. 19 in honor of Brother and Sister William Kendall.—Mrs. Luther Leavens, Savanna, Ill.

La Moite Prairie.—Since our last report a union vacation school has been held, sponsored by our church and two Congregational Christian churches. An interesting program was presented at the close. Bro. Wilbur Bantz was with us recently and also a women's group from the district. At our last council it was unanimous that we retain our pastor, Bro. Durward Hays. Our delegates to the district conference at Cerro Gordo were Sisters Mertie Stoner and Rebecca Fitzpatrick. Bro. Jay Johnson of Monticello, Ind., held a meeting for us the first part of August. The men have prospects for good corn and bean crops for the church.—Florence Seymour, Palestine, Ill.

Indiana

Elkhart City.—Four have been baptized and nine received by letter. We have had as special speakers T. Wayne Rieman; Dr. Curtis B. Bowman of Chicago, who showed pictures of the Northwest and Hawaii; Helen Topping, former secretary to Dr. Kagawa of Japan. One Sunday evening we had a program by and for displaced persons and on July 22 a reunion of DP's was held in our church. We observed the first anniversary of the dedication of the new church on July 1. Brother and Sister Allen Weldy have been licensed to the

ministry and will be ordained prior to their leaving to take up the work at Flat Creek, Ky. Our annual vacation Bible school was held June 11-22.—Mrs. John Clem, Elkhart, Ind.

Rock Run.—Our church met in regular council with our elder, Bro. D. G. Berkeley, presiding. One letter of membership was granted and two were received. Officers were chosen for the coming year. Bro. T. G. Weaver of Middlebury was chosen as our elder. Our pastor, Bro. Ralph Petry, and his family attended Annual Conference. During their absence members of the women's group picked strawberries and put 100 quarts in their home locker. Brother and Sister M. G. Whitehead were chosen as our delegates to the district meeting at Camp Mack. We just closed a two weeks' daily vacation Bible school directed by Sister Irma Petry, with an average attendance of forty-five. Our harvest meeting will be held Sept. 9. The Shull family of India will be our guest speakers. Bro. Samuel Longenecker of Nappanee will conduct our series of meetings Sept. 16-23.—Mrs. Arthur Fletcher, Goshen, Ind.

West Goshen.—The women's work continues to do relief sewing and to make comforters. A carload of women work at the Nappanee relief center almost every week. Each Wednesday night we have Bible study and prayer meeting. The church is sponsoring two displaced persons families. An exhibit and a program concluded the vacation Bible school, which was held in June. Our pastor's wife is improving in health. A large number of juniors and some of the intermediates attended Camp Mack this summer. Our delegate to Annual Conference, Elder M. D. Stutsman, brought an excellent report of the work accomplished there.—Mary Eckstadt, West Goshen, Ind.

Iowa

Maxwell.—Sister Mary Dadisman of Fernald, a missionary to Africa, brought us an inspiring message concerning her work. Our mother and daughter banquet was held with Lois E. Dell as the guest speaker. Our pastor, Laportie R. Bucklew, and his wife enjoyed a vacation on the West Coast. Bro. Bucklew represented our church at Annual Conference. We are using the new Brethren Hymnal in our church services. The filmstrip, My Peace I Give to You, was shown at our July fellowship meeting. We are having mid-week prayer services. The attendance at this service has been good.—Mrs. Lillie M. Bucklew, Maxwell, Iowa.

Kansas

Verdigris.—Fifteen per cent of the income from the church farm was given to work of the church outside of the church budget: one half to McPherson College and the other half divided between the district work and the Brotherhood Fund. We have preaching services morning and evening since the pastor is no longer serving the Gravel Hill church. The Sunday after the school closed the children gave an interesting demonstration of some of the things learned at the vacation Bible school. On Aug. 19 the district secretary showed the film, My Peace I Give to You, and reported on Conference.—Mrs. Ward Nance, Madison, Kansas.

Maryland

Edgewood.—The joint Bible school of Sams Creek and Edgewood was held at our church for two weeks, Aug. 6-17. Our pastor, Paul Fike, served as the dean and we had an enrollment of eight-seven. As their project the children made eighty-seven friendship packets and sent approximately ten dollars to the Brethren Service center at New Windsor to be used for more packets. Since our last writing, we have purchased the property adjoining the church, which was the home of Herbert A. Ecker, who died recently. Some of the land is to be used to enlarge the

churchyard and the possibility of using the house for a parsonage is under discussion at present.—Evelyn Barnes Wilhide, New Windsor, Md.

Monocacy.—Since our last report we have had as guest speakers Brethren Ora DeLauter and Earl Mitchell. Our church was well represented at the district women's work meeting held at the Piney Creek church. The ministerial meeting met the same day at a near-by church. Nine of our young people attended the hymn sing at Beaver Dam. Bro. Jacob Altwater and Bro. Harley attended a two-day conference at Bridgewater. Our Bible school was held for two weeks with an enrollment of 103. Our collections will be used for mission work and where they are needed most. Each member of the ladies' aid donated one dollar toward the home economics building at Bridgewater. Sister Erma Rice represented our church at Annual Conference and brought back a good report. On July 15 Brother and Sister Nelson of York, Pa., were with us and Bro. Nelson delivered the message. The men's retreat was held at Camp Peniel. On Aug. 11 the CBYF entertained our neighboring church at a watermelon social. Several members from our church attended the farewell service for the Earl Mitchell family at Camp Peniel. Our ladies' aid presented a play and displayed several old quilts and gave a short history of each. For five Sundays we are having three-minute talks on brotherhood and the work of the church. Sisters Rhoda Schildt and Martha Dayhoff attended the regional conference and brought back good reports. Several of our children attended the W.C. T.U. meeting at the Rocky Springs church and sang several of their Bible school songs. Sister Beatrice Fawnstock attended Camp Peniel. On Aug. 27 Mildred Dayhoff was baptized.—Mrs. Denda Renner, New Midway, Md.

Pipe Creek.—Samuel Harley was our delegate to Annual Conference. His family went to Annual Conference with him and they visited other points of interest in the West. The choir presented a much appreciated public program in July. On Aug. 5 Bro. Jesse Ziegler of Bethany gave three very instructive messages on the home. Many former members enjoyed the all-day meeting. The aid society has made fourteen comforters for relief. Several classes are sewing for the relief center. Another class is supporting a needy family in the community. The remodeling committee has plans for making additional Sunday-school rooms and modernizing the church. Our delegates to district meeting are Sister Bertha Singer, Bro. Atley Arbaugh, Sister Dorothy Fox and Bro. Paul Bowman. Bro. Bernard King of York, Pa., is the evangelist for a two weeks' meeting, Oct. 15-28. The council voted to ordain to the ministry Delbert Hanlin, who is now in Bridgewater College, and to install two new deacons and their wives, Brother and Sister Andrew Hoff and Brother and Sister Paul Bowman, at a service in the near future. Other coming events are a school of Christian living, Nov. 18—Dec. 2, and a stewardship study during January.—Louise K. Knight, Linwood, Md.

Missouri

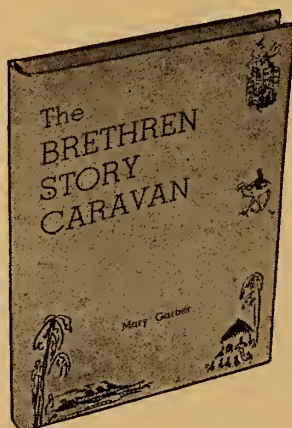
North Bethel.—At our council meeting on July 22, Eugene Gnagey was elected elder since Bro. Albright was leaving the district. Delegates to district meeting are Jesse Wehrli and Mr. and Mrs. Edwin Prather. Bro. J. A. Strohm of Shelby County attended our love feast held on July 29 and installed Kenneth Wampler as pastor of our church. Bro. Wampler was on the 1951 Standing Committee. Mrs. Ruby Driver, Leroy Andes and Mr. and Mrs. Wampler attended a district rally at the Rockingham church. Bro. John Prather filled the pulpit in the absence of the pastor. Two letters of membership were granted at the last council meeting.—Mrs. Tracy Seitz, Skidmore, Mo.

Osceola.—We met in council on Aug. 26 with Bro. James Mohler as the presiding officer and church and Sunday-school officers were elected for the coming year. We decided to have a licensed brother to help our congregation. The ladies' aid meets once every week. The women's work meets once a month for a business meeting. This month it was held in the home of Brother and Sister Dan Cripe, who are deacons in the church. The men's work also met at this time. The men have done much remodeling in the church. Bro. Harvey of the Warrensburg congregation filled our pulpit on the evening of Aug. 12.—Ella Stong, Osceola, Mo.

Ohio

Center.—At our council meeting we decided to start the new parsonage. Plans were also approved for enlarging the church. The ground-breaking ceremony for the parsonage was held with Bro. Har-

lan Grubb, our pastor; Bro. LeRoy Domer, representing the ministerial committee; Sister Florence Royer, representing the women's work; Bro. James Royer, representing the Christian education committee; Mary Ann Grubb, representing the CBYF, and James Mohler, representing the junior church, taking part. Friends and neighbors are co-operating to make this work a success. The CBYF gave \$700.32 toward the parsonage fund. We also decided at our council meeting to put Bro. Grubb on a full-time basis. Our daily vacation Bible school was held with an average attendance of ninety pupils. The women's work has been quilting and sewing for relief. Some of the films shown recently were *Like a Mighty Army*, *For Good or Evil*, *Desert Symphony* and *My Peace I Give to You*. Bro. John Detrick delivered two wonderful messages at the morning and evening services on Aug. 11. Bro. Roland Showalter of Oakfield, N. J.,



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Don Royer

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

preached at the morning and evening services on Aug. 19.—Mrs. Grace Gloss, Louisville, Ohio.

East Dayton.—The young people sponsored the showing of the film, *The African Prince*; it created a deeper concern for our mission work in Africa. Many of our women attended the Southern Ohio women's meeting at the Covington church. One of the adult Sunday-school classes sponsored a Sunday afternoon service at the Greenville Brethren's Home; Bro. William Hollinger brought the message. Sister Grayce Brumbaugh, missionary to Africa, was the guest speaker at the annual missionary rally. At that time the mite boxes were presented; this money is used for mission work. Two of our young women are giving a year to Brethren Volunteer Service.—Mrs. J. C. Flick, Dayton, Ohio.

West Milton.—Our church purchased new hymnals and a dedication service was held

on July 22. Bro. J. A. Robinson was with us in a spiritual emphasis meeting July 30—Aug. 8. Delegations from other churches with their special music and the local choirs were much appreciated. As a direct result, one person was received by baptism and six by letter. Letters have been sent to nonresident and inactive members and personal calls have been made, which resulted in a revision of our membership. Our women's work has recently sent sixty pounds of clothing and bedding to hospitals in India and Africa. The men's fellowship donated a registered Holstein heifer to be sent to Europe in the September shipment. Our goodwill ambassador, Betty Sotzing, who has been in Germany for two years, is expected to return home soon. At our last quarterly business meeting on Aug. 13 we elected new church and Sunday-school officers for the coming year.—Mrs. Alice Aukerman, West Milton, Ohio.

Brethren Placement and Relocation Service . . .

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No. 573. Wanted: Suitable housing for Brethren couple with two small children, in Cleveland or small town outside Cleveland. Husband will start work in Cleveland in September. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 574. For Sale: The religious books we have in our private library at one-half price. Write: W. C. Detrick, 11 East Monument, Pleasant Hill, Ohio.

No. 575. Wanted: Young Christian woman, preferably Brethren, to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glen J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartsville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$18,500. Write: Harry Lozler, Warsaw, Ind.

Mission study this winter centers around Latin America . . .

In addition to the mission study texts, there are other books which offer much information about missions in Latin-American countries. Four of these are suggested below for your consideration.

TWENTY MISSIONARY STORIES FROM LATIN

AMERICA, Basil Miller \$1.50

These stories will be especially useful in the children's department of your school of missions. Drawn from the work of various individuals representing many Christian groups serving in Latin America, they will help you to see the whole program of evangelical missions in Latin America and understand the difficulties it encounters, as well as the successes it experiences.

SAND AND STARS, Ruth Stull \$2.50

This is the absorbing story of the establishment of a mission among the Campa Indians in the far jungles of Peru. Utterly impossible things—humanly speaking—seem to happen throughout the entire story, requiring dauntless courage, infinite patience, boundless love and sympathy, and an unshakable faith in God on the part of the author and her doctor-husband.

THE MONK WHO LIVED AGAIN, H. B. Pearson \$1.50

The true story of Walter Montano, a brilliant South American student who became a Roman Catholic monk, only to be disillusioned as to the validity and power of his faith. Escaping from the monastery, he affiliated with the evangelical movement and has become an ardent supporter of the Protestant faith, a powerful witness to his own people, and an accurate interpreter of Latin-American Catholicism to the evangelical world.

BEHIND THE PURPLE CURTAIN, Walter Montano . . . \$3.00

The ex-monk whose story is told in *The Monk Who Lived Again* outlines in this book the conditions which prevail under Latin-American Catholicism—pointing up authentically the spiritual, educational, economic, and political aspects of life in these countries. Reading this book will open up to you a new world only a few hours' travel time away from your own world.

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Oklahoma

Big Creek.—The young people enjoyed having the youth stimulators, Joe Johns and Don Richards, spend several days with them. Eight of our number attended the women's work rally at the Ames church. We held a two weeks' vacation Bible school with an average attendance of forty-eight, closing with a program and display of the work done by the children. Mrs. Keith Pierce of Enid assisted with the music. Family night was well attended on July 18. The men's work group has completed the installation of water into the church basement. They also fenced a new addition to the cemetery. Our church is now being redecorated. Most of the labor is donated by the various groups and individuals. Our young people and intermediates were well represented at Camp Spring Lake July 23—Aug. 3. Bro. Samuel A. Garber and Orville D. Pote were appointed delegates to the district conference to be held at Pampa, Texas, Aug. 21-24.—Mrs. Fred Holderread, Cushing, Okla.

Pennsylvania

Ephrata.—On July 1 Rev. E. F. Collier of Philadelphia, representing the Pennsylvania Temperance League, gave us an enlightening address. In the evening a musical program, *The Lord Is My Shepherd*, was presented by the choir. Other guest speakers have been Brethren John Ebersole, Wilbur Martin and Harry F. Brubaker, representing the Gideons. The community daily vacation Bible school was well attended. Sound films which were shown are *Shepherd of India* and *One More Commandment*. Our pastor brought us an inspiring report from Conference and also presented a number of recordings of Conference proceedings, which were much enjoyed. The men presented an interesting program at one of our evening services and the Friendship Bible class sponsored a program at the Neffsville home. Several of our people attended the various sessions at Camp Swatara. We are looking forward to the coming of Elder F. S. Carper of Palmyra for evangelistic services in October. Our love feast will be held on Oct. 28.—Mabel M. Myers, Ephrata, Pa.

Lititz.—Mr. and Mrs. Franasi Mgbago, natives of Nigeria, Africa, spoke at the missionary tea. Sigrid Leibrech, who spent a year in the John Hershey family and graduated from the Lititz high school, has returned to Germany. One hundred children were enrolled in the vacation Bible school, which was directed by Bro. J. T. Dick and Sister Beatrice Mohler. The school bought Bibles and hymnals for the church at Castañer, Puerto Rico. Our delegates to Annual Conference were Pastor J. T. Dick, John Hershey and Henry Gibbel. Bro. Paul Rummel of Millersville, Elder John D. Ebersole and Bro.

Robert Eshleman have been guest speakers recently. During the summer the churches of Lititz again sponsored religious services in the park each Sunday evening.—Mrs. Louis Huebener, Lititz, Pa.

Tennessee

French Broad.—Bro. R. B. Pritchett is, at this writing, holding a series of revival meetings in Virginia. Brother and Sister Paul Crumley, who have occupied the parsonage during the summer, are returning to Chicago to resume their studies at Bethany Seminary. A farewell dinner was given by the community at the Boblist church Aug. 19 for their pastor and for Bro. Crumley. On July 29 several persons from our church spent the day at Camp Placid. Bro. Wilson of Kentucky was a welcome visitor at our church on Aug. 19. Our delegates to the district meeting are Brother and Sister Paul Crumley, Bro. Pritchett and Mrs. Charles Phillips. The ladies' aid presented a play at the community house on Aug. 24. The young people are sponsoring the laying of the basement floor in the parsonage, which is almost completed.—Mrs. Ethel M. Jones, Dandridge, Tenn.

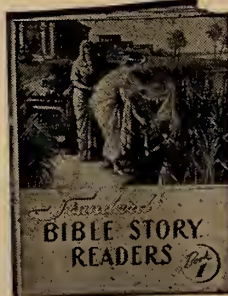
Virginia

Eastern Mt. Carmel.—Our pastor, Bro. I. L. Bennett, held a series of meetings for one week at each of the five churches in the congregation, beginning on June 10 in the Shiloh house and ending July 25 in the Cedar Grove church. In addition, Bro. J. W. Pugh of Boyer, W. Va., held a week's meeting at the Pine Ridge church. During the time of the meetings five vacation Bible schools were conducted. The attendance was unusually high. As a result of the meetings and the schools fourteen were baptized and fifteen rededicated their lives.—Lottie M. Bennett, Ruckersville, Va.

West Virginia

Old Furnace.—Our church met in council with Elder Joseph Whitacre presiding. Officers for the coming year were elected. Robert Strickler was elected elder and Mrs. Irvin Whitacre Messenger correspondent. We held a very successful vacation Bible school June 18-29, with an enrollment of seventy-nine and an average attendance of seventy-four. We had an adult class during the last week of our Bible school. Our project was missions and \$47.94 was raised for this purpose. On July 7 our young married people's class put on the play, *The Pill Bottle*, directed by Mrs. Irvin Whitacre. Our men's and women's organizations meet each month for worship and work. The men have planted several acres of corn as their Lord's acre project. They are also going ahead with plans for our new parsonage. Our women's project is sewing and making clothing for relief. Bro. Charles Self has been chosen as our minister until we get our parsonage built.—Mrs. Effie Abe, Ridgeley, W. Va.

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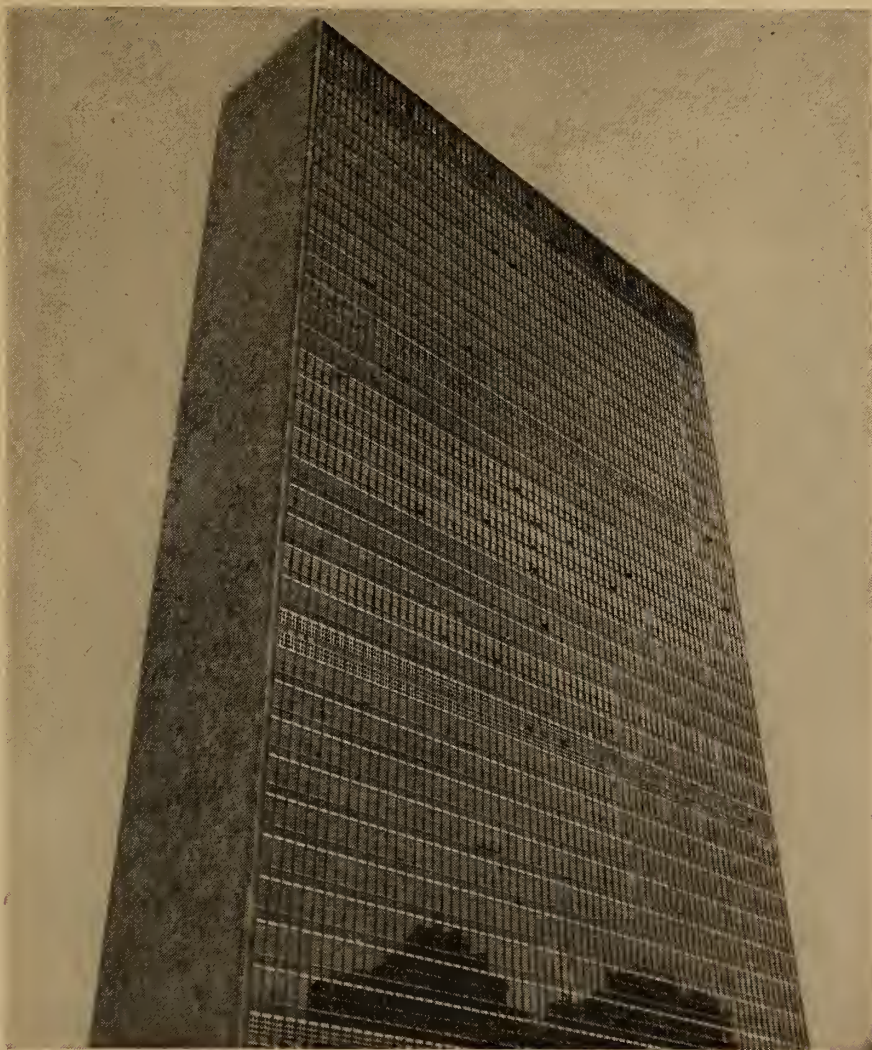
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Church of the Brethren
Gospel

MESSENGER

OCTOBER 20, 1951



Gendreau

NATIONS UNITED

AS THE United Nations celebrates its fifth birthday this week many eyes will be turned toward the new UN building which towers above New York City. But more thoughtful people will look at its five-year record. In the midst of the postwar tensions that threaten our world the UN has charted a hazardous course. It can lay claim to many accomplishments; it must confess to many failures. Yet, with all its weakness it is a step toward world order and a deterrent to the anarchy of world conflict. What it lacks most is to be undergirded with a growing world brotherhood—and that is where we Christians are most needed. Both our faith and our practice should cultivate the brotherhood which rests on love of God and for our neighbors.

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 20, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Taxes and Our Responsibility

I would like to express my disagreement with the brother from Grantsville, Md., who states that "taxes are a debt . . . when we pay this debt our responsibility ends."

I would say rather that, as a citizen, I am a partner with other citizens both in managing and in financing the affairs of our government. A citizen of a democracy has a definite responsibility in determining the purpose for which his tax money is used. The denial of this privilege by the English government was one of the chief reasons for the revolt of the American colonists and for the birth of our republic. Now that we have this privilege, it becomes a responsibility.

If the fathers of the American Revolution in their day felt an inner compulsion to refuse to pay taxes for the use of which they had no directing voice, ought not followers of the Prince of Peace in our day feel an urge to refuse to pay taxes which are used to finance the killing of our fellow Christians?

This is a question which needs careful consideration. The following questions may stimulate our thoughts on the matter.

Do we as citizens have a responsibility in regard to the use of our tax money which should direct our actions beyond our choice of representatives? In other words, after we have voted to the best of our ability, are we guiltless if our taxes are used to kill our fellow men?

Does the Scriptural injunction to pay taxes apply without exception, or is the payment of taxes to finance a war that destroys God's children an exception when we should obey God rather than men?

How can we order our lives and finances so that if we refuse to pay taxes the government will not take more than we withhold? Is it time for Christians to organize a non-violent resistance movement against war?—Floyd M. Irvin, Eustis, Fla.

Need Christian Political Leaders

Our crime investigation committees have shown that all too many of our officials have a gangster and criminal background.

How can we expect peace from men who will steal not only from their fellow Americans but from foreigners as well? Many Americans are shocked and alarmed over these disclosures of criminal and

moral turpitude among our public officials. But I ask you *who* voted for this sort of leaders?

Of course, one can alibi that there are only two political parties and one simply must vote for someone. True, and this is one of the weak spots of our democratic two-party system. Russia has only one and many Americans have striven mightily to make ours a bipartisan one-party system.

How different things would be today if we had in our political parties devout Christian men as national committeemen, for it is these men who make policies that politicians carry out into legislation. If we had even a few devout Christian political leaders who would enter those smoke-filled back rooms and fight like a pack of wildcats for justice and righteousness we would have better government.—Charles C. Rohrer, North Manchester, Ind.

Give Up Liquor and Tobacco

One of the worst things that Christians can do after they have accepted Jesus Christ as their personal Savior is to yield to the liquor and tobacco habits.

The use of cigarettes and beer and whisky runs down a person's health and ruins his character as well as his family's.

When the minister of the local congregation comes to visit a person who uses tobacco and liquor, you should see the ash trays and cigarettes and beer cans fly around and out the back door.

But why do they get them out of sight from the minister when it is the Lord Jesus Christ they should get them out of sight of?

Won't people ever learn that God is watching every move and word? If they love the Lord, they will give up these things because they know the Lord loves them.—Edward Rilea, Madelia, Minn.

"Charitable Gambling"

I desire to express my appreciation for your editorial in the Gospel Messenger for Sept. 22 entitled "Charitable Gambling Is Still Gambling." It was strong and to the point at issue, but none too strong. We ought not to be deceived by the word *charitable* when thus connected. Deception is the art of broadening the way, but the Master said that the way to life eternal is narrow and those that travel it are few.—Albert Crites, Live Oak, Calif.

THE UNITARY HOPE of the Christian Church

Report of the annual meeting of the Central Committee of the
World Council of Churches, at Rolle, Switzerland, Aug. 4-11

Edwin T. Dahlberg

IN SPITE of the sorrows of Christian believers around the world and the international tensions of our time, an extraordinary emphasis on the Christian hope marked the sessions of the Central Committee of the World Council of Churches at Rolle, Switzerland, August 4-11, 1951.

Declaring that "the great,

massive and unitary hope of the Christian church involves something more than the easy assumption that the world is getting better and better," Bishop Newbigin of the Church of South India, voiced the convictions of the 147 people present. "There is a basic difference between this greater hope and the lesser hopes cherished by mankind," he continued. "Among the latter are the hopes for our children, the

fortunes of homes and of nations, which in the world in which we live are often disappointed and frustrated. We need a hope that is final, secure and an apocalyptic hope, a doctrine of last things. This does not mean any lessening of efforts in social action. But the unitary hope of the church depends on the conviction with which we reaffirm the truth that Christ is not only crucified and risen but that he is coming again."

The Central Committee is the governing body of the World Council and consists of ninety members who meet each year between the five-year meetings of the World Council Assembly. A total of 147 people from all over the world were present at Rolle, including committee members, consultants, staff members, press representatives, and visitors. All enjoyed the hospitality of the famous International School for Boys at Le Rosey, a picturesque Swiss chateau on the shore of Lake Geneva, within easy distance of the city of Geneva. They slept in the boys' dormitories, had their meals in the boys' dining hall and held their sessions in the spacious assembly hall. The oldest present was the venerable Dr. John R.

Religious News Service

Christians from both eastern and western sectors of Germany come to Berlin in July for Der Kirchen Tag, the largest mass gathering in the history of Protestantism



FOR THE HEAVY-LADEN

Mary Lou Royer

North Manchester, Indiana

Into the night I call their names—

The sick of body,

The troubled in soul.

I who have sought

With empty heart,

With aching bones,

Dare now ask fullness, wholeness for them.

Mott, now eighty-six years old, honorary president of the World Council of Churches. His voice was vibrant and his eyes flashed, as in other years, when he said, "There can be no doubt that God himself called this World Council of Churches into being. It is designed for the world and it is designed for the churches. Why did Christ come and why did Christ go to the cross, if it was not for our world at such a solemn hour as this?" The youngest present were Heinz Meerwein, a boyish looking delegate from Germany, and Mr. and Mrs. Morton Sand from the United States, who brought enthusiastic reports of the youth camp projects of the World Council in which 748 young people from 33 nations have carried on a great service of love and fellowship.

Under the wise guidance of the chairman, Dr. George K. Bell, Bishop of Chichester, England, and with the friendly welcome of the Swiss people, the entire week proved to be an experience of great Christian joy. It is to be regretted that the two most deeply moving sessions, dealing with conditions behind the Iron Curtain, cannot be publicly reported. These closed sessions were of a New Testament character, with a spirit of prayer and tenderness approaching tears. As was the case with the Apostle Paul in 2 Cor. 12:4 it is literally true that "we heard unspeakable words, which it is not lawful for a man to utter."

The other sessions were inspired by a high degree of evangelistic and missionary fervor. Dr. R. B. Manikim of India pointed out that the missionary expansion of Christianity today is faced with powerful opposition on several fronts: (1) the continuing resistance of the ancient non-Christian religions; (2) the march of communism,

with its passion for racial equality and economic opportunity; (3) the rise of an intense nationalism; and (4) a kind of syncretism or universalism that encourages a loose attitude to the effect that all religions are equally good.

In the light of these facts, Dr. Norman Goodall warned against the disastrous idea entertained today by many introvert congregations that missions have been simply a part of the juvenile period of the church and that the church having now arrived missions may depart. The ecumenical movement cannot be thought of in terms of church unity alone. Such unity might easily become a static unity. "Ecumenics is the science of the church universal, conceived as a world missionary community," said President John A. Mackay of Princeton Theological Seminary. "The church must be a missionary community to be a church at all and it must be a world community to be the church of Jesus Christ."

As a natural consequence of this growing missionary emphasis dynamic stress was laid on the work of laymen. Probably the two most dramatic events in the church life of the world during the past year were two tremendous demonstrations organized by laymen—Professor H. S. Alivisatos of Greece and Dr. Reinold von Thadden of Germany.

Professor Alivisatos was one of the leaders in the historic festival of St. Paul last July, a pilgrimage that celebrated the

1900th anniversary of the coming of Christianity to Europe. A special translation of the Book of Acts into the popular Greek language of today was prepared for this occasion. A shipload of pilgrims traveled again along the route of Paul's missionary journey, concluding a voyage with a great mass meeting in Athens, where 50,000 people gathered to hear the reading of Paul's address on Mars' Hill, just at the sunset hour. Curiously enough, when the ship was at Fair Havens in Crete the ship's steward reported to Professor Alivisatos that 276 people were on board, exactly the number on board when Paul was on his journey to Rome (see Acts 27:37). This was a complete surprise to Professor Alivisatos himself. The whole project awakened a tremendous interest in the life of the Apostle Paul, not only in the Greek church but among all the other churches participating.

Even more striking was *Der Kirchen Tag*, in Berlin, July 10-16, 1951, better known as The Third Protestant Church Congress. This was undoubtedly the largest mass gathering in the history of Protestantism. It brought together 400,000 people from all over Germany. Inspired by the diligent labors of Dr. von Thadden, a lawyer and a leading layman of the Evangelical Church, this congress was remarkable not alone for its numbers but in the astonishing fact that it took place in Berlin. For those seven days the Iron Cur-

EDITORIAL

Nations United

BECAUSE many Americans have mixed feelings about the United Nations, the "secretariat skyscraper" pictured on our front cover will be regarded by many not as a monument to peace but as a modern Tower of Babel. Let us grant that at times its activities may seem to deserve the latter description. Undoubtedly many languages and customs, many races and religions, many faiths and ideologies are brought so close together that some friction may result. But, on more sober thought, one must be impressed with the record of accomplishments that can be credited to the United Nations.

Unfortunately the clashes in the Security Council, the Russian vetoes and the maneuvering for representation and votes are likely to get marked publicity while the hard-working functional agencies, concerned with problems of food and trade and of human rights around the world, are little understood by the general public. One can only marvel that in the midst of the mounting tensions of the last five years, there has remained a public forum in which serious issues are debated and often resolved without resorting to the suicide of war.

It is important that Christians understand the work of the United Nations, supporting its many constructive endeavors and judging them all according to our highest standards. We may frequently need to criticize actions taken by the UN, just as many have objected to the UN "police action" in Korea. But we must also remember that its provision for the orderly and peaceful settling of conflicts is greatly to be preferred to the anarchy of world war. And we should pray earnestly for those statesmen and leaders, including some of our own Brethren, who are working for peace through the channels of the United Nations.

Let us be clear on one point. Organizations like the United Nations that seek peace among nations are not a substitute for the life-changing work of Jesus Christ in the hearts of men, nor do they claim to be. Instead they are limited by the lack of Christian brotherhood and must struggle as best they can to deal with individuals and groups whose motives are often less than Christian. There need be no conflict between our encouraging the United Nations on the one hand and praying for the conversion of men on the other.

Many UN officials are among the first to recognize the valuable contributions of our missionaries and relief workers to world peace and they have sought our help—especially in their programs of

technical assistance to undeveloped countries. Let us make certain that our Christian witness is made effective all along the line—from the UN to our immediate neighborhood.—K. M.

Songs in the House

IN THE songbook of the Hebrews there is a glorious tribute to the laws of God. "Thy statutes," remarks the psalmist, "have been my songs in the house of my pilgrimage." Perhaps he was thinking of the meditations that filled his mind rather than of the songs that were sung in his house. But his striking words stimulate us to consider again whether the songs in our houses reflect the statutes of God.

Knock on the door of almost any house and listen to the sounds within. Before you can state your errand the radio must be turned low enough to permit conversation. And often while you speak—of the weather, of a common concern, of a community meeting, or even of your serious convictions about Christ and the church—you cannot escape the nervous rhythm of a popular name-band or the syrupy crooning of a vocalist singing words that no one takes seriously.

Let us hasten to suggest that a Christian home need not always be filled with "psalms and hymns and spiritual songs," although a more regular and frequent use of all of them would change the atmosphere and tone of every home. There is certainly a place for many kinds of music and, where there are young people and children, one must expect to hear much that can only be called noise. But even the laughter of children and the exuberant shouts of teen-agers can be songs to the honor and glory of God.

We parents need to pay more attention to the music in our homes. By our own careful use of the radio, by our choice of recordings, by our own selection of hymns and songs for family worship we can influence the quality of the songs in our houses. Even parents who understand little about music can make good use of a hymnal, teaching simple graces for the table and perhaps even learning the words of a new hymn each week.

Happy is the family that can gather around a piano or organ, or even around the table, to sing "with thanksgiving in your hearts to God." Whether the level of musical appreciation reaches the sublime heights of Bach's B Minor Mass or encompasses only such simple refrains as "Praise him, praise him all ye little children," the songs in our houses can reflect our faith in God.—K. M.



The artist shows the baptism of the first Brethren at Schwarzenau, the presence of the Bible indicating that the ordinance and the mode came as a result of studying diligently the New Testament

From the mural at Camp Mack, painted by Medford Neher

Vernard M. Eller

Trine Immersion and the Schwarzenau Brethren

Trine immersion for the Schwarzenau Brethren was a test of the convert's acceptance of the concept that true Christianity consisted in living the good life according to the New Testament

TRINE immersion is at the moment a topic for discussion among Brethren. Though many folk seem to have a different impression, the issue does not have to do with whether or not trine immersion is the true scriptural and apostolic mode of baptism; that has not been questioned. No one has asked the Brethren to change their method of baptizing. The problem we face is whether a person can come into the Church of the Brethren on the strength of an earlier baptism into another denomination by a mode other than trine immersion.

In deciding this matter we should be able to get some help by going back to the founding of our Brotherhood to find out just what the original ideas on the subject were. This article is a study of Alexander Mack's views on baptism as found in his short book with the long title, *A Plain View of the Rites and Ordinances of the House of God: Arranged in the Form of a Conversation Between a Father and a Son; To Which Are Added Ground-Searching Questions, Answered by the Author*. This volume contains all the writings of Mack that we have.

After reading this book one can be certain that Alexander

Mack considered trine immersion to be of very, very great importance and one can be equally sure that no one was allowed into that early fellowship without being so baptized. It is not enough just to make this statement, however; Mack's position must be explained. And in order to give an adequate explanation we need to spend a little time reviewing the origin of the Brethren and their situation at Schwarzenau.

The Brethren fraternity was founded not only as a revolt against the formalism of the state churches but also as a revolt against a revolt. This previous revolt had been a move-

ment within the church known as *pietism*. The pietists had come to believe that the real test of being a Christian was to live a "good" life, to take the kindness, love and service of Jesus as an example and pattern for everyday living. This idea is so much a part of all the religion that we know today that it does not seem at all new or revolutionary. In these earlier times, however, churches taught that Christianity consisted of accepting certain creeds and going through certain rituals; the idea of living like Jesus was something new and different.

Some of the extreme pietists, or *separatists*, felt that if real Christianity meant just living a good life, then there was no need for a church with all its fancy doctrines and ordinances. They, therefore, pulled off from the state churches and refused to take part in any sort of organization at all. They went out to live their own religions as they felt led by the Spirit.

As soon as the separatists made this move, the government, which was closely tied up with the church, took steps to arrest them, for the law did not allow the individual freedom to choose his own religion or to remain outside the church. Rather than come back into the church, most of the separatists decided to become "displaced persons" and so fled across Europe. A few small areas where the local government did not strongly enforce the "church laws" naturally attracted these refugees. Schwarzenau was one such place, and at the time the Brethren organized the area was full of these separatists.

Alexander Mack and his followers were originally separatist refugees. But although they did not believe that they could live the true Christian life within the state church, neither did they completely agree with the separatists around them. The Brethren felt that it was dan-

gerous to let each person develop his own religious beliefs and practices without any control whatsoever. Their fear proved well-founded, for this complete freedom and lack of organization led to some wild excesses. The vicinity of Schwarzenau was the scene of some very fantastic and emotional religious demonstrations.

In the effort to find the happy medium between state-church formalism and separatist confusion Alexander Mack hit upon a simple but very profound solution. The Brethren granted their members the right to live the good life as they felt led by God but insisted that the New Testament be taken as the rule and guide for this life. In other words, the Brethren believed that the Christlike life could be achieved only by obeying the commands of Christ as given in the New Testament in addition to following the inspiration that comes through meditation and prayer. This is the core of Brethrenism, though it was something new and strange in the religious picture at Schwarzenau.

As Mack and his followers began to live according to this

principle they discovered that certain New Testament commands, such as baptism, Matthew 18, etc., definitely required and took for granted a certain amount of organization, a "church," so to speak. The Brethren thus adopted a minimum of organization and in so doing found themselves caught between two fires: the state church still persecuted them as "out-of-the-fold" separatists, and the separatists accused them of returning to the evil organization and ritual of the state church.

The pressure of the separatists upon the newly formed organization of the Brethren was tremendous, for of course the Brethren had come from out the separatist ranks and still lived right in the midst of these people. This pressure was brought to bear most strongly on the issue of baptism. Through searching the Scriptures and through the research that a German college professor, Gottfried Arnold, had done in the history of the early church, Mack and his followers had become convinced that the trine immersion of those who had reached the age of accountability was the scriptural mode of baptism. In this they were correct. The scholarship of two hundred fifty years since that time strengthens rather than weakens their position; no competent church historian can deny that the apostolic church practiced trine immersion.

The separatists' attack on the Brethren, however, was not as to whether trine immersion was the scriptural mode; they objected to baptism in any form as an external and formal ritual of churchism. Therefore, in this fight trine immersion became the rock of refuge for the Brethren, the whipping post for the separatists, and the stumbling block for members of the state church. It was the symbol and



A. F. Bollinger

An Indian convert is baptized by the mode practiced by Brethren

criterion that kept the Brethren set off from separatism on the one hand and churchism on the other.

Thus Mack and his followers came to an absolute insistence on trine immersion for practical rather than metaphysical reasons (the Brethren have always been practically rather than theologically inclined). Our mode of baptism was stressed thus emphatically as an answer to this specific situation in Schwarzenau. The extent to which this was true can be seen from the book, *Rites and Ordinances*. Mack takes fourteen pages to discuss baptism and only two or three on any of the other ordinances and beliefs. In the second section of the book, which is made up of answers to questions proposed by a neighboring group of separatists, at least twenty-seven of the thirty-nine queries refer directly to baptism, though none questions the mode by which it is administered. The Brethren were known as the Baptists of Schwarzenau and were soon labeled by the various German words meaning to immerse: Dunkers, Taufers, Dompealers, etc. Baptism was the earmark of the Brethren.

Yet, even though it was central, the Brethren had no illusions about the purpose or results of baptism; the rite was kept in its correct place as an aid and means to the Christian life and not as a substitute for Christlike living, as it had become in the state churches. In answering the separatist questions Mack made the following statements: "We believe indeed and confess this, that not on account of baptism, but only to the faith in Christ, eternal life is promised. . . . That would, indeed, be a good baptism, if all those whom we baptize in water were truly regenerate men. . . . Genuine regeneration is nothing

else but real and genuine obedience towards God and all his commandments; . . . Thus a person may be regenerated to a considerable degree before he is baptized with water."

Thus it seems clear that the early Brethren emphasis on trine immersion was not so much that regeneration or salvation came through the act—and that only when done by the scriptural mode—as it was this: The Brethren were absolutely convinced that true Christianity consisted in living the good, God-inspired life and doing that by obeying all New Testament injunctions. This they considered the one requirement for salvation. In the situation in which the Brethren found themselves trine immersion became an objective test of whether the new convert had accepted this concept of Christianity: by being so baptized a member from the state church would be renouncing all rites and ordinances as church-ordained and accepting them as New-Testament- or Christ-ordained; likewise the separatist would be renouncing the final authority of personal inspiration and accepting the authority of the New Testament.

Whether or not trine immersion should be maintained as such a test of membership when the categories of both state churchism and separatism have long been erased—and when all the communions from which people would now transfer to join our fellowship have largely subscribed to the Brethren standard of Christianity—whether the test should be maintained this article does not presume to say. But it is certain that we will be better prepared to make an intelligent decision in the matter if we have some understanding of how and why our tradition came to be.

• • •

"... baptizing them in the name of the Father and of the Son and of the Holy Spirit" (RSV).

The Unitary Hope

Continued from page 4

tain disappeared. Rich and poor, learned and unlearned, city people and country people, came together in perfect discipline under the one banner, "We are brothers." They studied the Bible together, sang Christian hymns in the streets, joined in the observance of the Lord's Supper, and listened to sermons and lectures on the great themes of the gospel. In the joy of this Christian brotherhood people previously unaware of their religious sentiments made a bold confession of Christ. What astonished officials of the Communist regime most of all was the wiping out of all color lines, in the presence of speakers from Asia, Africa and other missionary lands. In a section of Germany where Russian collectivism has seemed almost inevitable, the individual emerged in Jesus Christ.

Concerning the work of Christian laymen, Dr. von Thadden said, "Without the laymen the church becomes a body of dead tradition. The laymen are stationed at the outposts of the world. It is the laymen who are called to testify in this world of time to the meaning of the resurrection. Where a living laity approaches the clergy with a burning sense of Christian purpose, there the church of Christ is revived. All the nations must have a lay apostolate. We bend to Christ, taking part in the hidden mysteries of God, in a dying world."

It is certainly to be hoped that this great lay leader of Germany, so cruelly beaten and mistreated by the Communists during his year of exile in Siberia in 1945, may be present at the laymen's conference, in Buffalo, N. Y. in February 1952, under the auspices of the National Council of Churches. Before me as I write is a picture Dr. von Thadden gave me of one

of the giant Protestant rallies in the Olympic Stadium of Berlin, in which 120,000 people crowded every inch of space. Twice that many thronged the field adjacent to the stadium, listening to loud-speakers. Such a vast assemblage of people gathered together in the name of Christ, from both the eastern and western sectors, makes our American evangelistic meetings look small indeed. Furthermore, the fact that they were organized in large part by a lay leader of the World Council of Churches is an effective refutation of the baseless charges that the World Council is modernistic, Communitistic, clerical, and nonevangelical. Dr. Mott was right, "The World Council is designed for the world, and it is designed for the churches."

Impressive beyond measure was the report of the department of interchurch aid and service to refugees. In co-operation with this department, the Protestant churches of the world contributed in 1950 the sum of \$10,000,000 for world relief, in the aid of refugees, the resettlement of D.P.'s, the reconstruction of churches, and in other works of mercy. This does not include an additional \$2,000,000 expended in the U.S.A., in Canada, and in South America for the aid of new immigrants in finding new homes and church fellowship. It is a thrilling epic of Christian compassion. But untold misery still remains. Today the number of homeless people in Europe exceeds the entire population of Canada. The conditions of the 800,000 Arab refugees in the Near East and the 10,000,000 homeless people in Korea beggar description. As Dr. Franklin Clark Fry of the United Lutheran Church reminded us, there has been a thoroughness of destruction in Korea never approached anywhere, even in modern warfare. Hence the World Council appeals to all the



**"It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
For thou, Lord, hast made me glad through thy work:
I will triumph in the works of thy hands.
O Lord, how great are thy works!
And thy thoughts are very deep."**

churches in America to begin preparations now for the united program of American relief for Korea (ARK) scheduled for December, with its special emphasis on the need for clothing.

Two vigorously debated reports at Rolle had to do with the proposed commission of inquiry on the race question in South Africa, and with the recommendations of the committee on conscientious objection against war. The latter report, designed to make clear the duties and rights of conscientious objectors before the law, was passed with minor modifications. The report on South Africa was passed with the recommendation that the World Council secretary, Dr. Visser 't Hooft, go to Africa to confer with church and native leaders personally. Following this report, which was presented by Dr. Benjamin E. Mays, the great Negro Baptist president of Morehouse College, Atlanta, Ga., there was an impassioned plea by Bishop W. J. Walls of the African Methodist Episcopal Church for a conference with the South African natives themselves. Denouncing the doctrine of apartheid, which means "apartness" or segregation, Bishop Walls cried eloquently,

"Apartheid is more damnable than Communism and more dangerous to Christianity. Mohammedans as well as Communists profit by our delay."

Other business transacted by the Central Committee included the adoption of a budget of \$360,000 for the coming year—a modest sum indeed, in view of the rapidly growing program of the World Council. Elected as new presidents of the World Council were Miss Sarah Chakko, distinguished president of Isabella Thoburn College, Lucknow, India, to succeed Dr. Chao - Tse - Chen of Yenchung University, who resigned, and Archbishop Athenagoras, representing the ecumenical patriarchate of Constantinople, to succeed the late Archbishop Germanos, who died during the past year. The Presbyterian Church of Formosa, with 200 churches and 40,000 baptized members, was added to the 160 church bodies now affiliated with the World Council, giving substance to the historic Amsterdam message, "We are coming together, and we intend to stay together."

The agenda of the Rolle sessions included pronouncements by study commissions on faith and order, the calling of the church to missions and unity, the basis of the World Council, the church commission on international affairs, and the theme of the 1954 assembly, which led Bishop Angus Dun of Washington, D. C., to comment that the World Council of Churches is preparing documents of "exceptional importance in areas of the deeper implications of our faith."

The next meeting of the Central Committee will be held in Lucknow, India, December 31, 1952—January 9, 1953, and the next meeting of the full general assembly at Evanston, Ill., U.S.A., in August 1954.



A face-to-face fellowship of individuals who think and share and put their Christianity into action can transform the church

ALL THINGS NEW

FRANTICALLY the theologians and the bureaucrats and the scientists try to breathe new life into our dead civilization, but the resurrection does not come; the corpse of Western civilization continues to decay and rot.

The time has come when we must sever our fond ties to the past; we must look to the future. "The kingdom of God is at hand!" The time has come for us to know the meaning of that familiar scriptural phrase: "Behold, all things are become new!"

In torture and agony we cry out in the midst of the twentieth century, "How can we be saved?" We are sunk deep in

decadence, corruption, deception, lust, greed and violence. We no longer see any way which leads to life. All things point to destruction and despair. The preachers rant and rave, mouthing words like *salvation* and *crisis* and *judgment*. They lead the people to accept their formula of words; they lead the people to an emotional experience. But when the shouting is over, the hearts of the people ache; they are confused, held in the terrible grip of a half-truth which is neither hot nor cold, left with the feeling that they would like to spew the whole of Christianity out of their mouths.

We of the Christian faith find ourselves in a strange situation. Our church has been destroyed

Dwight Enberg

and our gospel taken away. Our church has degenerated into an institution of wealth and power. All the decadence, corruption, deception, lust, greed and violence of our civilization have found their way into the church. Jesus of Nazareth has become a stranger in the very institution which bears his name. Likewise, the gospel of Jesus has become so embedded in scriptural slogans and magic phrases that its truth and its radiant appeal are all but lost.

Our task is not to cling to the old. We herald the coming of the new. The kingdom of God is at hand. We are witnessing the beginnings of a mighty revolution. The Christ way is trans-

forming life. New joy, new hope are being born. We are drunk with the wine of Jesus' grace and truth and love. We have set out to create a new civilization, the new wineskin which will contain this precious wine—the spirit of our Lord Jesus Christ.

Our trouble is this: We try to put a new patch on the old garment; we try to superimpose a bit of Jesus' teachings upon a non-Christian world. We ignore this truth from Matt. 9:16 (R.S.V.): "And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made." What is needed in our time is not a few alterations and a little patching. This is no time for remodeling our civilization; we must build anew from the ground up.

How then should we begin? Let us turn from our obsession with the past. Let us begin with our vision of the Christ of the future and the coming kingdom of God; then, let us begin to build the new in harmony with that vision. Let us begin here and now. Let us begin with the truth we have.

We never lay hold of truth all at once; we get hold of truth a bit at a time. Likewise, we never lay hold of Christ all at once; the exploration of the Christ way is a lifelong experience. Even at the close of life we say, "We have just begun to live." But truth is very precious; if we ever grasp a part of truth we must hold to that with all the strength we can muster. If we steadfastly pursue the truth we see, that partial truth will lead us nearer and nearer to all truth.

What should be our methods? Our methods must be in complete harmony with our ends. Thus, for example, we seek to end domination in human affairs, and we use the method of ending domination within the affairs of the church. Domination is related to discrimination,

European Annual Conference

THE sixth annual conference of Brethren Service Commission personnel in Europe sends Christian greetings to the Church of the Brethren in America. We have enjoyed God's richest blessings as we have studied, planned, fellowshiped and worshiped together in the heart of the beautiful Black Forest near Villingen in southern Germany, August 20-26, 1951.

We send our deepest gratitude to the home church for your prayers, your support and encouragement for our work. The reports, formal and personal, of the great Conference at San Jose, California, have reached us and we are strengthened by them.

This has been the largest and one of the best Brethren conferences in Europe. It has been unique because of the contribution of many types of outstanding Christian personalities—Mr. Lott of the World's YMCA, Dr. Renkewitz of the Moravian Church, F. E. Mallott from Bethany Seminary, Paul and Mary Robinson of Hagerstown, Maryland, W. Harold Row of Elgin, and Lester Beery, layman from Southern Illinois. In addition to the older people, the youth of the conference contributed richly—the German youth who spent a year in high schools and colleges in America; the Brethren and European youth who spent their summer in one of our seven international work camps; the volunteers, both American and European.

special privilege and injustice. Our method in combatting this evil is to transform the church from a group of receptive worshipers dominated by the professional priest or preacher into a face-to-face fellowship of individuals who think, and share, and put their Christianity into action. Thus our methods in developing the new culture will be nonviolent, intelligent, co-operative, motivated democratically by understanding and love.

Under Christ, we can begin to build a new culture and a new civilization. We have turned from the task of destroying the

What the future holds for all of us we cannot be certain in detail, but we have renewed faith that God can and will help us work together to lead men closer to the spirit of Jesus our Lord, the one firm answer for today's insecurities. We have seen great things happen in the past as our church has pioneered in many ways to express his love, and we pledge our lives anew to work with you in helping to establish more creative and effective measures in building Christian brotherhood. At our closing love feast and communion service we rededicated our lives to the great aims of the Church of the Brethren which are founded on the New Testament truths. We renewed our baptismal vows in spirit as Carolyn Horner, the oldest child in the Dwight Horner family, was baptized by Bro. Zigler.

We wish to express appreciation to all those who helped make the new hymnal possible. We enjoyed singing these great hymns and feel that the singing was one of the things that contributed much to the fine fellowship which was an important part of this conference.

In a separate paper we have lifted up our concerns and findings of the conference which were developed under our general theme, Brethren Service—Whither Bound?

Yours in his service,
European Brethren
Service Staff.

decadent institutions of our time: military establishments, business enterprises, denominational churches, nationalistic governments. Claiming the new life that is within us by the grace of Christ, we recognize that Christ makes all things new. We turn to this task. We hardly give notice to the decline and fall of the old.

This is only the preliminary sketch. The details will be supplied by the released creativity of Christians everywhere. The bold outline, the great vision, is

lifted from the pages of the New Testament. We face the future unafraid because we have a part in the coming of God's great kingdom. That vision carries us ever onward. "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell

with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.'"

May the Eternal God and father of all mankind help us that we may build not according to our own dreams and desires but that we may build according to his holy will upon the solid foundation of the spirit and teachings of Jesus Christ.

The New Youth Director

Raymond R. Peters

General Secretary,
General Brotherhood Board



ED. CRILL has accepted the call of the General Brotherhood Board to the youth directorship of the Church of the Brethren. He will fill the vacancy left by the resignation of Don Snider and will serve the Brotherhood as the sixth youth director since the organization of youth work on a national level in 1919. He will be assuming his new duties about November 1.

Ed. Crill was born in 1917 in North Manchester, Indiana. When he was twelve his family moved to Wenatchee, Washing-

ton, where he became a member of the church and attended high school. He entered Manchester College in the fall of 1938, attended for three years and was drafted into CPS at the beginning of his senior year.

During his college days Ed. was active in a number of campus organizations. He served as program chairman and was elected as president of the Y.M.C.A. He also served on student council and one year as May Day chairman. He was active in debating and was listed in Who's Who in American Colleges. His almost five years in CPS included training in the Alexian Brothers hospital in Chicago for twenty-two months and serving as a "guinea pig" for twelve months in the Northwestern Medical School.

Upon completion of his college work in 1946 Brother Crill took a position on the staff in the Western Region with major responsibility in Brethren Service and youth work. In this position he demonstrated unusual ability in challenging young people and in organizing the youth program. Youth work in the Western Region reached its height

during his leadership there.

In 1948, Ed. was called to direct the training of Brethren Volunteer Service personnel at New Windsor. During his three years in this work he has shared intimately with many Brethren young people. As a result, he comes to his new position with unusual insight into the thinking and problems of youth.

Ed. Crill has continued his formal education through graduate study in the department of education at Johns Hopkins University, where he has completed his residence work for a Master's degree.

In 1943 Ed. Crill was married to Helene Blough of Iowa, also a graduate of Manchester College. They have three children, Carol Anne 4, Linda Sue 3 and Jay Edward 1.

Cups of Love

Merril S. Heinz

Windber, Pennsylvania

A MORE thoughtful man than most of us said this, "Love conquers hatred as water conquers fire. Men's deeds of love today are like pouring a cupful of water on a burning house. When the fire burns on, people say, 'See, water does not put out the fire.'"

We become impatient too quickly and whoever is out of patience is out of possession of his soul. When one cup of love does not quench the hellish fires of pride, evil and hate, we must not become as bees who kill themselves in stinging others.

Are we still so foolish as to say, "The love of God just does not work sometimes." No neighbor (or enemy) is so far gone that the love of God cannot change his life (and perhaps his death). It is never a question of love failing, but rather the failure of men; and no man or nation fails more miserably than those who give up hope in the miracle of love. Love never fails . . . even now.



THE BIBLE

Is the Bible an open
Book in your home?

Mrs. Ward Hedrick
Ashton, Illinois

A PROGRAM OF READING, PONDERING, LIV- ING AND SHARING THE BIBLE IS REWARDING

IF I should ask you to write a book that would be translated into more than 1,000 dialects, that would be the best seller in many nations for years and years, a book that would inspire men to seek liberty for themselves and others without thought of personal safety and give to all who read it a true understanding of the nature of God and his relation to men, I am sure you would say, "I cannot write such a book." Perhaps you would add, "Only God could be the author of such a book."

The Bible met all of these conditions. And God is the Author, for Peter tells us, "No prophecy ever came by the will of man. But men spake from God, being moved by the Holy Spirit."

Reasons for the writing of the

Bible are given to us by two of the Bible writers. Paul tells us in Galatians that "the law is become our tutor to bring us unto Christ." And John near the close of his gospel says, "Many other signs truly did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name."

Thomas De Quincey says that there are two kinds of literature—the literature that instructs and the literature that moves. The Bible measures up to both requirements. It informs us and it stirs us to action.

Charles Dudley Warner, famous editor and critic, declared

that "wholly apart from its religious or ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought can afford to be ignorant of. It is in itself a most liberal education. All modern art and literature are permeated with it."

But best of all it shows us Jesus Christ whose words and spirit make it "the word of life." Mankind must learn to follow its teachings if we are to heal the ills of our lives and correct the disorders of the world. "It is 'the book to live by,' for the source of its light is he who came that we 'might have life and have it abundantly.'" So

while the Bible does much to increase our knowledge, its final word is to the heart and conscience of man.

Frank Eden tells the story of Lord Irwin of England, former viceroy to India, who asked Gandhi, "What do you consider to be the solution to the problems of your country and mine?" Gandhi opened a Bible to the fifth chapter of Matthew and said, "When your country and mine shall get together on the teachings laid down by Christ in this Sermon on the Mount, we shall have solved the problems not only of our countries but those of the whole world."

Bible-loving men have been liberty-loving men. Those Englishmen who forced King John to sign the Magna Charta in 1215 were inspired by early translations of the Bible. During the next few hundred years the Bible was read more and more, especially after the invention of printing made a small inexpensive Bible available to the common people. Then, indeed, men's characters and conduct became changed through the influence of the Bible, and reformation movements followed naturally. One of those movements was the attempt by a group of people in England to have their nation rebuilt upon the teachings of the Bible. But they were hounded out of their homeland and turned their attention to founding their ideal of a nation on this continent. Thus we see that our American form of democracy has its roots in "devotion to the teachings of the Bible which puts a priceless value on the individual human soul."

In the face of these facts it is clear that if we are to make our country greater and keep her free we must give the Bible a wider and more earnest attention.

But he who would possess a Bible "must pay the price of

earnest study. We do not actually own anything until we make it ours. Owning a Bible means reading it every day, memorizing whole passages and letting the message of the Book speak to us." And the ultimate price we pay for a Bible is a life surrendered to Jesus Christ.

Let me give a few practical suggestions that may help some to find more joy and help in Bible reading.

1. Read it every day. It is just as necessary to provide food for

our spirits as for our bodies. We sometimes think we are too busy to eat. But we must take time to eat or we suffer for our negligence.

2. Approach the Bible with a prayer for guidance in understanding. The same Spirit which led in the writing of God's Book can lead the humble seeking soul in understanding that Book.

3. Have a plan for reading. It may be to read the New Testament or the whole Bible in a year or certain books in a given

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

I am a housewife and the mother of two children—one of school age and one younger. I am a college graduate and an ex-schoolteacher. We live sixty-five miles from the Brethren church where we are members. It means we get to attend only occasionally and cannot work and serve in the church as we would like. We do attend another denomination here in our town. I would like to know if there is anything a housewife can do to serve her Lord, doing something definite for him and still taking care of her many activities. I could spend one and a half to two hours each day for some kind of work. Have you any suggestions?

A Housewife.

Dear Friend,

Your inquiry comes as a refreshing change from the usual wail that "we do not have time." The ability to find "one and a half to two hours" in your daily schedule for the work of Christ's church is in itself an assurance that you will find ways to serve.

It is to be regretted that you do not have a Church of the Brethren close enough to attend regularly since your faith, background and training obviously make it easier for you to serve in our Brotherhood. We believe that the Church of the Brethren is, for us, the most effective agency in which we can serve the kingdom of God. But we do not believe that our church is the only church in which we can serve the kingdom of God. Nor should this pride in the church prevent you from making your church home

with another denomination which reflects your faith and ideals and serving there. The walls of separation are being broken down. In our time we are seeing the fulfillment of Christ's petition to the Father that "they may be one." Paul urged people to recognize that they are "called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." However many heralds there may be in eternity there will be, I believe, only one heaven and all God's children will dwell there in unity.

There are many ways in which you will be able to serve the church of your choice. In this time of shortage of pastors and the multiplying of their duties many churches are organizing for lay visitation. Any church would be enriched by a visitation ministry which you could render at any time of your choosing. If you have clerical training you could make yourself invaluable by serving in a volunteer secretarial service to the minister. If you prefer to do things with your hands, service circles offer abundant opportunity to help relieve the distress of the suffering peoples of the world. Your talents may lie in the field of teaching. All church schools need and are desperately searching for good teachers who have the power to quicken the minds of children and light candles which cause them to look up to God.

Your ten and one half to fourteen hours per week can be a great boon to the church and a joy to you. I am certain you will find the ways to serve God and witness to your faith.

Harry K. Zeller, Jr.

time. But I would suggest that a thorough study of the life of Christ as given in the four gospels should come first. It is often well to live with one book for some time, reading it over and over until the special purpose of that book becomes clear. Although one theme runs through the Bible, each book has its own special contribution to make to that theme. Or you may take a certain topic such as prayer, salvation, conversation, atonement, or forgiveness and find all you can in the whole Bible on the subject. A good Bible concordance can be of great help in this.

There are many other plans that you may discover for yourself as you become more familiar with the Bible. But while it is well to use a plan for reading each day, do not limit yourself to a special plan. Pick up the Bible when you are too tired or disturbed to follow a regular topic and read quietly until rest and peace come to your soul. When faced with a difficult decision or a disturbing event I have sometimes taken up my Bible and tried to read. At first I could not keep my thoughts on what I was reading. Then suddenly one verse or idea stood out as if it were written for my special benefit and I felt that God had really spoken to me. Later developments proved that I had received just the help I needed.

It is often helpful to mark certain things in the Bible with a pencil. Use one marking for things that God, Jesus and the Holy Spirit do; another for the things that Christians do; one for precious promises; another for teachings on prayer.

5. Take time to meditate on your reading. When you wash dishes, sweep the floor, drive the tractor, ride along the road, lie awake in bed or go about many other daily duties your mind is not always upon the particular thing you are doing. Practice

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Television and Our Children. Robert Lewis Shayon. Longmans, 1951. 94 pages. \$1.50.

This book should be read by all parents and teachers in areas where television is spreading. The author gives us an objective evaluation of programs today, tells us how they affect children, why children have excessive interest in the programs, and how we may win control and direction of this modern "Pied Piper."—*Dessie R. Miller.*

How to Help Your Child In School. Mary and Lawrence K. Frank. Viking Press, 1950. 368 pages. \$2.95.

How to Help Your Child in School is filled with sound advice for parents, teachers, and others who are interested in childhood. It could easily be entitled *Helping Your Child* because the book covers the different growth periods of childhood and especially emphasizes family life. The beginning pages of the book handle the problems of the nursery school and the preschool child. This section is excellent. The common-sense view on sex training will be welcomed by parents. The role of the parents and good family living is carried throughout the book and is stressed as an important item

necessary for school adjustment. An interpretation of modern schools and their various activities, which have been widely discussed pro and con, is enlightening. This part of the book will be eagerly accepted by school people. No one interested in child development or child growth will want to miss this well-written book. It has received the Parents Magazine annual book medal award for the "outstanding book of service to parents published during 1950."—*Caleb W. Bucher, Lancaster, Pa.*

The Clue to Christian Education. Randolph Crump Miller. Scribner's, 1950. 210 pages. \$2.75.

The author attempts to bring some order out of the turmoil that has prevailed in the religious education of children by pointing out that we must use the central doctrines of the Christian faith as a solid base for our program of Christian education. We must take the great concepts of our faith and relate them to the experiences and capacities of the learner in a meaningful way at each age level. The author shows how to do this with the great doctrines of Christian theology. Theology he defines as "truth about God in relation to man."—*C. Ernest Davis.*

turning your thoughts to God's Word. Dr. Frank Laubach says, "Learn to use the cracks of time."

6. Memorize beautiful and helpful passages of Scripture. This is a source of great joy. What is a greater joy than to repeat the Nineteenth Psalm when viewing a majestic sunset, or the Twenty-nine Psalm when the storm clouds roll and the strong winds blow, or the Forty-sixth Psalm when danger threatens?

7. Talk with others, children as well as adults, of the interesting and helpful things you find in God's Word. Real Christianity is a sharing process.

8. Practice all you read that can be applied to your life.

Such a program of reading, pondering, living and sharing the Bible will make your life happy and worth while.

A Preview of Coming Issues

Mrs. Ernest Ikenberry tells about the baptism of Nancy Royer, daughter of the Bryon Royers, former Brethren Service workers in Europe, in the article, **A Baptismal Service in the River Eder.**

How are we going to help children develop Christian ideas of giving? Dr. G. Baez-Camargo answers this question in the article, **Helping Children Develop in Christian Giving.**

Christians have not yet fulfilled the dream of Jesus, says Harper Will in the article, **Heaven on Earth.**

In **Called of God to Minister**, DeWitt Miller, pastor of the Washington, D. C., church, lifts up the role of the parish minister as prophet, priest and pastor.

The Church Looks Forward in Home Missions, by Charles E. Zunkel, secretary of the Ministry and Home Mission Commission, brings to our attention some of the opportunities in the field of home missions.

KINGDOM GLEANINGS

Achievement

Approximately \$938,000 represented members' total sharing for causes and services within the Brotherhood Fund during the year ending Sept. 30. This means a shortage of \$62,000, an unexpected result in view of economic factors favorable to our achievement of the million-dollar objective. Handicapped by inflationary circumstances, this deficit will have a crippling effect upon our work. This gives us cause for much concern.

It is not that you who support the church are giving less; in fact, you deserve recognition for increasing all-purpose sharing. However, expanded local and district programs received the major benefit of all contributions of the past year, which were fifty per cent above four years ago. Nevertheless, Brotherhood enterprises actually received twelve per cent less than four years ago.

As we express gratitude for a marked upswing of sharing and for the portion you have so willingly placed back of our united work, let us plan to do more for world needs in the year before us.

Standing Committee delegate for the District of Michigan is Paul Studebaker, and for the District of Texas and Louisiana, Lee Spitzer.

The Annual Conference Committee of Arrangements announces that the 1952 Annual Conference will be held at the Mosque in Richmond, Va., June 17-22.

Lillian R. Good is working with the Detroit Brethren churches in the capacity of parish worker. She also carries responsibility in Christian education. She can be addressed at 1019 Van Dyke, Detroit 14, Mich.

Church librarians should make note of the school for local church librarians to be held Dec. 3-7 at Elgin, Ill., sponsored by the Christian Education Commission and the Brethren Publishing House. Featured on the program are a lecture series by Miss Florida Waite, director of church library service for the Southern Baptist Sunday School Board; workshop sessions and interest groups, including cataloging, repair and care of books, the library and different age groups.

At the thirty-second annual meeting of the American Association of Women Ministers Dr. Hazel Foster, professor at Morehouse College, Atlanta, Ga., who spent several years studying the ecclesiastical status of women, said that members of her sex have made notable progress in winning acceptance among American churches, just as they have in law, medicine and industry. However, women are being received more rapidly into church administrative posts than into parish pastorates. Rev. Clara V. Gibbs of Kalamazoo, Mich., was re-elected to her fourth successive term as president. Sister Clara Wood of Missoula, Mont., who served with her husband, Bruce, under Brethren Service in Europe for several years, was re-elected as vice-president.

A second printing of the new Brethren Hymnal is being made. If the schedule can be followed, hymnals should be available the early part of 1952.

Those who have been installed into the ministry are: Gilberto Claudio of Puerto Rico in the Pine Creek church, Ind.; and Robert Reid in the New Haven church, N. C.

Gift subscriptions to the Gospel Messenger are two dollars. The regular price of the Messenger is three dollars. Wouldn't this make a nice Christmas gift to your friends? Also consideration might be given to gift subscriptions for public libraries in your home town.

The following have been licensed to the ministry: Kenneth Evans in the South Beatrice church, Nebr.; Clyde Fry in the Bethel church, Naperville, Ill.; Paul Hoffman in the Roann church, Ind.; Leon Albert and Bob Smith in the Minneapolis church, Minn.; and Charles Gibbs in the West Manchester church, Ind.

Manchester church, Ind., will have an all-day service on Sunday, Nov. 4. In the morning, at 10:40, a dedication service will be held for the remodeled building; in the afternoon, beginning at two o'clock, will be a recognition of officers and committees, commitment to the trustees and greetings from former pastors; the evening service will be a sacred concert by the music department of the college. Bro. Rufus D. Bowman, president of Bethany Seminary will be the speaker at the morning and afternoon services.

Bethany Biblical Seminary

Bethany Biblical Seminary opened on Sept. 4 with a capacity enrollment. There are 175 in the seminary and 68 in the Bible Training School. Ten more than last year are enrolled in the seminary.

Chalmer E. Faw brought the convocation message on the subject, Toward a Biblical Revival in the Church of the Brethren.

Floyd E. Mallott spent a very valuable summer in Europe and is bringing interesting reports to the students and faculty regarding Brethren Service work and early beginnings of our church.

The seminary is in the process of completing important improvements on buildings and grounds. A new roof has been placed on Wieand-Hoff Hall, the library has been expanded and made more adequate, and the basement of John Naas Hall (formerly used for chapel purposes) is being made into classrooms. A nursery has been started for preschool children.

The new chapel is moving rapidly toward completion. Chapel services are being held in the basement and the classrooms are being used. Within a few weeks the main sanctuary will be ready for chapel services.

The dedication date for the new chapel is Jan. 13, at 3:30 p.m. Dr. Paul H. Bowman of Timberville, Va., will bring the dedicatory message. On Jan. 12, at 8:00 p.m., the new organ will be dedicated.

Dr. Luther A. Weigle, outstanding scholar in the field of Christian education, will be the E. B. Hoff Memorial lecturer this year. His lectures will start on Monday, Jan. 14, at 8:00 p.m. The evening lectures will continue from Monday through Thursday. The chapel lectures will be held from Tuesday through Friday at 8:50 a.m. All alumni and other friends of Bethany are invited to come for the dedication of the chapel and for the special series of lectures.

Theme: Teaching Them to Observe All Things

Manchester College

The fall opening for Manchester College took place the first week of September. A total of 657 full- and 9 part-time students have enrolled.

New faculty members this year include Miss Josephine Yeager of Holt, Mich., in the home economics department; Dr. Wayne Geisert of Elmo, Kansas, in the economics department; Bill Holford of West Milton, Ohio, as football coach; and Claude Wolfe of Quito, Ecuador, as basketball coach. Paul Keller and T. Wayne Rieman are on leave of absence this year, doing graduate work.

Regional conference of the Central Region was held at Manchester College on Oct. 15-18. Outside speakers for the conference this year were Dr. Hazen G. Werner, bishop of Ohio area of the Methodist Church, and Dr. Glenn Clark, nationally known writer and lecturer of St. Paul, Minn. Other church leaders appeared on the program.

Home-coming at Manchester will be Oct. 20. The play, *Two Blind Mice*, will be presented by Tri Alpha at 8:00 p.m., and other varied activities for the week end will include: an alumni program on the steps of the Administration Building at 10:00 a.m., with President John Stoner presiding, a reunion of the classes of '21, '26, and '31, a football game in the afternoon with Hanover College, and a post-game coffee hour.

Our first lyceum number for the year will be on Oct. 22 and 23, with Herbert Carlton Mayer, lecturer on national and international affairs.

Manchester College is offering in various communities extension service designed to be of assistance to Sunday-school and church workers. Just now Professors Book, Garver and Miller are giving six courses at Fayette, Ohio, to a county school of religious education. Other courses may be offered if requested.

The faculty and trustees of the college gave a dinner on Sept. 21 in honor of Mrs. Calvin Ulrey, celebrating her eightieth birthday. Mrs. Ulrey and her husband have been Manchester's leading benefactors.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. John B. Wieand of Cedar Rapids, Iowa, in the Baugo church, Ind., Oct. 23—Nov. 4.

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Fredonia church, Kansas, Oct. 23—Nov. 4; in the Gravel Hill church, Kansas, Nov. 6-18.

Bro. Edward Kintner of North Manchester, Ind., in the Florence church, Mich., Oct. 28—Nov. 11.

Bro. Robert A. Byerly of Elizabethtown, Pa., in the Lick Creek church, Ohio, Nov. 9-18.

Bro. Galen Kilhefner of Elizabethtown, Pa., in the Mountville church, Pa., Nov. 4-18.

Bro. Wilmer Peiray of Akron, Ohio, in the East Fairview church, Pa., Oct. 22.

Bro. Ray Shank of Covington, Ohio, in the Flora church, Ind., Oct. 22—Nov. 4.

Bro. T. G. Weaver of Middlebury, Ind., in the Cedar Creek church, Ind., Oct. 25—Nov. 4.

Bro. Galen T. Lehman of North Manchester, Ind., in the Maple Grove church, Ind., Oct. 21-28.

Bro. Berkey Knävel of Myerstown, Pa., in the Cloverdale church, Va., Oct. 22—Nov. 4.

Gains for the Kingdom

Two baptized in the Round Hill church, Va.

Eight baptized in the Valley Pike church, Va.

Twelve baptized in the Brownsville church, Md.

Four baptized in the County Line church, Ohio.

Two baptized in the First church, South Bend, Ind.

Six baptized and two received by letter in the Peters Creek church, Va.

Seven baptized and one received by letter in the Columbia Furnace church, Va.

Twenty-one baptized and seventeen received by letter in the Myerstown church, Pa.

Four baptized in the Pyrmont church, Ind.

Four baptized in the Walnut Grove church, Ill.

Three baptized in the Newport News church, Va.

Seven baptized in the Valley River church, W. Va.

Four baptized and seven received by letter in the South Whitely church, Ind.

One received on reaffirmation of faith and former baptism in the Imperial Heights Community church, Los Angeles, Calif.

Calendar for Sunday, October 21

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.*

Sunday-school Lesson, Joseph's Part in God's Plan.—Gen. 37; 39; 41-47; 50. Memory Selection: We know that in everything God works for good with those who love him, who are called according to his purpose. Rom. 8:28 (R.S.V.).

CBYF Topic for October, Ways We Worship.

Announcements

REGIONAL CONFERENCE

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

California, Northern.—Waterford, Oct. 25-28.

Idaho and Western Montana.—Payette Valley, Idaho, Nov. 2-4.

Maryland, Middle.—Stone Bridge, Oct. 23-25.

Maryland, Western.—Frostburg, Oct. 27.

Ohio, Northwestern.—(Undecided), Oct. 30—Nov. 1.

Ohio, Southern.—New Carlisle, Oct. 23-25.

Oregon.—Klamath Falls, Nov. 8-11.

Pennsylvania, Eastern.—Annville, Nov. 7, 8.

Pennsylvania, S. E., New Jersey, E. New York and N. Delaware. Quakertown, Pa., Oct. 30, 31.

Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.

Pennsylvania, Western.—Johnstown, Morrellville, Oct. 24, 25.

Virginia, Northern.—Timberville, Nov. 3, 4.

Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

California	Oct. 20, 4 pm, Rouzerville.
Nov. 4, 7:30 pm, Imperial Heights Community.	Oct. 20, 21, Back Creek, Brandt house.
Idaho	Oct. 20, 21, Springville, Mohler.
Oct. 26, Payette Valley.	Oct. 20, 21, Upper Conewago, Mummerts.
Illinois	Oct. 20, 21, 1:30 pm, Fredericksburg, Meyer.
Oct. 25, 7:30 pm, Allison Prairie.	Oct. 20, 21, 1:30 pm, Heidelberg.
Indiana	Oct. 21, Geiger.
Oct. 20, Bethany.	Oct. 21, 10:30 am and 6:30 pm, Newville.
Oct. 20, 10:30 am, Nettle Creek, Brick.	Oct. 21, 2 and 7 pm, Maiden Creek.
Oct. 21, 7:30 pm, Center.	Oct. 21, 6 pm, Hanover.
Oct. 27, Middletown.	Oct. 21, 6:30 pm, Maple Spring.
Oct. 28, 7:30 pm, Muncie.	Oct. 21, 6:30 pm, Quakertown.
Nov. 3, 7 pm, Howard.	Oct. 21, 7:30 pm, Philadelphia, Bethany.
Nov. 4, Sugar Creek.	Oct. 27, 2 pm, Akron.
Nov. 12, 7:30 pm, Mt. Pleasant.	Oct. 27, 2 and 6:30 pm, Indian Creek.
Nov. 18, Pleasant Hill.	Oct. 28, Ephrata.
Kansas	Oct. 28, Lower Clair.
Oct. 28, 7 pm, Belleville.	Oct. 28, Mountville.
Maryland	Oct. 28, Salisbury.
Oct. 20, 6:30 pm, Meadow Branch.	Oct. 28, Upper Codorus, Black Rock.
Oct. 21, 6 pm, Beaver Creek.	Oct. 28, 2:30 and 6 pm, Spring Creek.
Oct. 21, 6 pm, Manor.	Oct. 28, 6:30 pm, Piney Creek.
Oct. 27, 2:30 pm, Longmeadow.	Oct. 28, 7:30 pm, Clover Creek.
Oct. 28, 6:30 pm, Flower Hill.	Oct. 30, 31, 10 am, Mt. Hope.
Oct. 28, 7 pm, Locust Grove.	Nov. 3, 1:30 pm, Welsh Run.
Nov. 4, 6:30 pm, Monocacy.	Nov. 4, 6 pm, Long Run.
Nov. 10, 2:30 pm, Broadfording.	Nov. 4, 6 pm, Lititz.
Nov. 11, 6 pm, North Baltimore.	Nov. 4, 7 pm, Bethel.
Nov. 11, 5 pm, Pleasant View.	Nov. 4, 7:30 pm, Upper Clair.
Michigan	Nov. 4, 5, West Greentree, Rheems.
Oct. 21, Sunfield.	Nov. 11, Cherry Lane.
Nov. 10, Elmdale.	Nov. 11, 7 pm, Germantown.
Nov. 11, Florence.	Virginia
New Jersey	Oct. 20, 6 pm, Bassett.
Oct. 21, 7 pm, Amwell.	Oct. 21, Peters Creek.
Ohio	Oct. 21, 6:30 pm, Poages Mill.
Oct. 20, Cedar Grove.	Oct. 27, Woodstock.
Oct. 20, 7:30 pm, East Dayton.	Oct. 27, 6:30 pm, Bethlehem.
Oct. 21, 7:30 pm, Eagle Creek.	Nov. 10, 6 pm, Newport News.
Oct. 21, 7:30 pm, Gratis.	West Virginia
Oct. 28, 7 pm, Dayton, Ft. McKinley.	Oct. 20, 6 pm, Old Furnace.
Nov. 4, 8 pm, Lick Creek.	Nov. 17, 6 pm, Beaver Run.
Nov. 10, 7:30 pm, Salem.	
Pennsylvania	
Oct. 20, Hatfield.	



TIME FOR ALERTNESS

AMONG the most familiar fables is the story of the villagers who got so tired of the cry "Wolf! Wolf!" that they finally paid no more attention.

And then the wolf came!

The threat of universal military training has affected us the same way. Year after year we have been warned that Congress was under pressure to adopt UMT. Year after year we have been urged to write letters to our congressmen and take other steps in opposition.

It has become an old story. Each time—until the last time—UMT was defeated for the time being. Yet each time its supporters gained a little more ground.

The last time, in June 1951, they won a congressional endorsement of the general idea of UMT. This has caused considerable confusion, and quite a few people think the battle against UMT is already lost.

The Actual Facts

The facts are these: UMT has not yet been adopted, but the nation is closer to adoption than ever before.

Last June, when Congress renewed and revised the Selective Service law, it also paved the way for UMT to come later. The President was directed to appoint a five-man commission to work out a specific plan for UMT and bring it back to Congress within six months.

The President at once appointed such a commission. Its report is due no later than Oct. 29. Quite likely it will already have been presented when readers see this article.

Once the report is presented to Congress, the proposal will go through the usual legislative mill before it is passed. It cannot, however, be held up indefinitely in committee as many other bills are. In other words, this UMT plan is sure to come before Congress.

Defeat Still Possible

But Congress has the power to reject the plan. This is very important to note. Last June's

action was not adoption. That must wait until the plan now being presented is considered. The plan can be defeated if Congress so chooses.

This is why it is important to cry "Wolf! Wolf!," again. If the plan is not defeated, the battle against UMT is lost for good. If this plan is defeated, there will probably be more battles to fight. But just now it is supremely important to defeat it this time.

It will not be easy. Congressmen who committed themselves to the action of June will find it hard to change direction. But there is a chance that enough of them can be persuaded to do so.

We know that a number have doubts about UMT's wisdom. But they are under such heavy pressure from military and militaristic influences that only a tremendous volume of protest will give them the courage to oppose it.

Can we make our protest strong enough? We must try our hardest.

Clear Reasons

It should not be necessary to review at length here the reasons for our opposition. They are clear. We have seen what the UMT brand of militarism has done to the great countries of Europe and to Japan. We are seeing its effects in Russia now.

One argument for UMT is that it helps to keep the peace by making the nation strong. Another is that it improves the chance of victory if war comes anyhow. But history does not support either argument.

How many nations with a long-standing UMT policy have remained at peace? Only Sweden and Switzerland! It is ridiculous to argue that the small armies of these little nations kept aggressors away. Clearly other and wiser measures enabled these countries to avoid war.

How many nations with UMT found that it guaranteed victory? Germany? Japan? Italy? France in 1940? Even Russia in World War II if there had been no help

from America which had no UMT.

For the United States adoption of UMT would be a permanent commitment to a militaristic viewpoint, quite different from our traditional American ideals. For those of us who believe that the way to peace is through love and friendship, such a commitment would be nothing less than tragedy.

Next Steps

It is hoped that there will be time and opportunity for the Gospel Messenger to carry more detailed suggestions in coming weeks on how to oppose UMT effectively. The Brethren Service Commission will undertake to join Friends, Mennonites and other peace-minded groups in a strong campaign. News and suggestions will also go directly to our pastors and peace counselors.

In the meantime a few brief observations may be in order. It is extremely important to give people information on this matter. The people in our own churches need to be informed. There are many other people in our communities who will help if they understand the issue and how serious it is.

The answer is meetings—regular church services, special called meetings, community meetings, district or subdistrict meetings, all to emphasize the seriousness of the UMT threat and to find ways of opposing it.

The second important thing is to see that Congress knows how we feel. There are few new ways of doing this. The best way for most of us is still letter writing. Telegrams are good for those who can afford them, especially when a vote is near. Some of us can see our representatives personally in Washington or at home. But most of us will have to write letters.

The important thing is to be sure to do something. "When all is said and done, there's usually more said than done," declared some wit. In the case of UMT a good deal has already been said, and more undoubtedly will be. But how much has each of us done?

With Our Secretary in Europe

W. Harold Row

Secretary, Brethren Service Commission

Part IV

ON THURSDAY, July 19, M. R. Zigler, Joe Dell and I left Kassel by car for Cologne for a meeting of CRALOG, a federation of voluntary relief agencies operating in Germany. We also attended a meeting of German voluntary and governmental agencies.

I was impressed with the remarkable progress made by the German agencies, and their determination to do all they could to help the German economy.

At the CRALOG meeting one of the principal items was the question of what to do when the voluntary agencies go off government facilities after Oct. 1.

HICOG, the American government in Germany, is operating under a policy of turning over to the German government all internal administration as rapidly as possible.

Heretofore the housing, office and car facilities of the voluntary agencies have been supplied at very nominal costs. After Oct. 1, the agencies must secure such facilities from the German economy.

Our housing facilities were requisitioned from Germans. In case of larger houses the German owners often could not afford to live in them and found the rentals were more desirable than the use of the houses themselves (or so we like to think).

But in some cases houses were taken on forty-eight hours' notice from German occupants who had no idea where to spend the next night. Also they were forced to leave all heavy furniture, dishes, linens, etc.

This is one of the most dramatic evils of occupation. It has given all our workers much concern. Therefore, from the ethical side, most of our workers would prefer to be on the German economy.

But there are practical considerations on the other side. Relief and rehabilitation work in Germany has been made possible by facilities provided by the American government. This has included low-cost housing, reduced fares on public transportation, cheap gasoline, reduced costs for licenses, offices, food and other supplies.

Going off facilities means a sharp increase in our costs. It means almost endless delays in trans-

portation, paper clearances, and purchases.

While it also means loss of American official prestige, perhaps there will be increased respect by the German people for our presence and work.

The meeting in Cologne gave us opportunity to visit the cathedral. Most of it is now open to the public; in 1948 we could look at it only from the outside. For sheer beauty of architecture of the Gothic type I think it is unexcelled.

One wonders, however, about building so elaborately when people all around lived in dire poverty. One also wonders whether cathedral religion makes it easier to go on having wars.

One picture postcard shows the great twin-spired cathedral relatively undamaged and beside it the jagged outline of a huge building almost completely demolished. The bombers and the bombed both are heirs of a cathedral which seemingly stood mutely by as Christian slaughtered Christian.

Is it fair to draw the analogy that, as we Dunkers move away from our historic meetinghouses to cathedral-like churches, we are also moving away from our peace beliefs?

Friday evening we drove out of Cologne down the beautiful Rhine River and on to Frankfurt-on-the-Main, where is centered the American government.

After a hurried visit to the Mennonite Central Committee and CARE headquarters, we drove south on the Autobahn via Mannheim, Heidelberg, Karlsruhe and into the Black Forest.

It is easy to see how it got its name; the evergreen trees are so thick that one cannot see far even in broad daylight. The winding roads make a most pleasant drive, though it seems to me there is a touch of melancholy in the stillness and the subdued light.

We stopped late at night in a small village where we found comfortable quarters. The small village hotels in Germany are always clean and pleasant, with the same type feather tick for a covering as for a mattress, and the inevitable coffee-roll-jam breakfast which is included in the price of lodging.

The next morning we drove on to



A scene from the work camp in the Black Forest which Bro. Row describes in the accompanying article. Three young Germans are helping enthusiastically with the project

Donaueschingen, in the heart of the forest, to visit our fourth Brethren-sponsored work camp in Germany. This typical village of large, substantial brick or stone houses with red roofs nestles along a small stream and railroad between high hillsides.

Along one of the hillsides there is a new housing project for refugee families. Each house is to contain four family units.

The houses are attractive and very substantial. The German people build only this way. Houses are to last for generations and so must be heavy and durable.

Here was our work camp under the direction of Earl Woodward, a BVS'er from Luray, Va., and a teacher graduated from Bridgewater. Campers from twelve or fourteen different countries were busily digging basements and pouring cement walls up to the first floor.

As in the other camps, the German work-foreman seemed very capable, industrious and appreciative of his gang of enthusiastic if unseasoned workers.

Most of the work seemed to more than fit Dan West's work camp requirement of "big muscle" activity. It is done with pick and shovel, with help from an occasional heavy-rolling wheelbarrow.

The work campers' help will hasten the day when refugee families will have adequate quarters for the first time since the war.



WHAT MOTHERS CAN DO



Esther Long Allender

Baltimore, Maryland

"The mothers in our club have received so much inspiration as well as constructive information toward the establishment of true and worthy homes, and we are so happy to be actively contributing to the work of our church," writes Mrs. Allender, "that it was decided to submit this article in the hope that others might be interested in the organization of a mother's club."

We think this was a happy inspiration, and many churches will no doubt find stimulus to action in reading about this fine Homebuilder-sponsored program in the First church, Baltimore. The increasing number of study groups of this kind over the Brotherhood augurs well for the quality of family life in the Church of the Brethren in the years to come. Some groups have found it worth while to include both fathers and mothers regularly in their family life study.

THE home and family might well be called the keys to Christian education. Leading educators the world over have agreed that the home and family must be the basis of Christian teaching. Speaking at the World Convention on Christian Education, Dr. Gerald E. Knoff, associate general secretary of the International Council of Religious Education, said, "The home is an indisputable agent in Christian teaching. Many families are not carrying their full responsibilities in this teaching, which lack of concern must be met by a new vigorous emphasis on Christian education of adults and especially of parents."

Mrs. Josephine H. Kyles, director of Christian education for the Washington, D. C., Federation of Churches said, "If there is to be a new era in religious education that will influence the conduct of mankind, we must use the home, which is a major resource for teaching and developing Christian personalities." Another leader cited the making of Christian homes as "the most important business of the church—

to which all else should be subordinated."

Children get their sense of values and their philosophy of life—indeed their religious foundations—from their parents. Many other adults have great influence, but for the most part, the educational influence of parents, in all that makes for the shaping of personality, the molding of character and the determining of attitudes, is greater than that of all other teachers.

With this in mind and in the sincere hope of building more and better Christian homes, a Mother's Club was organized at the First church, Baltimore, three years ago. The venture has been very successful and so deeply appreciated by the members in benefits received in child guidance, and also by other church departments where the club has undertaken worthy projects, that we feel it may be of general interest to others to know the various steps taken in the organization of our club.

In September 1948 it was announced that a club for mothers was to be formed and at the first meeting officers were elected and it was decided to have the meetings once

a month in the homes of members. At that time it was also agreed that certain mothers who volunteered would be responsible for the program at each meeting, to decide upon a topic for discussion and to provide for the opening devotions. We carried out this program the first year with much interest as there was always the element of surprise as to what the member responsible for the evening would provide. Furthermore, it gave each volunteer a chance to develop leadership. At each meeting, too, discussions were held of personal problems that members had written on slips of paper and deposited in a box at the previous meeting.

Study Course Adopted

Although we had enjoyed our first year of fellowship, at the beginning of the second we voted to adopt a course of study under the capable direction of Mrs. Jacob Replogle, as

forum leader, with the theme for the year, "Parents—Are Teachers." The program committee arranged for the following subjects to be discussed: Religion in the Home, Special Problems of Adolescence, Neighborhood Influences, Sex Education in the Home, The Home a Source of Culture, Making the Most of Sunday, Using Leisure Time.

In discussions on the above, as for example, Special Problems of Adolescence, consideration was given to such topics as choosing friends, boy and girl relations, choice of a vocation, attending movies, radio and television.

Fathers Invited

Several times each year the fathers have been invited as guests of the evening, one such occasion being the birthday party held to celebrate our first year as a club. A covered dish supper was enjoyed. Aside from mere social enjoyment, the joint meetings serve to acquaint the fathers with what the club is doing and, further, of their part in the building of a Christian home.

The club has developed several worthy projects throughout each year. It is building a library of books for parents and teachers and conducting a nursery each Sunday during the church service. The group has purchased a small projector with appropriate slides to be used by various Sunday-school classes, as well as a "picture library" available to Sunday-school teachers as a study aid. Kindergarten blocks for that age group and bags of blocks for the nursery class have proved helpful. Bible story fliers have been purchased which can be used in the nursery during the church hour. The most recent project was the purchase of a record player with appropriate records. The club also has sponsored Family Night held at the church each spring and fall. This has proved to be a meeting of wholesome enjoyment and spiritual enrichment.

Some of the books which we have added to our library and which have proved most helpful are as follows:

Books on Christian Family Living

It Runs in the Family—James Lee Ellenwood.

There's No Place Like Home—James Lee Ellenwood.

Just and Durable Parents—James Lee Ellenwood.

Children in a Christian Home—Babcock and Staples.

Helps on Understanding Our Families and Growing With Them

If I Were Young—Clovis Chappell.
The Happy Home—Benedict Franklin.

Growing Together—Rhoda W. Bachmeister.

Books on Child Training

Mothers Encyclopedia—The Parent's Institute, Inc.

The First Five Years of Life—Gesell and Ilg.

The Child From Five to Ten—Gesell and Ilg.

Books on Religious Training in the Home

Our Little Child Faces Life—Mary Clemens Odell.

Our Family Grows Toward God—Mary Clemens Odell.

Books on Sex Education

Step by Step—Dr. Edith Hale.

Being Born—Frances Strain.

Growing Up—Karl de Schweinetz.

A FAMILY FELLOWSHIP BANQUET

Ida S. Studebaker

Chicago, Illinois

FOR a great many years the First Church of the Brethren in Chicago had been having mother and daughter and father and son banquets each year and enjoying the programs and fellowship of such occasions. On a few occasions some variety was introduced by having fathers bring their daughters and mother bring their sons. These banquets were looked forward to eagerly by the church members and friends, as is the case in many of our churches across the Brotherhood.

However, within the past year or two, some members of the planning committees began to feel that with the emphasis on family life which has been promoted through the department of home and family life of the Christian Education Commission we should place our emphasis on the fellowship of the entire family at these church banquets instead of dividing the family on two nights. In fact, it seemed more logical and in keeping with the church family idea to combine the two banquets.

But how would it be accepted? Would those who had been so inspired by the former banquets like the new idea? Would people attend? The crowd might be so large that all people could not be accommodated in the limited space of the church social room. After much thinking and discussion it was decided to try the new plan. It was decided to have two banquets on succeeding nights and to sell tickets for one specific night.

This plan worked out so well that we would like to suggest that other churches might like to try the same thing. We planned identical menus, identical programs, except that different persons took the parts, such as music and short talks. The pastor was toastmaster one night and his wife acted in that capacity

the other night. A few people could not decide which night to attend so bought tickets for both nights, but this was not encouraged. Practically all the tickets were sold, and the crowd was larger than it used to be under the former plan. The committee was pleased to hear so many expressions in favor of having this family fellowship banquet.

A Father Speaks to His Children

YOU are my link to the homes of the future and I want to share some dreams with you.

Your parents are part of a group of people who want to learn to live together as brothers and sisters. As I stand by and watch you at play, be it angelic or devilish, I am more convinced that this yearning to live with all men as brethren is a truly worthy goal to seek, deserving of the best efforts I have. As I was reading the evening paper, I wondered if any other goal is worth the trouble, if we fail to develop a more brotherly spirit. This group to which we belong likes to think that even though the nations do not seem to recognize themselves as a family, at least we, in our homes and in our own groups, can achieve a sense of belonging to one another which might spread beyond ourselves. Here again we talk a better game than we play; we bring so much smallness and pettiness into our groups and into our homes that we are deeply chagrined. But this is the miracle—the brotherliness that we have achieved is greater than our smallness; and this is the basis of our hope.

So my first wish for your homes of the future is that they would be part of a group of persons who seek the same goals.

—Paul H. Bowman, Jr.



Training Conferences for Finance and Pastoral Boards

Ray Zook, fieldman, ready to start tour of Minnesota churches

Ray E. Zook

Field Secretary, Iowa, Minnesota, and South Dakota

WE MUST train our lay people for the tasks which we expect them to do in the church. Increasingly we are becoming aware that we elect good people to responsible positions and do not train them to do the job for which we have elected them. They then tend to become discouraged in their work or to think the work of the church unimportant and this makes the work of the church ineffective.

Months ago plans were laid for visitation of subareas of the three districts of Iowa, which include the churches in Minnesota and South Dakota, in a series of training conferences for pastoral boards and finance people. Conferences were basically planned to discuss church-pastor relationships and related questions. Several letters went out to the pastors telling them of the proposed series of conferences to be held in sub-district fashion with from five to seven or eight churches in each grouping. Anticipation was built up and when the series of conferences opened the attendance was unusually fine. Pastors came with members of their ministerial boards or finance people and enjoyed a day of fellowship together. One day was spent in each church.

The usual setup for the day was to open the work at ten o'clock with a brief word of explanation as to the purpose of the meeting, then a devotional period by the local pastor preparing the group for the day's Christian experience, and then discussion became the order of the day from there on.

Bro. Charles E. Zunkel, secretary of the Ministry and Home Mission Commission, General Brotherhood Board, had been asked to give a week of his time to accompany the district secretary on the tour; some of the board members of the district went with them the latter part of the trip.

From ten to twelve o'clock each morning there was a presentation of the basic problems which we face as a church as we have moved from a free ministry into a salaried ministry arrangement, some of the areas where we have had to pioneer and find the way for our churches, and the points of tension that have to be ironed out in our process of growing up.

There was real participation and sharing from the

group. Opportunity was given for discussion and questions at any time and there was genuine interest, if the questions and discussion were indication of the true feeling of the group. The two hours until twelve o'clock passed quickly. Then the group enjoyed a



Top: Guthrie church, Minnesota
Center: Willow Creek church, South Dakota
Bottom: Barnum church, Minnesota

fellowship meal together either arranged by the local ladies' group or carried in by the folks who had come to the meeting.

At one thirty o'clock in the afternoon the discussion was resumed, taking off at the point of concern or interest which the group felt most desirous of discussing. By the time two hours more had elapsed and three thirty had arrived it seemed that none of the groups was ready to quit; they still had questions to ask, but knowing that many of them had miles to travel back to their homes and evening work, the session was closed with a period of devotion and consecration.

Reactions at the close of the sessions indicated that all of the men and women felt it was a day well spent and that they would be more effective board people in their local churches because of having had the opportunity to learn many of the things pertaining to the work. We recognize that such training conferences ought to be held at least once every three years in the district because pastoral boards are changing and by the time three years have elapsed those who were in the first training conference have probably been replaced by other members on the local ministerial committees or finance boards.

The points touched in this week of tour covered quite an area. Meetings were held at Stover Memorial in Des Moines, at South English, Fredericksburg and

Sheldon. In these four conferences thirty of the forty churches of the state were represented by pastoral Boards, finance people and ministers.

The remainder of the week was spent visiting some of the isolated churches of Minnesota and South Dakota. During this latter part of the trip Bro. Charles Nettleton and Bro. Vernon Powell, both members of the Northern Iowa district board, accompanied us on the journey. In this latter part of the trip we contacted one church each night, holding services at Willow Creek, S. Dak., our only church in the state, at Barnum, Guthrie, and finally at Minneapolis, churches of Minnesota.

All in all it was a very wonderful experience, refreshing to those who visited the churches, and seemingly a happy experience for those visited. It is the sort of thing which can be and should be repeated in districts all over the Brotherhood by the district and regional people. We hope that the fruits of the meetings will be long and lasting, that pastors and churches will have found ways of working together that will make the work of the kingdom progress, and will eliminate the areas of tension and misunderstanding that often mar pastoral relationships.

We can learn how to do the work of the kingdom in the local church but we must train our people for their tasks.

The Church Abroad

Edited by Anetta C. Mow

"The Keeper of the Holy Place"

An interview with an African Mdur Ngudu Yal

John B. Grimley

Lassa, Northern Nigeria, W. Africa

AN EARTHENWARE pot with horns, hanging without material support in the dank air of a dark rocky crevice, a small man with one of his legs grotesquely lame from an old ulcer, a chicken with its lifeblood sprinkled on the pot which suddenly comes to life and sways in response to the blood and the magic prayers offered, and an ancient tradition of regular visits to this holy pot to increase the well-being in the village were all parts of a story which caused Evangelist Risku, Teacher Alumai and me to seek an interview with the little man with the lame leg, the Keeper of the Holy Place.

His home of half a dozen huts surrounded by a skillfully laid rock wall was tucked up along the slope of a mountain whose side was one mass of black weather-beaten boulders, honeycombed with endless dark passageways. On a large flat rock under the welcome shade of a massive spreading tamarind tree we sat down to talk with the Keeper

of the Holy Place. Other members of his family listened in and added their observations from time to time.

"Only my son and I," said the little lame African, "may visit this holy place."

It was impossible for us to restrain a surprised "Oh," and I noted that a very knowing smile slowly spreading over Evangelist Risku's face!

"I visit the holy place regularly," continued the keeper. And then in an apologetic way he added, "But its power is not sufficient to prevent death."

"Not able to prevent death," I repeated to myself. "Here is the opening we need!" Since this village was a Higi village and the language of Lassa-land is Margi, I settled down to the rather laborious but fascinating task of speaking to this interesting person through Teacher Alumai (a Higi Christian) as my interpreter.

First, we asked him if he would like to hear of something which would increase the well-being in his village and in addition would pre-

vent death. He answered, "Yes," but immediately began a long speech apologizing for the shortcomings of his holy place and explaining how the practice had been handed down from father to son for many, many generations. We made another start and said that we knew that he already knew that there were two deaths, the first being our physical death and the second being the death in the spirit world. If he would like to hear, we would be glad to tell him about something which would prevent this second death and, besides, it was not a secret for just one or two people, but it was for everyone.

"For a long time," he answered, "I have been seeking for something to prevent this second death." Then sinking again into the tradition of the past he said, "But our fathers said there are three deaths: the first death is in this world, the second



John Grimley's drawing of the horned pot and the keeper of the holy place from the entrance to the cave

death is in the spirit world, and the third death is in the heavenlies."

"Yes," we answered, "your ancestors knew many things that were very true. It is this death which you call 'death in the heavenlies' that we want to tell you about, for it is that death which actually will prevent the second death!"

Now the little lame keeper of the holy place was showing real interest, but a big strapping fellow who up to this point had been adding his loud-mouthed notations during the conversation gave a good-natured laugh and withdrew. No doubt, things were getting a bit too deep for him. Several women and children who were shelling peanuts continued to show interest in the conversation.

"This third death," we continued, "occurred when God, seeking a way to save man from the second death, determined to become flesh (so his action would be visible to man) and die the second death in man's place. This God-in-the-flesh is called Jesus. His blood was poured out for all of us and is a sacrifice more potent than chickens or goats, for it is God himself making a way for us. Every man repenting of his sin and believing in this Way of God has escaped the second death. Then we need not

fear Satan or any of his evil spirits."

This was the gist of what we told him, with his questions or comments interspersed. Then he replied with a truly surprising statement. "For quite some time now I've been thinking of turning away from Satan and his holy place, for look at my leg! Satan is the one who ruined it!" Then he picked up his little daughter, who I had previously noticed was quite thin, but who up to that moment had been sitting shelling peanuts with her back turned toward us. He set her on his lap facing us. I could not help showing some shock at the sudden revelation, for this thin little girl had one side of her upper lip and jaw eaten away by some dread infection. In the same glance, I noticed that the disfigurement seemed healed and was painted with a purple medicine which, as far as I knew, could be gotten only at Lassa hospital, nine miles away. Her father said, indicating his daughter, "And look what else Satan has done! My wife has just come back with her after a long stay at Lassa hospital. It is all healed now." To be sure, this was better fortune than I had anticipated. An interested African who had already been touched by the medical arm of our evangelical advance!

We took this further opening and told him that while those who follow

Jesus do suffer in this world, there are ways of help—as he had already learned from his little daughter's experience in the Lassa hospital—and that a loving God is continually watching over us, helping and strengthening in every time of need.

"You are a man of spiritual insight," I said; "you are clever and are able to remember what you hear and see. Though this new message with all its pleasantness may not be immediately grasped in one day, I'm certain you will not forget. Also, today, we have brought Teacher Alumai with his wife and children. They will live in this village and teach in our new Bazza school. Each Sunday there will be worship."

"Very good," he replied, "I am interested in learning more. Some people hear something and forget it immediately, but not I! I shall not be able to sleep tonight for thinking of what I have heard today!"

Thus ended our interview with the Keeper of the Holy Place. May your prayers and ours and the work of our teacher, overshadowed by the working of the Spirit of our loving God, bring this man and others like him into the Light which saves from the second death.

To Organize Journalism School in India

ROLAND E. WOLSELEY, director of religious journalism at Syracuse University, will organize and head the first journalism school in India next year. University officials announced that he has been granted a year's leave of absence to go to Nagpur University, Central Province, India, as a visiting professor. He has also been awarded a grant as a Fulbright lecturer in India next year.

A major goal of the new journalism school will be the training of native writers to produce reading material for India's new literates. It was pointed out that large sectors of the country's population have learned to read in recent years through efforts led by Christian organizations.

Prof. Wolseley plans to leave the States in February, and next spring he will work with Dr. Frank C. Laubach, internationally known literacy leader, on a workshop for native writers. (RNS)

Thinking About the News

How Free Are Our Newspapers?

A NEW warning that our cherished freedom of the press is in danger comes from forty-three editors and publishers who met recently in a conference at Northwestern University. They were alarmed at the "growing practice of secrecy in government on national, state and local levels."

Sharing in the conference was Alberto Gainza Paz, former editor of the Argentine newspaper, *La Prensa*, which was recently seized by the Peron government. The issue of freedom was raised also by a recent presidential order which called for strict censorship on information regarded as essential to national defense.

A free press must be the concern not only of publishers but of all who depend on the daily newspaper for news of what is happening locally and around the world. We should like to remind the publishers that they also must rethink their responsibility of serving society. As a matter of fact, the average reader takes his news stories "with a grain of salt." He sees how papers sponsored by rival political parties give totally different reports of the same incident. He knows that the large advertising accounts carried by newspapers make it difficult for accurate reporting on the truth about tobacco and liquor and patent medicines, for example.

In time of war the "voluntary" censorship of unfavorable news is quite common. It is difficult for the reader to learn all the facts about losses and reverses, to hear critical opinions of those who do not applaud the war effort or to hear anything which might seem favorable to the enemy. This latter is regarded as giving "aid and comfort" to the enemy—and, therefore, is thought to be almost treasonable. But how else can we learn the truth?

There are some things the average reader can do.

1. Read more than one newspaper or news magazine. Supplement your reading of a local paper with a news source like *Between the Lines*, edited by Charles A. Wells. In the *Gospel Messenger* we often quote from *Worldover Press*, another independent and reliable news service.

2. Learn to distinguish between the reporting of facts and editorial comment on them. If a newspaper editorializes in its reporting, it is not reliable. Look for objective reports.

3. Inquire into the political and economic backing of a paper in order to discover its special slant or bias. This will help you to evaluate both news and comment.

4. Refuse to patronize papers or magazines that engage in "sensational discoveries" or repeated smearing of respected leaders. The Communist scare may serve the malicious purposes of irresponsible publishers who will not hesitate to undermine confidence in a man or group by spreading unfounded rumors.

5. Discuss the burning issues of the day with persons whose intelligence and good judgment you respect. There ought to be frequent opportunities to share together in our churches.—K.M.

Around the World

News Sources: Religious News Service (RNS), *Worldover Press* (WP), Ecumenical Press Service (EPS), Co-operative News Service (CNS)

Health Is Worst Problem for Low-income Families

Paying the doctor and the hospital is the hardest problem of all for the ten million families in the United States at the bottom of the income scale. These are the families that make less than \$2,000 a year and for whom every day is "rainy."

That is one of the main facts to be drawn from a report of case studies of one hundred such families recently issued by the joint congressional committee on the economic

report. The report was prepared by a conference group of nine voluntary welfare organizations.

The report showed that, despite real poverty, some of the families were out of debt and just about all were trying to provide for better education for their children than the parents had had.

A few of the low-income urban and rural families studied in 1949 and 1950 tried to insure themselves against sickness by voluntary health plans. Where they did so security

was markedly increased. But "more often," the report found, "when sickness strikes, we find the family trying to cope with its overwhelming results by paying small amounts to hospital and doctor as money comes in."

What this means, especially in large families, was that the family took money out of the meager food and clothing budget to try to pay emergency doctor and hospital bills for which no previous provision had been made. This, in turn, caused lowered vitality and poorer health for the family as a whole. (CNS)

Ecumenical Youth Center Dedicated

Agape, the new ecumenical youth center in the beautiful Waldensian Valley of northern Italy, was formally dedicated on Aug. 12. A thousand young people from over twenty nations had participated in the building of Agape during summer work camps sponsored by the World Council of Churches youth department in the past four years. A feature of the dedication was a procession, up the hillside, of those who had worked in constructing the buildings, the road and the terraces of "the Village of Christian Love." Leaders from various countries and communions which have participated in the project were also present.

In a ceremony symbolizing the turning over of Agape to the ecumenical church by the Waldensians, a key inscribed with the words, "Love Never Faleth," was handed to the Rev. Robert Tobias, of the World Council of Churches. In his speech Mr. Tobias thanked the Waldensian Church and the Italian Protestant youth for this symbolic gift, emphasizing the significance of Agape in the universal church, and the responsibilities of the Italian Protestant youth within the ecumenical movement for the maintenance of common ideals.

In the evening, scenes from an English nativity play and a 13th century play of Jacopono da Todi were performed. Five hundred people took part in the communion service conducted by Pastor Tullio Vinay, secretary of the Italian Protestant Youth Federation.

A number of the fourteen young Americans who had been part of the Agape work camp community during the past summer, were present. Louis Evans, Jr., of Hollywood, Calif., spoke during the dedication ceremonies. (EPS)



Two views of the back yard of the model house, Baltimore: left, before and, right, after remodeling

Brotherhood News

Baltimore Brethren Present City With Model House

Members of the First Church of the Brethren here presented to city authorities a full-sized model house illustrating how a slum dwelling can be rehabilitated at low cost. The remodeling project was sponsored by a nonprofit organization set up in 1949 by members of the church who wanted to do something constructive to help people living in substandard housing areas.

The organization, subsequently named Brotherhood Service, secured \$1,200 for the purchase of a slum dwelling and an additional \$1,800 for its renovation. The Home Builders Association of Maryland, the Baltimore Paint, Varnish and Lacquer Association and a local quarryman helped with materials and funds.

In the act of presentation, J. Cline Bowman, a member of the board of directors of Brotherhood Service, expressed the hope "that the project will be an inspiration to the landlords and residents of this community, and that other homes and properties will be similarly improved."

Mayor Thomas D'Alesandro, Jr., in his speech of acceptance, told neighborhood residents: "Should your problem concern family welfare, health and medical services, housing and sanitation, education and recreation, or any type of personal or community matter, you now have the Brotherhood Pilot House dedicated to your service and to the development of a pattern for better community living."

The neat, six-room dwelling, made over from a dilapidated, unsanitary, four-room house, will

serve as headquarters for the Baltimore Plan Pilot Program, which is rehabilitating some sixteen surrounding blocks of slum homes. Resident personnel will have offices and kitchen on the first floor and two bedrooms on the second floor.

At the same time, the building will be open daily for public inspection to show landlords and tenants how healthy, habitable housing can be made out of dwellings in blighted areas.

Northeastern Ohio District Conference

The eighty-eighth district conference of Northeastern Ohio, held at Camp Zion, Aug. 28-30, was outstanding. The spiritual messages of Warren Bowman, A. C. Baugher and Wilmer A. Petry, moderator, permeated the entire conference. Every session was well attended. The spirit of Christian fellowship prevailed through the long agenda of business.

The conference elected the following for 1952: Kenneth Hollinger, moderator; J. D. Zigler, assistant moderator; Edgar G. Diehm, clerk. The representatives on Standing Committee will be G. K. Beach, F. Blake Million and J. D. Zigler; alternates are: Harlan Grubb, Arthur H. Hess, John A. McCormick.

The conference approved the following budgets: district, \$11,770; Manchester College, \$3,105; General Brotherhood Fund Goal, \$35,000.

The conference adopted the following resolutions:

Realizing the need for deepening and sharing the Christian life, we resolve therefore:

1. To pray almighty God to uphold our men of state who are making a sincere effort to bring about peace and justice in a world of hate and frustration.

2. To appreciate more fully the

liberties of freedom of speech, worship and exercise of conscience afforded us in the most wonderful country in the world.

3. To encourage the deepening of spiritual living in the home by Bible reading, personal and family prayer, and family counseling, with the minister when wise, to Christianize our homes in every area.

4. To develop a stronger Christian fellowship within the church for spiritual growth through a deeper spirit of forgiveness and the power and guidance of the Holy Spirit; and a stronger Christian witness in our relationships to the unsaved, regardless of nationality, color or race.

5. To uphold the ideals of peace and temperance, in this critical period in the world, and encourage our young people to follow the Master in example and teachings, whatever the cost.—E. G. Diehm, Youngstown, Ohio, clerk.

Southern Indiana District Meeting

The district meeting of Southern Indiana was held in the Brick church, Nettle Creek congregation, Aug. 21-23, 1951. Officers for the meeting were: Albert Harshbarger, moderator; L. S. Shively, reading clerk; William J. Tinkle, writing clerk. The principal business transacted was the acceptance of the invitation of Middle and Northern Indiana to share in the ownership and support of the Mexico Welfare Home. The district meeting for 1952 will be held at the Four Mile church, Aug. 19-21. The new officers are Elden Petry, moderator; L. S. Shively, reading clerk; William J. Tinkle, writing clerk. Delegates to the 1952 Standing Committee are Elden Petry and G. L. Wine, with Kenneth Hartman and Carl Hilbert as alternates.—William J. Tinkle, Albany, Ind.

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. Sol Clark of Tiffin, Mo., celebrated their golden wedding anniversary on Aug. 26, 1951, in the park at Eldorado Springs, Mo., where forty friends and relatives enjoyed a basket dinner. Mr. and Mrs. Clark were married Aug. 21, 1901, in the Coffey County Court house, Burlington, Kansas.

On Feb. 4, 1899, the couple were baptized into the Scott Valley church. For many years they gave zealous and untiring efforts to the Lord's work. They were called to the office of deacon in 1903. Not content to be idle, in their later years when it has become necessary to live in a community where there is no Brethren church, Mr. and Mrs. Clark have been working and worshiping with the Baptist church.

They have three daughters: Mrs. Ora True of Tiffin, Mo., with whom Mr. and Mrs. Clark are making their home; Mrs. Earl McCallister of South Gate, Calif.; and Mrs. Edgar Wade of Parsons, Kansas. They also have three granddaughters.

Open house was held in their honor on Aug. 21, for the local friends and neighbors who brought their congratulations and gifts.—Mrs. Leona Sherfy, McPherson, Kansas.

Sixty-sixth Wedding Anniversary

Mr. and Mrs. Frank Macy of Union, Ohio, celebrated their sixty-sixth wedding anniversary July 19, 1951. Those



helping them celebrate were ten deacons and their wives, four ministers and their wives, the pastor, Foster Bittinger, and his wife and a neighbor and family.

Bro. Macy is ninety years old and Sister Macy is eighty-three. They have served in the office of deacon since 1910, and have served the church faithfully and well in attendance and its activities.

They have three children: Charles Macy and Grace Spittler, both of Phillipsburg, Ohio, and Arnold, who lives at home. They also have five grandchildren and five great-grandchildren.—Katie Flory, Union, Ohio.

Bassett-Clawson.—Telford J. Bassett and Romayne Clawson, both of Johnstown, Pa., in the Pleasant Hill church, Pa., by the undersigned.—William L. Gould, Johnstown, Pa.

Bechtel-Hurt.—Carl C. Bechtel of Stony Creek Mills, Pa., and Margaret L. Hurt of Parker Ford, Pa., Aug. 25, 1951, in the Parkerford church, by Bro. Alvin S. Alderfer.—Mrs. Carl C. Bechtel, Stony Creek Mills, Pa.

Beeghley-Bright.—Morris E. Beeghley and Beverly Ann Bright, Aug. 31, 1951, in the East Dayton church, Ohio, by Bro. John D. Long and the undersigned.—Philip H. Lauver, Dayton, Ohio.

Burkholder-Meyers.—Paul S. Burkholder and Mary Louise Meyers, both of Shippensburg, Pa., in the Shippensburg church, Sept. 1, 1951, by the undersigned.—Glenn E. Kinsel, Shippensburg, Pa.

Callaway-Crouse.—Robert Callaway and Verna Crouse, both of Queen Anne, Md., in the Ridgely church, Md., June 10, 1951, by the undersigned.—J. S. Rittenhouse, Queen Anne, Md.

Foster-Green.—Lachlan Foster of East Lansing, Mich., and Phyllis Green of Woodland, Mich., Aug. 18, 1951, in the

Methodist church, Hastings, Mich., by Rev. L. Winston Stone.—Glenn J. Fruth, Woodland, Mich.

Fuller-Beard.—Horace Fuller and Gussie Mae Beard, both of Los Angeles, Calif., Aug. 31, 1951, in the Santa Ana church, Calif., by the undersigned.—J. R. Jennings, Santa Ana, Calif.

Hawley-Steinruck.—Richard Hawley of Ypsilanti, Mich., and Ann Steinruck of Parker Ford, Pa., April 14, 1951, in the Parkerford church, by Brethren Alvin S. Alderfer and Gerald O'Donnell.—Mrs. Carl C. Bechtel, Stony Creek Mills, Pa.

Hendricks-Carr.—Doyle M. Hendricks and Betty L. Carr, both of Adrian, Mich., July 1, 1951, in the Adrian church, by the undersigned.—H. H. Hendricks, Adrian, Mich.

Hofacker-Blocher.—Robert Hofacker of Greenville, Ohio, and Charlotte Blocher of Bradford, Ohio, Aug. 31, 1951, by the undersigned, at his home.—James M. Moore, Union City, Ind.

Hoffer-Hartsough.—Francis Hoffer of South Bend, Ind., and Edith Hartsough of North Liberty, Ind., Sept. 8, 1951, in the Pine Creek church, by the undersigned and E. Wayne Gerdes.—Harper S. Will, South Bend, Ind.

Kantner-Enness.—Marvin Kantner and Ella Enness, both of Woodland, Mich., in the South Woodland church, Sept. 1, 1951, by Rev. Vernon Beardsley.—Glenn J. Fruth, Woodland, Mich.

Kissinger-Young.—Warren S. Kissinger of Akron, Pa., and Jean T. Young of Telford, Pa., in the Akron church, Sept. 1, 1951, by the undersigned.—George B. Wolf, Akron, Pa.

Kreitzer-Frame.—George Kreitzer and Carolyn Joan Frame, both of Lewisburg, Ohio, in the Prices Creek church, Aug. 25, 1951, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Kurtz-Smith.—Alton R. Kurtz of Grand Blanc, Mich., and Ruth N. Smith of North Manchester, Ind., in the Manchester College chapel, Sept. 2, 1951.—William F. Smith, Bridgewater, Va.

Liskey-Myer.—Burton M. Liskey of Raisin, Calif., and Ruth A. Myer of La Verne, Calif., June 9, 1951, in the Raisin church, by the undersigned.—Wilbur I. Liskey, Raisin, Calif.

McKimmy-Mitchell.—Theodore McKimmy and Mrs. Nellie Mitchell of Beaverton, Mich., Aug. 21, 1951, by the undersigned, at his home.—H. H. Hendricks, Adrian, Mich.

Marsh-Showalter.—Gene Marsh of West-ernport, Md., and Lois Jean Showalter of Keyser, W. Va., in the Westernport church, Aug. 26, 1951, by the undersigned.—J. E. Dettra, Westernport, Md.

Mowery-Ocker.—Bruce O. Mowery and Esther A. Ocker, both of Shippensburg, Pa., Aug. 3, 1951, in the Shippensburg church parsonage, by the undersigned.—Glenn E. Kinsel, Shippensburg, Pa.

Nelson-Radatz.—Lestie Nelson and Martha Radatz, both of Lewiston, Minn., in the Little Brown church, Nashua, Iowa, Aug. 15, 1951.—Mrs. William E. Wright, Utica, Minn.

Prior-Rarick.—Donald F. Prior of San Diego, Calif., and Kathleen W. Rarick of Live Oak, Calif., Sept. 8, 1951, in the main post chapel near Olympia, Wash., by the undersigned, father of the bride.—Ralph G. Rarick, Live Oak, Calif.

Reck-Heisey.—Tom L. Reck and Luella Mae Heisey, both of Bradford, Ohio, in the Bradford church, Aug. 25, 1951, by Bro. Howard Erbaugh.—Lena Friend, Bradford, Ohio.

Redmond-Edwards.—Dale L. Redmond and Darlene A. Edwards of Quinter, Kansas, Sept. 9, 1951, in the Quinter church, by the undersigned.—J. Wilburn Lewallen, Quinter, Kansas.

Reeves-Gardner.—Robert G. Reeves of Mt. Solon, Va., and Eva Mae Gardner of Bridgewater, Va., Aug. 30, 1951, in the Bridgewater church, by the undersigned, assisted by Bro. James Eshleman.—Harry M. Gardner, Westminster, Md.

Royer-Patterson.—Charles F. Royer of Ottawa, Kansas, and Patricia Ann Patterson of Cando, N. Dak., in the Zion church, Aug. 19, 1951, by the undersigned.—Edward Duncan, Cando, N. Dak.

Shifflett-Cline.—Armstrong Shifflett and Josephine Cline, both of Grottoes, Va., Aug. 19, 1951, in the church parsonage, by the undersigned.—Floyd Mitchell, Grottoes, Va.

Obituaries

Sarah A. Helsel

Sarah Arrilla Helsel, daughter of William and Anna Welker, was born in Paulding County, Ohio, May 27, 1900, and died May 20, 1951, near Toledo, Ohio.



On June 28, 1917, she was united in marriage to Howard Helsel at Lima, Ohio. To this union were born four sons and five daughters, three of whom preceded her in death.

In 1929 she with her family moved to Pontiac, Mich.,

where they resided at the time of her death.

In 1917 she united with the Church of the Brethren. She was a faithful and loyal member of the church. She was active in church work, having taught in the primary department for a number of the years, and having taught the Bible class up until the time of her death. She was also active in community and school affairs.

She is survived by her husband, two sons, four daughters, eight grandchildren, three brothers, two sisters, one half sister and a stepfather.

Funeral services were held in the Church of the Brethren, by the undersigned. Burial was in the Perry Mount cemetery.—L. W. Shafer, Pontiac, Mich.

B. Franklin Kline

B. Franklin Kline died at the home of his daughter, Katherine Lowe, in Hanover, Pa., Aug. 11, 1951, at the age of eighty-two years.

Bro. Kline served in the ministry of the church for twenty-six years. Much of his time and service was given in the Marsh Creek congregation, Pa.

He is survived by his wife, three daughters, four sons, one brother and two sisters.

Funeral services were conducted in the Hanover church, by the undersigned, and Bro. E. E. Baugher. Interment was in the Rest Haven cemetery.—John E. Rowland, Greencastle, Pa.

Mrs. Frank Kreider

Dora Alice Kreider, daughter of Elder and Mrs. Aaron Kreighbaum, was born May 2, 1863, in Marshall County, Ind., and died Aug. 28, 1951.

On Feb. 21, 1884, she was married to Elder S. Frank Henricks, who died in 1921. To this union was born a son, Garrett M., who died at the age of seven years. On June 9, 1929, she was married to Elder Frank Kreider, who preceded her in death in 1950.

Sister Kreider was a member of the Elkhart Valley church, Ind., where she served the church in many ways. She was a Sunday-school teacher for many years.

Surviving are two foster children: Mrs. Roger Weaver and Bruce Kreighbaum; and seven stepchildren: Mrs. Christian Huber, Albert, Carl, and Dayton Kreider. Mrs. Willis Sherck, Mrs. Lewis Weldy and Mrs. Wayne Wagner.

Funeral services were held in the Elkhart Valley church, by the undersigned, assisted by Bro. T. E. George. Burial was in the Union cemetery, near Plymouth, Ind.—Charles Stouder, Elkhart, Ind.

Phoebe Wike

Phoebe Wike, daughter of Samuel and Julia Ann Davis Ulrich, was born Sept. 20, 1857, in Huntington County, Ind., and died April 21, 1951.

In 1875 she was baptized. On Nov. 7, 1880, she was married to Henry B. Wike, who became an elder of the Salamonie congregation. Bro. Wike passed away in 1924.

She is survived by one daughter, Millie Wike, who is at home; three brothers and one sister preceded her in death.

Funeral services were conducted at the Salamonie church, Lancaster, Ind., by the undersigned.—E. Paul Weaver, Huntington, Ind.

Blanche F. Coffman

Blanche Fahrney Coffman, daughter of Jacob and Elizabeth Middlekauff Fahrney, was born Aug. 7, 1872, at St. James, Md., and died July 7, 1951, in the Suburban General hospital, Bellvue, Pittsburgh, Pa.

She was married to Elder T. Rodney Coffman. She was a great help to him in his ministerial duties. Together they served several churches in Maryland and Pennsylvania, one of which was the Pittsburgh church. Upon their retirement they made their home with their daughter, Mrs. Orville Hittie, who lives in Pittsburgh. She is also survived by a sister, Mrs. Harry Rowland of Paramount, Md., and one brother, Walter T. Fahrney of Hagerstown, Md.

Funeral services were held at her home at Teece Avenue, Bellvue, by Bro. H. Lawrence Rice. A second service was held at the A. K. Coffman funeral home, Hagerstown, Md., by Brethren Rowland Reichard and H. Lawrence Rice. Interment was in the Manor cemetery.—M. Elizabeth Barnett, Pittsburgh, Pa.

Adams, Annie G., daughter of Henry and Christine Krine Landis, and widow of Henry Adams, died April 30, 1951, in the Neffsville Brethren Home, Pa., at the age of ninety-four years. She was a member of the Ephrata church. She is survived by one son, fourteen grandchildren, forty-seven great-grandchildren, two great-great-grandchildren and one sister. Funeral services were held in the Ephrata church by the pastor, Elder W. N. Stauffer. Burial was in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Banes, Barbara Culley, daughter of Elder S. S. Mohler, was born Nov. 17, 1864, and died Aug. 22, 1951. She was widely known to readers of the Inglenook as the editor of Aunt Barbara's Page. She also contributed to the Messenger. In 1890 she was married to Silas P. Culley, a gifted author. To this union were born two children. While the children were still small, their father was killed by accident. She then served as proofreader, first with the Brethren Publishing House and later as head of the proof department of the David C. Cook Publishing Company. In 1924 she was married to Dr. J. D. Banes of Cashmere, Wash. She is survived by two brothers and two grandchildren. Funeral services were held in the Sunset Memorial chapel at Spokane, Wash., by Dr. Paul Calhoun.—Paul Mohler, Pasadena, Calif.

May, Mrs. Joshua B., was born near Everett, Pa., Oct. 29, 1890, and died July 16, 1951. She is survived by her husband, five sons, three daughters, six grandchildren, two half brothers and two half sisters. Early in life she united with the Church of the Brethren. After several years in the First church in Altoona, she and her family moved to Oklahoma to help in the new church in Oklahoma City. In this church they carried much of the heavy load of the building projects and the regular Sunday work. The Tampa church, Fla., was started in the May home and the

present church house and Sunday-school rooms are near the place where the first services were held. They also reached out to help in many district projects.—James H. Morris, Gotha, Fla.

Myers, Florence Irene, daughter of Jacob and Rebekah Smeltzer Pote, was born May 18, 1869, and died July 13, 1951, at the home of her daughter, Mrs. Charles O. Long of Baker Summit, Pa. On Aug. 6, 1893, she was united in marriage to Charles W. Myers. She is survived by three sons, two daughters, three sisters, one brother, twelve grandchildren and seven great-grandchildren. She was a member of the Holsinger church. Funeral services were held in the Holsinger church by Bro. H. M. Snively, assisted by Bro. D. I. Pepple. Interment was in the church cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Sink, Delmos Holiss, was born Aug. 12, 1907, at Boones Mill, Va., and died Jan. 29, 1951. He is survived by his wife, Bessie Swisher Sink, his father, four sisters and three brothers. Funeral services were held from the Selma church by Rev. L. B. Castevens.—Mrs. O. L. Overton, Selma, Va.

Weaver, Charles, was born in Somerset County, Pa., and died Aug. 17, 1951. He is survived by his wife, Florence Sevits

Weaver, two sons, two grandchildren and seven brothers. He was a member of the Maple Grove church for twenty-five years. Funeral services were held in the Maple Grove church by Bro. James Murphy. Interment was in the Berkey cemetery.—Florence Kelley, Elton, Pa.

Weybright, Irene, daughter of Daniel S. and Margaret Miller Stoner and widow of Jesse P. Weybright, was born near Dayton, Ohio, July 12, 1867, and died Aug. 7, 1951. She was a member of the Monocacy church. She is survived by three daughters, one son, one brother, five grandchildren and one great-grandchild. Funeral services were held at her late residence by Bro. Marshall Wolfe, assisted by Elder S. R. Weybright and Bro. Robert McKay. Interment was in the Church of the Brethren cemetery at Rocky Ridge, Md.—Mrs. Denda Renner, New Windsor, Md.

Williams, Billy Hurley, son of Hurley and Grace Board Williams, was born March 11, 1947, and died July 19, 1951, at Arrowwood, Alberta, Canada, as the result of an accident with a pony. He is survived by his parents, one brother, his paternal grandfather and his maternal grandparents. Funeral services were held in the Bow Valley church by the undersigned. Interment was in the church cemetery.—Willard McDaniel, Arrowwood, Alberta, Canada.

New adventure for alert parents . . .

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by Helen Parkhurst

To get children to speak naturally and spontaneously, Miss Parkhurst instituted a new technique in child study. She made over 10,000 miles of wire recordings of their conversations with her and with one another about their problems. Thus she secured authentic, documented evidence of the workings of the child mind.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Church News



Ashland Dedicates Organ

The G. A. Cassel memorial organ was dedicated to the memory of George Arthur Cassel, who with his wife, Clara Cassel, gave of their lives unstintingly to the work of the kingdom and to the promotion of fellowship and good will in this city and especially in this church. The responsive service was led by Bro. J. C. Inman, pastor of the church. Mrs. U. S. Kreider gave an explanation of how the organ was constructed and Bro. W. H. Miley of the Dickey church offered the dedicatory prayer. Bro. Alvin F. Brightbill of Bethany Biblical Seminary in Chicago, Ill., delivered the sermon and led in several songs. The guest organist was Mrs. Marion Miller Lyons of Mansfield. Mrs. Philip Peck sang a solo, accompanied by Mrs. David Hearn.—Lucile Roberts, Ashland, Ohio.

Florida

Tampa.—Our church has keenly felt the loss of Brother and Sister Graybill but we are happy that they are so nicely situated in the home at Neffsville, Pa. Recently our church was saddened by the death of Sister Viola May. Our regular council meeting was held on Aug. 22. Bro. A. D. Crist was re-elected as elder and pastor. Bro. Levi Kilhefner and Sister

Ethel Mae Werking were elected as our delegates to the district meeting, which will be held at Camp Ithiel Oct. 10-12. We would be happy to have any tourists coming to Florida this winter stop and worship with us.—Mrs. Grace Kilhefner, Tampa, Fla.

Illinois

Astoria.—One evening Bro. Leland S. Brubaker showed pictures and told of the work in Ecuador. A community daily vacation Bible school was held at our church, closing with a program. The enrollment was ninety-two. A dramatic presentation, *It Takes a Heap O' Living to Make a House a Home*, was presented by the Golden Rule Sunday-school class. Our regular quarterly council was held on Sept. 4 and church officers were elected. Bro. Dewey Cave was retained as our elder. Two letters of membership were granted since our last report.—Lizzie Wherley, Browning, Ill.

Hurricane Creek.—Bro. Oscar Stern and Sister Daisy Dooly helped in the junior camp work at Camp Emmanuel July 22-29. Brother and Sister Stern and Sister Dooly attended the women's and men's camps later. Sixteen of our members attended the sectional meeting at Pleasant Grove on July 29. Our church was represented by Sisters Mary Dooly and Lucille Dickson at our district conference at Cerro Gordo Aug. 24-26. Twenty-three persons from our group attended the conference on Sunday. On the evening of Sept. 2 our delegates and temperance director gave interesting accounts of the work done at conference. Our regular council was held on Aug. 31 with our elder, Bro. Russell Pepple, presiding; Sunday-school and church officers were elected for the coming year. Our revival will begin Oct. 1 with Bro. Pepple as the evangelist. Our love feast will be held on the evening of Oct. 13.—Mrs. Pearl Parker, Smithboro, Ill.

Polo.—We met in our regular fall council meeting on Aug. 26 with our elder, Bro. B. Wayne Crist, presiding. Our fall love feast has been set for Oct. 7 and our harvest meeting for Nov. 18. At our meeting we decided to vote for two deacons in the near future. One letter has been granted since our last report. We were happy that three of our young people and three children were able to attend Camp Emmaus.—Sadie Stover, Polo, Ill.

Indiana

Mexico.—Bro. E. Paul Weaver of Lancaster is our new pastor. At our recent council Bro. Walter Stinebaugh of Wabash was chosen as our elder. We are happy to have our missionary to India, Sister Lillian Grisso, with us. She is visiting in our homes and speaking in several meetings. We observed missionary Sunday with Sister Grisso as the speaker, at which time our Achievement Offering was received. Our harvest meeting will be held Sept. 30, followed by our evangelistic campaign, Oct. 1-14, conducted by Bro. C. H. Cameron. Our love feast will be held on the evening of Oct. 15.—Mrs. Nellie Musselman, Peru, Ind.

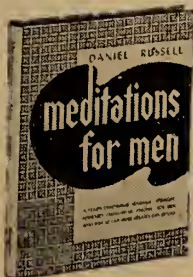
Yellow Creek.—Our women organized a women's work. One evening the United Missionary church prayer meeting met with our group and their pastor led the study. The children also have a class during prayer meeting each week. A tape recording of parts of Annual Conference was given at our church on the evening of July 15 by Mrs. Samuel Longenecker. A musical program was presented by our members one Sunday evening. The Elkhart Valley young people presented a musical program on July 29. On Aug. 5 Dorothy Hygema and Earl Hart were united in marriage. We have had several hymn sings from our new hymnals. The teachers and assistants had class exchanges in August. On Aug. 26 Carl Eby of Wakarusa showed pictures he took on a trip to Central and South America. We met in council on the evening of Aug. 31 and elected Sunday-school and church officers. Bro. Charles Stouder was elected as elder. Six letters were granted. One person has been baptized since our last report. Our revivals will be held Nov. 5-18, with Bro. Howard Kreider of Liberty Mills as the evangelist. Our harvest meeting was held Sept. 16 with Bro. H. Spenser Minnich as the forenoon and afternoon speaker.—Mrs. Elmer L. Weaver, Goshen, Ind.

Kansas

Mont Ida.—Brother and Sister Raymond Boose and their children have returned to Bethany Biblical Seminary after serving as our summer pastors. They organized twenty young people of the Mont Ida Methodist, Welda Methodist and Mont Ida Brethren churches into a youth fellowship group. A program of vocal and instrumental music was presented by the young people at the church on Aug. 17. Bro. Boose assisted with the services held at the youth rally at Galesburg July 28 and 29. Two carloads of young people from the Mont Ida church attended the rally. The Booses made many calls and spent much time visiting the shut-ins and assisting them in many ways. The women's work group is making comforters for Kansas flood victims. Brother and Sister Charles Miller plan to return to their farm near Westphalia after spending the past two years as pastors of the Pleasant View church near Hutchinson. Interest and attendance have increased. The sound film, *Make Way for Youth*, was sponsored by the youth group on Aug. 5. Three persons have recently been added to the church by baptism. Bro. Boose conducted an interesting and instructive weekly Bible study class on the Book of Psalms and prayer meeting on Wednesday evenings.—Mrs. Omer Vanscoyoc, Welda, Kansas.

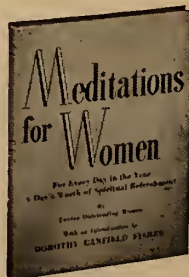
Maryland

Longmeadow.—Our vacation Bible school was held July 9-20, with Sister Garnet Martin as the director. The enrollment was fifty-seven and a closing program was presented to an appreciative audience on the evening of July 20. We were happy to have Brother and Sister Donald Sollenberger with us during the vacation period. Bro. Sollenberger graduated from Manchester College and has now entered Bethany Seminary. Sister



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BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Sollenberger was a former member of our church. Our revival was held Aug. 6-19, with Bro. Hartman Rice as the evangelist. We decided to purchase the new Brethren Hymnals for our church. They will be given in memory of our late elder, Bro. H. R. Rowland. Brethren Chester Strite and Claude Wolfe were elected as our delegates to the district meeting at Stone Bridge. Our Sunday evening services are held every two weeks with different organizations of the church being responsible for the programs. Our church was host to the women's work conference recently and will be host to the men's work banquet of the district in November. Our love feast will be held Oct. 27.—Pearl Petre, Hagerstown, Md.

Manor.—Four of our young girls attended Camp Peniel this summer. Our vacation Bible school, under the direction of Wreatha Upole, was in session Aug. 6-11. The children presented a resumé of the work of the school during the Bible study hour on Aug. 12. Offerings amounting to thirty dollars were received during the week and were applied on the church improvement fund. While our pastor was on vacation, Bro. Charles Green filled the appointments on two Sundays. Bro. Fred Spitzer was with us on Aug. 26. On Sept. 2 the male quartet and two of our young musicians, Otis and Bonnie Kitchen, presented a musical program. On Aug. 12 the young people sponsored an evening of song on the lawn at the home of Bro. Paul Kitchen, with the Christian volunteer quartet of Waynesboro as their guests. The young people have been studying the beauties of nature in a series of outdoor meetings. In connection with this subject, they toured the Crystal Grottoes near Boonsboro on Sept. 2. On the evening of Sept. 2 the film, *South of the Clouds*, was shown at the Downsview church. Bro. George Baker and Sister Evelyn Bowers were chosen as our delegates to the district meeting. Bro. William Litten was elected Messenger agent. The men of the church are now putting in Sunday-school rooms and making other improvements. The women's organization has contributed \$5 to the Ida Shumaker Memorial, \$25 to Bethany Hospital, \$50 to the Brotherhood Board, \$5 to the Southeastern Region board for office equipment, \$10 to our church improvement fund and \$27.90 to the sick and shut-in. They made four dozen new articles of clothing which have been sent to New Windsor, together with 200 pounds of reconditioned clothing; they sent twenty-eight feed sacks and bandage material to Puerto Rico and filled a five-gallon can with soap grease. About twenty of our church members are working in the W.C.T.U. We are again sponsoring a 100% Messenger club. —Naomi H. Coffman, Hagerstown, Md.

Michigan

Thornapple.—We met for our fall council on Aug. 4, with Bro. Carl Welch presiding. Four persons have been baptized this summer. Our new pastor, Bro. Robert Martin, and his wife were installed by our fieldman, Bro. Arthur Taylor. Mrs. Mattie Willis, a Negro singer, was with us in a service and gave several numbers in song. Our young people presented the play, *That's What They All Say*. We are happy to have a German exchange student in the church this year. Seven colored girls from the Piney Woods school in Mississippi presented a program in song at the church on Aug. 9. Most of the members attended the district meeting at Carson City Aug. 24-28.—Mrs. Forrest Lepard, Lake Odessa, Mich.

Nebraska

South Beatrice.—The women's work is making some ready-cut garments. We sent a bundle of clothing and bedding to the Grape Arbor family which we adopted some time ago. The men's work built a chicken house on the Dr. Mohr farm in

this community and shingled a roof for Dr. Francis Knapp. We observed family night with a campfire service and weiner roast on the church lawn. Our vacation church school was held for two weeks with splendid attendance. Bro. Kimmel attended the Garrett Biblical Institute at Evanston, Ill., for five weeks. We had a variety of programs while he was away. On Aug. 12 family camp was started at Camp Schwarzenau near Kearney. Twenty-eight persons attended from our church. The following week was youth camp which was also well attended. Two new families have moved into our community but we have lost some of the older families. On Sept. 5 we held our fall business meeting and officers were elected for the coming year. Bro. Kenneth Evans was licensed to the ministry for one year and Elvyn Frantz was relicensed for another year.—Mrs. H. P. Wrightsman, Beatrice, Nebr.

Ohio

East Dayton.—During the first half of this year nine persons were baptized and five received by letter. The Singing Larks' choir, children of a neighboring Trinity E.U.B. church, brought us a musical program one Sunday evening. A peace class was conducted for ten weeks by our pastor, Bro. Petry. Bro. Arthur Dean showed us slides of a newly opened mission station in New Guinea. His daughter and her husband, Rev. Franklin Ward, are in charge of the work and took the pictures. An offering of \$163.80 was given for the work at the mission. Brother and Sister Coppock, Sister Miller and Bro. Beeghley represented us at district meeting. While our pastor was on vacation we had as our guest speakers Bro. Beeghley, Bro. Hollinger, Bro. Couser, Bro. Harvey and Bro. Long. Some special programs

were also presented. Sisters Ruth Coy and Alyce Miller were the leaders of our daily vacation Bible school. The closing program was presented on Sunday evening with an exhibit of booklets and handwork done during the two weeks. The ladies of the Dorcas society meet each Wednesday to sew and do what they can for the needs of the church and friends.—Mrs. J. C. Flick, Dayton, Ohio.

Lower Miami.—A year ago Bro. Arthur Keim came to us as our first full-time pastor. While some very good work has been done in our church under the part-time pastor plan or the free ministry plan, the church felt the time had come for a full-time minister. We have been gratified with the way members and friends of the church have co-operated to make the Lord's work in this community a success. As a result, sixteen persons have been received into the fellowship by baptism and nineteen by letter. Three letters have been granted. Fifty-four children have been dedicated to the Lord. Special speakers during the year have been Bro. Rufus Bowman; Bro. Paul Keller; Sister Harriett Bright; Rev. Varner of the Liberty E.U.B. church; and Rev. Ferguson, a native of Africa who is studying at the Bonebrake Seminary in Dayton. Our pastor had a class in church membership for our intermediates. For the first time a complete constituency record has been made. Our daily vacation Bible school was held under the direction of Katherine Stebbins and Catherine Furrey. After a successful year's work, we were sorry indeed to find that because of Sister Keim's health it would be necessary for them to move to a warmer climate but we rejoice in the fact that Brother and Sister Edward T. Angeny of Muncie, Ind., are now serving the church.—Mrs. Ray Noffsinger, Dayton, Ohio.

ROADS TO RADIANT LIVING

by Charles L. Allen

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- The author is the minister of a large Methodist church in Atlanta. It has been said that "the fruits of his pen seem to combine the qualities of Edgar A. Guest, Dwight L. Moody, Will Rogers, and St. Francis."

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Oakland.—We have received twelve of our displaced persons as associate members. The missionary committee sponsored the play, *The Sacrifice*, which was presented by our young people. Our church sponsored a successful vacation Bible school July 9-20. There were 163 pupils enrolled and the average attendance was 155. We are happy to have Helga Musselman, a German high school student, with us for this school year. Several of our members attended the district men's mass meeting at Ludlow Falls on Aug. 19. At our quarterly business meeting on Aug. 20 we elected our Sunday-school and church officers for the coming year. Our pastor, Bro. Landis, will be our elder. Our delegates to the fall district conference will be Bernice Petersime, Glenn Brewer and Lester Darding. We decided to support a missionary on the mission field. We expect Brother and Sister Calvin Bright to be with us at our home-coming in October. On Sept. 2 our pastor and his wife began their eighth year with us. Ten of our men represented our church at the district men's camp at Camp Sugar Grove over Labor Day week end. The women held their fall meeting at the church on Sept. 6, with Mrs. Russell Hel-

stern as the guest speaker. The women meet once a month and do sewing for Bethany, do relief sewing and fold bandages for our local hospital. The men have planted thirty acres of corn and have helped with the work at Camp Sugar Grove.—Mrs. Lloyd Harpest, Greenville, Ohio.

Toledo.—Our pastor, Bro. James Boitnott, had charge of the Morning Altar radio program for a week. We have raised a goodly amount toward a new organ by means of "rainy day bags" which were distributed among all interested members. A coin was to be placed in the bag any day it rained or snowed. Our mother and daughter and father and son banquets were very successful. Several new members have been received by baptism since our last report. Our pastor's resignation was accepted with regret. He has accepted the pastorate at Brookville in Southern Ohio. Bro. Ivan Fry, recently graduated from Bethany Seminary, will be our new pastor.—Mrs. Harry E. Miller, Toledo, Ohio.

Pennsylvania

Coventry.—We lost three members, William High, Ella Miller and Mrs. Ada Keen,

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 575. Wanted: Young Christian woman, preferably Brethren to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glen J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartsville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.

No. 584. Wanted: Copy of the book, *The Twelve Minor Prophets*, by George L. Robinson, published by George Doran Co., New York, 1926. Write: James W. Simmons, 3435 W. Van Buren St., Chicago 24, Ill.

No. 585. Wanted: Housekeeper for older man in rural Brethren community in Ohio. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 586. For Sale: 54- and 148-acre farms, several miles southeast of Goshen, Ind., one quarter mile to Brethren church. Good soil, fair buildings. Also twelve-room house in Millersburg, arranged for three families. Open for bids until Nov. 1. Write: John B. Smith, Adm., R. 1, New Paris, Ind.

No. 587. Good country practice in a large Brethren community. Might be a haven in which a young physician could weather out the threatening storm. Home and office with equipment for rent or sale on pay-as-you-go terms. A new open-staff hospital 15 miles distant over excellent roads. Ill-health forces retirement of present owners. Write: Drs. Miller, Eggleston, W. Va.

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by Harry C. Munro

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by death. Two pictures were shown in CBYF. Seventeen persons were added to the church by baptism. The men's work has been enlarged to take in all men's and boy's activities. Our vacation Bible school was held for two weeks with good attendance and interest. We still gather relief clothing. We were glad to welcome home Bro. George Kreps who had given a year of service. The Lord's acre plan is working. All are working toward the building fund. We gave \$300 to the Camp Swatara swimming pool fund and a donation to the Norristown church building fund. In connection with cradle roll day we held a baby dedication service.—Mrs. Emma L. Rinehart, Pottstown, Pa.

Heidelberg.—On the morning of July 8 Bro. Norman Bowers of Salunga brought the message. One of our home ministers preached the missionary sermon on July 15. One Sunday evening during July we had a program of sacred music presented by the Fry brothers' male quartet. This program was sponsored by the young people. Another program of sacred music was presented on the evening of July 29 by the East Petersburg male chorus. This program was sponsored by the men's work group. The young people sponsored a program on the evening of Aug. 26. The program consisted of congregational singing and a talk by Bro. Nevin Zuck of Elizabethtown. Enos Heisey and Mrs. Curtis Bucher were elected as our delegates to the Labor Day meeting at Mohlers. On Sept. 4 the ladies spent the day peeling peaches at the Neffsville home. Our ladies are continuing their practice of giving a day's service on the first Thursday of every month to the Good Samaritan hospital in Lebanon, sewing and repairing garments.—Candace M. Royer, Myers-town, Pa.

Leamersville.—Three persons were baptized, together with two others from adjoining congregations and two letters were received. Several of our women attended the meeting of the women's work at New Enterprise. Our pastor, Bro. Earhart, held a meeting at Diehl's Cross Roads and during his absence Bro. Showalter, Bro. Homer Hoover and Bro. May of Juniata College filled the pulpit. Our pastor conducted meetings on home life with recordings and an opportunity for questions and answers. The last one was conducted by Bro. Dan Haldeman. While our pastor was at conference the pulpit was filled by Bro. Quinter Showalter, Bro. Homer Hoover, Bro. Emmert Frederick and Bro. Roscoe Wareham. Our Bible school was attended by eighty-four children. Several of our young people attended Camp Harmony. On July 8 there was a dedication service for babies. In the evening we had the film, Public Enemy No. 1. Our

pastor played some recordings of speeches given at Annual Conference. He and Bro. Langham each brought back good reports from the Conference. Nineteen of our women went to New Windsor to help pack clothing for relief. We also sent seventy-one pounds of clothing and forty-one pounds of fat on the relief truck.—Mrs. Rachel Claar, East Freedom, Pa.

Lebanon.—Our pastor gave two interesting sketches of the work done at Annual Conference at our morning and evening services on July 8. The women contributed 903 pounds of grease for relief. They also gave \$100 to Camp Swatara during the women's work camp session to which we sent three delegates. Several others of our group attended this camp also. Our daily vacation Bible school was held in our church each evening for two weeks with an enrollment of 170 and an average attendance of 150. Ninety-nine of the pupils attended every session. An offering of \$124.89 was received at these sessions. Letters of thanks were received from Mrs. Amsey Bollinger, to whom the ladies had sent packages of flour mixes, desserts, etc. The women found and furnished an apartment for a DP family. The women go to the Good Samaritan hospital the first Tuesday of each month to sew and mend clothing. One of the oldest members of our church, Mrs. Lizzie Bleistine, was called by death. She was a member of our church for seventy years.

—Mrs. Ruth B. Reinhold, Lebanon, Pa.
Long Run.—Since our last report the young people from Indian Creek have presented the life of Christ in song. Mr. and Mrs. Kermit Kromer had their baby dedicated by Bro. A. Lester Bucher. Bro. Curtis Dubble was our supply pastor during the summer. He was also our evangelist for our two weeks' revival meeting. On the evening of July 15 an open air service was held in a field at the farm of Albert Koch with our pastor, Bro. Dubble, as the speaker. On July 29 our elder, Bro. Milton Hershey, had charge of the morning worship. On Aug. 17 we held a farewell party in the parsonage for Bro. Curtis Dubble and his wife. They went back to Bethany Biblical Seminary in Chicago. He preached his last sermon on Aug. 26. Some of our members attended Camp Swatara. Bro. Dubble was a teacher at camp for one week. On Aug. 19 we held a special collection for flood relief. On Aug. 26 the young people from West Greentree presented the evening program. On Sept. 2 our elder, Bro. Milton Hershey, had charge of the morning and evening services. We sent two delegates to the Labor Day meeting. Our council will be held on Sept. 30 and our love feast on Nov. 4.—Mrs. Helen P. Reber, Bowmans-town, Pa.

Mingo.—The Roger Greaves School for the Blind presented a program at our evening service on July 22. On Aug. 5 the Sunshine class of the Mingo Sunday school held its annual reunion at the Mingo house. At our evening service on Aug. 5 Helen Ziegler of Hatfield spoke on the Brethren Service work being done in Puerto Rico. The annual harvest-home services were held at the Skippack house on Aug. 11. On Aug. 15 ground was broken for the new church building to be erected at Mingo. We expect to have the church completed by December.—Mrs. C. E. Linsenmaier, Royersford, Pa.

Upper Conewago.—Since our last report, the Longenecker quartet presented a program in song in the East Berlin house one Sunday evening. Brethren Joseph Baugher and Murray Lehman of York each held four sessions of Bible teaching in the East Berlin house on Sunday evenings. The Grantham quartet also presented a program in song in the East Berlin house. Brethren B. F. Lebo of Carlisle and Hartman Rice of Shady Grove brought us the morning messages at the Mummert house recently. Elder Reuel B. Pritchett of White Pine, Tenn., was with us in a two weeks' meeting at the East Berlin house. As a result of these meetings, twelve persons have been baptized.—Frances E. Shaffer, East Berlin, Pa.

The Brethren Ministers' Book of the Month Club
selection for November

DEEP IS THE HUNGER

by Howard Thurman

Accepting as fact that "deep is the hunger" of the soul for reality and power, Dr. Thurman sets before the reader one hundred thirty-eight unusual meditations under three headings: A Sense of History; A Sense of Self; A Sense of Presence. A fourth section contains Scripture selections, poetry, and prayers designed to help meet man's deep hunger.

Copies of Deep Is the Hunger will be mailed to members of the Brethren Ministers' Book of the Month Club about November 10.

Regular price, \$2.50; to members of the club, \$1.75 plus postage and handling.

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS



Claude Wolfe

PORTABLE WATER SUPPLY

WHERE water is scarce or not easily accessible it becomes a cherished resource to be used wisely and economically. In Ecuador, for example, this donkey must provide a portable water supply for the needs of the mission station where our workers serve. To those who cannot command a flow of water at the turn of a faucet, the appeal of One who is the Water of Life must have an unusual attraction. Not only in dry countries but also in the midst of abundant rain, our thirsty souls long for the "spring of water welling up to eternal life."

Gospel Messenger

"Thy Kingdom Come"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren's House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

OCTOBER 27, 1951

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Woe to those who rise up early
in the morning

To run after strong drink;

Who sit late into the twilight

Till wine inflames them.

The Bible: An
American Translation

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Gospel Messenger office has received many letters of appreciation in recent months from readers in all parts of the Brotherhood. Though not written for publication, the letters contain comments that will interest other readers and suggest ways of using and sharing our church paper. Therefore, we have selected some brief quotations to be printed anonymously.—Editor.

I especially enjoyed the article written by Carl H. Zigler in the Sept. 8 issue entitled "Should We Worry?"—York, Pa.

While the paper was yet in its infancy, my father lay on his sick bed wasting away with tuberculosis. He had me read to him from the Gospel Messenger. I was then nine years old and I don't suppose I read too intelligently but it was the beginning for me anyway.—Greenville, Ohio.

It is a wonderful paper. I always take copies to the county home when I am finished with them.—Dayton, Ohio.

Now that I am working and worshipping with a denomination other than the one I grew up in, I want to keep in close contact with my original denomination. I do so with the Gospel Messenger. In reading it I read so many familiar names and see faces I know in the pictures.—Fowler, Kansas.

Every loyal member of any organization should read its publications. This is especially essential concerning the church. The Gospel Messenger has been an informative and unifying instrument of our church throughout the years.—Franklin Grove, Ill.

Our Sunday-school class sent the Messenger to a young teacher in Kentucky two years ago. She said that after the subscription ran out she reread them again. So I sent off another subscription to her a few days ago. We are proud and grateful for the work of relief our churches are now doing for the underprivileged.—Staunton, Va.

The Messenger is a good source of both news and inspiration. Among the programs of the church the efforts to reconstruct the war-devastated areas and peoples is

particularly impressive. I have talked at the University of Wisconsin with some of the scholars sent here from former enemy countries. They are all earnest men.—Madison, Wis.

One of the fondest memories I have was to watch the wonderful expressions of satisfaction and enjoyment my grandmother expressed as she read the Gospel Messenger.—Covington, Ohio.

Our children are learning to read the church papers just as I did as a child in my home. We pray that the publications will continue to be the living, growing witness that they have been.—Martinsburg, Pa.

I am so glad our editors do not lose sight of the fact that our paper is an instrument through which we seek to glorify the name of God, Jesus Christ and the Holy Spirit; seek to call men to repentance and to enlarge the borders of the kingdom.—Fremont, Ohio.

I especially wish to mention the editorial of the Sept. 5 issue, How Secular Are We? This is so good and helpful I plan to keep it where I work so that I may read it often.—Warsaw, Ind.

One of the things I especially like about the paper is the front cover. Many beautiful, natural scenes bring one closer to God.—Freeport, Mich.

We are not members of the church but the Gospel Messenger was a gift many years ago from a dear friend and his family. Since then I have renewed my subscription each year in memory of them.—East Berlin, Pa.

My neighbor is not a member of our church but I pass the papers on to her.—Hummelstown, Pa.

As for the Messenger, we read it from front to back and think it the best Christian paper. We get a lot of good, spiritual help from it.—Coyle, Okla.

A thought for meditation. "Being good is static, doing good is moving ahead."

I enjoy reading the Messenger and following the church as she moves ahead.—Akron, Pa.

One of the effective methods of temperance education is the use of visual aids with discussion following the showing of picture

Aigner from Monkmeyer

James Renz



The church looks forward

To Increased Temperance Education

The new approach to temperance education is from the viewpoint of the total person and considers its relation to other social problems

TEMPERANCE education cannot be limited to facts and figures about alcohol and tobacco. It is much more than teaching people to abstain from alcohol, tobacco and dope. Temperance education reaches every area and every avenue of life.

Recently Dr. Curtis Bowman of Bethany Hospital told me that for every person he has seen who is affected physically by the excessive use of alcohol, tobacco or dope, he has seen at least a dozen individuals who have impaired their life by overeating, by excessive worrying or by overwork. It is a curious fact that William Jennings Bryan, the great temperance orator and leader, so greatly opposed to the

use of alcohol, should die from overeating.

Little did I think, some three years ago, that the field of temperance education would develop into such a gigantic field. At the present time we have made an analysis of the various social problems in which we ought to do research, study and education. Our list, at present, would include alcohol, nicotine, other narcotics and habit-forming drugs such as heroin, caffeine, cocaine. We should study the advertising of such products on radio, television and in the movies, and we should look at gambling, movies, dancing, overeating, and other related or interrelated problems. There may be differences of degree in the

intensity of effect of the various substances on the individual and on society, with some things like alcohol, tobacco and dope being more readily observed by the layman in their total effects. But there is some evidence of inconsistency if we condemn the drinker and then overeat or overwork.

I believe a new day in temperance education is coming—a day in which we will approach the temperance program from the viewpoint of the total person. We are moving in the direction of more study of the interrelated aspects of various social problems.

There are many ways of pro-

moting such a program. We need a person on a full-time basis who will be first of all a resource and research person. As he grows in his research and study, he will be in a position to develop new and usable materials, to provide study units and also guidance in their use.

The major task, outside of research and resource work, is to plan and direct a program of advance. Under such a program, the first step would be to train personnel for regional and district work. We are contemplating the advisability of asking each district of our Brotherhood to select two individuals to meet for at least one week, and preferably two, for such training. We must find a group of trained personnel to lead our churches in this vital work.

This training of personnel would be further carried out through sectional conferences, district conferences and regional training schools. These may take the form of institutes, leadership schools, and other types of training programs to train leaders from the local churches.

Then there is a growing interest on the part of the churches and temperance organizations for greater co-operative efforts. We look forward to the developing of greater efforts to meet social problems by unified action.

In an enlarging program of temperance education we must also plan for an expanded work to assist our camps in their educational program. Camps provide untold opportunities for the camp leader to teach youth in an informal setting. Camps are constantly asking for help in such areas.

Following a program of education and information, we must conserve our educational gains by a concerted program of social action to gain further legal controls of detrimental drugs

and to gain enforcement of law as it applies to various problems. There is a definite feeling that public opinion must be changed so as to demand the proper laws and greater enforcement of them.

Following a careful review of the growing possibilities and aspects of the temperance education program, the Christian Education Commission has viewed with favor the enlargement of our program into a full-time work. Temperance education is of sufficient importance and is so needed in this modern age with its accompanying social pressures and problems that we ought to enlarge our work to meet those needs.

Where shall we get the money to promote a full-time program? I know of churches in our Brotherhood that give anywhere from \$100 to \$400 a year to outside temperance speakers or their organizations. Now, I believe in such organizations, co-operate with them and support them. I would not ask you to consider dropping your loyalty to them. I will report that we

can provide you more materials, leadership and other assistance for your temperance dollars than any other organization can give. The salaries of our workers are lower; the rent for office space is less; we have our own treasurer and promotional agencies; and we have our own printing, mimeographing and secretarial staff. We are so adjusted that we can operate most economically. Therefore, I would challenge each local church to give to the temperance education program of our General Brotherhood Program, through our Brotherhood Fund, an amount equivalent to the sum given to other temperance organizations.

We are looking forward to a new day in temperance education—to a day when we approach this whole field of education on a much broader basis. There is a growing need for an enlarged program of education on many of the major social problems—and on the minor ones, also. To meet this need, we recommend a program of re-

Continued on page 13



J. Henry Long

Local church directors of temperance education are given training for their work in district or subdistrict institutes and conferences

EDITORIAL

Let's Dedicate the Announcements

HOW to handle the announcements is a problem that confronts every minister planning a Sunday worship service. If he omits any reference to them, they may be overlooked in his carefully prepared bulletin. And unless his congregation is unusually well trained a few urgent appeals will come to him just before the service. Some pastors have tried to get them out of the way before the call to worship. Others plan to include them at a point where they will least disturb the progression of an integrated order of worship.

Back of this problem is the feeling that announcements do not fit well with the customary aids to worship. Even the offering—no longer called a “collection”—is accepted as an act of worship and the musical offertory both solemnizes the occasion and covers up some of the confusion resulting from dropped coins and the passing of plates or baskets. But the announcements seem too prosaic to find their right place in the service.

Yet we are always saying that working for Christ and his kingdom is part of our worship. Why should not the invitations to work and the reports of the work accomplished be also considered an act of worship? Our faith is dead unless it issues in practical results. Our worship will be stagnant and our prayers ineffective if we are not prompted to act. The announcements are a gauge of the vitality of the church. Let us lift them up before the Lord even as we do our gifts. For how can we bring our gifts unless we first give ourselves? How can we give ourselves unless we share in the work of the fellowship? And how can we join in the work unless we listen to announcements?

Perhaps the logical place for announcements is at the end of the sermon. If you have been moved by the minister's sermon, you can join the work party on Tuesday night. If that great passage from 1 Corinthians touched your heart, you can bring your bass voice to choir rehearsal. If a hymn on stewardship registered with your pocketbook, you must help in the every-member canvass.

With a little imagination and slightly more courage a worship leader should find no trouble in incorporating announcements in the program at the place where everyone will feel the need of them. For who has not been inspired and thrilled by a service only to say, “It was a splendid challenge, but where do I take hold?” Listen to the announcements, brother.—K. M.

A Hearty Thank-You!

TO THE more than 200 persons who wrote to us in response to Harl Russell's letter concerning our anniversary we should like to express our hearty thanks. We wish we could find time to answer every letter individually, but we know that all of you are readers and we can thank you for your kind comments and helpful suggestions in this manner.

We were encouraged to hear from so many long-time readers of the Gospel Messenger. Many have been faithfully following its pages for more than fifty years. Some have vivid memories of earlier papers and of past editors whom others of us know only by reputation. Among these older readers are some who comment on the changes—in the paper and in the Brotherhood—they have witnessed, yet they join their prayers with all who must face the uncertainties of the future.

It is evident that our church paper is especially appreciated by isolated and lonely readers. Some are now in other churches but they take the Messenger in order to keep in touch with what Brethren are doing. A great number are interested in reading the news of churches and in keeping informed concerning our mission and service program.

Some of our readers have discovered their own ways for sharing the paper with others. They read its articles aloud for the benefit of those who are blind. Or they share it with neighbors and friends. A few send their copies, when they are finished with them, to hospitals and county homes and other institutions. We learned of cases where young couples had been brought into active participation in the local church because the paper was sent to their homes.

We have been guided in our work by learning what our readers like. Also by specific suggestions which were given in a friendly spirit. We have also been reminded of our responsibility in serving the church through this “messenger” which is welcomed into so many homes. Perhaps our readers can enable its message to reach into more homes by calling attention to articles which helped in personal problems, in church work or in making clear the foundations of our faith.

Again we say “thank you” for your sincere expressions of appreciation and your gifts for the world-wide work of our Brotherhood.—K. M.

THE NEW VISION

The response to the challenge of our time must come from God himself moving in the minds and hearts of all humanity

Dwight Enberg

ONE of the tragic spectacles of the twentieth century was the surge and decline of Hitler's Germany. Here we witnessed a great people caught in the grip of a tremendous delusion, goose-stepping to disaster. In our own United States we are caught in the grip of a similar mass psychosis and are moving relentlessly toward the abyss.

Caught in the web of a fantastic daydream, we think we are the richest, most powerful nation upon earth. We call this the "American century" because the American military machine is on the move. While we raise the chant of peace, we are preparing for a gigantic total war to wipe communism from the face of the globe. We are carried away by the false idea that communism can be destroyed by force of arms.

Meanwhile, as is usually the case, we are enjoying our mass psychosis. Does not this dream of American domination of the earth give us a sense of self-importance? Does not this crusade against "Godless" communism give us a feeling of self-righteousness? Furthermore, we are saved from facing the grave realities that our economic system is sick unto death, that our political and military machines are terribly corrupt, and that the morals of the people are at low ebb. Moving ever upward in the spiral of inflation, the people are grasping for "defense" jobs at high rates of pay. Now, at last, in this great crusade there is something to live for and something to die for. It

gives us pause when we stop to remember that Hitler's Germany also dreamed of being the great defender of Western civilization against Russian communism.

But most of us have no understanding of what is happening. We live in the valley of our own responsibility. Our full time and attention are given to our jobs and to the round of our daily activities. We look at all the solid and healthy elements of our home and church and community life, and these elements seem as firm and steady as great tall trees. All the while we are unaware of the fire that is sweeping through the forest. The catastrophe that is sweeping across Western civilization presents a challenge which can be met only by an all-out effort. Most of us are not even sure

that there is a danger. With our noses to the grindstone, we see nothing more than the work that is in our own hands. If we go on, each of us, living in the valley of our own responsibility, we will perish. Let us heed the example of the psalmist who cried, "I will lift mine eyes unto the hills!" We need a new vision which will help us see beyond the confines of our own individual lives.

We must ask ourselves the question, "From whence cometh my help?" We must recall the answer, "My help cometh from the Lord, which made heaven and earth!" Oh, that we could attain unto the vision of the eternal God who created the universe, a vision as wide as the earth and all humanity. But, instead, how small our vision continues to be! We seek our

We depend upon our material power to save the world from the mess it is in



Gendreau



H. Armstrong Roberts

Will nothing less than almost universal destruction and annihilation lead men to call upon God for help?

own best interests and let it go at that. We cultivate our own groups and denominations. We build our own national strength. We are without vision and we are perishing.

We are perishing in our luxury. We are perishing while we are building new homes and new churches. We are perishing while our denominations are thriving and while our nation revels in her pride and splendor and own self-importance. We are perishing while our salaries are being raised, while our refrigerators are filled with food, and while we are driving ever-larger and more handsome cars.

"From whence shall our help come?" From the present writer? From the reader? From our own denomination? From some group of experts? From our own nation? No! The call for a new culture cannot be answered by any individual or group, denomination, faction, or class. The response to the challenge of our

time must come from God himself moving in the minds and hearts of all humanity. We herald the birth of a new world life, a new world culture, the coming of the kingdom of God. Many are saying, "Lo, here," or "Lo, there!" "Look, salvation comes from the Church of the Brethren or the Methodists or the Roman Catholics!" "Look, salvation comes from the American way of life!"

In our distraction we are constantly seeking salvation in sterile forms, in repetition of the responses of a bygone age. Thus, for example, we fix our attention upon decadent American capitalism and degenerate Russian communism and dully assume that these are our only two alternatives. I would rather believe that Paul was right when he suggested that there is "a more excellent way." In the creative love of God there are thousands of possibilities higher and better than either "capital-

ism" or "communism." But there is no hope so long as each group insists that its own way of life is the final answer.

A greater vision waits on the humility and repentance of the people of the world. It is not a matter of some being right and others wrong; to an extent greater than any of us are willing to admit, we are all wrong. "All have sinned and come short of the glory of God." Oh, that we might come to our knees before a coming world-wide catastrophe forces us to our knees!

The coming of the kingdom is sure. God's creativity and freedom are more than a match for human folly. Such is our faith. Perhaps nothing less than almost universal destruction and annihilation will shake us from our complacency; perhaps, from the smoldering ruins of our civilization, we will finally emerge to call upon God!

CURE FOR ALCOHOLISM

Marilyn Wright
Pittsburg, Ohio

This article was written as an assignment during the author's senior year in high school



FOR many years the alcoholic has been looked down upon by society as a hopeless sinner, but now we know that he is really sick and needs medical treatment and spiritual guidance. Treatment of such people requires time, patience, skill and understanding.

Conditioned reflex therapy is a treatment which consists of giving the patient a drink of liquor and then making him very ill, thus creating an aversion to it. The treatments are given on alternate days for ten treatments. The formula is: "One ounce of his favorite drink followed by a second ounce of the same drink plus four c.c. of emetine hydrochloride, followed by ¼ grain pilocarpine in one c.c of distilled water." For best results the treatment should be given in a soundproof room where there will be no distract-

ing noise so as to allow the patient only two thoughts; first, that he is drinking liquor, and second, that he is being made ill as a result. Each treatment must be a little longer and a little more severe than the previous one. The acute aversion for liquor soon wears off but a disinterest in drinking alcoholic beverages is usually strong until the patient takes a drink of liquor and does not get ill.

The Alcoholics Anonymous group has been doing much to save alcoholics by their treatment which is based on finding faith in themselves and in a higher Power. The steps which all the members must follow are as follows:

"1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

"2. We came to believe that a Power greater than ourselves could restore us to sanity.

"3. We made a decision to turn our wills and our lives over to the care of God as we understood him.

"4. We made a searching and fearless moral inventory of ourselves.

"5. We admitted to God, to ourselves and to another human being the exact nature of our wrongs.

"6. We humbly asked him to remove our shortcomings.

"7. We made a list of all persons we had harmed and became willing to make amends to them all.

"8. We made direct amends to such people whenever possible except when to do so would injure them or others.

"9. We continued to take personal inventory and when we were wrong promptly admitted it.

"10. We sought through the power of prayer and meditation to improve our conscious contact

with God as we understood him, praying only for knowledge of his will for us and the power to carry it out.

"11. Having had a spiritual experience as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs."

Immediately a new member is assigned a sponsor whose duty it is to help and guide his charge.

The sponsor accompanies the new member to the meetings and is on call at any time in case of an emergency. An emergency might be a midnight call to a bar where the new member has strayed or to the member's home to talk over a problem. The new member is also given a card with the following prayer guide printed on it, which he carries with him at all times: "God, grant me the serenity to accept things I cannot change, courage to change things I can, and wisdom to know the difference."

The general practitioner can sometimes help alcoholics on the same principle as the conditioned reflex using croton oil instead of emetine hydrochloride. This method requires a cooperative wife. If her husband comes home with a few drinks under his belt, she puts one drop of croton oil in his food and he gets sick, not very sick, but just enough to make him feel bad. If he comes home "all lit up," she puts three drops in his food and he gets sick to the point of vomiting and having diarrhea. Being sick in this manner very often would get disgusting, so the husband usually pays a visit to the doctor to find out why he cannot drink any more without getting sick. Of course, the doctor and the wife have to cooperate and keep the medicine a secret, but some cases have been cured this way.

Psychotherapy alone cannot cure alcoholism but it can help the general practitioner find the

GOD IS NEVER ABSENT

Glen Weimer

GOD is never absent from any person's life struggle. God labors to keep every person alive to life.

God is ever there—to encourage the best, truest, purest, noblest and highest life.

God is there—ready to throw his power on the side of what is right. God is there—ready to open the gates of new life to those who earnestly knock.

But God's power is never released until one decides wholly for God. God crowns life with glory, as the soul bows to his way and plan.

Surrender to God in Christ overcomes whatever has been clogging, retarding, impeding the soul's passage into real life.

God enables the committed soul to live a heroic, self-effacing, godly life, to be one in whom Christ is seen to live again.

This is the day of high destiny for every person. Crown Christ Lord and God will command and direct the campaign of life to victory.

O Lord, thou art ready. Make each person willing to give life over to thee, even in the spirit of Jesus, without reservation. Amen.

underlying cause of alcoholism. One place where alcoholics can receive psychotherapeutic help is at the Yale Plan Clinic in Hartford, Connecticut, and in another one at New Haven, Connecticut, both of which are devoted entirely to the problems of alcoholics. The patient must be sober when he enters the clinic as he is interviewed by a social worker during which they try to get information about his education, his professional ability, his family and his view on life in general. After a physical examination he is interviewed by a psychiatrist. The first interview with the social worker gives the psychiatrist some idea of what questions to ask to find the underlying cause of the patient's drinking. During this interview and the ones to follow, they try to make the patient understand that he can never become a social drinker again, that he must give up drinking altogether. As soon as sufficient data is collected they interpret their findings to the patient so that he may see why he actually drinks. "What psychotherapy does with the alcoholic is to make him see why he drinks."

The Salvation Army helps the alcoholics by much the same way as the A.A. except that they

substitute true religion, stressing Christ for the religion used in the A.A. The following are the fundamentals of the treatment used by the Salvation Army:

"1. We believe in a supernatural and miraculous visitation of God, who gives power over and beyond all human strength, transforming the old natural life into a new life controlled by the Spirit of God.

"2. This power is not earned by man's goodness, or generated by man's will but comes by revelation from God, as set forth in the Bible.

"3. In order to be truly effective, this power must not be applied to isolated segments of man's life but must transform the whole of man's nature.

"4. The first step toward this new life of the Spirit is the proper recognition of his problem. Fundamentally, he is not the victim of one overpowering bad habit, or "ailment." He has lost his way and needs a Savior."

In most of these cures there are two things that hold true. They are: the alcoholic must have a desire to be cured and he must forever be a total abstainer.

WHEN TRAGEDY COMES

Edward E. Lyons

TRAGEDY can strike anywhere. Explosions, race riots, floods and personal disaster are common. Many illustrations could be given to remind us that tragedy stalks each of us on his pathway through life. Our glowing sunshine of happiness is vanquished by the dark tempestuous clouds of anguish. Sickness, death, loss of finances, sorrow over a wayward friend or perhaps a terrific inner turmoil may be the form in which tragedy comes. Our shoulders sag with the weight of grief. Tension, fear, anxiety or even anger may mount within us. Our emotions whip us mercilessly. Helpless, pained and wearied we thrash about as a drowning man thrashes for a straw. And from the depths of our hearts we cry with the psalmist: "My God, my God, why hast thou forsaken me?" And though we think there may be an answer no answer comes. We feel that no one can help us, not even God. Yet we go on vainly hoping against hope to see a gleam of light in the darkness, trying to see the rainbow through the rain. Is there no help for us? Let us turn to the Bible.

Two thousand years ago the followers of Jesus met with tragedy. Jesus had been crucified. God's Messiah was on a cross, defeated by his enemies. Jesus' disciples were crushed. The Passover was a bitter experience rather than a glorious one. The kingdom of Israel was not restored and gone were the seats by the throne. Most of the dis-

ciples stayed away from the cross and the tomb. It remained for others to take care of Jesus' body, to bury it and to prepare spices for a final memorial. In considering this great story we find help for the times when tragedy sweeps over us.

When tragedy comes, do we, do all we can? Loving hands lifted Jesus off the cross and loving hands prepared spices to anoint his body. But some people, like Judas, are tempted to throw up their hands in despair and quit. "Oh, what's the use?" they cry. All of us feel like that at times. But Job was wise

enough to see that to "curse God and die" was not the way to meet any tragedy.

Some, like the disciples, try to run away. Peter said, "I go a-fishing." We can never conquer defeat by running away. Moving from one location to another or giving up the farm for city life will not give us a trouble-free life. If the trouble lies within ourselves then our problem will always remain until we face it. Attempting to drown our sorrows by drinking liquor or to forget our troubles in trying to have a good time will only create more problems.



Eva Luoma

The Scriptures show us gleams of hope that pierce the dark clouds of sickness, emotional turmoil or death that obscure our happiness

The Family Counselor

We must learn to face defeat and to rise above our tragedy. The women in our Scripture faced the tomb. They mourned, but filled their saddened hours with useful activity. Tragedies conquer us when we sit around wringing our hands. Only when the prodigal son decided to face up to his tragic condition did he decide to turn around and go home. When tragedy comes let us do all we can.

If tragedy comes, are we perplexed when we should rejoice? The women were perplexed about the missing body. In another gospel we find them troubled about the huge stone. There are things about every tragedy which are troubling and perplexing. At the time of tragedy we should rejoice that God can be near us. But we ask, "Why did it have to happen to me?" Why does a good man have to die when a sinner is allowed to live? The women at the tomb should have been rejoicing because of the resurrection. Some people, like Job's friends, think that suffering and trouble come to those who sin. Yet the message of the Book of Job is that a righteous man can suffer. Job discovered that suffering could be a prelude to victory and a steppingstone to communion with God.

Yet suffering is often due to sin. Jesus suffered in the Garden of Gethsemane more for the sins of the world than because of physical pain on the cross. To a Christian the tragedy of a wasted life bears hard upon his heart. To Jesus the cross was not tragedy. It was tragedy only to his disciples.

How can we use each tragedy for the glory of God? Looking back we can see that the cross was necessary. God can use any tragedy or defeat as a blessing if we will let him. "Man's extremity is God's opportunity." There is hope for the most tragic suffering. Tragedy need not end in

Naomi Will

Dear Counselor:

Don't you think too much is being said and written about sex these days? Everywhere we look there is a new book or a magazine article. They tell us that the high school students in our town were all discussing the Kinsey Report last year. Our P.T.A. is asking us now to think about the possibility of family life courses in the school curriculum, to include guidance in matters of sex.

Would not a little more reticence be the part of wisdom in this case? We older adults grew up in a day when such things were not so fully discussed; and somehow I think it was better.

Concerned Mother.

Dear Concerned Mother:

From your letter I gather that you are a little mixed in your feelings. You said nothing about the desirability of adequate information for the children and youth. I take it you believe in that but the whole thing is so different from your experience that it leaves you uncertain. Certainly there is room for honest difference of opinion.

My answer to your question would be, no. I don't think too much is being said and written about sex. But I do think a lot of trash and tripe is being said and written. Any of that is too much. However, let me hasten to say that this generation of children and youth is very fortunate indeed because of the large amount of very excellent material that is being both

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

despair. Tragedies can be lights pointing us or others to heaven. We need not be perplexed or troubled but we should rejoice when sorrows come.

When tragedy comes, can we recall words of faith? The women had to remember the words of Jesus. How much preparation have we made for facing grief? If we wait until tragedy strikes we will have no time to prepare. "It happened so unexpectedly," we may say. The disciples assured Jesus that he would not have to die. Jesus sadly took them with him into the garden

spoken and written on the subject of sex.

I am glad for the large amount of good material because any counselor is kept constantly aware that so many problems of happy, abundant living get tangled up on the sexual level. Take on the school level alone. A high school or college student who is adequately informed and well adjusted in this area is much less likely to have academic difficulty than if he trips up in this.

Let's be grateful for the fine material that is available, help our children and youth to learn to evaluate material and reject the trash. Get acquainted with some of the fine writing of Sylvanus and Evelyn Duvall. Some of their books can be obtained from the family life department. We don't want today's children to get their information and ideals from gutter or movies. With open eyes and open minds let's help to choose materials that will aid them to feel secure and adequate.

We can't be sure we are right in being more open on these matters. We know that in many cases the method of attaching shame and secrecy to all matters of sex resulted in damage to the personality. Only the years will give you clear-cut evidence as to whether what many of us believe to be a more honest and wholesome approach to matters of sex will yield a generation of healthier and happier people. It seems worth a try by wholesome Christian parents and teachers.

Jesse H. Ziegler.

and told them to watch and pray. They fell asleep and were not ready when the test came. How much better it is to plan for adequate fire protection than it is to wish after a fire that your buildings had been protected! How comforting it is to those in need to recall words of faith learned through daily reading and that are in the great promises in the Scriptures! Then armed with the Spirit we can cross the troubled waters of life.

Because tragedy is a bitter ex-

perience we do not like to think about it. We prefer to believe that all will be well with us. When things go wrong then our hearts grow faint and weary. We feel like throwing up our hands. We want to escape and we end up feeling miserable. Instead of waiting until tragedy comes, let us face it now and store up Scriptures within our heart.

When tragedy comes let us go on living rather than moaning. Tragedy to the Christian is a

call to get a new vision of God. To a sinner tragedy is a call to surrender his life on the altar. Tragedy comes to all of us, and our response to it makes us what we are. Jesus offers to each saddened heart, each heart which has a burden of care, divine strength to meet the crises. We are not promised a life without tragedy, but we are promised help and courage along the way. There is no tragedy too great for Jesus to conquer, for he has conquered even death.

The Responsible Use of Power

Ernest Lefever

New Haven, Connecticut

ON MAY 1, 1948, in Helsinki I watched a huge parade and mass meeting sponsored by the Communist Party of Finland. After it was over I talked with a young Finn about the relation of his country to its sprawling neighbor, the Soviet Union.

"Do you think Finland will remain at peace with Russia?" I asked.

"That is not for us to decide," he replied sharply. "Small countries like Finland have no voice in such matters. Whether we go to war or stay at peace will be decided in Moscow and Washington, not in Helsinki."

He was right. Today there are two great giants in the world, the U.S.S.R. and the U.S.A. Political scientists refer to Russia as an "unsatisfied power," seeking to expand. The record of Soviet imperialism in the Baltic states, in the Balkans, in Czechoslovakia, Poland, Eastern Germany, China and Korea since 1944 confirms this explanation. On the other hand, the United States is referred to as a "status quo power," because it is satisfied in the main with the pres-

ent arrangement of nations. Of course, the State Department supports certain changes in the interests of greater justice and freedom. The U.S. gave independence to the Philippines and helped, if only at the last minute, both India and Indonesia in their struggle for freedom. The presence of an unsatisfied power like Russia poses a constant threat of war.

The present U.S. foreign policy is calculated to make further Soviet aggression unattractive and unrewarding. How successful this policy will be in preventing World War III, it is impossible to say. But of one thing we are certain. Both Russia and America are wielding tremendous power in the world and they will continue to do so for some time to come. As American Christians we can do little to modify the way the Kremlin throws its weight around. But we cannot escape the supreme obligation of working unceasingly for a more responsible use of American power. We cannot dodge the issue by pleading with our rulers to give up "power politics." That is the only kind of politics there is. Politics is the struggle for

getting and maintaining power. We must face the fact of power, specifically the fact of America's power, and we must support every effort directed toward a moral use of this power which God has given our nation.

Power will be used. It will be used to impose tyranny upon unwilling nations or it will be used to resist tyranny and aggression. It will be used to destroy freedom or to uphold freedom. It is the duty of Christians to work for a more reasonable use of power and against a less responsible use. "The corollary of all power is responsibility," said the 1949 Cleveland Conference on the Churches and World Order.

Since America has such tremendous power, Christians have a tremendous responsibility to see that America uses her power in the interests of peace, freedom and justice throughout the world, "Every one to whom much is given, of him will much be required" (Luke 12:48, RSV).

The Importance of Church Membership

THE church is of high origin. It is of God. It is of priceless value. Its establishment cost the blood of Christ. It is held in high esteem, for Christ loved the church and gave himself for it (Eph. 5:25). The church is the kingdom of God, and his kingdom is an everlasting kingdom; "of the increase of his government and peace there shall be no end" (Isa. 9:7).

It is important to become a member of the church, for in the church is salvation. We have no promise of salvation out of it. We get into the church through Christ. We cannot enter in any other way. "By me if any man enter in he shall be saved" (John 10:9). We enter the church in Christian baptism and if we are in Christ we are in the church. "For as many of

you as have been baptized into Christ have put on Christ" (Eph. 3:27).

If we leave the church we leave Christ. In the struggle for eternal life, the crown is to him that holds out faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). In the church we learn the great lesson of perseverance, a faithful continuance in well-doing. It is there that we learn the lesson of brotherly love and brotherly forbearance. Without the church there could be no preparation for heaven. We would lack life's discipline—the struggle of the newborn soul for victory over the world. There would be no means of growth in knowledge and spiritual life, no life of separation from the world, no means of self-denial, of bringing into subjection all that is evil in human nature and developing all that is good.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the "pillar and ground of the truth," and holds up before the world the pure Word of God, and invites sinners to come to Christ the way of salvation. It is the church that sends out God's faithful ministers and sustains their labors by her example in obeying the commands of God, and in maintaining the principles of the gospel of Christ. Each member has a part in this great work, and as each one gives and as each one does so shall be his reward. It is a work for Christ who gave himself for the church. In the church "we are laborers together with God"; then, as God gives the means and the power to do, each one should use them and not withhold them.

The church is an organization complete within itself. All her members receive her care, her love, her protection. All who join the church must come out from the world and be a sep-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Forward Through the Ages. Basil Mathews. Friendship Press, 1951, 260 pages. Cloth \$2.75; paper \$1.50.

Beginning with the time of Paul, this book shows the expansion of Christianity through five great historical periods up to the present. It is a history of the church and missions which reads with the delight of a fast-moving storybook. It is a book for the laity, giving much information in a most acceptable manner.—*Anetta C. Mow.*

My Patients Were Zulus. James B. McCord, Rinehart, 1951. 308 pages. \$3.00.

James B. McCord was a missionary doctor, and this book gives the account of his forty years of service in southeast Africa near Durban. He and his wife went to the field after struggles which would have daunted more timid souls. They went in the early days when the people were primitive and they had to face abysmal ignorance and cruel superstitions. By stubborn courage, they brought about changes that revolutionized the country. If any reader feels too sensitive to hear about the appalling facts as Dr. McCord found them, he should not

attempt to read the book. However, many people in comfortable America should read the account and then be grateful that there are undaunted missionaries who give the best years of their lives to help such people to have a better way of life. Some highly trained M.D.'s would learn much about surgery by reading this book. Dr. McCord was not a Church of the Brethren missionary. He got himself into some situations which are not typical among us; nevertheless he labored to the limit of his knowledge and strength for the Zulu people. The now famous McCord Zulu hospital in Durban stands as a living and growing monument to him.—*Anetta C. Mow.*

Dynamic Worship Programs for Young People. Letitia W. Wood. Wilde, 1950. 198 pages. \$1.75.

Ideas are plentiful in this new book of worship services. The themes are well chosen, and the material developed is truly dynamic. At the end of each presentation there appears an original play, a contest, or a game to tie in with the lesson. These eighteen worship outlines can furnish the basis for unusually good services.—*Don Snider.*

arate people. God has put within the church all that is good, all that is needful for man's happiness here and hereafter. In the church the soul is fed with the bread of life; and the thirsty soul may drink the water of life. Within her embrace is life and liberty and exercise for all that is lawful and pure and holy.

The first step towards the church is a step towards heaven. The first step from the church is a step towards sin and death. Sin degrades, seeks lower levels—the level of the world that lies in sin. Some are drawn away by a desire to dress after the fashion of the world. That desire is sinful; God would not have us decorate the body that shall die, but he would have us adorn the soul with Christian grace. Others are enticed into the meshes of some secret

order where they spend their time and means to the furtherance of the kingdom of darkness. Then others, becoming restless under the restraints which Christ has thrown around his people for their protection from the inroads of the world, the flesh and the devil, seek more liberty in ways where the cross of Christ is not felt, and they need not bear his yoke.

Reprinted from Brethren Tracts and Pamphlets

The Church Looks Forward

Continued from page 4

search, study, resource gathering, training, leadership work and social action. The church looks ahead to the day when we will provide and support such a program.



Menucha High Lights

Delbert Blickenstaff
Portland Oregon

A NEW technique for discovering prejudices and how they function is called the Rumor Clinic. The idea is patterned after what actually happens in some cases when a story about a person is passed along from one individual to another.

In the Rumor Clinic a specially prepared picture is shown of a situation in which people of several different racial and cultural groups are involved.

For example, the picture might show the inside of a subway car in a large city. In the center of the scene are a tall Negro man and a shorter man dressed in working clothes who *might* be an Italian.

This second man has a straight razor in his left hand, and the two are engaged in a conversation which is possibly a heated argument.

Other people in the car include several interested onlookers, a man absorbed in his newspaper, a young mother with her baby, a man wearing a beard and plain clothes, and a sleeping Oriental man.

This situation affords the storyteller an opportunity to use his imagination and describe almost any kind of an incident he wants to.

In the Rumor Clinic the audience gets to see the picture, but only the first rumor spreader gets to see it. The others pass the story along, attempting to repeat it as they heard it but usually adding an interpretation of their own.

Thus, if a person is in the habit of thinking that all Negroes carry straight razors, he will likely twist his story so that the Negro in the picture is threatening the other man with his razor.

The next narrator may add that the two men were fighting over a vacant seat beside the young mother. The final story sometimes has some of the other passengers mixed

up in the fight and someone gets cut with the razor.

All the time these stories are being told the audience can see the picture, and is acutely aware that changes are being made which are not based upon fact, but upon prejudice. The Rumor Clinic may even expose prejudices of which the narrators are unaware.

The Rumor Clinic was only one of the high lights of the interdenominational institute on racial and cultural relations which was held at Menucha campgrounds at Corbett, Oregon, not far from Portland last August.

Almost 100 people attended, representing Caucasians, Negroes, Japanese, Chinese, American Indians, and Spanish-speaking people.

The institute's aim was to establish better interracial relations in church groups and in church-related institutions. Most of the people attending the institute were leaders in church organizations.

The film, *For All People*, was presented to show us what is actually being done in the All People's Christian church of Los Angeles to integrate individuals of racial minorities into a Christian fellowship.

Part of the work includes a vigorous church and summer camp program which has at its heart the needs of the community around the church. In addition, an active community center serves to introduce the Christian way of life to children and young people, and to bring them eventually into church membership.

This pattern of religious education was emphasized as being one good way of saving urban churches which face the problem of continually shifting populations. In most of the cases where this pattern is tried there must first be a change of mind in the established church group, so that it realizes that racial segregation is evil.

The author of this report was one of several Brethren delegates to institutes of racial and cultural relations sponsored by the National Council of Churches. He is district Brethren Service secretary for Oregon.

The film could be used effectively in church groups to encourage the type of program which All People's Christian church is experiencing. The Reverend Dan Genung, 822 East 20th St., Los Angeles 11, Calif., would be glad to share information on his program.

The perplexing problem of interracial marriages was discussed and some interesting facts were brought out. Dr. J. Oscar Lee of the National Council of Churches pointed out that the percentage of interracial marriages is actually very small, so that the problem is mainly a theoretical one.

That fact, however, does not lessen the perplexity in the minds of those who think in terms of the question, "Would you want a Negro to marry your daughter?" Our discussion leaders pointed out that such a question is usually asked with a great deal of emotion and, therefore, cannot be answered on a strictly rational basis. Rather, it helps all those involved in the discussion to unload their feelings on the matter by explaining why they might be opposed to such a marriage.

Then, after the emotional tension is relieved, it is possible to consider some of the advantages interracial marriages might offer, and what relation they might have to Christian principles.

Many of the ministers at the institute were interested in the problem as counselors to couples preparing for marriage. To them it was pointed out that the most helpful thing a minister could do would be to help the couple to know what to expect from people who put their prejudices into practice.

Then, if the couple understands what they are getting into, and think they can prepare their children for a similar role, they should be given the blessing of a Christlike friendship, for they will surely need it.

When we discussed the housing problem we learned that, contrary to common belief, property value does not decrease when Negroes:

move into a formerly restricted area. The idea is used as a trick by some realtors so that they can get white people to sell at a low price, and then they make a small fortune by selling those properties to Negroes.

Many church colleges have made great strides in the direction of integrating peoples of racial minorities. On most of our campuses we see students of all complexions studying side by side.

The next step in the development of a fully integrated college is to include Negroes and Orientals at the professional level.

It is not enough to hire a Japanese secretary for the dean's office, especially when many qualified people are not offered teaching positions simply because they are not white. When our colleges and churches limit our choice of leadership to members of the Caucasian race, we place serious jeopardy on our standard of religious education.

These few paragraphs serve only to highlight the conference. It was really a thrilling experience to study and worship with those of

kindred minds though of a variety of complexions. We learned what it is like to be "color-blind," as God must be.

For All People, the film mentioned in the above article may be secured from our Audio-Visual Education Department at Elgin. The picture's running time is 26 minutes, and the rental is \$8.00.

New Windsor Notes—

Thurl Metzger, who recently succeeded Ben Bushong as executive secretary of the Heifer Project Committee, has returned from a hurried inspection trip to Korea. The trip was made at the invitation of United Nations authorities to see whether the Heifer Project Committee could serve Korea's need.

The cut garment department is moving into new quarters in the basement of the processing building. BVS arts and crafts activities will move into the quarters thus vacated. The space vacated by BVS will in turn be used for apartment purposes.

Twenty-eight new volunteers for BVS make up the September train-

ing unit. This unit has a uniquely international flavor because of the presence of Mirielle Blanc of Paris, France, and Uwe Hollm of Hamburg, Germany.

The score for DP families resettled through Brethren assistance was 987 on September 14, 1951. This now includes twenty-two physically handicapped cases.

Ed Crill, director of BVS training since the beginning of the program in the fall of 1948, has been looking after his last training unit. He is to become national director of Brethren youth activities about November 1, succeeding Don Snider.

A worship and assembly period for all New Windsor center personnel and guests has been inaugurated. The time is from 11:30 to noon on the first working day of each week.

Christmas is here, at least so the weekly New Windsor newsheet assured us in mid-September. The point is that those expecting to send Christmas kits, gifts or parcels to Europe need to get busy early in the fall. This applies to the Christmas towel kit program which has been very popular among our churches for several years. By the way, it has also been popular with the European children who received the kits. Those who want more information on the towel kit idea than they now have should write to Brethren Service Center, New Windsor, Md.

HAVE YOU SEEN—?

HAVE you seen *Preparation for Tomorrow*? This attractively printed and illustrated booklet was published by our State Department. Its subtitle is *A German Boy's Year in America*. It is the moving story of Ernst Taucher, a German high school student who spent his American year with the Louis B. Lantz family of Monticello, Ind.

The Lantz family is Brethren, and the booklet is actually the story of how the Brethren Service sponsored exchange program for German teenage students operated in a particular case.

Through the kindness of the State Department the Brethren Service Commission can make copies available free of charge to interested people. So far the number of requests has been lower than anticipated. A postal card is sufficient to request your copy, or several of them if you can put them to use.



Brethren efforts in behalf of better race relations have not been very extensive, but some work is being done. For example, several Brethren young people have spent a year or more teaching in Negro academies in the deep South. These pictures show Calvin Tooker (center of upper picture) of Empire, Calif., and Dale Ott (standing in lower picture) of Live Oak, Calif., with some of their classes at Prentiss Institute in Mississippi

KINGDOM GLEANINGS

Southern Illinois has elected R. E. Pepple and W. T. Heckman to represent them on the 1952 Standing Committee.

According to recent word received from Dr. Raymond Cottrell, Dr. Laura Cottrell has shown some improvement. She is still hospitalized in Orlando, Fla.

Connell T. Chaney has changed his address from R. 1, Willis, Va., to Star Route, Friendsville, Md. He has assumed the pastorate of the Bear Creek church, Accident, Md.

Brother and Sister J. C. Wine, who have been working at the Hillcrest School, Jos, British West Africa, will be returning to the United States for furlough some time in December.

Dr. and Mrs. Lloyd Studebaker of Garkida, British West Africa, will leave Jos on Nov. 5 for Europe, en route to the United States for furlough. They plan to arrive in New York on Dec. 2.

Union Ridge church, Northern Iowa, will have its harvest-day meeting on Sunday, Oct. 28. Bro. Ray Zook will be the guest speaker for both forenoon and afternoon services. A basket dinner will be served at noon. All who are interested are invited to attend this service. Bro. John W. Johnson is pastor of the church.

J. W. Fyock of Alliance, Ohio, wants to express his gratitude to all who have remembered him in their prayers and with greetings during his illness. Bro. Fyock had a severe heart attack last April, which has kept him in bed most of the time since then. He is slowly improving, being able to sit up for several hours each day.

At the auction sale of her husband's car, Mrs. Arthur H. Emery, Jr., begged those attending the sale not to bid. She said she feared the proceeds might be used for war. The U.S. bureau of internal revenue, which had seized the car, will apply the \$145 on the income tax owed by Mr. and Mrs. Emery. They had refused to pay it because they thought it might be used for military purposes.

The following missionaries have left the States for work in mission areas: Oct. 10, Dr. and Mrs. Paul S. Hoover and daughter, Linda Lee, to Dahanu Road, Thana District, India; also Miss Grace Eshelman, R.N., to Bulsar hospital, Surat District, India; Oct. 13, Dr. and Mrs. Paul W. Petcher and children, Cheryl Ruth and Richard Leer Petcher, to Garkida, British West Africa; Oct. 19, Miss Florence Miller, R.N., to Garkida, British West Africa.

The Religion in American Life movement will repeat throughout November its annual campaign in which, for the first time in the history of religion, all the channels of national advertising are used in support of religious institutions of all faiths, it was announced by RIAL headquarters. Plans for the 1951 campaign call for nation-wide advertising through newspapers, radio, television, billboards and car cards to back up local Religion in American Life programs being organized by communities, estimated by Earle B. Pleasant, national director, to total thousands of towns and cities across the country.

Eastern Maryland has chosen Samuel A. Harley and Harold Z. Bomberger as its representatives on the 1952 Standing Committee; Carl F. Smith and Jesse C. Shaver are the alternates.

Upper Claar church, Middle Pennsylvania, will observe its one hundredth anniversary with a program on Oct. 27 and 28. Bro. Jonathan F. King of Collegeville, Pa., will begin a week of evangelistic meetings on Sunday evening.

Barnum church, Minn., will have its fiftieth anniversary service on Nov. 18. There will be morning, afternoon and evening services. Bro. Burton Metzler of McPherson College will be the guest speaker. Everyone is invited to attend.

Soon after our last issue went to press we discovered an error in the picture editorial on the cover. Oct. 24 was the sixth anniversary of the United Nations, not the fifth as we stated. On Oct. 24, 1945, a sufficient number of nations had ratified the UN charter to bring it into effect. We were misled by a folder announcing United Nations Week, which happened to be in error.

Word has come from Germany that Brethren Service will still be able to use APO mail services indefinitely. Thus mail can continue to be sent to our Kassel workers as follows: Brethren Service Commission, APO 171, % Postmaster, New York, N. Y. By a previous government decision APO service was to have been canceled by Oct. 1, and a notice to that effect appeared in the Oct. 6 Messenger.

Among our contributors this week are *James Renz*, part-time temperance secretary for the Brotherhood and pastor of the Naperville church, Ill.; *Dwight Enberg*, who recently became pastor of the Champaign church, Ill., after serving the Parsons church, Kansas, for several years; *Edward E. Lyons*, a student at Bethany Biblical Seminary; *Ernest Lefever*, graduate student at Yale Divinity School.

Bethany church, near Stet, Mo., will dedicate its new building on Sunday, Nov. 4. An all-day meeting is planned with a guest speaker and a home-coming service in the afternoon. All nonresident and former members and friends are cordially invited to attend. On Monday evening, following the dedication, Bro. Lewis Naylor of Carleton, Nebr., will begin one week of revival meetings. The hours for the Sunday services are 11:00 a.m. and 2:00 p.m.

Let There Be Light, a fifty-two week series of transcribed fifteen-minute programs on the co-operative work of American Protestant and Orthodox churches, was scheduled to begin on local radio stations across the country the week of Oct. 22. It is being produced by the National Council's Broadcasting and Film Commission, formerly the Protestant Radio Commission, and is sponsored by the National Council of the Churches of Christ in the U.S.A. The series will include most of the special church events which have been covered before in single broadcasts in addition to a wide range of other activities. The week of Oct. 29 will have a program on World Community Day, which women in more than 1,800 local councils of church women observe annually on the first Friday in November. During the week of Nov. 5 there will be a broadcast on Religion in American Life; on Nov. 12 a program on the churches' aid to displaced persons.

Theme: Teaching Them to Observe All Things

Crystal church, Mich., will have a harvest day meeting on Sunday, Nov. 4, and will also observe its fiftieth anniversary at the same time. Perry Hayden of Tecumseh, Mich., will speak in the morning and show his film, *God Is My Landlord*, in the afternoon. There will be a basket lunch at noon.

McPherson College

McPherson College starts a new year with good enrollment. Other colleges in the McPherson area have reported drops in their student body of from nine to thirty-three per cent. While McPherson College has fewer students than last year the drop at the time this is written is about four per cent. We are grateful that the situation is so favorable in these difficult days. The loss in student population occurred among the non-Brethren portion of our group. Sixty-three per cent of our student body is Brethren this year. One of our acute problems is housing since most of the students come some distance and live on the campus. Eighteen other denominations are represented on our campus as well as three other major religions. Our students come from twenty-four states and seven foreign countries.

McPherson has maintained her international atmosphere. At the present time we have students from Hawaii, Honduras, Iran, Japan, Puerto Rico, Samoa and Palestine on the campus. A representative from Africa is on the way and will be here before this is printed. Two German young people and two from Jordan plan to be here by the second semester. In addition to cultures from abroad, we have one American Indian and one American Negro in our student body. Students and faculty are pleased to be a part of a "grass roots" international relations problem.

The music and dramatics departments are hard at work in the preparation of two major productions. The play, *The Terrible Meek*, will be given during regional conference. The opera, *The Bohemian Girl*, will be another November production.

Students and faculty are active in many areas on and off campus. All have real enthusiasm for this new year at McPherson College.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. John H. Musto of Brooklyn, N. Y., in the Beaver Run church, W. Va., Nov. 4-18.
Bro. E. Myrl Weyant of Rockhill Furnace, Pa., in the Cherry Lane church, Pa., Oct. 29—Nov. 11.
Bro. Guy S. Fern of Clearville, Pa., in the Ridge church, Pa., Nov. 12-25.
Bro. Herbert Fisher of Nappanee, Ind., in the Cedar Grove church, Ohio, Oct. 29—Nov. 11.
Bro. Jesse Whitacre of Spencer, Ohio, in the Eden church, Ohio, Oct. 29—Nov. 11.
Bro. S. Clyde Weaver of East Petersburg, Pa., in the Mechanicsburg church, Pa., Oct. 29—Nov. 11.
Bro. M. Guy West of Uniontown, Pa., in the Palmyra church, Pa., Nov. 5-18.
Bro. Niels Eshensen of Lewistown, Pa., in the Brookville church, Ohio, Oct. 28—Nov. 11.
Bro. Rufus P. Bucher of Quarryville, Pa., in the First church, Baltimore, Md., Nov. 11-18.
Bro. Wilmer O. Crummett of Bassett, Va., in the Antioch church, Va., Nov. 5-18.
Bro. P. L. Huffaker of West Milton, Ohio, in the Fairview church, Middle Pennsylvania, Oct. 29—Nov. 4.
Bro. S. Clyde Weaver of East Petersburg, Pa., in the Mechanicsburg church, Pa., Oct. 29—Nov. 11.
Bro. Paul B. Sanger, pastor, in the Oak Grove church, Va., Oct. 25—Nov. 4.
Bro. R. C. Wenger of Grand Rapids, Mich., in the Ft. Wayne church, Ind., Nov. 4-11.

Gains for the Kingdom

Two baptized in the Virden church, Ill.
One baptized in the Kaskaskia church, Ill.

Ten baptized in the Bethel church, Va.
One baptized in the Enders church, Nebr.
Eleven baptized in the Spray church, N. C.
One baptized in the Hartville church, Ohio.
Twelve baptized in the Amwell church, N. J.
Nine baptized in the Bethany church, W. Va.
One baptized in the Long Beach church, Calif.
One baptized in the Sunnyside church, Wash.
Four baptized in the Cedar Grove church, Ohio.
Four baptized in the Brothersvalley church, Pa.
One baptized in the Locust Grove church, W. Va.
Fourteen baptized in the Spring Run church, Pa.
Five baptized in the South Fork congregation, W. Va.
Two baptized in the Calvary church, Philadelphia, Pa.
Eleven baptized in the White Pine congregation, W. Va.
Seven baptized and four received by letter in the Pottstown church, Pa.
Six baptized and seven received by letter in the Pipe Creek church, Ind.
Two baptized and two received by letter in the Elmdale church, Mich.
Sixteen baptized and one received by letter in the Mt. Hermon church, Va.
Nine baptized and four received by letter in the Little Swatara church, Pa.

Calendar for Sunday, October 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. The Hebrews in Slavery.—Ex. 1-2. Memory Selection: Be strong, fear not: behold, your God will come . . . and save you. Isa. 35:4.

CBYF Topic for October, Ways We Worship.

Announcements

REGIONAL CONFERENCE

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

Idaho and Western Montana.—Payette Valley, Idaho, Nov. 2-4.
Maryland, Western.—Frostburg, Oct. 27.
Ohio, Northwestern.—Stony Creek, Oct. 30—Nov. 1.
Oregon.—Klamath Falls, Nov. 8-11.
Pennsylvania, Eastern.—Annville, Nov. 7, 8.
Pennsylvania, S. E., New Jersey, E. New York, N. Delaware.—Quakertown, Pa., Oct. 30, 31.
Pennsylvania, Southern.—Falling Spring, Hades house, Oct. 30, 31.
Virginia, Northern.—Timberville, Nov. 3, 4.
Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

California	Oct. 27, 28, 10:30 am, Antietam, Prices.
Nov. 4, 7:30 pm, Imperial Heights Community.	Oct. 28, Ephrata.
Indiana	Oct. 28, Lower Claar.
Oct. 27, Middletown.	Oct. 28, Mountville.
Oct. 28, 7:30 pm, Muncie.	Oct. 28, Salisbury.
Nov. 3, 7 pm, Howard.	Oct. 28, Upper Codorus, Black Rock.
Nov. 4, Sugar Creek.	Oct. 28, 2:30 and 6 pm, Spring Creek.
Nov. 12, 7:30 pm, Mt. Pleasant.	Oct. 28, 6:30 pm, Mt. Olivet.
Nov. 18, Pleasant Hill.	Oct. 28, 6:30 pm, Piney Creek.
Nov. 20, 7:30 pm, Yellow Creek.	Oct. 28, 7:30 pm, Clover Creek.
Kansas	Oct. 30, 31, 10 am, Mt. Hope.
Oct. 28, 7 pm, Belleville.	Nov. 3, 1:30 pm, Welsh Run.
Maryland	Nov. 4, Springfield.
Oct. 27, 2:30 pm, Longmeadow.	Nov. 4, 6 pm, Lititz.
Oct. 28, 6:30 pm, Flower Hill.	Nov. 4, 6 pm, Long Run.
Oct. 28, 6 pm, Woodberry.	Nov. 4, 7 pm, Bethel.
Oct. 28, 7 pm, Locust Grove.	Nov. 4, 7 pm, Boiling Springs.
Nov. 4, 6:30 pm, Monocacy.	Nov. 4, 7 pm, York, Madison Avenue.
Nov. 10, 2:30 pm, Broadfording.	Nov. 4, 7:30 pm, Upper Claar.
Nov. 11, 5 pm, North Baltimore.	Nov. 4, 5, West Greentree, Rheems.
Nov. 11, 5 pm, Pleasant View.	Nov. 11, 6 pm, York, Second.
Michigan	Nov. 11, 7 pm, Germantown.
Nov. 4, 8 pm, Marilla.	Nov. 11, 7:30 pm, Cherry Lane.
Nov. 10, Elmdale.	Virginia
Nov. 11, Florence.	Oct. 27, Woodstock.
Ohio	Oct. 27, 6:30 pm, Bethlehem.
Oct. 27, 28, Prices Creek.	Oct. 27, 6:30 pm, Mt. Zion.
Oct. 28, 7 pm, Dayton, Ft. McKinley.	Nov. 3, 7 pm, Antioch.
Nov. 4, 8 pm, Lick Creek.	Nov. 10, 6 pm, Newport News.
Nov. 10, 7:30 pm, Salem.	Nov. 18, 5:30 pm, Roanoke, First.
Nov. 26, Fairview.	West Virginia
Pennsylvania	Nov. 4, 7 pm, Pleasant View.
Oct. 27, 2 pm, Akron.	Nov. 17, 6 pm, Beaver Run.
Oct. 27, 2 and 6:30 pm, Indian Creek.	



In Greene County, Virginia



Country picturesque for its rugged mountain setting is the Greene County area. Nestled like grapevines around the wooded hills the highways and roads wind in and out among the mountains. Roads which were once very difficult to travel are now being blacktopped because of the labors of Pastor Kettering and his people in petitioning for this work to be done.



In Greene County, Va., this young couple with their two small children enjoy a visit in their home from Pastor Harold E. Kettering. Fine young couples as this one seek the counsel and guidance of the church through the pastor. Their home is being guided and enriched by the principles of Christ. Bro. Kettering, a graduate of one of our Brethren colleges and of Bethany Biblical Seminary, has chosen to accept the call to serve as pastor among the people of the Western Mt. Carmel church in Eastern Virginia. Here through a ministry of love in the name of the Master, Brother and Sister Kettering have identified and endeared themselves to the people of Greene County. Your home mission dollars through the Brotherhood Fund help make possible this ministry.

Today in the basement of the community building, erected by Brethren Volunteer Service workers, a poultry-raising project is successfully operated to help pay cost of building designed as community center, medical clinic and recreation center.



Hands of love and mercy reach beyond the needs of the local group in making warm quilts for the needy around the world. Seated next to the end on the right is Miss Nelie Wampler, who is a veteran worker in Greene County, having come from the Valley of Virginia, as a young school-teacher in the days of the industrial school. She has so completely identified herself with the church in Greene County that today she is revered by children, parents and grandparents. Miss Nelie, as she is affectionately called, is a faithful worker for kingdom interests.



Here in Greene County, Va., in the Mt. Carmel congregation your support of home missions through the Brotherhood Fund serves a real need, leading fathers, mothers, young people and children to lead lives of greater righteousness.

Photos by J. Henry Long





Cirgi Challenges Christians

Charles M. Bieber

Lassa, Northern Nigeria, W. Africa

Cirgi, finger rock, on border between Nigeria and the Cameroun; the smaller rock is called Cirgi's wife

THE eroded crater of once volcanic old Cirgi had long been a challenge to the missionaries. Thrust up into the heavens like a huge finger pointing upward to God, it seemed also to be urging Christians to come and point its people to God. For all around the mountain, in compounds and terraced farms dug out of the very face of the mountain, are peoples who are God's children but do not realize his love. And in the beautiful valley three miles below lies the village of Kamale, its people, too, untouched by the gospel.

Cirgi was a challenge. But tribal warfare and unsettled conditions had made it necessary for the government to keep the territory closed to white people, and the challenge went unmet. Last year, however, the government decided the Higi people of that area are no longer dangerous, and the territory was opened. A road of sorts was constructed, too, although even the local peoples doubted the ability of the white man's "mota" to cross certain of the waterways.

With this territory, a part of the Brethren mission area, open for travel, the opportunity arose for investigating Cirgi's challenge. Was that corroded crater really as tall and majestic as it seemed? And what of its people? Were they really as dangerous as a closed territory seemed to imply, perhaps only one step removed from savagery? Five men decided to find out and to begin to win the village of Kamale for Christ. Three of us were missionaries; the other two were Africans,

one of them blind Adam, the devoted evangelist who had lost his physical sight, but found spiritual light.

It was midafternoon when the group arrived at the government resthouse at the edge of the village of Kamale, and scarcely three miles from the huge finger rock. And, almost like magic, there appeared a good-sized group of villagers. Around the roots of a great tree by the resthouse, the men found seats for themselves. In the background, the women were busily carrying water to fill the pot which would supply the guests.

Blind Adam wasted no time; he wanted the Kamale people to "see" as quickly as possible. So a Christian service was held almost immediately, with John Grimley and James Bowman speaking and Adam both speaking and interpreting into the peculiar Kamale dialect of the Higi language.

"We can see tall Cirgi mountain from our mission homes at Lassa and Gulak," we told them. "For a long time, ever since we first came to Africa, we have been wanting to visit Cirgi and to greet you people in the name of Jesus. The government prevented us until recently, but now at last here we are."

Their faces lit up as they learned we had come with a message of friendship and love. They laughed aloud when we mentioned that the government had considered them to be dangerous. They expressed their appreciation for various statements by clapping their hands in a rhythmical unison. These people dangerous? No, these people are friendly, and happy. These people savages? No, these people are souls

to be led into the light of the kingdom of God.

The love of God was expressed in a brief message of simple clarity, in figures which they could understand. The meeting over, the people were reluctant to leave. They lingered on, and an informal period of questions and answers followed. "We know that we have not been living the good way," they said. "For many years our forefathers and we have been living in the darkness. But our forefathers always told us that sometime someone would come to show us the right way and to give us the light. And now, you have come." It sounded like a storybook speech, but it was simple, direct, eager and



Some of the people who gathered under the tree to hear the missionaries

sincere. And not until darkness was near did the discussion end.

Very early next morning, the three missionaries climbed to the very base of Cirgi. We scaled the near-by mass of rock which the Africans jokingly call Cirgi's Wife. We looked off into magnificent distances, seeing many other eroded craters which had not been visible from below. We admired the orange tint of the grasslands in French Cameroun. We looked down into the Cameroun village of Mogode, where the American Lutherans are carrying on mission work less than ten miles from pagan Kamale. As we sat there on the rock, we could hear the beat of the drums and the mournful chant of funeral cryings both from Kamale and from Mogode. Could it be a hint that the darkness would die, vanishing in the presence of the light of Christ?

Back at the resthouse somewhat later, we found an expectant group again gathered around the big tree. Would it be possible, they wanted to know, for them to have a Christian school in their village? We certainly want them to have a Christian school, we assured them, and we will try to find them a teacher. Would it be possible, they wanted to know further, for the school to begin almost immediately? But now, with sad hearts, we had to disappoint them. Good things, we reminded them, sometimes take a long time to grow. We will come to visit and talk with them from time to time. But just now, no teacher is available for them; maybe next year. . . .

So we came away from Cirgi and from Kamale. The challenge of Cirgi remained only half met. Cirgi itself would no longer have the call of the strange and the curious, only that of splendor and beauty; his part of the challenge had been met. But what of the call of the people, those happy, eager, friendly people? What of their confidence that now at last the light is coming and their way will become clear? What of their need and longing for a Christian school?

When will there be sufficient trained Christian teachers to meet the need of such villages as Kamale? When will the Church of the Brethren mission in Africa be able to expand its personnel and its facilities to meet those needs? When will the brilliant light of the love of God shine into the lives of these thousands of people to replace their dimness of sight? The challenge of Cirgi is a challenge to you. The answer is for you to give.

Around the World

Senate Passes Postal Bill Exempting Church Papers

The Senate approved a bill raising postal rates on newspapers thirty per cent and on magazines sixty per cent but exempting religious publications from both increases. The bill also exempts religious organizations from an impending fifty per cent increase in third-class rates for bulk mailings.

An amendment by Senator Russell Long to exempt churches and religious organizations from the proposed increase in postcard rates to two cents was defeated, however, by a vote of fifty-six to ten.

Mennonite Mutual

The growth of the Mennonite Mutual Insurance Company of Pennsylvania until it has more than 5,000 policyholders and total insurance in force of \$33 million, is told in the current number of the periodical, *The Mennonite Community*. Organized in 1895, the Mutual is only one of a number of such insurance companies among members of this religious community throughout the nation.

The average rate of annual assessment in fifty-six years of business was roughly \$1.70 per \$1,000 of protection against fire, lightning, cyclone, tornado, wind-storm and hail.

The object of the organizers of the mutual was "to help bear one another's burdens according to Paul's injunction to the Galatians."

D. C. Hostetter, an officer, reports that he has served as secretary or secretary-treasurer for forty-nine years. J. M. Smucker was president for forty-four years, then served nine years more as director. The Mutual has changed officers "but few times." (CNS)

History Repeats Itself

As old as history itself, not just a modern rebellion, is the revolt of native peoples against encroachment from outsiders who have their seats of government far away. A story appeared recently in an African paper about a chief named Quipenene, who was asked why he would not embrace the white man's gospel. Chief Quipenene invariably replied in about the same words. Said he: "The white man came here many years ago and told us that he wanted to help us make roads and conserve intertribal peace. We agreed. Then we made the roads; in addition we have to pay a heavy tax

to the government. This was not in the original bargain. Next came another group of white men, telling us they wanted to help us clear the dense jungles so we could raise more coffee. We agreed, only to discover that the white man took for himself not only the recently cleared ground but our best coffee gardens as well. Frankly, we are suspicious of the promises of the white man and want as little to do with him and his religion as possible, lest we find ourselves in another trap."

That was Africa, and in modern times. But you can find almost the identical thing in American history of 275 years ago. King Metacomet, or King Philip, the Wampanoag Indian of New England, began his war on the whites in 1675 after voicing much the same sentiments as the African, Quipenene. When the Englishman, John Borden, tried to persuade King Philip to remain at peace, the Indian leader replied: "The English who came first to this country were but a handful, forlorn, poor and distressed. My father was then Sachem. He relieved their distresses in the most kind and hospitable manner. He gave them land to build and plant upon. Their numbers rapidly increased. By various means the English got possession of my father's territory. Sometimes the cattle of the English would come into the cornfields of my people. I must then be seized and confined until I sold another tract for damages and costs. Thus tract after tract is gone. I am determined not to go on living until I have no country."—Devere Allen (WP)

Unique College Is Cross Section of Europe

In Bruges, Belgium, a new kind of educational institution is ready for its second year. The International College of Europe, with thirty-five students from sixteen nations, and a professional staff representing some of the best minds of the Western world, is a fascinating cross section of Europe.

The aim of the college is to develop a group of young men and women who have, in addition to their already completed university education, a "European perspective," an ability to visualize problems in a European framework, rather than from a particular

national point of view. There are three aspects of this general aim: first, a knowledge of European questions; second, the development of a firm purpose to aid in creating a united Europe, without the impatience and fuzzy idealism which sometimes accompanies such a purpose; and, third, an understanding of the techniques necessary to achieve this objective.

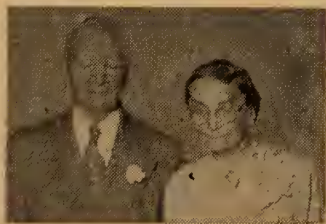
The method of Bruges is as unique as the composition of the student body. The basic principle is that, given the maturity of the average student at the college, the real value to him will be in creative work, not in receiving instruction. There are, therefore, no examinations, nor required theses. The full-time teaching staff is relatively small; the bulk of the lecturing is done by a great number of visiting professors, who stay for periods ranging from a few days to eight weeks.

The emphasis is laid on the independent work of the individual student, or of small committees: seminars, discussion groups, committee reports, short and long papers, newspaper articles and the like. The theoretical work is supplemented by study trips, such as a two-week journey through Western Germany at the invitation of the German government. Of major importance, too, is the communal life in the Hotel St. Georges, the daily "rubbing of elbows" with students of fifteen other countries.—Peter Dodd (WP)

Anniversaries and Weddings

Sixtieth Wedding Anniversary

More than 200 people attended the sixtieth wedding anniversary reception for Mr. and Mrs. J. W. Lear. They included



former students of Mr. Lear, former parishioners and fellow workers.

Mrs. D. W. Shock, who has known the Lears from a little child up, was hostess and presided at the guest book. The Lear home was beautified for the occasion by arrangements of seasonable flowers presented by congratulatory friends.

A short program was conducted by Cleo Beery, assistant pastor of the Church of the Brethren. Two hymns written by Bro. Lear and in the church hymnal were sung

by a group of members of the church choir directed by Mrs. Shock. Short congratulatory talks were given by A. C. Wiegand, who was associated with Bro. Lear many years at Bethany Biblical Seminary in Chicago; Mrs. Minna Heckman, a parishioner in the Lears' first pastorate at Cerro Gordo, Ill., and a teacher at Bethany when the Lears were there; and Edward Frantz. Both honorees responded in answer to the question, "How does it feel to live together for sixty years?" Bro. Lear said, "I cannot tell you, for we just live one year at a time." He gave very much credit to Mrs. Lear as being a real helpmate throughout the sixty years. Bro. Earl Breon, pastor of the Pomona church, was the last speaker.

Bro. Lear taught public school in Illinois for seven years and was instructor at Bethany Biblical Seminary from 1922-1938 in practical theology and rural sociology. He was acting president for one year. In 1938 he resigned from the faculty at Bethany to come to Glendora, Calif., to be pastor of the church.

Bro. Lear was elected to the ministry in 1898. He was pastor of the Cerro Gordo and Decatur churches in Illinois. Bro. Lear has attended fifty-three Annual Conferences of the Church of the Brethren, usually accompanied by Mrs. Lear. Bro. Lear served as regional executive secretary of the Church of the Brethren for the Pacific Coast from 1942 through September 1948, and assisted Bro. I. V. Funderburgh for the next two years. Bro. Lear is now a member of the Church of the Brethren district board of administration and is solicitor for the Hillcrest Homes, Inc., in La Verne, Calif.

The wedding sixty years ago occurred at the home of Mrs. Lear's brother-in-law and sister, Mr. and Mrs. J. C. Whitmer, near Virden, Ill. Mr. Whitmer, ninety-two years of age, and Mrs. Whitmer, eighty-five years of age, and their daughter, Mrs. Louise Brubaker, all of Glendora, were present as the only witnesses of the ceremony sixty years ago.

When asked what he has enjoyed most in life the other day, Bro. Lear replied, "I don't believe I know, because I practically always enjoy what I am doing. I liked teaching, I liked pastoral work and I liked regional work.—Adapted from the La Verne Leader."

Golden Wedding Anniversary

Mr. and Mrs. Harry K. Hess celebrated their fiftieth wedding anniversary on Sunday, July 1, 1951, with open house



when 107 guests called to wish them well.

The couple were married by Bro. David Snader of Akron, Ohio. Mrs. Hess is the daughter of Mr. and Mrs. Aaron R. Gibbel of Ephrata, Pa., and Mr. Hess is the son of Mr. and Mrs. Abraham Hess of Millway, Pa.

The couple live on a farm near the Middle Creek church, Pa., where Mrs. Hess was born. They have been members of the church for forty-five years. Mr. Hess taught a Sunday-school class for thirty-seven years and Mrs. Hess taught a class for twenty-six years. They have served in the office of deacon for twenty-one years.

Several guests who had been present at the wedding in 1901 were present for the anniversary celebration. The couple received many lovely and useful gifts.—Kathryn Gibbel, Ephrata, Pa.

Weddings

Augsburger-Sanger.—Robert Augsburger of Columbus, Ohio, and Hazel Sanger of Springfield, Mo., in Springfield, Aug. 5, 1951, by the undersigned.—Edwin G. Collings, Bartlesville, Okla.

Burkholder-Reynolds.—Howard Burkholder of Nappanee, Ind., and Wanda Reynolds of South Bend, Ind., in the Union Center church, by the undersigned.—Herbert Fisher, Nappanee, Ind.

Cassel-Shreiner.—Ralph Cassel and Dorothy Shreiner in the Lititz church, Pa., April 15, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Cheney-Bledsoe.—Donald E. Cheney and Aileen P. Bledsoe, both of La Verne, Calif., in the First Brethren church, Aug. 25, 1951, by the undersigned.—Galen B. Ogden, La Verne, Calif.

Conner-Garber.—Carroll Conner of Manassas, Va., and Geraldine Garber of Weyers Cave, Va., in the Pleasant Valley church, Aug. 14, 1951, by the undersigned.—M. R. Wolfe, Bridgewater, Va.

Cornwell-Morgan.—Garold Cornwell of Waterloo, Iowa, and Lois Morgan of Fredericksburg, Iowa, in the Fredericksburg church, Sept. 9, 1951, by the undersigned.—Dean L. Farringer, Fredericksburg, Iowa.

DeRemer-Fox.—John W. DeRemer and Nancy J. Fox, in the Lititz church, Pa., Sept. 9, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

England-Farrington.—Gene England of Girard, Ill., and Margaret Farrington of Nappanee, Ind., Sept. 9, 1951, in the Nappanee church, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Gerdes-Shrider.—Galen G. Gerdes of Pearl City, Ill., and Mareta Shrider of Plank, Ky., and White Cottage, Ohio, in the Flat Creek church, Creekville, Ky., Aug. 5, 1951, by F. C. Rohrer.—Mrs. F. C. Rohrer, Bean Station, Tenn.

Harper-Hack.—John M. Harper and Joan L. Hack, both of Edison, Ohio, in the Nappanee church, Ind., June 30, 1951, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Harris-Neel.—Eugene Harris and Lucretia Neel, both of Mountain Grove, Mo., Aug. 10, 1951, in Mountain Home, Ark.—D. Eugene Lichty, Mountain Grove, Mo.

Jordan-Manning.—William M. Jordan and Rose Manning, both of Rockford, Ill., Aug. 17, 1951, in the Rockford church, by the undersigned.—Paul B. Haworth, Rockford, Ill.

Kretsinger-Green.—Robert W. Kretsinger and Charlotte B. Green, both of Smithsburg, Md., in the Welty church, July 22, 1951, by the undersigned.—John E. Rowland, Greencastle, Pa.

Lapp-Getchman.—Leroy Lapp of Grants Pass, Oregon, and Junita Getchman of Wenatchee, Wash., Aug. 19, 1951, in the Wenatchee church, by the undersigned.—A. P. Becker, Grants Pass, Oregon.

Long-Ritter.—Lester Long and Vera Ann Ritter, in the Lititz church, Pa., April 29, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

McCuen-Miller.—Wayne C. McCuen and Janet I. Miller, both of Nappanee, Ind., June 11, 1951, in the Nappanee church, by the undersigned.—S. W. Longenecker, Nappanee, Ind.

Peterson-Green.—James M. Peterson and Mary Lou Green, both of Mountain Grove, Mo., in the Mountain Grove parsonage, Aug. 11, 1951, by the undersigned.—D. Eugene Lichty, Mountain Grove, Mo.

Wisner-Norris.—Richard Wisner and Virginia Norris, both of Anderson, Ind., in the Anderson church, Sept. 11, 1951, by the undersigned, and E. O. Norris.—Elden M. Petry, Anderson, Ind.

Wright-Smith.—Earl S. Wright and Loretta Ann Smith, both of Kansas City, Mo., in the Greenwood church, Aug. 4, 1951, by the undersigned.—D. Eugene Lichty, Mountain Grove, Mo.

Obituaries

Florida G. Eby

Florida Green Eby was born in Boteourt County, Va., May 13, 1860. At eleven years of age, she, with her mother and brother, moved to Cumberland County, Va. Here in 1874 she was baptized into the Church of the Brethren by Elder Joseph M. Cline.

In 1894 she moved with her mother to Middletown, Ind., where the greater part of her life was spent. Here she married John Green, who, with her mother and brother, preceded her in death many years ago.

On July 11, 1944, she was united in marriage to Elder Ira P. Eby, a former home missionary; she moved to his home near Westover, Md., where the remainder of her life was spent. Despite the infirmities of advancing age, the devotion and companionship of this short union was strong and beautiful. The kind ministry of his children and grandchildren, together with that of loyal friends and neighbors, added much to their happiness.

"Grandma" as she was affectionately called in her later years, was one of the most consecrated Christian characters I have ever known. God and her church were her first concern, and her implicit faith in her heavenly Father was outstanding and beautiful. If she had any special characteristics they were her love for the pure, the true and beautiful in life.

She had a special fondness for music, possessed some musical talent, and delighted in singing and playing the beloved hymns of the church. She passed to her reward early in March 1951, at the advanced age of almost ninety-one years, and was laid to rest in the cemetery near Westover, Md. She leaves her husband, several stepchildren and a number of grandchildren, besides a host of friends and acquaintances.—Mrs. Joseph S. Wine, Arlington, Va.

David E. Sower

Davis Elias Sower was born March 14, 1879, on the homestead of his grandfather, Dr. Elias Sower, a pioneer doctor and

Methodist minister of Gratiot County, Mich. He was the only son of William Harvey and Elizabeth Bowser Sower.

He accepted his Lord when sixteen years of age at the Sower Memorial church near Ithaca, Mich. While attending Manchester College in 1898 he

was united with the Church of the Brethren and was called to the ministry that same year in the New Haven church, Mich.

In 1902 he was united in marriage to Lucy Ann Blough. To this union one daughter was born; the mother passed away shortly after this birth. In the autumn of 1906 he again entered Manchester College. The following year he was united in marriage to Dorothy Shafford. To them were born six sons and two daughters.

A sister, living in Michigan, preceded him in death by eight hours on Christmas morning. When he received the message at his home in Bristolville, Ohio, he began making preparations to go but within an hour he had died from a heart attack.

Bro. Sower served well in the free ministry as home mission pastor and as pastor of established churches in Indianapolis, Ind., Elmdale and Long Lake, Mich., Black River, Mohican, Maple Grove and Bristolville, Ohio. As Sunday-school secretary and evangelist he served the district of Michigan. He was at various times a member of the district mission boards of Michigan and Northeastern Ohio.

Surviving are his wife; four sons, Christopher Sower of Okemos, Mich., J. Edson Sower of Ioania, Greece, Malcolm Everett Sower of Toledo, Ohio, and Donald Lawrence Sower of Alexandria, Va.; three

daughters, Mrs. Lucy Anderson of Perrinton, Mich., Mrs. Naomi Cramer of Middleton, Mich., Mrs. Floy Shank of Ashland, Ohio; fifteen grandchildren; and two great-grandchildren. Preceding him in death were two sons, Paul Marion and William Harvey.

Funeral services were held by J. Herman Reinke, Ashland, Ohio, assisted by Rev. J. C. Inman, in the Maple Grove church, Ashland, where he had been pastor for over eight years. On Dec. 28 double funeral services were held for him and his sister, Mrs. Elsie Isham, in the New Haven church. J. J. Cook of Middleton, Mich., was in charge. Interment was in the Mennonite cemetery, near Elmdale, Mich.—Mrs. Dorothy Sower, Ashland, Ohio.

Lillian Hope

Lillian, daughter of Mary Katharine and Christian Hope, was born in Copenhagen, Denmark, and came with her parents to America in her early youth. She died at her home in Hutchinson, Kansas, May 30, 1951. Burial was in the Fairlawn cemetery, Hutchinson, Kansas.

The experience of being the daughter of missionary parents taught her to give service to others throughout her life. During her years as a teacher at McPherson College she helped to educate her young brother and sister and had the joy of seeing them complete their training and go out to their chosen vocations. After receiving her A.B. degree from McPherson College, she went to Sylvia, Kansas, where she taught home economics in the high school. Later she moved with her family to Hutchinson, Kansas, where she was a dearly beloved primary teacher for many years. About this same time, in 1918, a niece was taken into the home and reared.

She never lost her zest and enthusiasm for learning. She read avidly on a great variety of subjects and took a keen interest in world affairs, politics and religion.

A severe stroke on Jan. 1, 1951, brought her last illness and left her health greatly impaired. Her courage and faith during those last difficult months were a source of constant amazement and inspiration to those of us around her.

Miss Hope was a member of the Church of the Brethren, having been baptized in early youth by her father.

She is survived by two sisters, Nena Hope Day of Hutchinson, and Mrs. M. J. Miller of Fulton, Mo.; and a niece at home, Lillian Mary Peterson.—Mrs. W. M. Day, Hutchinson, Kansas.

Book, S. W., son of E. D. and Isabelle Gashorne Book, was born in Huntingdon County, Pa., Aug. 7, 1861, and died at his home near Adel, Iowa, July 24, 1951. In 1884 he was united in marriage to Ida Shumaker. He became a member of the Church of the Brethren in 1885. He was called to the office of deacon in 1899 and labored faithfully in this office for the rest of his life. He was correspondent and agent of the Gospel Messenger for many years and also served as chorister, teacher in the Sunday school, clerk, delegate to both district and Annual conferences and on many committees. He is survived by his wife, one son, one granddaughter, two great-grandchildren, one brother and one sister. Funeral services were held at the Panther Creek church by his pastor, Bro. Paul E. Miller. Burial was in the cemetery near by.—Mrs. Burton Messamer, Dallas Center, Iowa.

Brechbiel, Lyman Otto, son of Henry and Delora Brechbiel, was born Nov. 12, 1907, in Mexico, Ind., and died in Dukes hospital in Peru, Ind., Aug. 6, 1951. He was united in marriage to Mildred Hendricks in 1928. In 1949 he was married to Bonnie Rush. He was a member of the Church of the Brethren. He is survived by his wife, one daughter, one son, three stepchildren, two brothers and three sisters. Funeral services were held at the funeral home in Peru. Burial was in the Green Lawn cemetery at Mexico.—Mrs. Nellie Musselman, Peru, Ind.

Dougan, Mary, daughter of Jacob and Annie Saylor Hostetler and widow of Abram Dougan, was born July 29, 1873, and died July 20, 1951, at the home of her grandchild in Rockwood, Pa. Her husband died in 1935. She was a member of the Middle Creek church. She is survived by one son, one sister, four brothers, six grandchildren and three great-grandchildren. Funeral services were held in the Middle Creek church by Bro. Floyd McDowell. Interment was in the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Early, Adda May, daughter of Abednego and Mary E. Miller, was born Dec. 26, 1878, near Degraff, Ohio, and died April 25, 1951. On March 24, 1904, she was married to William H. Early of Lima, Ohio, and to them were born eight children. She united with the Church of the Brethren at the age of thirteen years. She is survived by her husband, six children, twelve grandchildren, one great-grandchild, one sister and one brother. Funeral services were held by Lyle M. Klotz at the Stony Creek church. Burial was in the Huber cemetery near Degraff.—Lyle M. Klotz, Bellefontaine, Ohio.

Hanner, Haskel, was born Dec. 15, 1871, at Adeline, Ill., and died Aug. 2, 1951, in Rockford, Ill. He was married to Carrie Schreiber on Oct. 17, 1900. He united with the Church of the Brethren in 1948. He is survived by his wife, three daughters, one son, nine grandchildren and six great-grandchildren. Funeral services were held in the Rockford church by Bro. Carl Smucker, Rev. G. W. Ford of the Church of Christ and the undersigned. Interment was in the Silver Creek cemetery near Leaf River.—Paul B. Haworth, Rockford, Ill.

Lowe, Robert Dwain, Sr., son of Todd and Ada Lowe, was born March 15, 1920, in Montgomery County, Ohio, and was killed in an automobile accident, Sept. 1, 1951. He was baptized in the Happy Corner church in August 1931. He is survived by his wife, Beulah, who was seriously injured in the accident and who is now in the Good Samaritan hospital, one son, one stepdaughter, his parents, three sisters and two grandmothers. Funeral services were held in the Happy Corner church by the undersigned.—Ira Oren, Dayton, Ohio.

March, Gideon, son of Mr. and Mrs. William March, died at the home of his son near York Springs, Pa., July 18, 1951, at the age of ninety-three years. He was a member of the Upper Conewago congregation for many years. He is survived by two sons and two daughters. Funeral services were held at the R. L. Pittenturf funeral home in York Springs by Elder J. Monroe Danner. Interment was in the Lower Bermudian Lutheran cemetery.—Frances E. Shaffer, East Berlin, Pa.

Miller, Phoebe, daughter of Jacob and Phoebe Cramer Gary, and widow of Henry Miller, was born Nov. 2, 1867, and died July 19, 1951, at the home of her son in Rockwood, Pa. Her husband died in 1937. She was a member of the Middle Creek church. She is survived by two sons, nine daughters, sixty-eight grandchildren, ninety-two great-grandchildren, three great-great-grandchildren and one brother. Funeral services were held in the Maple Hill church, Ohio. Interment was in the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

Minnix, Harvey Alvin, son of Flemming and Susanna Minnix, was born in Kansas, Jan. 31, 1880, and died Aug. 25, 1951. On Dec. 30, 1903, he was united in marriage to Stella Miller. He became a member of the Church of the Brethren not long after coming to Louisiana in 1901 and has served his church faithfully for many years in the office of deacon. He is survived by four children, five grandchildren and one foster grandchild. Funeral services were held in the Church of the Brethren at Roanoke, La., by the writer and Bro. Glenn Harris.—J. B. Firestone, Iowa, La.

Church News

Florida

Winter Park.—During the summer we have been studying the Book of Revelation, taught by Bro. J. H. Morris in the absence of our pastor. Since our last report, six of our youth have graduated from high school, two of our young people have been married and we have two new babies in the church. Bro. Biddix spent four days on a preaching mission in the Clovis church, where he had formerly been pastor, on his return trip from Annual Conference. Family camp began on July 15, with eighteen persons from the Winter Park church in attendance. Bro. Biddix directed this camp. The mothers and daughters are meeting twice a month to mend clothing for our mission work in Puerto Rico. Five of our members attended the regional conference at Bridge-water. The junior department now has a library and has received gifts amounting to twenty dollars for more books. Three of our young girls and one young man are now back in college.—Mrs. Howard Brown, Winter Park, Fla.

Illinois

Bethel.—The Sunday-school attendance has increased during the last quarter. Morning and evening services and CBYF are held each Sunday with prayer meetings on Wednesday evenings. A study of church history in preparation for a series of sermons on Brethren doctrine was conducted by Bro. Renz. Some of our outside speakers have been Ira Gibbel, Brethren Service worker; Dr. Vernon L. Farnham and Bro. Wendell Flory at the annual school of mission; Bro. C. Ernest Davis speaking on the Christian college; Spenser Minnich and Jesse Ziegler at our family night meetings and Bro. Glen McFadden at our recognition banquet honoring our graduates. Fifteen of our number attended the leadership training school in our city. Twelve persons have been baptized since our last report. D.V.B.S. was held in co-operation with the other Naperville churches. Ground has been broken for an addition to our church. The young people, in addition to a varied social program, have helped in printing the Sunday bulletins. One of their members, Dorothy Bastin, is now in volunteer service. Another member, Clyde Fry, was licensed to the ministry for one year. The men prepared the parsonage for the new pastor and are now helping on the new addition to the church. A good representation was present at our district meeting at Polo. At present we are planning a harvest festival.—Hazel Williams, Naperville, Ill.

Indiana

Bethany.—We met on Sept. 6 in our regular council. Our love feast was set for Oct. 20. Brother and Sister Dale Brubaker of Ohio have come to be our pastors. We are hoping to work together that much good may be done in this needy world of ours. Our ladies' aid is sewing for relief. Our revival meetings will begin Sept. 30, with our pastor as the speaker. Two of our young people have entered volunteer service this fall.—Mertie Eisenhour, Syracuse, Ind.

Blissville.—We held our regular council meeting on Sept. 4, with Bro. John Stump, our elder, presiding; church and Sunday-school officers were elected for the coming year. On Aug. 26 we had a farewell dinner at the church for our pastor, Bro. William Loucks, and his family who are moving to a new field of labor. On Sept. 2 our new pastor and his wife, Brother and Sister Robert Swank, were installed. Bro. Ralph Petry brought the message. On Sept. 9 we held our harvest meeting with our new pastor bringing the message in the forenoon and Bro. Noble Bowman of the Center church speaking in the afternoon.—Mrs. Sam Yazel, Plymouth, Ind.

Pennsylvania

Rockwood.—The ladies' aid society sewed layettes and hospital gowns for relief. Paul Berkebile was licensed to the ministry with Elder Russell Showalter officiating. At this time we installed William Eagle, Maurice J. Saylor and Glenn Johnson to the office of deacon. Tom Shumaker, district youth stimulator, challenged our youth to greater and more active service. During the absence of our pastor in evangelistic services the pulpit was filled by Paul Ernest Berkebile. Our young people attended the circuit 4 rally at Camp Harmony on July 22, at which time Bro. Floyd McDowell delivered an inspiring vesper message. We participated in the project of circuit 4, the painting of leaders' hall at Camp Harmony. A few of our ladies attended the women's work camp on Aug. 22 and 23. Since our last report two persons have been received by baptism. Our communion service will be held on Oct. 14.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Spring Creek.—Our pastor has recently preached a series of sermons based on the Ten Commandments. Rev. Thomas May of the Evangelical United Brethren church preached for us one evening. We held our vacation Bible school July 23—Aug. 3, closing with a program and the Sunday-school picnic. We had our harvest-home service on Sept. 23. On Sept. 30 Elder Norman K. Musser was with us for an installation service for two deacons and their wives and a licensing service for newly elected deacons. We are planning to have a Sunday-school and church workers' spiritual retreat to be held at our church camp, Camp Chester. The pastor and his wife recently had a reception for church members and their friends. At this time they showed pictures of their trip to Annual Conference. Some of our people attended the Labor Day meeting at the Mohlers church. Several of our Sunday-school pupils attended the various camps at Camp Swatara throughout the summer and some of our group attended the regional and youth conferences at Elizabethtown College the early part of September. The men's work had a Lord's acre project again this summer. At the present time we have three students from Europe living in homes of our members.—Mrs. Moyer Craighead, Hershey, Pa.

Quakertown.—Owing to the absence of a pastor at the present time, Brother and Sister Warren Ritter have offered their services wherever they might be needed. During June, July and August the pulpit was filled by Warren Ritter, Wilbur Martin, Donald Ream, Gerald Fosbenner, Harold Jones, Monroe C. Good, E. Myrl Weyant and Luke Brandt. The Berean class has consented to take charge of the CBYF program the second Sunday of each month. They favored us with films concerning Paul's missionary journeys. For the month of August the Bereans had the youth of the Mennonite Brethren in Christ Church to present a program. The CBYF group has been given the privilege of having charge of the entire evening worship the last Sunday of each month. Bro. Luke Brandt of Hershey was the guest speaker for the July meeting. We held our daily vacation Bible school each evening with Betty Holsinger as the director. The school closed with a program by the children. Our Bible conference was held July 9-22 at the Highland Park camp meeting grounds with Bro. Myrl Weyant of Rock Hill Furnace as the evangelist. Two members of our Sunday school, Sylvia and Wayne Hixon, spent a week at Camp Swatara. Bro. Monroe C. Good was our delegate to Annual Conference. On July 1 we were happy to have with us again Brother and Sister Good, at which time we received his report from the Conference. The women's work has prepared a large container of fat for relief and has sent a carton of 159 rolled bandages to the leper colony in Africa. There were also boxes of clothing, etc., packed for relief by members of the church. Our church is co-operating in a community prayer service each Wednesday evening preceding the Christ for Quakertown Crusade Sept. 2-23,

with Merle Fuller as the evangelist. This will be a tent meeting with seven evangelical churches of Quakertown and the local Youth for Christ co-operating. The men's work group has been kept busy doing repair work on the church parsonage.—Mrs. Blondell Ludwick, Perkasio, Pa.

Windber.—Daily vacation Bible school was held in our church with an average attendance of sixty-three. A moving picture film on the story of the prophet, Amos of Tekoa, was shown one Sunday morning. Community Sunday evening services were held during the summer in the various churches with the pastors of the community bringing the messages. A midweek Bible study was held with Dr. C. A. Mock in charge. Grace Clapper, missionary to China, brought the morning message one Sunday. In the evening the circuit No. 1 youth rally was held here with the district young people in charge. The Scholars class is mailing bulletins and other items of interest to our boys in the service. Among others, ten intermediate girls of the Joy Bringers class attended Camp Harmony for a week. They had a project last winter to earn the money. The Western District picnic was held Aug. 15 at Idlewild Park with Bro. R. W. Schlosser as the speaker at vespers.—Mrs. Wayne Adkins, Windber, Pa.

Tennessee

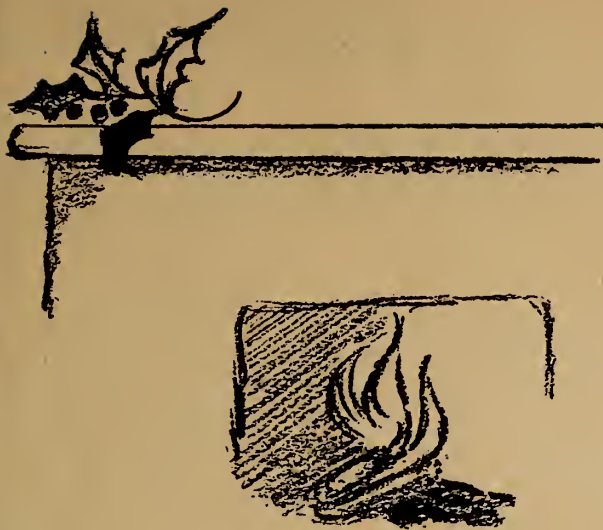
Knob Creek.—We elected church officers at the council meeting on Aug. 4; Bro. Reuel B. Pritchett was retained as elder. Bro. Roy E. Clarke, our present pastor, has resigned and a committee has been appointed to arrange for pastoral care when he leaves. Delegates to district meeting are Brethren C. R. Simmons and John H. Thomas. Three letters of membership have been granted. Our vacation Bible school was well attended.—John H. Thomas, Johnson City, Tenn.

Virginia

Cook's Creek.—Our pastor held a revival at Brandywine. Seven persons united with the church through baptism. Bro. James Renz, temperance secretary of our Brotherhood, gave a talk on We Meet the Alcohol Problem on the evening of July 12. On the morning of July 15 a report of Annual Conference was given by our delegate, Etta Bowman. Community vesper services were held each Sunday evening during the summer months with the various denominations participating. Our regular quarterly council was held Aug. 12, with our elder, Bro. W. F. Flory, presiding; church officers were elected for the coming year. The CBYF held their annual outing at Mr. Wakeman's with Sunday school in the morning and vespers in the evening. Children's day was observed on Aug. 19, with the children having charge of the worship period. Bro. Wayne Glick of Juniata College led us in an evangelistic meeting Aug. 26—Sept. 9. The cabinet of the women's work has compiled the material for the church directory and yearbook for the year 1951-52 and will also have charge of getting them printed and assembled.—Ruth C. Bowman, Harrisonburg, Va.

Washington

Tacoma.—We met in our regular quarterly council with our elder, Bro. J. E. Barnett of Bremerton, presiding; church and Sunday-school officers were elected. We will hold our communion on Oct. 6. We decided to have a work day for men and women to do some necessary work at the church. The writer was chosen as Messenger agent and correspondent. Bro. Neher gave a very good report of Annual Conference and Bro. Musser of summer assembly. Our congregation is small and we would appreciate hearing from any Brethren family who might consider locating in Washington. Tacoma offers a pleasant climate and excellent opportunity for working people. Anyone interested is invited to write us.—Mrs. Lettie Cherrington, Tacoma, Wash.



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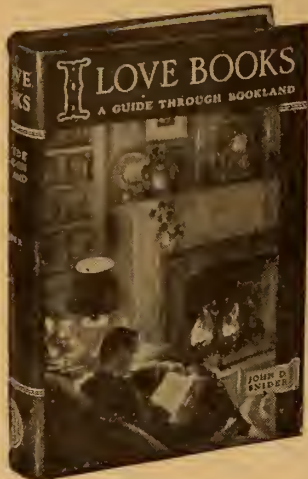
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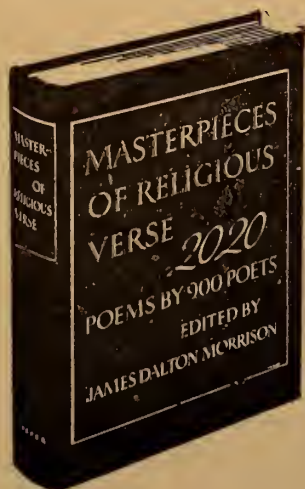
Twenty-five short stories, an essay and selections from four religious novels fill the more than 500 pages of this anthology of religious literature. Included are such familiar stories as The Story of the Other Wise Man, Where Love Is God Is Also, and The Passing of the Third Floor Back. There are generous selections from Black Rock, Ben-Hur, Barabbas and Quo Vadis. At least half of the stories in this collection are suitable for reading as a part of a worship service. Selections included are treasures to be read and shared. Price, \$3.98. (Ri)

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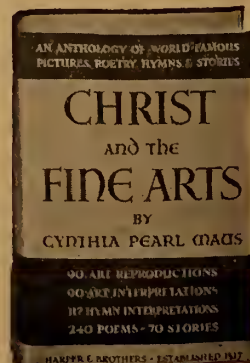
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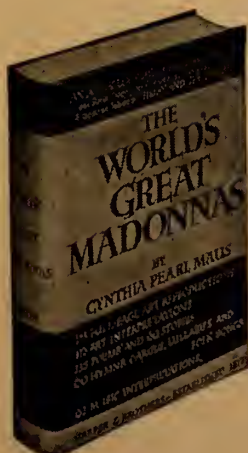
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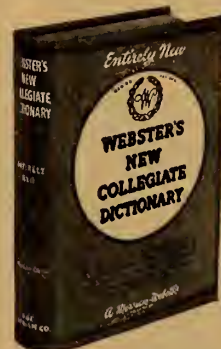
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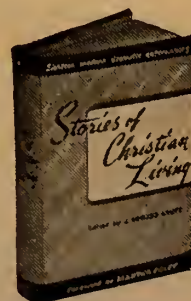
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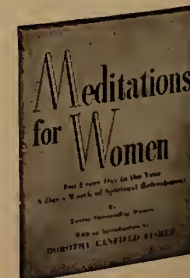
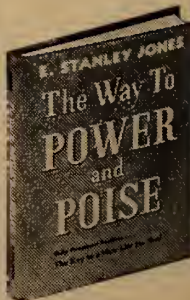
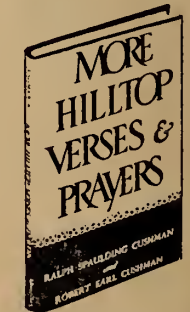
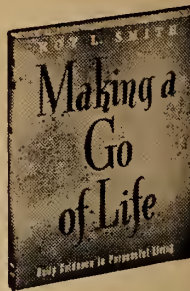
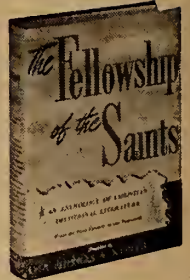
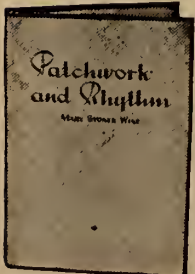
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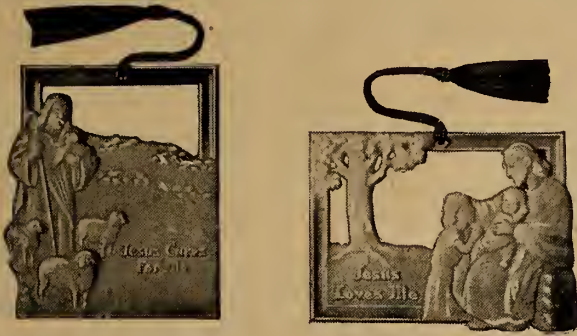
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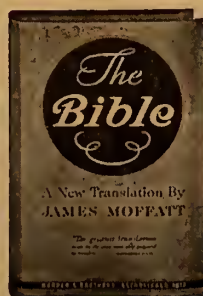
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¹⁷And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. ¹⁸And they began to salute him, "Hail, King of the Jews!" ¹⁹And they struck his head with a reed, and spat upon him, and they knelt down in homage

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battalion. ¹⁷ And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. ¹⁸ And they began to salute him, "Hail, King of the Jews!" ¹⁹ And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. ²⁰ And when they had mocked him, they stripped him of the purple cloak, and

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 3, 1951

Volume 100

Number 44

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Positive Attitudes

In short I would like to thank you for the fine informative content and your positive attitude in dealing with current events. I wish the German Protestants would have this up-to-date conception of the world we are living in. All my friends, German and American, are always very interested in "Thinking About the News." For this editorial alone I would consider the Gospel Messenger important reading matter.

Naturally, as a former exchangee, I'm grateful to have an opportunity of keeping in touch with the Church of the Brethren and her affairs.—Lothar G. Knauth, Berlin, Germany.

Preachers in Politics

I notice in the Messenger of Oct. 6—in "Thinking About the News"—"Preachers in Politics."

It seems to me that it is not in accordance with the teachings of Jesus to uphold as an example of Christian leadership a man who is an advocate of universal military training, even though he has other good qualities. We know that Jesus does not teach war or the training for war. We cannot serve God and mammon; so let us be careful that we do not put in our Messenger anything that might sanction wrong. We should be very careful that we do not give out the idea that military training is sanctioned by Jesus or our church, remembering that the army is putting great pressure on our young boys.—Mrs. A. Rupp, Falfurrias, Texas.

No Compromise With the Liquor Traffic

I was especially pleased with your very well-written article on "Preachers in Politics" under the caption, "Thinking About the News," for Oct. 6.

The news items in "Around the World" column titled "Laymen Told to Stop 'Pussyfooting'" was very fine. We can best prove that we love the Lord by taking a firm stand in the battle against evil. When we compromise with great national sins like the liquor traffic, we cannot expect God to bless and use us to win a lost world to Jesus Christ.—Virgil C. Finnell, Columbus, Ohio.

Protestant Missions

We read with interest Harry J. Straw's comments in the September 29 issue on the "Protestant Missions in a Catholic Stronghold" and wish

to back you in every way in publishing the truth as we believe it to be. Too many Protestants are pussy-footers about one of the first totalitarianisms. It should be our duty to call this to the attention in a Christ-like way to our Catholic friends every time a Cardinal Mindzenty affair occurs.

We have been well acquainted with Bro. John Musto's work with the Calvary congregation at Brooklyn, N. Y., formerly the 20th Street congregation. He is no doubt agreed that there is spiritual malnutrition in Brooklyn. We also are personally acquainted with a missionary family sent to Colombia by the Calvary Baptist church in New York City. These sources are basic enough.—Jonathan Hamersley, St. Louis, Mo.

The Readers Write column is a wonderful addition as it gives us common laymen a chance to express our beliefs and views. It gives a cross-section viewpoint of our members from East to West, North to South. May the Gospel Messenger advance in the next hundred years as it has in the past.—Monticello, Ind.

The Gospel Messenger is our church news reporter. We find it increasingly provocative to deeper consecration to the program of our church.—Wiley, Colo.

I like to hand my papers out to others to read, thinking maybe they will see some of the good things there too.—Greencastle, Pa.

I am truly grateful for the Gospel Messenger coming to our home, especially since I am away from my church and unable to get to our nearest Church of the Brethren.—Willshire, Ohio.

My husband has been confined to bed the past seventeen months so it is impossible for us to attend church services but the Messenger keeps us in touch with the Brethren and the program of the church.—Hollsopple, Pa.

The influence of the Brethren is being felt and that will continue to be the case as long as the church is true to the fundamentals of the faith.—Kingsley, Iowa.

We are Christian only as we share with Jesus his dream of a



HEAVEN on EARTH

Harper S. Will
South Bend, Indiana

Jesus would include all men in his dream, the burdened, the harlots, the children, the outcast and the hated

Camera Clix

THE all-important fact of your life is not the house in which you live or the clothes you wear or the job you hold or the clubs to which you belong. These are an index, but never the great fact.

The all-important fact of your life is the dream you hold in your heart, the purpose that rules your life. Everything else dims into insignificance before

the dream, the purpose that rules your days.

It is here that Jesus is the monarch among men. His dream was as wide as the world, as broad as humanity and as high as heaven. One day his disciples watched him pray, and they came with the request, "Lord, teach us to pray." There followed the magnificent lines of the Lord's Prayer. At the heart

of this prayer we behold his dream. It is there as simple and plain as words could make it: "Thy kingdom come. Thy will be done, as in heaven, so on earth." It was nothing less than heaven on earth.

Jesus would bring God down to earth and he would lift men up to heaven. All men were in-

cluded in his dream. He would lift the burden from every human heart. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Children were of second-rate importance in his day, but he took them in. "Let the children come, and forbid them not." He excluded no one, not even a harlot. He opened the gates of his kingdom to the bad people, as well as to the righteous. The Samaritans of his day were despised, but one of his most beautiful stories was of a good Samaritan. He did not even exclude the hated Romans, who ruled his native land by force of arms. All men were the recipients of the dream he held in his heart—heaven on earth.

To Jesus this dream became more precious than life. It possessed his mind, took captive his heart and in the end it seized his blood and there followed the experience of the Cross. Opposition and cruel hatred could not make him forget his purpose.

Today Jesus stands as the miracle of the ages. How did a life nurtured in poverty and lived in a narrow provincial atmosphere among a conquered people of the ancient world rise above the common prejudices that belittle men's minds? Scholars and theologians have sought the answer. Interpretations have varied, but all agree that the dream he held within his heart, a dream that he sanctified with his own blood—heaven on earth, a chance for the last and the least person in God's world—had much to do with it.

When we stand alongside him most of us, even his professed followers, look like pigmies. Our dreams and our purposes are so earthy and petty. "A hundred thousand dollars, then retirement" was the stated purpose of a young man who entered business. He reached his goal at thirty-two and had nothing

more to look forward to then.

We have a great country. High principles were incorporated in our constitution, liberty and the welfare of all. Yet we have a long—long way to go to catch up with Jesus. As this is being written people in India are hungry, victims of drouth and crop failures. God has blessed our land with granaries of surplus grain. Yet we hesitate and quibble and talk about political interests while children made in the image of God starve.

Those of us who profess his name find it difficult to keep pace with the purpose of the Master. A Christian Negro couple sought fellowship within a Church of the Brethren. An icy reception was given, and the minister was obliged to call and inform them that they were not welcome. Could this be what the writer of the Book of Hebrews meant when he wrote of "crucifying Christ afresh"?

It is true we hesitate, but it is also true there are signs of hope across our world. The dream that Jesus held within his heart will not be forgotten and it keeps prodding us on. The United Nations is woefully dominated by nationalistic interests, but it is, nevertheless, persistently reminding us that our world must be one, that humanity must be one and that all men must have a chance.

Baseball has a hall of fame in Cooperstown, New York. To the present hour it is a white man's hall. Baseball has been exclusive, but a few years ago a Methodist layman stood up, Branch Rickey, and he talked like this, "America is a land of opportu-

nity. If a Negro can play ball well enough to make the major leagues, he should have the chance." There were those who tried to shout him down with dire predictions, but thank God he was not silenced. Now, some day, Jackie Robinson or Larry Doby may reach the Coopers-town hall. Through pain and struggle we are slowly, too slowly it often seems, learning to dream the dream of the Master.

Two Methodist ladies stood at our parsonage door. They held in their hands two cans of grease. They held them at arms length. Grease is greasy and not too pleasant to handle. They might have thrown it away. Why did they not? It was because they shared the dream of Jesus—that others, even the least, should have a chance to have soap and keep clean too.

John R. Mott in his upper eighties is in retirement at Orlando, Florida, waiting until the Great Judge says, "It is enough. Come home." He was one of the world's great Christian statesmen of his generation. Throughout a long life he shared on a world-wide scale in the dream of Jesus. He tells us how it all started one night when he was a student at Cornell University. He was studying law, and dreaming of making a name for himself. One night J. E. Studd, a missionary to China, spoke on the Cornell campus. Young Mott went to the meeting. Studd took as his text Jer. 45:5: "Seekest thou great things for thyself? Seek them not." As he spoke John R. Mott's dreams crumbled. That night on his knees alone in his room he dedicated himself to Christ, to share the dream of the Master.

The all-important fact of your life is the dream you hold in your heart. We are not Christian primarily because we have our name on the roll of a church. We are Christian only as we share with Jesus in the dream that he held in his heart.



EDITORIAL

In Defense of Doing Good

A GOOD deed, like a good life, should need no defense. Even those who make no claim to being Christian often recognize the power of goodness and the influence of a good man. Why should it ever be necessary to say a word in defense of doing good?

It becomes necessary because goodness is under attack—not by the recognized forces of evil, the atheists and the materialists who scorn it, but by strangely deluded minds both within and outside the church.

Recall how often, recently, you have detected a note of impatience in the voices of public speakers who scored the extravagant schemes of “do-gooders,” those blind idealists more interested in public welfare than in building up our defenses. You hear little of “men of goodwill,” and much of leaders who are tough, who can tell off the Communists, who can snap out an ultimatum in a tone that admits of no compromise. Some preachers, we are sorry to say, seek out Biblical texts to support the prevailing idea that private profit, not altruistic motives, keeps the wheels moving.

People who believe in good deeds get a going-over also from some of their fellow Christians. There is a widely accepted idea that by doing good you may be trying to save your own soul and that you are therefore “under law” and not “under grace.” This fallacious idea derives from a misreading of Paul’s great teachings on grace in which he contrasts the life of grace with the legalistic system the Jews had known. But any careful reading of Paul should make it clear to Christians that good deeds are interwoven with the free gift of God in Jesus Christ. Certainly if you accept him as Lord, you accept his Sermon on the Mount and doing good is part of your response to God and a great share of your worship. A good deed may itself be a means of grace.

Brethren have always believed in the good life—not a successful life or a prosperous life or an easy life, but one in which there is a strong pull toward the high standards of Jesus’ teaching. As our culture becomes increasingly secular, as our leaders preach doctrines of expediency, self-interest and greed, we may find it less popular to give a cup of water in Christ’s name, to be allowed to go a second mile or to bind up the wounds of an enemy. Yet we should attempt to do good, not in our own strength, but by the example and in the spirit of One who went about doing good.—K. M.

O God, Thy world is sweet with prayer;
The breath of Christ is in the air;
We rise on Thy free Spirit’s wings,
And every thought within us sings.

Lucy Larcom
No. 40, The Brethren Hymnal

What Have We Learned in Ten Years?

JUST ten years ago, in the first weeks of November 1941, the United States was exerting pressure on Finland to cease its war with Russia; Congress voted to repeal the Neutrality Act, to permit the entrance of U. S. ships into war zones; the U. S. loaned one billion dollars in lend-lease aid to Russia; Churchill promised this country that Britain would declare war on Japan “within the hour” if Japan and the U. S. should go to war; a special Japanese envoy conferred with the President on the Pacific crisis—these were only a few of the fateful incidents that led to involvement in World War II.

Ten years ago pacifists were saying that war would fail to accomplish our purposes, that in attempting to destroy militarism in Germany and Japan, we would be overcome by militarism at home, that in defeating Hitler we would unleash forces that would create other Hitlers. Were they right?

Ten years have passed and World War II has been ended for six years. But notice this concise summary of our present plight as stated in an editorial in the Christian Century.

“Only six years have passed since World War II ended. Yet Russia, then our mightiest ally, is now our openly avowed enemy. China, for whose ‘integrity’ we went to war, is now integrated on a basis we deplore and seethes with anti-American feeling. And, most mocking of all, the core of our foreign policy has become the rearming of Japan, Italy and Germany—the three nations whose armaments we once declared constituted such a threat to the future that millions of our youth must be prepared to die if need be to disarm them.”

Many of our youth died in South Sea islands, in North Africa, in Italy, in Germany and, more recently, in Korea. Our conscripting government still calls for more to be prepared to die. For what? For the rearming of those their elder brothers died to disarm? For the annihilation of our former allies? Or for the blindness and folly of multitudes who in this tragic hour know not “the things that make for peace”?—K. M.



Frank Ross

In our program for children giving must be connected with experiences of prayer, worship and intercession

G. Baez-Camargo

HELPING CHILDREN

Develop in Christian Giving

A BLIND man comes along, with a tin can hanging from his neck. He taps the floor with his cane. People drop coins in the can. And there comes a mother, with her child. She points the blind man to him. She gives the child a nickel and directs him to drop it in the blind man's can.

Here is a teacher and her class. They have just read in the paper

about the flood in the West or conditions in the city slums or the earthquake in South America, the famine in India, the war in Korea, and the people who are suffering there. So the teacher instructs the children to bring a gift of money, clothes, food or medicine to send to these people in distress.

Now both the mother and the teacher are trying to help the little ones develop charitable feelings and the habit of giving.

It is, of course, a good thing that they do so. And yet, they would be shocked if somebody told them they are not necessarily developing in the children wholesome attitudes and practices in giving, and that, in fact, fine as their intentions are, they may even be creating in them some undesirable traits of character.

I hear somebody ask, "But what is wrong with it?" Nothing is wrong with it, except that

the mother and the teacher of our examples both rely merely on the outward act of giving. And this does not possess in itself and by itself, necessarily, a moral value. As far as that goes, they may even be defeating their own purposes and helping the children instead to become conceited and self-righteous.

Remember the Pharisees of Jesus' time? They were splendid givers, quick with their pocketbooks and eager to beat the other fellow to a beggar's tin can. Especially when many people looked on. But Jesus called them "Hypocrites!" And he praised instead the little widow, with several children clinging to her worn-out skirt, who almost furtively dropped all she had, a penny, in the temple chest.

Unwholesome attitudes in giving are more common than it appears to the bare eye. How often, if we are honest with ourselves, we discover that we are self-conscious and have a tendency to become self-righteous when giving. A small impish voice from somewhere seems to say within us, "How nice, how very nice you are! Giving to these poor people!" And if we let it (which we usually do), the voice goes on, "And these poor people! How are they living like that? Are you not glad you are better off? One wonders if, after all, it isn't their own fault. Look at you! Started from scratch, and now you are tops. Maybe these people have no brains or are lazy or lacking in principles. Well, well, whether they deserve it or not, you have certainly done a good thing to them . . .," and so forth and so on. Yes, self-conscious, self-righteous, as a result of a defective education in giving.

How are we going, then, to help children develop wholesome Christian attitudes and practices in giv-

ing. Perhaps we may best find some suggested answers to this question by considering the true nature of Christian giving.

First of all, Christian giving is not a giving at all—it is a returning. This is our fundamental and ruling principle. Everything belongs to God, even our very selves. When we give, therefore, we are simply returning to God what has been always his, which he had just trusted to our care. We do it by ministering to the needs of others, and through our church and other service agencies. We are merely God's trustees. I like this word *trustee*. It means one who is trusted. The Lord trusts us. But trustee also means one who trusts. Since we are weak and dull and selfish we have to trust in Him, so that with His help we may be faithful. A good trustee must also be a good truster. The evil servant in the parable of the talents, whom his master trusted, failed because he would not trust and have faith in his master in turn.

So education of children in giving is only a part of their education in Christian stewardship. It must not be made an isolated item. And the very core of this education is the guidance into a deeper and fuller experience of faith and trust in God. Faith and trust in him as a wise and righteous Father, who is also so loving and provident that he will not let his children go about in want who love him, who trust him, who are willing

to do his will and who share with others what they have received from him.

Secondly, Christian giving is natural and spontaneous. It must be like breathing—something easy, without strain and much deliberation. Something that, when normal and in order, is never done self-consciously. And there is no self-righteousness in it either. For if, as was said, we are only the Lord's stewards, why should we feel that we are being especially good when we give what belongs to him? If we are simply returning what is not ours, why should we pat ourselves on the back for it? Why should we let that small impish voice within us brag about it?

When Jesus pointed to the lilies in the fields and the fowls of the air, as illustrations of carefree trusting in God, he was perhaps thinking not only of what they received, but also of what they were thus able to give in their turn—fragrance, color, joy and song. A giving with no strain, no conceit, no sense that in so doing they were going far out of their way, perhaps with not even the least realization that they were giving something at all—a giving that was just a part of their natural, everyday life.

Our program, then, must offer children such frequent and correlated opportunities for giving that it will become a natural, spontaneous part in their experience. It is true that children love to get some recognition for what they do, but encouragement in their giving must be so wise and well balanced that it may not tend to make them self-conscious and self-righteous.

Thirdly, Christian giving must be inspired by true love. It is not mere pity. For pity may be stained with a sense of superiority, self-complacency and even



Continued on page 11

CANDLELIGHT

Leo Lillian Wise
Fremont, Ohio

WE ARE likely to become discouraged when we wonder what we are accomplishing in life. A feeling of frustration overtakes us at times. As we reach maturity we like to think that we are making a notable contribution to the ebb and flow of life; we like to feel that our efforts mean something.

In my early life I used to go on Sunday afternoons with my father to the "far pasture," as we called it. It was on the other farm and during the summer livestock pastured there. Some years it would be sheep and other times sleek cattle. My father liked these times. There was a certain fallen log where we would sit side by side. And my father would talk.

Looking back across the years, I know now that the hours spent in the "far pasture" were an outlet for a busy man. They gave him an opportunity to think out loud about problems he faced.

For my father talked to me as he might have talked to the son he never had. Serious talk about God, about what God must have hoped for man whom he had created, and how bitterly disappointed he must have been. My father would shake his head sadly as he mourned, "What a fool man turns out to be so many times!"

Other times he talked about the brevity of life. At the most a man does not live very long and he does not accomplish the things he had hoped to do. Along comes death and he is soon forgotten. Somehow the thought of being forgotten distressed him.

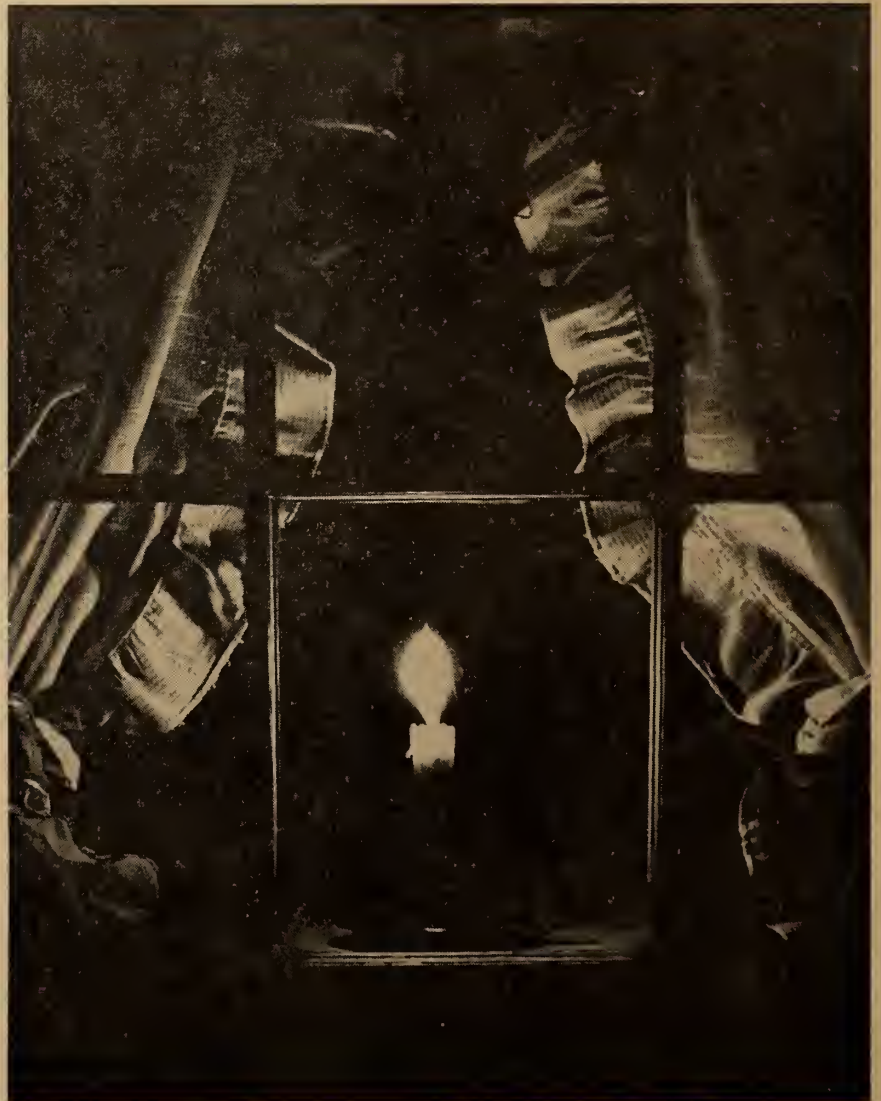
My father was not old as years go when he left this scene of

action. However, every now and then I meet someone who tells me of something my father had said or done, or of what he meant to him. So he will live for a long time until finally there is no one living to recall something about him. And that is the way with any of us. The goodness of all lives combines to permeate through the channels of life for its enrichment.

Recently I heard a striking illustration given by a woman who with her husband had spent a number of years in the Africa

mission field. In their village lived a young native couple who were thought much of by the Parkers. They gave promise of being a fine example for other young married couples of the compound.

Then came the time when it seemed that, in spite of all efforts upon the part of the Parkers, the young couple would separate. The missionaries realized that here was a bitter conflict being waged between old customs and old cultures and Christian customs and ideals.



Religious News Service

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

There were many talks concerning the grounds of disagreement. There were talks concerning Christian ideals in making marriage a success or concerning what a home should be. Many times it looked as though nothing would come of it but failure.

But there came a turning point when the young couple began building a solid foundation leading to happiness with each other. Little by little their differences were resolved and the specter of a separation disappeared for good.

Then the Parkers were returning to America. Their African friends grieved since they knew the missionaries would not be returning. The young wife with whom they had labored in love and patience came crying. "She paid me the nicest compliment I've ever received," said Mrs. Parker, "by saying, 'You have been like a candlelight in our home!'"

Just now I can almost hear someone protest, "But that was in Africa and I live in America!" Are there no problems in our midst? Are there not folks weary and ill? How about the folks lost in the maze of complexity of life and its problems?

Across the way from you there may be a man who knows his days are numbered and who has a wife and young children. What can you do about him? True, you may not have the money to slip into his pocket but you have the ability to appraise his courage and silently back him up. It may be you can help him to feel a bit easier about leaving his loved ones.

How about the mother whose teen-age daughter ran away and refused to return home, preferring to stay in the county jail overnight? Can you help that mother to exercise love and more love to bring a rebellious one through a critical situation? Perhaps some children in the neighborhood seem bent upon

The Family Counselor

Naomi Will

Dear Counselor,

Our children have come home from college with some ideas that are new to us. Some of these ideas we just laugh off, to ourselves. We figure they'll grow up after a while! Some of their ideas are heartaches to us. We have come through the years with a growing set of convictions about life and religion and the church, and our responsibility as Christians for certain standards of conduct. It seems to us sometimes that our young people are very reckless with the truth. Going to college seems to have brought about this change. We do not want to be critical but ought we not be able to count on our colleges to strengthen faith and conduct rather than to weaken or destroy it?

Parents of College Students.

Dear Parents,

College ought to plow new furrows in the soil of the mind. If we want our children made over in the image of our own generation, college probably is not the place for them. In college the horizons of truth are pushed out to the perimeter of the mind. In this process many new ideas are achieved and many old notions are discarded. Also in this process many old ideas are confirmed and many new notions are discarded. Life is constantly moving on. To that forward motion each generation must make its adjustment and the college exists to help train the mind of the young person for the world in which he lives.

It must be remembered that the college age is a drastic age. By the nature of the maturing process, young people at the college level are inclined to draw wide conclusions, to hurl those conclusions around carelessly, to go off the deep

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

H. K. Zeller, Jr.

Jesse Ziegler

end on a current fancy or a new theory. Indeed, this is the age when young people "are very reckless with the truth." But to conclude that "going to college seems to have brought this change" is giving the college far more credit than it can possibly claim. In fact, it is often easy for parents to pass on to the college certain defects in the training which children have received in the home, which defects become obvious once the children are no longer under the parental roof. By the time the young person comes to college his "habit patterns" and "mind set" are rather well established. Our Catholic friends have taught us that the six preschool years are far more significant in matters of faith and character than the four post-high school years. College may stir the academic and theological brew until the mind boils and bubbles in the confronting debate with reality, but if solid home training is in the background four years of college will never obliterate it.

Certainly the Christian colleges do uphold the truths which are sacred and ultimate. You have a right to expect the college to prepare your child for life and teach him responsibility as a Christian. But you have no right to expect the college to play God and coerce the minds of young people with ideas which their minds are not ready to accept.

I have had a long acquaintance with the college men in our Brotherhood. They are solid churchmen and sound in the faith. With our colleges in their leadership I think you need have no fear that subversive religious ideas will prevent your child from achieving wholesome Christian nurture.

Harry K. Zeller, Jr.

ways of destruction and it may be you can direct that energy into constructive projects.

Sometimes the only way you can help is to carry on in your own corner, to the best of your ability making a living. There is something to be gained and given by honest efforts in the face of seeming failure.

The night can be ever so dark,

the roll and rumble of thunder terrifying, but the steady glow of a candlelight says, "Be of good cheer." You and I need not worry about how much we accomplish; we can do our very best under the circumstances and leave the results in a loving Father's care.



Nancy Royer being baptized by M. R. Zigler in the Eder River at Schwarzenau, Germany

A Baptism in the Eder River

ON MAY 24 Nancy Jo Royer was baptized in the River Eder at Schwarzenau, Germany. Two hundred forty-three years ago the eight people who founded the Church of the Brethren were baptized in that same river. To my knowledge Nancy Jo is the first member of the Church of the Brethren to be baptized in the Eder River since then.

Those who were at Nancy's baptismal service thought with thankfulness of those eight who early on the morning of that first memorable baptismal service came down the path from Huttental (called Valley of the Huts and also Peaceful Valley)

Olivia D. Ikenberry

and were baptized. We do not know who baptized Alexander Mack, the leader of that group, but we do know that after he was baptized he baptized all the rest. Their purpose was not to found a church but to unite in a Christian fellowship that would closely follow the New Testament.

Much water has flowed down the River Eder since that day. Little did Alexander Mack and his companions dream that 243 years later the little group of eight souls would have grown until it had groups of worshiping fellowships not only across the continent of North America but also in many parts of the

world, India, China, Africa and South America; also that workers of that fellowship would have returned to Germany to help relieve the suffering of Europe caused by two world wars.

Such workers were Nancy's parents, Byron and Ruth Royer. They, together with Nancy and her older brother, Jerry, now 13, had come to Germany three years before to represent the Church of the Brethren in Germany, serving under its service commission the Lord of Peace. They wanted to bring comfort to the hearts of men as well as food, clothing and sympathetic understanding to those who so desperately need it. Nancy, watching her parents and their co-workers serving the needy of Ger-

many, studying her Bible and earnestly seeking a way of life, felt that the answer for her life was serving her Savior. Telling her family of her decision, she asked that she might be baptized in the River Eder before they left Germany.

The baptismal service was a simple one. Nancy's family gathered on the banks of the River Eder at twelve noon on May 24, 1951. With the family were Rev. Carl Pabst, pastor of the Evangelical church in Schwarzenau; his wife and son; Dorothy Forney, a Brethren Service worker in Kassel, Germany; Ernest and Olivia Ikenberry, missionaries of the Church of the Brethren who have worked in China since 1922. Bro. M. R. Zigler, director of Brethren Service in Europe, conducted the service, which consisted of songs, Scripture and a short talk by Bro. Zigler. There were the usual questions to the applicant for baptism, then the service of baptism itself in the name of the Father, the Son and the Holy Ghost. After the prayer at the close of the service, the family and friends took pictures in order that the sacred moment might be recorded both for Nancy and her family and for the church in whose fellowship she was pledging to serve her Master.

Following the baptismal service the group returned to the home of Pastor Pabst, where the wife and mother had prepared a meal. It was a memorable day for all of them, for it was not only Nancy's baptismal day but also the birthday of both the fourteen-year-old daughter of the house and the grandmother, mother of Mrs. Pabst. It was in real Christian fellowship that we partook of the food set before us. The spoken language at that table was German but the real language was that of love, the universal language.

This little group, gathered for this historic event, soon scat-

tered. Bro. M. R. Zigler took the Royer family to Frankfort, where they caught the train to France, then from Le Havre a ship to their homeland. Bro. Zigler returned to his office in Geneva, Switzerland. Dorothy Forney, after showing Ernest and Olivia Ikenberry the old mill where Alexander Mack had worked and lived at one time and also the Huttental or Peaceful Valley, returned to Kassel, Germany, and the Ikenberrys to the States.

The days of Alexander Mack were periods of persecution and many were the thoughts that came to our minds as we realized the importance of what he and his friends had started. Schwarzenau is a country of rolling hills and tall forests. In the days of Alexander Mack the forests came down to the very edge of the Eder River. Now the forests have been cut back, though up at Peaceful Valley the tall trees still stand. Alexander Mack did not realize all that would be done in the name of Christ because he tried to lead a small group of devoted Christians into closer fellowship with Christ and his way of life. As Christ used Mack to found a church, so can he use us and our service in ways we can never dream possible. Is this not a challenge to each and every one of us?

Nancy and her parents pause on the banks of the river while M. R. Zigler prays for God's blessing and guidance as Nancy begins her life as a member of the Christian fellowship



Helping Children

Continued from page 7

contempt. Even mere compassion may degenerate into sheer sentimentality. True love never looks down—it actually looks up. For it is love for the sake of Christ. It sees Christ in those who are in need, and thus the act of giving becomes an act of worship. It becomes the placing of the gift—and the giver—at the feet of Christ. This kind of giving leaves no room for self-righteousness or that sneaking sense of superiority and contempt that so often defiles the giver and his gift.

This means that a definite effort should be made to establish real friendship between children who give and the recipients, in order to foster that atmosphere of true love and worshipful consecration that alone can impart worth to the act of giving.

Then Christian giving never shows off. "Let not thy left hand know what thy right hand doeth," said Jesus. Giving in secret makes ostentation simply impossible. It also helps prevent the embarrassment of the recipient. Sometimes a person who has received an obvious favor develops a sort of psychopathic hatred of the person who bestowed it on him. Plain ingratitude, we say. Maybe, but it may be rather that the giver, per-

haps unwittingly, hurt the feelings of the recipient by the manner or occasion of his gift. How could anybody know when such is the case? Well, Jesus would say, play safe—give secretly.

Of course, there may be times when our example may encourage others to give. Then we have to make our gift known, not for our own sake, but for the sake of others. Nevertheless, even then it is possible and desirable to act as discreetly as possible. Unless, after a real heart-searching before God, we become convinced that such is the case, better it is not to break Jesus' rule. Furthermore, we should try to forget all about our gift, as far as we can. For we have not given at all. We have simply returned something that did not really belong to us.

In order to prevent children from showing off when giving, teachers and parents must not themselves make a show of it. As a matter of fact, children's experiences in giving are often deliberately planned and conducted as a pageant. Instead, ample opportunity should be provided for the children to make their gifts collectively or anonymously.

Again, Christian giving never demands or expects compensation. Alas! not even recognition or gratitude. This is surely a hard word. For do we not feel that we have a right at least to that much? How are we otherwise to be encouraged to give? But if Christian giving is really a returning of something that has been trusted to our hands, if it is Christ himself to whom we have given in the persons of our needy neighbors, if we have given in love for him and for them, if our giving has been natural, without the least sense that we are doing something extra special, and, above all, if we

PRAYER FOR PARENTS

Frances Bowman

"Oh, perfect Love, all human thought transcending,
Lowly we kneel in prayer before thy throne."

O thou Creator God, we have partaken of thy nature.
We have played a part in the setting of a new miracle.
Because thou, O God, hast taught us to love each other
The miracle has happened, and thou hast created new life.

We have been given a son, but we were only witnesses,
For thou hast conceived, thou hast wrought.
This is the Lord's doing; it is wonderful in our eyes.

For thou, O God, hast created little lower than the angels
This life, this personality, this infinite spirit
Which we call our child.
(Yet not really our child
But more truly thy child.)
How shall we love him, guide him, sustain him
Through life—in infancy, childhood, youth?
For our ways are not thy ways—ah, there's the sting!
Without thee our lives become smaller and smaller . . .
Confused, lost, bitter and empty.

O thou great Lord, our compassionate Father—
Save us! Save us . . . (and thus save our child)
From all hatred, which clogs up the loving which is seeking
To break through, and flow through, from Thee . . .
Through us to our child . . . to the world,
To thy children, our brothers.

Save us from loving only our child;
For he who loves only one, loves not at all
And he who loves not all loves not one truly
But gives to his child only a weak counterfeit,
A perversion of love—a stone, not bread.

Make us more willing to be hurt by loving.
Take from us, bit by bit, everything that we have
Until naught remains but thee, complete Father;
O thou, the eternal Lover of us all.

have given with no desire or taste of ostentation, or perhaps even secretly, what right do we have to expect anything in return? For we have really done nothing that deserves reward or recognition.

And if, as at times happens (for it does happen), we do get some recognition or unexpected compensations for what we have done, then we should strive to direct them past ourselves to Him to whom they are due—the Father of Lights, the sender of "every good and every perfect gift."

In the light of all this, it seems as though we should at once revise our common policy of giving children prizes or engaging them in contests as a means of encouraging their giving. For

their desire to help may thus be changed into a desire merely to get rewards. If in some case, recognition for a gift is considered desirable as a stimulus, we should try to make it collective rather than individual, and simple and symbolic rather than of material worth.

Another principle in Christian giving is that it seeks to establish fellowship with the recipient on the basis of interchange. The giver is also a recipient himself. Help is not only extended but accepted as well. A Christian giver not only shares with others what he has, but is willing to accept what others gladly would wish to share with him. This must be so, especially when social, racial or national lines tend to create segregation or

conflict, and to make certain people feel inferior, despised or incapable. As Jesus exemplified it in his tactful approach to the Samaritan woman, then the wisest course is to begin by asking, by letting the other party feel that he can really do things for us. This helps to create in him a sense of self-confidence and worthiness. And what we do for the personality of the recipient is more important than what we can do for his material benefit.

Incidentally, this attitude does away with whatever sense of pride or superiority we may have. It helps us to recognize that, after all, we all are needy in one or some other sort of way. We are members one of another, and we receive sometimes more than we give.

We should, therefore, help children show true appreciation of the knowledge, abilities and experience of the persons they want to assist, and a willingness to receive what others may wish to share with them, regardless of its material value. Thus projects that perhaps started as simple giving from one side to the other may become projects in friendly and mutual sharing.

Also, Christian giving is not mere impulse or a jolly sowing to the winds. It is intelligent giving. For it is not enough to be eager to help. One ought to know what and where the real needs are, and how best to go about meeting them. Unwise, squandering, slovenly giving defeats itself. It may be sometimes as harmful to the recipient as his dire need.

Before an appeal is made to children, we must guide them to know the needs and conditions of the people to be helped, and to develop a true and friendly interest in their persons. In doing this, we must not hesitate to point out genuine achievements as well as needs. In our eagerness to help, we must not resort to distorted pictures of

the facts or of the persons we wish to assist. For no giving that is not based on honest truth is really helpful and worth while.

But the wisdom that Christian giving seeks is not mere information. It seeks above all the wisdom that comes from God, so that the right decisions may be made as to when, where, how and to whom the gifts are to be sent. They are, after all, God's gifts, and must therefore be administered in close agreement with him.

True Christian giving is always giving in prayer. Few things are more meaningless and even dangerous than giving without prayer—prayer of gratitude for the gifts that God places in our hands for other people, prayer for wisdom to

know the facts and to find the best ways of giving and prayer for those who are to be the recipients of the gifts and who must surely have other needs that can be met by no material gift, but only by the love and grace of God. A gift is increased a thousandfold when the prayers of the giver go all the way with it.

In our program for children, therefore, giving must be connected always with experiences of worship, prayer and intercession. True Christian giving is in itself a practical experience in worship. Only by preserving this profoundly religious attitude, in them and in ourselves, can we parents and teachers most effectively help children develop wholesome, Christian attitudes and practices in giving.

Believing and Behaving

Larry Ward

WHAT'S good tonight?" I addressed the question to a busy waitress as she prepared to take my order.

Without the slightest embarrassment she answered, "How should I know? I eat at home!"

Later, chuckling over the vagaries of human behavior, I strolled down the street to be accosted by a newsboy: "Paper, Mister?"

"Well, maybe," I rejoined. "What's the news?"

"I dunno, Mister—I never read the paper!"

Still later, while an energetic young colored boy wearing dirty saddle shoes beat out a rapid tattoo upon my dusty footwear, I listened with great interest while a bald-headed barber described a tonic guaranteed to raise hair on a billiard ball.

Inconsistency? Yes, but no more so than the sad spectacle

of professing Christians who give little evidence of being possessing Christians. As a wise old preacher once remarked: "There are two things we must do: believe the gospel, and behave the gospel."

Nothing could be more explicit than the Scriptural admonition for the children of God to "be doers of the word, and not hearers only." The Pauline epistles are packed with such exhortations. Unfortunately, as a famous Bible teacher has reminded us, "we've had a feast of Bible interpretation, and a famine of Bible application!"

The United Press some time ago reported how maintenance men at the University of California discovered that termites had eaten through a large stack of pamphlets in the mailing

room. The title of the pamphlets: Control of Termites. It was one thing to explain the theory of termite control in a pamphlet—and quite another to put the theory into practice!

The thinking Christian is not only aware of the truths contained in God's Word, but is faithful in applying them in his own experience. His entire personality is permeated by his conception of God. He is careful to heed the instruction of God's Word to be the "servant of Christ, doing the will of God from the heart," and to be "blameless and harmless, the son of God . . . holding forth the Word of Life."

Too many of us are like the lad who knelt beside his bed one night and prayed: "Lord, make me a good boy. Not real good, but good enough to keep from getting spanked!" We need the reminder of Horace Mann, who is reported to have said: "I have never heard anything about the resolutions of the apostles, but a good deal about the acts of the apostles!"

God wonderfully designed the blueprint for Christian living. He has promised to make his will clear to the earnest seeker, and places at our disposal all that we need to execute his purpose in our lives. In the words of Jesus, "If any man will do his will, he shall know of the doctrine" (John 7:17). Again, "We have not an high priest which cannot be touched with the feeling of our infirmities. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

Missionaries entering a district where they believed the gospel had never gone sought to impress the natives with the infinite holiness of Christ. To their amazement, the natives cried, "We know him! We know

him! He used to live here!"

Patiently the missionaries explained that the One of whom they spoke had lived centuries before, in a different part of the world. Still the villagers insisted: "We know him! He used to live here!"

Questioning the natives, they soon solved the mystery. Years before, a single soldier of the cross had entered the village. His ministry seemed to bear little fruit, but the ineffable sweetness of his personality had been so Christlike that it had made an indelible impression upon the minds of his hearers.

Could that be said of you? Would that be the testimony of your friends—of the members of your family? "The fragrance of Christ is the perfume of his people." Is your life sweetened by his indwelling presence so that others really see him in you?

May God give us the burning urgency in our hearts to love Christ and to live Christ. May we remember that to win some we must be winsome, and that though we are saved by grace we cannot live in disgrace. May we praise him with our lives as well as with our lips as we believe the gospel—and behave the gospel.

Onward Christian Soldiers

Wilbur Dunbar

Arlington, Virginia

A FAULTY analysis, it seems to me, is responsible for much misplaced emphasis in the Church of the Brethren. Looking back over my own personal history, I sometimes feel the victim of its effects; looking about me, I fail to see any widespread comprehension of the situation, which might lead to a proper solution.

Brethren have concluded, in looking out upon the world, that a great deal of reformation and re-creation is clearly called for. But the usual Brethren outlook is to conclude that present sys-

tems of society are faulty, or that the organized work of the Christian church is not going forward fast enough.

This means that young Brethren are constantly urged to go out and set the world on fire but by two main channels: become a worker in the vineyard of the church, either as a paid professional or as a volunteer, or find himself some cause in which he can lose himself. The financial base of the Church of the Brethren has its limits; therefore, the overflow of this "souped-up" personnel must seek other altruistic organizations, ranging from Consumer Co-operatives to Atlantic Union.

My theory is that a certain, small group of causes and present works of the church "get through" to society, and can be considered effective. It is truly better to "light a small flame than to curse the darkness." Yet within a little used third course lies much greater hope for the complete transformation of society.

The magic words, I believe, are *Christian Vocation*.

The trouble with causes as vocations, either within or without the church, is that many people are drawn to them, even driven to them, because somewhere, sometime, some speaker painted a glowing, horrible picture of human need. Without any second thought which could have examined the talents of the person involved, the "call" goes out, and men to plug up the holes in the dikes are found.

But are they happy men? Are they men that glory in the opportunity to serve their fellows? If the particular field of service in which they find themselves uses the talents and abilities with which they are endowed, yes. If not, the answer seems to be a tragic no. Worse still, society can actually be menaced by men or women, misplaced, who strive to dominate—not serve—their fellows in the so-

called altruistic professions and organizations.

However, if every Christian makes of his vocation his opportunity to serve humanity, channels of unlimited expression are opened up. The entire Christian community seizes the banner, and heads for the heights. The "army" of Christian marchers gets down to business, decides to use its personnel wisely, and really begins to affect society.

A Teacher's Prayer for World Peace

F. C. Neumann

Elizabethtown, Pennsylvania

GREAT God, our Father, let us begin with thee in every classroom and in every subject, all over the world. Let our students and let us realize that we work and gear within thy spirit and are guided by thine infinite mind; that the final aims of our efforts are not credits, salaries and influential positions but to bring together all thy children regardless of their color, race and creed.

Help us to live in peace with strength. Help us to find in every subject the truth that sets man free and to discover with all thine other children that law of righteousness which establishes justice for all mankind.

Open our hearts and minds, we beseech thee, to find thy divine law of peace and harmony between and beyond the lines of every textbook. Help us, O God, to find and to stress thy law of love during every school hour so that we may leave our classrooms with the joyous feeling that we have, at least, sincerely tried to overcome our differences and to transcend our divisions.

Make, we beseech thee, our classrooms, however small they may be, fitting places for thine infinite love and for thine eternal truth.

Give us courage, O Lord, to

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Courage and Confidence From the Bible. Edited by Walter L. Moore. Prentice-Hall, 1951. 365 pages. \$2.75.

This Christian Herald day-by-day devotional book contains a problem-question, a Scripture reference, a pointed comment, and a prayer for each day in the year. An index makes possible its use to meet specific problems. The introduction is by Daniel A. Poling.—*Ernest G. Hoff.*

The Struggle of the Soul. Lewis Joseph Sherrill. Macmillan, 1951. 155 pages. \$2.50.

After pointing out that the disparity between the demands made upon human character and the sufficiency of human character to meet those demands seems to be growing as we advance into the twentieth century, the author traces the religious development of the individual through the crises of life from birth to death. The dynamic self as it is confronted by God at these critical points in life tends to go forward, to shrink back, or even to reject God's call to advance through a crisis to the next stage in life. Life without God becomes at its worst a treadmill and at its best

a saga or epic; with God, life may be a pilgrimage not limited to time, nature and humanity but having a vertical plane reaching upward to eternity and God. This is a genuinely helpful book for those interested in Christian education and is delightfully free from the tiresome jargon into which religious educators sometimes fall.—*C. Ernest Davis.*

Patterns for Devotion. Gladys C. Murrell. Abingdon-Cokesbury, 1950. 106 pages. \$1.25.

This is a fine little book of worship aids. Probably its best use would be among women in women's work meetings, circle meetings, and Sunday-school classes. Several of the services could be used in youth groups and some with children. Every devotional life chairman should have access to this very excellent book of twenty-seven worship services compiled by a busy minister's wife, church leader and speaker. Each service includes scripture, appropriate poetry, a brief, interesting story, and a prayer which will give meaning and inspiration to group devotions.—*Mrs. Warren D. Bowman, Bridgewater, Va.*

find our way to our best selves and to defy those who serve thee with their lips and not with their hearts and actions. Give us the strength and the stamina to show them their hidden selfishness and hypocrisy even if they are in high places.

We beg thee, O Lord, with all our hearts to enable our little classroom communities to show the skeptics that it is possible for teachers and students to form one undivided entity. Embolden us, we pray thee, to prove to the world that our classrooms can be little kingdoms of peace and harmony with thy help. Enable us teachers to make every textbook and every teaching another step to the ladder that leads us to thy universe, which is not a strange dream but an inspiring reality. Help us to convince our students that all languages, races and governments are but one harmoni-

ous whole for thy loving heart and that our lives are destined to testify to thine everlasting kingdom.

Be with those who lead us in these eventful and ominous times. Gird them with thine understanding and arm them with thine insight into human suffering everywhere, so that our country, inspired by thee, may lead a desperate world to peace and brotherhood. Hear, O Lord, a teacher's prayer and show all the teachers thy kindly light in their classrooms. Hear us for thy name's sake, O God, our Father.

NEXT WEEK—

World-mindedness of Home Missions, guest editorial by Norman J. Baugher.

The Prince and Princess of Bacon Hollow, by B. L. Hummel.

Called of God to Minister, by DeWitt L. Miller.

KINGDOM CLEANINGS

The latest word on the expected UMT report was that it would not be issued until about Oct. 29. Since Congress was expected to adjourn at about the same time, the report will not be considered until January or later. With congressmen at home during November and December, we have an excellent opportunity to organize delegations to visit them to express our convictions on UMT. This is important, and churches should give careful attention to the possibility of making such visits.

Blue Ridge church, Va., will have its home-coming on Sunday, Nov. 18. The guest speaker will be Bro. Fred D. Dove of Cloverdale, Va.

Clyde Nafzinger has been licensed to the ministry in the Denton church, Md., and **Wilbur McFadden** and **Donald Rummel** in the Elgin church, Ill.

Rebecca Foutz, a long-time contributor to the Gospel Messenger has moved to Chambersburg, Pa. She should be addressed at 330 E. King St., in that city.

Paul Fike, pastor of the Edgewood and Sams Creek churches, Md., has moved from Union Bridge to near New Windsor. His address is now R. 2, New Windsor, Md. Will his correspondents please note?

Jacob D. Wine of Forestville, Va., has compiled a history of the Wine family and is about to publish the first section of *The Wine Family in America*. He is eager that all those related to the Wine family know about this and if possible inform him whether they want a book or not. For further information write Bro. Wine at the address given above.

Mrs. John T. Glick calls attention to an error in the article, *She Puts Her Faith in Enduring Ideals*, which appeared in the Sept. 29 issue of the Gospel Messenger. The family are members of the Summit church, not the Timberville church, as stated. She adds, "In all the years the Lord has been close. Without his help this achievement would have been impossible."

To Brethren people living in South Baltimore, northern Anne Arundel County and southern Baltimore County, Md.: Sunday school and church services are being held each Sunday in the Firemen's Hall on Camp Meade Road in Linthicum Heights. Sunday school is at 10:00 a.m. and worship at 10:45. McKinley Coffman is the pastor. If you know of any one living in this area please send the names and addresses to James Faulkner, 3213 Virginia Ave., Lansdowne, Baltimore 27, Md.

Bro. E. M. Hertzler, who has been executive secretary of the Northwestern Ohio District, will become a full-time staff member of the National Reform Association as of January 1952. His work will consist largely in forming Christian citizenship units on a county basis. These units will function chiefly in the fields of temperance, the Sabbath, the Bible and nonsectarian religion in the public schools, in combatting crime, juvenile delinquency, gambling, political corruption and in promoting a high standard of morality in political life on a county, state and nation-wide basis.

Bro. Albert Williams will serve the District of Oklahoma on the 1952 Standing Committee. Bro. Edwin Collings is alternate.

First church, Cleveland, Ohio, has decided to become the sole support of Brethren work, world-wide, during the 10 o'clock hour of Sunday, Dec. 2. At that time the causes and work of the Brotherhood will take on unusual meaning in a service planned for the occasion.

A Town Meeting on Alcoholism will be held at Elizabethtown College, Pa., sponsored jointly by the college and the Pennsylvania department of health. The date is Nov. 8 and the time, 7:30 p.m. Two addresses and a panel discussion are listed on the program. The meeting is open to the public and admission is free.

The national school for church librarians to be held in Elgin, Dec. 3-7, will have among its leadership the following: Miss Florida Waite, director of church libraries for the Southern Baptists, who will give a series of lectures throughout the week; Dr. Lee Gable, director of leadership education of the National Council of the Churches of Christ; Olden Mitchell, Illinois and Wisconsin district executive; Miss Carrie Simmers, Bethany Biblical Seminary librarian; and Miss Ruth Coblenz, Manchester College librarian. In addition, a number of general staff members will participate. Registration will be limited to seventy-five people. Interested persons should write to the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for program and registration card.

Recent visitors through the Publishing House and General Boards offices are: Mr. and Mrs. Dallas Barnhizer of Cicero, Ind.; Dorothy Bell of Villa Park, Ill.; Mr. and Mrs. G. Shaffer, Mrs. Ellen McKinney and Robert and Anna Belle, and Joanne Claar, all of Baltimore, Md.; Dr. and Mrs. S. G. Wenger and Joan, all of Lancaster, Pa.; Mr. and Mrs. R. R. Fahrney of Cedar Falls, Iowa; Amos Tilton of Raymondville, Mo.; Mary Ann Ferguson of Grand Junction, Colo.; Barbara Winkler of Urbana, Ill.; Brad Strycker of Goshen, Ind.; Samuel Meyer, Jr., of Frederickburg, Pa.; Patricia Replogle of Martinsburg, Pa.; Claude Sumner of Utica, Minn.; Homer Heagley of Chicago, Ill.; Valda Gochenour of Luray, Va.; Dwight Brubaker of Hollidaysburg, Pa.; Ann Brumbaugh of Chicago, Ill.; Ruth West of Chicago, Ill.; Russell Snodgrass of Chicago, Ill.; Betty Miller of Dallas Center, Iowa; Mrs. Dwight Farringer of Chicago, Ill.; Mrs. Ralph Holladay and Esther of Union City, Ind.; Mr. and Mrs. Roy S. Wright and Marilyn Fay, all of Bridgewater, Va.; Mrs. Ruth Kiser of Dayton, Va.; and Mrs. Robert Ziegler and Mrs. Earle Fike, Jr., both of Bethany Seminary.

Up 50%

All-purpose giving
of past four years

Down 12%

Giving to Brotherhood
work past four years

Are we remembering: there is no provision in the Great Commission for a great decline? Contributions for Brotherhood work, year ending September 30, 1947—\$1,059,626; year ending September 30, 1951—\$937,277.

Theme: Teaching Them to Observe All Things

Members of the General Brotherhood Board will meet in Elgin during week, Nov. 4-9. A report of this meeting will appear in the near future.

The ministers' group life insurance and hospital benefits plan has been adopted by three more districts: Southern Iowa, Southeastern Kansas and Southwestern Kansas. This brings the total to seven districts.

La Verne College

The convocation exercises officially opening the sixtieth academic year were addressed by Dr. K. Morgan Edwards, minister of the First Methodist church of Pasadena. His subject was Are We Religious Illiterates?

Enrollment figures, as this goes to press, show a total of 230 full-time students and forty part-time and special students. These figures reflect approximately an eight per cent drop in full-time enrollment from second semester last year, but about a ten per cent increase over the anticipated figures of a month ago.

Dedication ceremonies for the new W. I. T. Hoover Memorial Library building were held Sept. 16. Dr. Lawrence Clark Powell, librarian at the University of California at Los Angeles, spoke on the theme, In Praise of Smallness.

The W. I. T. Hoover Memorial Library now has 18,271 volumes. The total capacity of the new building approximates 40,000. Included in the 12,110 square feet of the building is an up-to-date, fully equipped audio-visual laboratory. Another unique feature of the building is the modern browsing room, gift of Mr. and Mrs. R. K. Pitzer of Pomona.

Religious emphasis week activities were directed by Bro. Lee G. Whipple, former pastor of the Yuba City church and now employed by the District of Southern California to establish a new mission center. The activities, held throughout the week of Sept. 24 to 29, were climaxed by the annual fall Student Christian Association mountain retreat attended by a large number of students.

Home-coming was over the week end of Oct. 26-28. The annual home-coming day game between California Polytechnic College and La Verne was held at 2:15, following a basket dinner in College Park at noon. In the evening, a play was presented by the college drama department under the direction of Dorothy Dupler.

High school students from the churches were guests of the college over home-coming week end. Students who made reservations through their pastors in advance, were given lodging, meals and admission to the game and dramatic performance.

First of the dinners in the series of campaign kick-offs for Northern California this year will be held at Live Oak on Nov. 6.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Bro. Dolar Ritchey of Hollansburg, Ohio, in the Red River church, Ohio, Nov. 11-18.

Bro. Guy S. Fern of Clearville, Pa., in the Ridge congregation, Pa., Nov. 12-25.

Bro. J. W. Fidler of Brookville, Ohio, in the Pleasant Hill church, Ind., Nov. 11.

Bro. D. R. McFadden of Smithville, Ohio, in the Poplar Ridge church, Ohio, Nov. 5-18.

Bro. I. S. Long of Harrisonburg, Va., in the Hanoverdale church, Pa., Nov. 18-Dec. 2.

Bro. William L. Gould of Johnstown, Pa., in the Connellsville church, Pa., Nov. 12-17.

Bro. Harold R. Myers of Elkhart, Ind., in the Lebanon church, Va., Nov. 11-18.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Midway church, Pa., Nov. 19-25.

Bro. Wayne Dick of New Enterprise, Pa., in the New Enterprise church, Pa., Nov. 11-25.

Brother and Sister A. Wayne Carr of Libertyville, Iowa, in the La Place church, Ill.

Bro. E. Stanley Earhart of East Freedom, Pa., in the Martinsburg church, W. Va., Nov. 4-11.

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Elm Street church, Lima, Ohio, Nov. 12-18.

Bro. Wilmer Crummett of Bassett, Va., in the Antioch church, Va., Nov. 5-18.

Gains for the Kingdom

Three added to the La Porte church, Ind.

One baptized in the Olathe church, Kansas.

Fifteen baptized in the Manassas church, Va.

Six baptized in the Cedar Grove church, Ohio.

Twelve baptized in the Monticello church, Ind.

Nine baptized in the Black River church, Ohio.

Four baptized in the Walnut Grove church, Ill.

Eight baptized in the Eagle Creek church, Ohio.

Three baptized in the Pleasant Valley church, Va.

Five baptized in the Pleasant View church, W. Va.

Two received by letter in the Raisin City church, Calif.

Five baptized and three received by letter in the Four Mile church, Ind.

One baptized and one awaiting the rite in the Long Beach church, Calif.

One baptized and seven received by letter in the Brookville church, Ohio.

Eight baptized and two awaiting the rite in the Spindale church, N. C.

One baptized and two received by letter in the Raven Run church, Pa.

Fourteen baptized and one received by letter in the Center church, Ohio.

Two baptized and one received by letter in the Pleasant Valley church, Ohio.

Calendar for Sunday, November 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, God Reveals Himself to Moses.—Ex. 3-4. Memory Selection: God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. Ex. 3:15.

CBYF Topic for November, The Christian in an Unchristian Environment.

Announcements

REGIONAL CONFERENCE

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETINGS

Idaho and Western Montana.—Payette Valley, Idaho, Nov. 2-4.

Oregon.—Klamath Falls, Nov. 8-11.

Pennsylvania, Eastern.—Annville, Nov. 7, 8.

Virginia, Northern.—Timberville, Nov. 3, 4.

Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

California
Nov. 4, 7:30 pm, Imperial Heights Community.

Indiana
Nov. 3, 7 pm, Howard.
Nov. 4, Sugar Creek.
Nov. 5, 7 pm, Flora.
Nov. 12, 7:30 pm, Mt. Pleasant.
Nov. 18, Ft. Wayne.
Nov. 18, Pleasant Hill.
Nov. 20, 7:30 pm, Yellow Creek.

Maryland
Nov. 4, 6:30 pm, Monocacy.
Nov. 10, 2:30 pm, Broadfording.
Nov. 11, 5 pm, North Baltimore.
Nov. 11, 5 pm, Pleasant View.

Michigan
Nov. 4, 8 pm, Marilla.
Nov. 10, Elmdale.
Nov. 11, Florence.

Ohio
Nov. 4, 8 pm, Lick Creek.
Nov. 10, 7:30 pm, Salem.
Nov. 26, Fairview.

Pennsylvania
Nov. 3, 1:30 pm, Welsh Run.

Nov. 4, Springfield.
Nov. 4, 6 pm, Lititz.
Nov. 4, 6 pm, Long Run.
Nov. 4, 7 pm, Bethel.
Nov. 4, 7 pm, Boiling Springs.
Nov. 4, 7 pm, Norristown.
Nov. 4, 7 pm, York, Madison Avenue.
Nov. 4, 7:30 pm, Upper Clair.
Nov. 4, 5, West Greentree, Rheems.

Nov. 10, 11, 2 pm, Myerstown.
Nov. 11, 6 pm, York, Second.
Nov. 11, 7 pm, Germantown.
Nov. 11, 7:30 pm, Cherry Lane.
Nov. 18, Salunga.
Nov. 27, 28, 10 am, Big Swatara.

Virginia
Nov. 3, 7 pm, Antioch.
Nov. 10, 6 pm, Newport News.
Nov. 11, 6 pm, Oak Grove.
Nov. 18, 5:30 pm, Roanoke, First.

West Virginia
Nov. 4, 7 pm, Pleasant View.
Nov. 17, 6 pm, Beaver Run.



START WITH A TOWEL

A LOOK of amazement is spreading over the face of the refugee girl in the larger picture below as she receives her towel kit from Brethren Service workers, Ivadel Snavelly and Merlin Shull (at left).

When this child arrived in Austria to join her parents, after having been held in Yugoslavia for several years after the war, she had forgotten her name and even the German language used by her parents.

The two men at the right of the picture are teachers in the refugee camp school at Camp Steinkogl-bei-Ebensee in Austria. Before the distribution they explained to the pupils that they were about to receive "gifts of love from children in America who are unknown to you but who, through the love of God, wish to give you a gift."

The little girl who is seated at the right apparently has not received her kit yet and may be wondering whether she will be included. Our generous participation in the towel kit program this Christmas, and at other times too, will spare many children disappointment. In institutions happy special surprises do not come often.

In the smaller picture the smiling faces belong to children at Kinderheim (children's home) Imshausen, a church-supported institution near Bebra in Germany.

These youngsters are exploring the kits which they just received. Edna Switzer, BVS worker in Germany, writes, "One package contained some candy, and each child was given two jelly beans which was a treat for them."

The towel kit program has been popular for several years and reaches its climax each Christmas. There is not much time left this year if givers want their kits to reach European children in time for Christmas. Kits should be shipped to the nearest Brethren Service center, either at New Windsor, Md., or Nappanee, Ind., before Nov. 10.

This, however, is a case of "better late than never." For the Orthodox Church, Christmas comes some days later than for us. Also, in past years towel kits have brought joy to many youngsters at other times of the year. Therefore, even if you cannot meet the Nov. 10 deadline, the kits are acceptable later, and you can still enjoy this Christmas as a giver.

To make up a kit, start with a large bathtowel, fold it in half and

sew the two sides. Then pack it with the other items listed below depending on whether you wish the kit to go to a baby, a larger boy or girl.

Since these will generally be Christmas gifts, only new things or things in very good condition should be used. No war toys, comic books or breakable materials should be included.

Needless to say, the clothing in any one kit for a boy or girl should all be planned to fit the child.

Contents of the various types of kits should be about as follows:

Type A for babies: Towel, washcloth, six diapers, box of baby powder, jar of baby cream, three bars of white floating soap (mild), two pairs of stockings, sweater and receiving blanket.

Type B for boys: Towel, washcloth, pants, shirt or sweater or both, suit of underwear, pair of socks, comb, toothbrush, pencil with eraser, composition book, tablet without lines, box of colored crayons, toy or book or game, and two packages of fruit drops (hard candy).

Type C for girls: Like the boys' kit except that clothing naturally should be for a girl.

Needy children receiving towel kits. For a fuller explanation, read this article



WITH OUR SECRETARY IN EUROPE

We regret that this must be the last installment of Bro. Row's observations in central Europe. Due to space limitations, many other interesting experiences will have to be omitted. We hope, however, to present excerpts from his notes on Greece and the Palestine area in forthcoming issues.

Part V

MARY COPPOCK and I arrived in Linz early in the evening and were met by Rodrick Rolston, a BVS'er from Elgin. Soon we were comfortably situated in the "Brethren Haus."

This modest but adequate little house, with living room and basement rooms will serve as our Austrian Brethren Service headquarters housing both personnel and offices, and will provide room for fellowship and educational groups.

It takes the place of separate rented offices and living quarters in both Vienna and Linz, and will represent a real saving in our budgets.

We visited the work camp at a refugee camp near Linz, under the joint direction of Ivadel Snavey, registered nurse and former BVS'er from Manchester College, and Ed Chesky.

This is a Brethren-Friends cooperative camp. The project is dual—an educational and recreational program with scores of refugee children, and a manual work project of building a dirt bridge over a swamp between two adjoining refugee camps. For years school children and adults have made their difficult crossing in a roundabout way.

Tuesday morning I left by train for Vienna and experienced my first travel difficulty. When we stopped at the Enns bridge which separates the American and Russian zones of Austria, an American MP discovered an error in my "grey card," the official clearance for transit through the corridor of the Russian zone to Vienna.

I had to leave the train and go with the MP to the military headquarters. Finally I was issued a new "grey card."

I arrived in Vienna several hours late, but soon found Bro. W. W. Peters, director of our Austrian program, busily assisting in the orientation of two or three hundred Austrian exchange students to America.

W. Harold Row

Secretary, Brethren Service Commission

Included were thirteen teen-age students going to American homes under the sponsorship of Brethren Service. Bro. Peters and I had a session with these. Early the next morning we went to the *Bahnhof* (station) to see them off for Genoa, Italy, where they were to catch a boat to America.

Among the many places we visited in the next few days was the *Lungenheilstatte* (T.B. hospital), which we know as Thalham. In the summer of 1947 Mrs. Helena Kruger helped a group of three Volksdeutsche doctors and others start a small barracks-type hospital for refugee T.B. patients who could not receive medical attention in the Austrian government setup.

Brethren helped to secure beds, mattresses and covers, food and medicines, and other supplies. The doctors had been recognized T.B. specialists in Hungary and elsewhere. Through Hitler and the war they lost possessions, families and medical practice. They found themselves lost among the millions of other refugees in Austria.

Then at Thalham they found an opportunity to help their own people. Now, after four years, their work is again highly recognized, this time by the Austrian government, which formerly forbade them to attend any Austrian citizen.

Thalham is now partially supported by the government. New buildings are slowly emerging, and other needed equipment and supplies are arriving. Brethren Service now confines its assistance to individual needy cases and helps with special equipment or rare drugs when they can be secured in no other way.

In my opinion, this is one of the finest services we have rendered in Europe.

The final interesting experience in Austria was the trip to the Windischgarsten work camp under the directorship of Rosemary Block.

The setting was in the beautiful Austrian Alps. The village of a few thousand is almost totally Catholic, with a small Lutheran congregation who have no building.

The new refugees from the East are heavily Protestant and so need a church building. With some aid from Lutherans elsewhere, the local

members pledged money and labor, and so the project began. Our group helped pour the foundation and make the bricks (perhaps a little more like small concrete blocks).

As I left Linz, I again had the conviction, as in December 1947, that nowhere in the world, with the possible exception of Puerto Rico, have we had so large a return for our dollars spent in relief and rehabilitation as in Austria.

Here again was dramatic evidence of the rightness of supporting the neediest causes, even though they are neglected and perhaps unpopular at the time.

On a Saturday evening five of us started south toward the Black Forest for the annual European conference. Here began one of our most interesting but harrowing experiences of our trip thus far.

We stopped at thirty or more hotels, inns and boarding homes before we found accommodations for the night. Finally at 3:30 in the morning we found two narrow single beds into which we crowded two persons to a bed, the fifth sleeping in the car outside. Such experiences are good for Americans.

The setting for the sixth annual conference of our Brethren Service workers in Europe was in the heart of the Black Forest at Kirnach-Villingen at a combination vacation hotel and religious training center, run by deaconesses of the Evangelical Church. It provided an unusual center for our conference.

About seventy persons were in attendance, including our regular Brethren Service workers, BVS'ers, American work campers, other Brethren living in Europe, a few representatives from our returned German high school students, European work campers and guest leaders.

The European conference in spirit and fellowship is much like our Annual Meetings at home, much like a large family reunion.

High points of this conference were the group singing, the lectures and discussions, the baptism of Carolyn Horner, the communion service, and the closing church service on Sunday morning.

It would be hard to overestimate the value of these annual conferences to our workers in Europe and those associated with them.



GROWING out of a study of some of the outstanding churches of the United States as reported in *Christian Century* magazine some time ago, the author was led to offer certain recommendations concerning the life and growth of the local church. Attendees of the Southern California and Arizona district conference of last year will remember this as part of Bro. Jennings' moderator's address.

A Plan for Growth and Expansion

As a point of contact, neat packets of cards of graduated lengths, would be placed in the pew racks, each for a different purpose, such as "A Call Requested," "Visitor's Card," "Communicant's Card" stating "I participated in the Lord's Supper at the Church of the Brethren"; with place for name, address, phone number and a place to check whether or not a member of this church.

Follow Through

As a follow-up procedure, a personal contact would be made during the week with the Sunday guests, expressing appreciation for the fact that they attended our church on Sunday and extending the invitation to return. Should the guest return, someone near his or her age should introduce himself and invite him to go along to the next men's club dinner or women's society or youth event, whichever the case may be. This occasion should be one in which the newcomer would find joy and a feeling of fellowship in attending. The next step in the follow-up would be a personal challenge: if already a Christian, to place his membership in this church; if not a Christian, in terms of "Do you have God in your life?" "Don't you feel you need him?" "Wouldn't you like to find him?" "Won't you let us help you find him in the fellowship of this church?" The decision comes from him but the challenge comes from us. We believe consistent concern for new additions will bring results.

Membership

In order to achieve good churchmanship, we must prepare the way through meaningful membership. We ought to have for those who

desire membership in the church, a meaningful approach. We could well afford to have for our adult prospective members, a series of four one-hour classes on Sunday mornings with instruction on (1) What It Means to Be a Christian, (2) How to Put Religion Into Practice, (3) The History, Doctrines, and Organization of the Church, and (4) The Exposition of the Sacra-

of assimilation. Here, again, we cannot afford to take for granted growth into full stature of churchmanship, without the careful shepherding of the flock. It is of great importance to have responsible heads for each group, with specific instructions to follow and with clearly-stated plans of procedure. These groups could well meet each week for prayer meetings. Not a

THE CHURCH ALIVE: Some Recommendations

Joseph R. Jennings
Santa Ana, California

ments. We need not tarry to stress the importance of this "door" to church membership. The coolness and delinquency among many of the Brethren is sufficient evidence for its justification and promotion.

Decision and Application

Having been instructed in the meaning of membership and the obligations of a Christian, the prospect is now in a position to make a decision as to whether he shall continue to live in sin or enter the gates of salvation. Should the decision be to accept Christ as Savior and Lord, the person would be given an application for church membership. This form would have the profession of faith and pledge to sign and both issues would be clear. Beneath the pledge of church loyalty, would be a list of service opportunities and the prospective member would indicate which he was prepared to render. To make one's pledge for financial support to the operating expenses of the church and to its benevolences and make a specific pledge in the matter of rendering service is evidence of serious purpose. Then the person is ready to be received into membership.

Assimilation

Following the reception of new members comes the next step: that

member would ever go to the hospital without the realization that the entire church membership would be praying for him; not a member of the church would face a crisis of any description without the full assurance that the fellow members of his church surround him with the power of redemptive love.

Realization

Not only would we bring the new members into the area group meetings for prayer, but assimilation would be continued through the processes of pressing them into Sunday-school classes where Bible study is thorough; into the women's missionary societies, with all their possibilities for services; into the men's club, with all the appeal for virile Christian manhood; into the youth activities and interests; and on missions to hospitals and jails, to rest homes and juvenile homes. The first purpose for talents of members is the redeeming work of the kingdom.

Maintaining High Standards in Christian Education

In order to achieve and maintain high standards in Christian education, careful supervision is important. Materials and equipment must be adequately provided. Teacher training must be a continual process for purposes of personal growth and

church growth. Records of the various phases of the Christian education program must be adequate and neatly kept, so that progress can be observed through the years. Teachers of the church school should maintain as high a level of efficiency as teachers of our public schools. The teachers of the Sunday school should be prompt and prepared in meeting the classes. Coming late to classes which deal with Christian ideals and ethics, coming unprepared, and absenteeism without notification of the proper persons are abominations in the sight of God, and a great delay in the progress of his kingdom. Teachers will always remain conscious, too, that they are not simply teaching a class, but pupils. This fact leads them into the homes of each one and toward the establishment of a very personal relationship between the teacher and the parent, for they both have a common concern for the child—that of building Christian character.

Bible Study

In Christian education intensive Bible study receives a major emphasis. We might do many other things but one of our chief aims in the Sunday school is to know the Bible—not simply to know the Bible as an end in itself, but as a means to an end. This can hardly be achieved without study of the lessons, in preparation for the Sunday class sessions; for here we aim to mold lives and build Christian philosophies of life. So, we come to Sunday school to learn and the preparation demanded is both careful and consistent—on the part of both the teacher and the pupil.

Change Lives

To introduce men and women and children to Christ as Savior and Lord and to train them in the Word of God is the high purpose of the Sunday school. Results, both in faith and in practice, are not only desired but expected. Consequently, lives will be changed and converts added to the church constantly.

Missionary Specials

During the school of missions or the missions emphasis period, there might be introduced the "missionary specials," where speakers would pay a three-minute visit to each Sunday-school class, telling about missionary work in its various aspects and locations. These speakers might well appear in costume. Or perhaps a class would be interested in bringing to their community a displaced person, or a

German high school student for one year.

Class Concerns

Each class in the church school becomes self-propelling. Each class is a center of Christian fellowship. Each cares for its members in sickness and in health. Each carries on a persistent campaign of evangelism and personal service to people of the community who are in need. Each one of these classes is led by a church member who takes the assignment as a Christian vocation. More classes might well take on the atmosphere of "volunteer workers." More members of the church might become better by taking an interest in Christian service outside, as well as inside, the fellowship and, in so doing, promote growth and happiness.

Enlistment for Christ

Teachers of junior, intermediate and senior ages should have as a principal objective the bringing of all their charges to enlist their lives for Christ and the church. Beginning each February it might be well to work toward a day known as "decision day." Then, those who decide to do so would be enrolled in a class which would meet for five Saturdays to prepare them for church membership. On Palm Sunday they would be received into the church.

Home Department

The home department in Christian education should be thriving in each local church. It should be carefully organized and have a staff of faithful workers. Not only should the members of the church who are not attending the Sunday school be in the home department, studying the regular lessons, but the other nonchurchgoing people of the community should be prospective members of this department. Some of them are invalid or semi-invalid; many of them are simply negligent about the concerns of the church. This avenue might well prove to be a growing edge of the church.

The Nursery

Some of our churches are also rendering Christian education service through the weekday nursery, as well as a two-hour Sunday nursery. These services not only help the parents in the matter of a place to leave their little ones for a few hours a week, or make it possible for them to attend the services of the church, but might become both a guide to emotional and spiritual development of the

children and an open door for the parents to enter the church.

Church Library

One other phase of the Christian education program should be emphasized here. That is the library of the church. Some of our churches are using their own libraries to good advantage. The librarian is continually taking books, first to this teacher and then to another, saying "Here is a book in our church library that deals with your present Sunday-school lessons; you can keep it for this month and then return it." Or he might have a particular pamphlet or book with material related to the work of a department, which the leader would benefit by using. Invaluable service could be rendered through the facilities of the church library.

The Church at the Center of Life

Brethren, we ought to think of the church as the center of our lives. Members of a certain church, in speaking about their fellowship, said that they have found their relationship to their church such a vital one that they can envision no other rewarding way of life. One of these men said, "I owe everything to my church. My church gives me a center around which to build my whole life. When I meet people today who are confused by the times, uncertain of themselves and what they believe, I thank God for what I have been given."

In the Will of God

I like the statement of the pastor of one of the fastest growing churches of our land when he said, "God wills the success of this church. God's power can accomplish his will if he can find a minister and people through whom he can work." These are basic assumptions which every minister and church should adopt and be guided by. Sometimes we wander from the heart and soul of true churchmanship and are inclined to push the church along as a side issue until it becomes, for some, quite secondary. Delinquents in the church are demoralizing.

The Inactive

Some would push the matter even further in counting members and have no list known as "Inactive Members." After all what kind of a creature is an "inactive member" and what earthly good is he? It is further suggested that such people who are no good whatever to the

Continued on page 26



"And the Lord turned the captivity of Job, when he prayed for his friends"

Marianne Michael
McPherson, Kansas

PRAY FOR HER

THE deft fingers of my black companion rolled the edge of a clay pot she was forming as we sat under a chickle tree in her compound talking of all the things that women do and say. A ready smile brightened her dark face when some bit of conversation amused her. Occasionally she paused briefly for a quick slap at her hairline with the brief explanation, "Something is walking," and then back to her work. From where we sat, cross-legged on the ground, I could reach out and touch the gnarled ugly knees, calloused from hours upon end spent kneeling before the grinding stone. Warm friendliness does not require all the signs of outward culture. Another pause in the conversation and gently as I could I asked, "Are you happy?" For a moment she searched my face for a sign of humor, and

then just as quietly came her reply: "In our compound we have enough to eat and we don't fight. Is there anything more?"

Her food is simple to the point of insufficiency, but she does not complain. She shares her husband with five other wives, but they have resigned themselves to the trials of a polygamous household. Her hoeing and grinding and water carrying are drudgery but, lightened by the laughter of her children, she does not ask to change. What is there more which constitutes happiness for my friend?

If you were to share with her the things which make you happy, would you choose from your loaded table, from your shelves full of snowy sheets, a favorite chair? You would be generous, I know. But if you could draw on your knowledge of the greatest Friend of all, and could pray that she too could learn to know that Friend, you would have

performed the real service of a friend.

What can it profit you to pray for a strange pagan woman, whose rough hand you may never touch in friendship? Perhaps you can learn by the experience of Job. His life was never fuller until he lifted his voice in prayer for his friends.

God did great things for Job that day. He can do as much for you. Pray for my friend.

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Appointment of two new executives in home and foreign missions was announced recently by Dr. Samuel McC. Cavert, general secretary of the National Council of Churches. Mrs. Monica Owen has been appointed national field representative for the migrant program for the division of home missions. Mr. Ernest O. Jacob has been appointed acting associate secretary for business and finance of the division of foreign missions.

A New Missionary Visits the Girls' School

Mabel G. Claypool

I went from Jalalpor, where I had attended district meeting to Umalla, then to Anklesvar. I was eager to see the school and meet the girls. Miss Shickel's warm, friendly welcome at the train made me feel right at home. We rode to the compound in the tonga which was drawn by two bullocks. I was impressed by the beauty of the surroundings. Many parts of the compound were aglow with brilliantly colored flowers.

After a delicious lunch and a short rest, for I had traveled from Umalla several hours by a slow-moving train, Miss Shickel took me to visit the girls in the school. It was a Saturday afternoon and they were busy doing the odd jobs of the week, such as washing clothes, washing their hair, cleaning. It was indeed a joy to see in their faces a peace and a brightness that is not seen in the faces of non-Christians.

It was a joy to worship at the Anklesvar church on Sunday. This was my first experience of sitting on the floor for the church services. I was greatly impressed by the silence which prevailed. People came in and took their places without making a sound. I almost wished that it

might be like that in the home church. On Sunday evening, I enjoyed a trip to the village with Brother and Sister Amsey Bollinger. The service was conducted outside under a tree. Bro. Premchand Bhagat was the speaker. Along with his message he showed pictures which he had taken while in the States. The ride home by jeep, the beauty of the stars and the fellowship that I enjoyed ended a perfect day.

After a good night's rest, Miss Shickel took me to visit the girls in their classes. The work of the day was begun with morning worship and prayer. The handicraft room was so fascinating that I could hardly leave. The girls were spinning thread from the cotton which they had grown on the compound. Each girl took great interest in doing her work well. I was impressed by the patience and earnestness with which the girls worked.

After the girls have completed their work at the school, they will go back to the village to live. The majority of the girls will be leaders of the villages in which they live. What a joy to know that they have had Christian training and can wit-

ness to those who know not Christ!

I wish that each of you who share in the mission enterprise could stop to visit some week end with Miss Shickel and the girls. They would give you a hearty welcome.

It is noontime and Miss Shickel goes to the station to see me off. It has been a good visit and I look forward to coming back.

• • •

A system that makes persons leaving Communist China hesitant about "talking" when they get out was described by the Rev. Arthur G. Lindquist, veteran of twenty-eight years of service in China. Before he can leave the mainland, a foreigner or even a native Chinese must get the proprietors of two shops or business houses to sign for his good behavior, Mr. Lindquist explained. If the person says anything derogatory about the Communist regime while he is out of China and this information is reported to officials there, the signers are arrested, he reported.

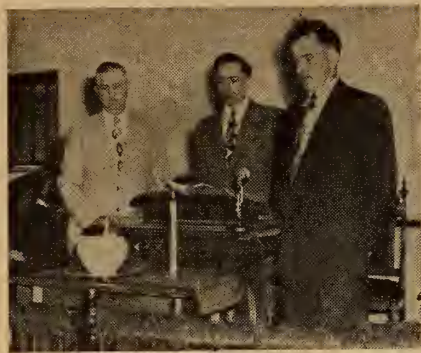
Bella Vista Has Visitors

OUR school children enjoyed a special privilege this summer in the form of an unexpected visit from another mission school. Miss Agness Brown, who has worked among the Salasaca Indians for many years, brought her school children and some of the parents to see our school at Bella Vista. The Salasaca Indians are settled about fifty miles south of Quito. They dress in very dark clothing, supposedly because they are in mourning for their slaughtered leader. Most of the parents and children could not speak Spanish but only Quechua. Fortunately our teacher and most of our school children speak their language also.

The mission where Miss Brown serves has only twelve students in its second year but there they have faced great opposition in the form of a huge nun's school just across the road from their work. Some of the mission school followers have been threatened and beaten. The Ecuadorian teacher of that school is a fine Christian minister and teacher, doing a splendid job in the face of difficult opposition. It was a real blessing for us all to have these fellow Christians with us in our school.

Two schoolboys, Lorenzo Ushina and Rafael Pulupa, at Bella Vista





A Church Builds a Parsonage

Mary H. Smith
College Park, Maryland

Top: Participating in the parsonage mortgage-burning service are (left to right) Ray Ogburn, Harold Smith and Lloyd Eshenour
Center: Pastor Lee A. Weaver at his desk in the parsonage study
Bottom: The parsonage of the University Park church, Maryland

purpose of their meeting was to dedicate the new parsonage home to the work of the Lord and the building of his kingdom on earth. Speakers of the occasion were Brethren Carl Seidler and Warren D. Bowman.

Mortgage Burning Service

Less than two years after the parsonage dedication a mortgage-burning service was conducted which marked the end of the parsonage debt. The church members had paid for the \$13,000 building and at the same time had increased their giving to other phases of the church program. Where all are united in one effort great things can be accomplished.

Several laymen of the church gave talks on the history and

growth of the church. Many of those present at the mortgage-burning service could remember when the church was first organized and the conditions under which the growth had continued. It was realized that the advancement of the church was the result of faith, prayer and the help of God.

Expansion Needed

Our job is not completed. The church membership and attendance have increased to the point that we need a larger church building. Bro. Forrest U. Groff, church building counselor for the Brotherhood, has already drawn plans and over \$4,000 has been raised toward this new undertaking. Our prayer is that God may keep us humble and grateful for his manifold blessings.

TWENTY-FIVE years ago University Park was a small mission church being largely financed by district funds. The total budget of the church was less than a thousand dollars per year and the church roll had less than fifty members. Those faithful pioneers, many of whom are still living, had a oneness of purpose as they undertook to build a church. The church which they built in 1927 was free of debt in 1939 and the membership had grown to 100.

Building of the Parsonage

The building of a church parsonage was undertaken in 1949, just ten years after the church building had been made free of debt. During the ten-year period, however, there was a great deal of discussion as to the need for a parsonage, where it would be built and how the funds could be raised. A building site was bought and \$2,500 was transferred from the general fund of the treasury to the parsonage fund. Bro. Ray Ogburn, one of the members of the church, was secured as contractor and builder. Construction began in March 1949.

Several months later, July 31, 1949, members and friends of the church met, rejoicing over the new brick structure consisting of six rooms, two baths and a study. The



Thinking About the News

A Move to Legalize Gambling?

LAST spring the investigating committee headed by Senator Kefauver received widespread approval for its revelations concerning crime in America. Its report should have convinced not only the Senate but also the American public that gambling is the source of major criminal operations in many large cities. Senator Kefauver and his committee were applauded for their efforts, but little has been done to follow through on their recommendations. Instead, the Senate has just approved a tax on gambling and bookmakers which Kefauver says will have the effect of legalizing gambling in the United States.

"If we do that, are we going to start placing a special tax on burglary tools?" he asked. "Would we want to share the tax that could be collected from prostitutes in the operation of prostitution?"

The senator proposed that, instead of seeking revenue from illegal operations, the government refuse to recognize business expense in connection with the operation of illegal enterprises. He said that bribes to public officials and police officers are placed under the heading of "business expense" by racketeers.

Senator Douglas offered an amendment to the tax bill that would have removed liquor from the items for which a deduction can be made for business expenses. He said that taxpayers are footing half or more of the bill for lavish gifts of liquor by large corporations. His efforts were also defeated by the senate vote.

Christians who are concerned about the effects of gambling and intemperance should ask their senators how they voted on these questions. It looks as if the noble statements many of them make concerning bribery and corruption in government are not backed up by a consistent voting record. To get a billion dollars in revenue forty-nine senators have been willing to place a tax on gambling profits even though they know that in most states gambling is illegal. In looking for new sources of revenue, however, they overlook the sums spent for bribery and liquor if such are labeled as "business expense."

Senate investigating committees render a real service. But if the Senate fails to heed the warnings of its investigators, we cannot help asking if our lawmakers really WANT to do something about crime in America.—K.M.

Around the World

Religious Pacifists Bar Collaboration With Communists

Delegates to the annual meeting at Lakeside, Ohio, of the Fellowship of Reconciliation, religious pacifist group, rejected any organizational collaboration with communism or Communist front organizations such as the Stockholm "peace conference." They agreed that agencies and programs which tend to promote world co-operation should be supported, specifically naming the United Nations and the Point Four program.

A statement on behalf of all the delegates was sent to the U.S. Secretary of State Dean Acheson asserting that the F.O.R. rejoiced that "the state of war between Japan and our own country is being officially ended." However, the statement expressed concern over the treaty's rearmament features which it called "a politically unwise and a morally wrong course." It cited the "folly of rebuilding the Japanese military establishment,

for the destruction of which so much wealth and so many lives were expended only a few years ago."

Denominational fellowship groups which met in connection with the F.O.R. meeting represented Quakers, Presbyterians, Methodists, Baptists, Brethren, Congregational Christians, Episcopalians, Evangelical and Reformers, Disciples of Christ, Lutherans and Swedenborgians. (RNS)

Revised Bible to Get Printing of One Million

A first printing of nearly 1,000,000 copies—said to be the biggest undertaking in book publishing history—has been planned by Thomas Nelson & Sons, publishers, for the Revised Standard Version of the Bible.

The version, which has been under preparation by Bible scholars since 1929, is scheduled for distribution in September 1952. The project was begun by the International Council of Religious Education and

finished by its successor, the National Council of Churches. Publication of the entire Bible has been made possible by completion of work on the Old Testament by thirty-one Hebrew scholars. The New Testament was finished in 1946.

The new English Bible is based on the King James (1611) and American Standard (1901) versions, and attempts to combine the best qualities of both. William R. McCulley, president of the publishing company, said he believed the entire first printing would be sold in three months. (RNS)

Brotherhood News

Fourth Annual CPS Reunion

Civilian Public Service men from World War II and their families enjoyed the day together at the East Fairview church, near Manheim, Pa., on Aug. 5. The East Fairview brethren were most hospitable in providing pleasant arrangements for the meeting. Old acquaintances were renewed and families "caught up" with their friends' families. It was a time of rich fellowship for all.

Bro. Willis B. Stehman led the group in the opening worship service at the afternoon session. The group voted to hold the 1952 reunion at the Brethren Service center in New Windsor, Md. The election of officers was as follows: John R. Brown, president; Enos Heisey, secretary-treasurer.

The Brethren Volunteer Service quartet from New Windsor sang three selections. The quartet is composed of Joe Wine, Billy Kildwell, Galen Weaver, and Harvey Kline. Bro. Ora I. Huston, director of social action for the Brethren Service Commission, gave an interesting review of changes which had taken place since the 1950 reunion. These make it imperatively urgent that we work harder than ever to establish peace in the world and to furnish a Christian witness. He helpfully outlined the present legal status of conscientious objectors.

Dan West, director of leadership training for the Brethren Service Commission, gave a challenging talk and led the group in discussion. He pointed out the unique contribution which CPS people can make at this time because of their past experience. In questioning the position of CPS men, it was interesting to note that the majority of the men present

voted that they would take a similar stand to that of CPS if they had to make the choice today. About fifteen men, however, voted that they would move farther away from the military. Dan led our thinking about some of the underlying causes of war.

It is to be hoped that a closer, continuing fellowship among CPS people will be possible. We need to share our thinking on the urgent problems that confront the world and harness our energies toward their solution. Perhaps also, CPS men could make themselves available for helpful counsel to our young men who are now facing the draft.—Carroll S. Rinehart, president, Westminster, Md.

District Conference of First West Virginia

The district conference of First West Virginia was held Sept. 7 and 8, 1951, in the new Shady Grove church, Sandy Creek congregation. After a joint worship service at 9:30 a.m. the group met in respective groups: elders' body, women's work and young people.

The inspirational services were held Friday afternoon and evening. After a very meaningful worship service conducted by Norman L. Harsh, Paul H. Bowman, former president of Bridgewater College, spoke on *How Our Church Is Striving to Fulfill the Theme*. Some interesting contrasts were made by Bro. Bowman between thirty years ago, when he first visited our district meetings and today. Ed. Crill, director of Brethren Volunteer Service, addressed us on the subject, *Brethren Volunteer Service as an Expression of Our Theme*. He gave an interesting and comprehensive resumé of the volunteer program.

Robert L. Strickler, the district moderator, gave the moderator's address on Friday evening. His address was preceded by a worship service conducted by W. E. Van Sickle, and a short temperance talk by Virgil Finnell. The evening's session was closed by the showing of the film, *My Peace I Give to You*.

The business was conducted in the morning and afternoon sessions on Saturday. Bro. Ralph Bowman based the morning's worship on Acts 15. Following the worship service, the officers took their places; they were: Robert L. Strickler, moderator; B. B. Ludwick, assistant moderator; Ralph Bowman, reader; and Galen E. Fike,

writing clerk. Fifty-three delegates represented twenty-one of the twenty-three congregations of the district. During the business session a thirty per cent increase in the Brotherhood Fund goal for 1951-52 was approved, as well as a goal of \$1.00 per member for the local district budget. Brethren Ora DeLauter, Southeastern Region executive secretary, and A. R. Showalter, representing the ten-year development program of Bridgewater College, gave interesting and informative reports of their work. The four new pastors of our district were introduced: George Jeffrey of the Sandy Creek congregation, Norman Harsh of the Sunnyside-Knobley congregations, Fred Bowman of the Keyser congregation and Mark R. Keeney of the Morgantown congregation.

The following officers were elected for 1952: moderator, M. L. Rigglesman; assistant moderator, Ralph Bowman; reader, Ellsworth Harman; writing clerk, Galen E. Fike. Standing Committee delegates are Melvin Slaubaugh and Galen E. Fike with Ralph Bowman and Walter Van Sickle as alternates. The 1952 district conference will be at the Keyser church.—Galen E. Fike, secretary.

Michigan District Conference

The Michigan district conference was held Aug. 25-28, 1951, at the United Brethren campgrounds near Carson City, Mich. The meeting was well attended. Guest speakers were Edward K. Ziegler, Kenneth I. Morse and Byron Royer.

The general assembly opened with Rev. William Bryde delivering the address of welcome. Later in the afternoon workshops were held with the following in charge: Russell Hartzler, H. V. Townsend, Edward Ziegler, Emma Deardorff, Dennis Butler and M. B. Williams.

The business session was in charge of Bro. Paul B. Studebaker, moderator. Sectional meetings were held by the men's, women's and young people's groups. The men plan to assist in raising funds for the dining hall, kitchen and storage room at the new Brethren camp, near Rodney, Mich.

On Sunday afternoon a play, directed by Mr. and Mrs. Forrest Shively, was given by the home life program of the Muskegon church, Mich. The film, *My Peace I Give to You*, was shown. Five young people chose to give a year in volunteer service.

Officers for the coming year are:

moderator, R. C. Wenger; Standing Committee delegate, Paul Studebaker.—M. B. Williams, Detroit, Mich.

Southern Missouri and Arkansas District Conference

The District of Southern Missouri and Arkansas met for its annual meeting at Carthage, Mo., Aug. 17-20. The moderator was Bro. Alva Fike and the writing clerk was Bro. Orin Harvey. Guest speaker for the occasion was Bro. Burton Metzler of McPherson College, who conducted periods of worship, devotion and Bible study.

Two items of business should be mentioned. A query requesting a statement by the church in regard to church members joining secret societies and organizations was passed on to Annual Conference. The district voted to join with the other districts in Missouri in working out a state fieldman program.

The newly elected moderator is S. J. Neher. The 1952 district meeting will be held at Mountain Grove, Mo., Aug. 15-18. Representatives for the 1952 Standing Committee are Ethmer Erisman with D. Eugene Lichty as alternate.—Glenn C. Swinger, assistant writing clerk.

The Church Alive

Continued from page 21

ongoing program of the church—not attending, not participating in communion, not rendering service, not contributing to the great causes—that these unfaithful souls be placed on a list known as "Dropped" and henceforth make every effort to win them to Christ and his kingdom and, also, that we do a better job in the matter of indoctrination of those received into membership.

Real Church Members

Thus, we would have in a local church a group of people (not just a few members) who would be courageous, devoted and confident; people who would accept responsibilities and do their part as members of a team; members who would attempt the impossible and glory in its achievement. They would enter the sanctuary week after week, and always remain conscious of the fact that, beyond what the eye can see, there is a movement, there is power of forgiveness; that, beyond what the ear can hear, there is deep calling to deep, the voice of the Lord sounding, "Whom shall I send, and who will go for us?" and the other sound, like an echo, from our own souls, "Here am I; send me."

Anniversaries and Weddings

Fiftieth Wedding Anniversary

Mr. and Mrs. Bert Fahnestock of near Bradford, Ohio, celebrated their fiftieth wedding anniversary at their home on June 17, 1951. A dinner was served at the noon hour for the immediate family and open house was held in the afternoon for their many friends. Recognition of the couple was made at the Harris Creek church, Ohio, on June 10.

Before her marriage, Mrs. Fahnestock was Mabel Smith. The couple were married at the home of the bride's parents by Dr. Rosenbarger of Covington, Ohio. Thirty-eight years of their married life has been spent in the Bradford vicinity. They have three children: Mrs. David Mack of Bradford, Ohio, Therin Fahnestock of Piqua, Ohio, and Mrs. John Elson of Webster, Ohio. There are ten grandchildren. The couple also reared two grandchildren, Mrs. Jimmy Woodell of Troy, Ohio, and Jerry Fahnestock, deceased.—Mrs. Galen Detrick, Bradford, Ohio.

Alwine-Blough.—James L. Alwine and Beatrice A. Blough, both of Johnstown, Pa., in the Tire Hill church, June 29, 1951, by the undersigned.—Homer C. Hess, Johnstown, Pa.

Bowe-Snyder.—George F. Bowe of Roanoke, Va., and Sarah J. Snyder of Cloverdale, Va., Aug. 11, 1951, in the Cloverdale church, by the undersigned.—Chester I. Harley, Cloverdale, Va.

Gregg-Haga.—George E. Gregg and Joyceline Fay Haga, both of Derwood, Md., July 11, 1951, in the University Park church parsonage, by the undersigned.—Lee A. Weaver, Hyattsville, Md.

Hart-Hygema.—Earl D. Hart of Warren, Ind., and Dorothy M. Hygema, of Goshen, Ind., in the Yellow Creek church, Aug. 5, 1951, by the undersigned.—Harold W. Miller, Goshen, Ind.

Haugh-Harshbarger.—Benjamin S. Haugh of La Verne, Calif., and Mary Ruth Harshbarger of Tyrone, Pa., in their home at La Verne, Aug. 31, 1951, by the undersigned.—D. Warren Shock, La Verne, Calif.

King-Wood.—George King and Mildred Wood, by the undersigned.—James L. Houff, Hopewell, Va.

Lahman-Miller.—Robin Lahman and Jeanette Miller, in the Franklin Grove church, Ill., June 10, 1951, by Bro. Harvey Kline.—Mrs. Jay E. Miller, Franklin Grove, Ill.

Leffler-Hertzler.—Kenneth Leffler of Myerstown, Pa., and Betty Hertzler of Frys-town, Pa., in the Myerstown church, Aug. 25, 1951, by the undersigned.—Berkey Knavel, Myerstown, Pa.

Pettit-Zigler.—Charles R. Pettit and Reba F. Zigler, both of Alliance, Ohio, in the Alliance church, Aug. 26, 1951, by the undersigned.—J. D. Zigler, Alliance, Ohio.

Peffer-Brindle.—Glenn Peffer and Shirley Brindle in the Trindle Spring church, Mechanicsburg, Pa., Aug. 24, 1951, by Rev. Charles I. Row, of Mechanicsburg, Pa.—Mrs. Paul Smith, Mechanicsburg, Pa.

Rank-Dissinger.—Ernest Rank of Lebanon, Pa., and Lois Dissinger of Avon, Pa., in the Grace Reformed church, Avon, Pa., by Rev. Reynold K. Ziegler.—Carl W. Ziegler, Lebanon, Pa.

Ritz-Lindsey.—Ronald Ritz and Eleanor Lindsey, both of Hollidaysburg, Pa., Sept. 15, 1951, in the Leamersville church, by the undersigned.—J. Stanley Earhart, East Freedom, Pa.

Sizemore-Weybright.—John H. Sizemore and Joan Weybright, in the Flat Creek church, Ky., Oct. 24, 1951, by the undersigned.—G. M. Sizemore, Creekville, Ky.

Steffy-Shelly.—Donald K. Steffy and Janet M. Shelly, in the Lititz church, Pa.,

June 3, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Stief-Helman.—Harry Leroy Stief and Doris Helman in the Lititz church, Pa., Sept. 1, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Sword-Stouffer.—Grover B. Sword, Jr., and Evelyn June Stouffer, in the Broad-fording church, Md., July 1, 1951, by the undersigned.—Jacob T. Dick, Lititz, Pa.

Welliver-Glick.—L. Allyn Welliver of Westminster, Md., and Ruth C. Glick of Bridgewater, Va., July 14, 1951, in the Summit church, by the undersigned, assisted by Rev. Lester Welliver.—John T. Glick, Bridgewater, Va.

Obituaries

Anna McCracken Reed

Anna McCracken Reed was born March 22, 1874, at Carthage, Mo., and died at her home in Myrtle Point, Oregon, July 14, 1951. At the age of seven she with her family migrated to Oregon, living in Wallowa and Coos counties.



On Oct. 18, 1891, she was united in marriage to Stephen S. Reed at Myrtle Point. Early in life she became known for her goodness and kindness in doing for others.

At the age of twenty-two years she was baptized into the Church of the Brethren at Myrtle Point. This was the beginning of a devout Christian life. No deed was too small or too large for her to perform.

She is survived by her husband, one son, one daughter, five grandchildren, five great-grandchildren, two brothers and four sisters.

Funeral services were conducted by Bro. Charles Wolff of the Myrtle Point church, assisted by Rev. Richard Moehr of the Assembly of God church. Burial was in the Myrtle Point cemetery.—Mrs. Carl Hogan, Eugene, Oregon.

Eva Bowman Peters

Eva Bowman Peters was born May 16, 1858, and died April 14, 1951, in Franklin County, Va. On Dec. 4, 1877, she was married to Preston Peters, and to this union were born eight children.

Sister Peters and her husband served in the ministry of the Bethlehem church, Va., for thirty-six years. She was a member of the Church of the Brethren for nearly seventy-six years. Her long and active life was an inspiration to those who knew her. She enjoyed housework, piecing quilts and reading the Bible and religious books even at the advanced age of ninety-three years.

She is survived by three sons, two daughters, nineteen grandchildren, twenty-seven great-grandchildren and one great-great-grandchild. Her husband and three children preceded her in death.

Funeral services were conducted in the Bethlehem church by Brethren Oscar R. Fike and E. S. Bowman. Interment was in the family cemetery near by.—Christine Peters, Boones Mill, Va.

J. William Miller

J. William, son of Michael V. and Susan Wine Miller, was born April 14, 1856, near Cookes Store, Va., and died Aug. 5, 1951. After the death of his parents he lived with his grandparents, Elder Jacob and Catherine Neff Wine, near the Flat Rock church.

He obtained his education at the University of Virginia, where he studied Greek and Latin, which was very helpful to him in studying and teaching the Bible. He was also very fond of music. The greater

part of his life was spent in teaching Bible and music classes. He also had prepared a treatise on the Book of Revelation; however, the book has not been published.

On Feb. 19, 1885, he was united in marriage to Mary Catherine Myers, daughter of Peter and Sarah Pence Myers. They lived in Seward, Kansas, for twenty-three years, where they were called to the ministry. Later, they sold their section of land and moved to San Antonio, Texas. He served his church in the capacity of minister but he also devoted much of his time to teaching the Bible. While in San Antonio he had no church home, but was called to teach Bible classes in the Methodist and United Presbyterian churches.

Bro. Miller was a firm believer in the principles and teachings of the Church of the Brethren. During World War II he served as local camp adviser for the Brethren boys at a camp near by. His home was opened to the boys and services were held in his home each Sunday.

He is survived by his wife and one sister.

Funeral services were conducted by Elder Madison in the Alimo funeral home in San Antonio. Interment was in the Mission cemetery.—J. D. Wine, Forestville, Va.

Elder Allen G. Becker

Allen G. Becker died at his home in Sporting Hill, Pa., Aug. 28, 1951, at the age of seventy-seven years.

In 1910 he was elected to the ministry; he served in the free ministry during his entire life. In 1921 he was ordained to the eldership, serving as elder-in-charge of the East Fairview congregation for six years; his ministerial labors were confined to this church. He served as teacher of the older men's Bible class for twenty-six years. He was an ardent reader and student of the Bible. He was a sincere Christian and was loved by all who knew him.

He is survived by his wife, Lizzie Helsey Becker, two daughters, Minnie Hackman, and Elsie Wilson; one foster son, Allen Blough; and seven grandchildren.

Funeral services were held in the Kuch funeral home, Manheim, and in the East Fairview church by Brethren H. L. Hess, J. Norman Weaver, Willis B. Stehman and the undersigned. Interment was in the adjoining cemetery.—H. A. Merkey, Manheim, Pa.

Elizabeth Hofecker

Elizabeth Harner Seese Hofecker, daughter of Isaac and Julian Harner, was born in Cambria County, Pa., Dec. 23, 1856, and died Feb. 22, 1951.



Three sisters, Amanda, Malinda and Rebecca, preceded her in death.

In 1873 she was married to Conrad Seese. To them were born two sons, one of whom, Isaac,

preceded her in death.

After some time they moved to Virginia. Later they returned to Bedford County, Pa., where they lived for several years. In 1908 they moved to Bucks County, Pa., where Bro. Seese died a short time later.

In 1913 she was married to Mathias Hofecker, who preceded her in death. The later years of her life have been spent with her granddaughter in Quakertown, Pa.

She became a member of the Church of the Brethren at an early age and was interested in the church and its work throughout her entire life. She was well versed in the Scriptures and spent much of her time in reading the Bible.

She is survived by one son, Jerry R. Seese of Blooming Glen, Pa., six grandchildren, sixteen great-grandchildren and one great-great-grandchild.—Mrs. Emra J. Holsinger, Quakertown, Pa.

Andrews, Jessie Ellen, daughter of Wesley and Mary Nash, was born June 22, 1881, at Bedford, Iowa, and died Sept. 7, 1951. On Dec. 5, 1900, she was married to Oscar M. Andrews, and to this union five children were born. She is survived by her husband, four children, sixteen grandchildren and two great-grandchildren. She and her husband joined the Church of the Brethren at Haxtun, Colo., in 1905, later transferring their membership to the Rocky Ford church. She was active in the Sunday school and women's work. Funeral services were held by her pastor, Bro. Frank E. Nies, in the Church of the Brethren.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Angeli, Lavella, daughter of Mr. and Mrs. Morgan Lewis, was born March 3, 1932, and was instantly killed in an auto-truck collision June 13, 1951. She was a practical nurse and had been married just three months. She united with the Church of the Brethren in Alliance, Ohio, on April 17, 1949, during a pre-Easter service and, despite many handicaps, remained faithful. Funeral services were held from the Don E. Williams funeral home in Canton, Ohio, by Bro. J. D. Zigler. Burial was in the West Lawn cemetery.—J. D. Zigler, Alliance, Ohio.

Arthur, Isabell M., daughter of Arion and Sarah Snider and widow of James L. Arthur, was born April 10, 1870, in Franklin County, Va., and died July 11, 1951, in the home of her daughter at Hollins, Va. She became a member of the Daleville church in 1908. She is survived by twelve children, thirty-four grandchildren, fifty-two great-grandchildren and two great-great-grandchildren. Funeral services were held in the Cloverdale church by the undersigned. Interment was in the Daleville cemetery.—Chester I. Harley, Cloverdale, Va.

Banton, John Wood, was born April 7, 1876, and died June 14, 1951. He is survived by his wife, Daisy Simpson Banton, seven daughters and three sons. He was a member of the Selma church, Va. Funeral services were held from the Selma church by Bro. J. C. Cook.—Mrs. O. L. Overton, Selma, Va.

Blickenstaff, Elizabeth Corle, died at her home in Greenville, Ohio, Sept. 11, 1951, at the age of seventy-eight years. She was a long-time member of the Church of the Brethren and taught in the Sunday school for almost twenty years. She is survived by her husband, Joseph Blickenstaff, one daughter, one brother and one sister. Funeral services were held in the Greenville church by the undersigned and James M. Moore. Burial was in the Tee-garden cemetery.—C. G. Hesse, Greenville, Ohio.

Brown, Anna Regina May, daughter of Robert and Maria Stanley, was born May 20, 1864, near Plymouth, Ind., and died at the home of her daughter in Monte Vista, Colo., Aug. 16, 1951. She was married to Henry P. Talhelm on Aug. 12, 1883, and to this union were born five children. Her husband preceded her in death in 1924. In her girlhood she was a member of the German Reformed church but after coming to Rocky Ford with her husband and children in 1898 she was baptized into the Church of the Brethren, thus becoming one of our pioneer members. She was an active worker in many departments of the Sunday school and church and a staunch temperance worker. On May 8, 1934, she was united in marriage to Charlie Brown, who preceded her in death by just a few months. She is survived by four children and two sisters. In the absence of our pastor funeral services were held by Rev. Simpson, the pastor of the M. E. church, assisted by Rev. Ringle, also an M. E. minister.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Brown, Charlie W., was born in Wisconsin May 9, 1859, and died at the home of his stepdaughter, March 26, 1951. He was married to Mrs. Anna Talhelm on May 8, 1934. He was a member of the Methodist

Church but attended the Church of the Brethren after coming to Rocky Ford. He is survived by his wife and four children by a former marriage. His first wife preceded him in death about twenty years ago. Funeral services were held in the Church of the Brethren at Rocky Ford by Rev. V. E. Jones of Las Animas, Colo., a friend of Mr. Brown, assisted by Frank E. Nies, pastor of the Church of the Brethren.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Burger, Martha Osborn, was born June 19, 1858, in Scott County, Va., and died Aug. 30, 1951, in Wiley, Colo. She and her husband, Daniel, who preceded her in death in 1921, played a significant role in the early history of the Wiley church. She was a member of the Church of the Brethren for more than sixty-five years and was a faithful attendant until her ninety-thirtieth birthday. She is survived by five daughters, two sons, seventeen grandchildren and twenty-seven great-grandchildren. Funeral services were held at the Wiley church by Bro. Alvin Klotz of Waka, Texas. Interment was in the Wiley cemetery.—Mrs. Pierce Wilson, Wiley, Colo.

Clayton, Anna, daughter of Henry and Elizabeth Neff, was born in Elkhart County, Ind., July 21, 1872, and died at her home Sept. 17, 1951. On Dec. 28, 1890, she was married to William Clayton, who preceded her in death on June 4, 1932. She is survived by one son, two daughters, two brothers, nineteen grandchildren and twenty-two great-grandchildren. She was a long-time member of the Maple Grove church, where funeral services were held by the writer, assisted by Raymond Hoover. Burial was in the New Paris cemetery.—William Brubaker, New Paris, Ind.

Dierdorff, Margaret C., daughter of Mr. and Mrs. John J. Cripe and widow of Theodore Dierdorff, was born near Goshen, Ind., April 5, 1860, and died Sept. 10, 1951, at her home in Goshen. Her husband died Aug. 21, 1923. She was a member of the West Goshen church. She is survived by one brother. Funeral services were held at the West Goshen church by Brethren D. G. Berkebile and M. D. Stutsman. Burial was in the Violet cemetery.—Mrs. J. P. Eckstadt, Goshen, Ind.

Elliott, Martha Ann, daughter of Mr. and Mrs. Moses J. Miller and widow of Henry C. Elliott, was born in Lagrange County, Ind., July 27, 1867, and died at her home near Goshen, Ind., Aug. 20, 1951. She was a member of the West Goshen church. She is survived by five children, twenty-eight grandchildren, forty-one great-grandchildren, one brother and three sisters. Funeral services were held at the West Goshen church by Brethren M. D. Stutsman and D. G. Berkebile. Burial was in the West Goshen cemetery.—Mrs. J. P. Eckstadt, Goshen, Ind.

Heaston, Mary Effie, was born on a farm near Tunker, Ind., May 18, 1870, to Jesse C. and Maggie Priddy Olinger, and died June 23, 1951. She was married March 12, 1891, to James I. Heaston, and to this union were born four children. Mr. Heaston died in 1940. Although she was reared in a Brethren home, following her marriage she became a member of the M. E. Church and continued in its fellowship for more than forty-two years. She is survived by two sons, two daughters, fifteen grandchildren and twenty great-grandchildren. Funeral services were held from the Bailey chapel in Huntington, Ind., by Rev. Charles H. Smith, a former pastor. Burial was in the Lancaster cemetery.—Clara Caley, Huntington, Ind.

Herr, Margaret Shellenberger, widow of Amaziah W. Herr, died in the York hospital, Pa., Sept. 14, 1951, as a result of a fall she had had three weeks previously. She was eighty-three years old. She had been making her home with her son in York and spending her winters with her daughter at Columbia, S. C. She was a devoted and active member of the First church in York. She is survived by two daughters, one son, one stepdaughter, three sisters, nine grandchildren and two great-grandchildren. Funeral services

were held by the undersigned, her pastor, at First church and then at Bunkertown, assisted by Pastor Martin Scholten. Interment was in the Bunkertown cemetery. Bernard N. King, York, Pa.

Hill, Frank J., was born in Christiansburg, Ohio, Nov. 30, 1869, and died at the home of his daughter, Sept. 12, 1951. His companion died in 1925. He is survived by three daughters. Funeral services were held in the Rexer funeral home in DeGraff, Ohio, by the writer. Interment was in the Greenwood cemetery.—C. Walter Warstler, DeGraff, Ohio.

Hiltabidel, William E., died at his home in La Junta, Colo., March 15, 1951, at the age of eighty-six years. He had been a member of the Church of the Brethren for many years. He and his wife celebrated their sixtieth anniversary in May 1950. He is survived by his wife, two sons and three daughters. Funeral services were held in the Peacock funeral home in La Junta by Bro. Frank E. Nies, pastor of the Rocky Ford church.—Blanche Frantz, Rocky Ford, Colo.

Hoover, George, was born in Iowa, Aug. 29, 1866, and died at his home in Rocky Ford, Colo., Dec. 19, 1950. He was married fifty-six years ago to Minnie Teter. He is survived by his wife, seven children, twenty-eight grandchildren and ten great-grandchildren. He was a member of the Rocky Ford church. His father was one of the pioneer ministers of this state and did much free ministry in this valley. Funeral services were held by Bro. Frank E. Nies in the Church of the Brethren.—Blanche Frantz, Rocky Ford, Colo.

Huber, Lucy, daughter of Fred and Barbara Mohr, was born in Logan County, Ohio, May 28, 1862, and died at the home of her son in DeGraff, Ohio, Sept. 8, 1951. She was married to Jacob Huber on Feb. 19, 1882, and to this union were born three sons and two daughters. She was a member of the Church of the Brethren for sixty-three years. During the last thirty-five years her membership was in the Bellefontaine congregation. She is survived by one son, one daughter, fourteen grandchildren and twenty-eight great-grandchildren. Funeral services were held in the Reeder funeral home in DeGraff by her pastor, the undersigned. Burial was in the Huber cemetery.—C. Walter Warstler, DeGraff, Ohio.

Johnston, Nathan, son of Isaac and Emily Chapman Johnston, was born near Modesto, Ill., Sept. 26, 1876, and died at the St. Johns hospital in Springfield, Ill., Aug. 30, 1951. He was a member of the Girard church. He was married to Rosa Riffey on Feb. 15, 1899. He is survived by his wife, one daughter, three sons, ten grandchildren, eight great-grandchildren and one brother. Funeral services were held at the Girard church by Bro. Robert Hoover. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Petre, Mammie Flook, daughter of Jonas T. and Annie S. Flook, was born in Middletown, Md., May 7, 1874, and died in Maugansville, Md., June 17, 1951. She became a member of the United Brethren Church at an early age but after her marriage to George W. Petre on Dec. 14, 1899, she became a member of the Church of the Brethren at Longmeadow. She is survived by her husband, one son, one daughter, six grandchildren and one brother. One son preceded her in death. Funeral services were held in the Longmeadow church by Brethren Elmer Rowland, Clarence Hunsberger and William Hunsberger. Interment was in the church cemetery.—Pearl Petre, Hagerstown, Md.

Shildts, Paul V., son of Brother and Sister Abner Shildts, died in Korea Feb. 9, 1951, at the age of twenty years. He is survived by his parents, five sisters and four brothers. Funeral services were held in the Grove funeral home in Waynesboro by the writer, Bro. Walter West and Harry Muck. Interment was in the Harbaugh cemetery.—John E. Rowland, Greencastle, Pa.

Church News

Iowa

Salem.—Our council meeting was held on the evening of Sept. 10; church officers were elected. We are to be represented at our district conference by Ruth Hettinger and our pastor, Bro. Risden. Our pastor and his family were recently called to Indiana because of the death of Sister Risden's mother. Our church will be represented at the regional conference at McPherson, Kansas, by Bro. Risden. Sunday-school officers were recently elected.—Mrs. Charles Colyn, Lenox, Iowa.

Stover Memorial.—The pageant, *It Takes a Heap o' Living*, was presented by a group of the church people. Services for the second anniversary of our church were held on July 15. New members received during the past year were honored. The July council meeting elected a building committee for the new parsonage. Our daily vacation Bible school was held July 16-20, with an attendance of forty-five. Twenty-four of our children and adults attended Camp Pine Lake this summer. Dr. Joseph Nelson, executive secretary of the Iowa Interchurch Council, delivered a message one Sunday while our pastor was attending Conference. The children of the church presented the play, *Story of the Living Church*. On Aug. 19 E. E. Stringfellow, a former professor at Drake University, showed us some slides of his trip to the Holy Land.—Mrs. Donald Walker, Des Moines, Iowa.

Kansas

Conway Springs.—Bro. Wayne Parris is our new pastor. Donald Ford, Beryl McCann, James Berkebile, Kenneth Bechtel, H. Spenser Minnich and J. Edwin Jarboe have been guest speakers. Mechtilde Greschl, a German girl who was here with the Walter Miller family of Nappanee, Ind., talked to us and the young people. Bro. Eugene E. Gnagy of Ft. Wayne, Ind., was our guest speaker on July 1. Sister Cora Mercer passed away on July 22. Bro. Paul Thompson was our guest speaker on July 29. Bro. Roy Frantz will have *Helmet Macher*, a German boy, in his family for one year. We had union Sunday evening meetings in the park in July and August. Robert Wilson and Eddie Frantz are attending McPherson College this winter. We had our business meeting at the church on Sept. 10, with Bro. Wayne Parris, our pastor, presiding; church and Sunday-school officers were elected for another year. Bro. Harvey Hostetter was elected elder. The ladies' aid has been quilting and sewing. Our delegates to district meeting are Bro. Wayne Parris and his wife. We are raising money for the men's work.—Amos O. Brubaker, Conway Springs, Kansas.

Quinter.—Our vacation church school was held for two weeks in co-operation with the Methodist church. There was an enrollment of 100. At a morning service awards were given to a church membership training class and Bibles were given to those who earned them. The offering plates presented to the church by the Crist family were dedicated on Aug. 12. Eleven members have been received by baptism and letter, several letters have been granted and death has taken two members. The contributions of our summer visitors in messages and music have been much appreciated. Our CBYF again brought home the banner, earned by distance traveled and attendance, from Camp Mt. Hermon. This group gave \$100 to BVS. An overnight camp at Scott Lake was enjoyed by seventeen juniors and intermediates. Films shown have been *Guiding Star* and *My Peace I Give to You*. Our church was the setting for four weddings this summer. Union services were held during July and August with Methodist and Brethren pastors alternating in delivering the evening messages. Our fall council meeting was held Sept. 16.—Mrs. D. Louis Bowman, Quinter, Kansas.

Kentucky

Rock House.—We met in council on Sept. 8 with our elder, Bro. Keither Wilson, presiding and officers were elected for the coming year. Bro. Fayette Fields was elected as our presiding elder and the undersigned as Messenger correspondent. A two weeks' meeting was held by Bro. Fayette Fields and his wife, assisted by Bro. Keither Wilson, closing with our love feast on Sept. 8. We have recently had two additions to the church by baptism and two by letter. Bro. Earl Sluss and his wife of the Cumberland church, Va., were with us one Sunday and Bro. Sluss brought the opening message. An offering was lifted to defray the expenses of painting our church and making other needed repairs. We have lost two members by death during the past year.—Emma Wright, Hatfield, Ky.

Maryland

Dundalk.—Another milestone in the building of our church was marked when the cornerstone service was held. Bro. Forrest Groff brought the morning message and Rev. Robert Hiller, pastor of the Dundalk Methodist church, brought the message in the evening. The CBYF held a weiner roast at Bro. Harry Maley's farm. The children of the church presented a children's day program. Our daily vacation Bible school was held for two weeks and was quite successful. Our fall church council will be held Sept. 16.—Dorothy M. Maloy, Aberdeen, Md.

Minnesota

Lewiston.—One new member was received by letter and one letter was granted. A camp for the children from primary through intermediate ages was held July 9 and 10. Many of these children had been enrolled in our D.V.B.S. One of our members, Claude Sumner, Jr., spent this summer in volunteer service work in Chicago and is now at New Windsor, Md. Mrs. Quincy Holsopple was the guest leader for our women's retreat. Two young men, John Nettleton and Phillip Radatz were called to the ministry. Since being licensed they have gone to McPherson College for further study. Mrs. Purdy Wright and Phillip Radatz were our delegates to the district meeting. A few others also attended. Reports by the delegates were given at a quarterly birthday supper on Sept. 9. The women's work canned ninety-two quarts of apples in preparation for entertaining the district meeting in 1952. We have one applicant for baptism. We now have \$5,000 in our building fund.—Mrs. William E. Wright, Utica, Minn.

Pennsylvania

Clover Creek.—Our Bible school was held July 23-27 in co-operation with the Cross Roads Sunday school. There was an enrollment of 100. Naomi Kensinger was the superintendent and the Keystone series of lessons on missions was used. The offerings were sent to the junior mission project of the Brotherhood. Closing services were held on July 29, with the children taking charge of the worship service. Our pastor, Bro. Paul R. Yoder, showed the film, *Birthday Party*.—Mrs. Mabel K. Gahagan, Martinsburg, Pa.

Middle Creek.—Tom Shoemaker, youth stimulator, held a meeting for our young people. Bro. H. L. Alley of Huntingdon conducted a week's meeting prior to our love feast. Two persons were received by baptism. Our pastor, Elder W. F. Berkebile, held a two weeks' meeting in the home church at Locust Grove in Johnstown. During his absence the pulpit was very ably filled by his son, Paul Ernest, who had been licensed to the ministry in the spring. Our Sunday school joined Rockwood in holding a two week's Bible school. Mrs. George Detweiler was the guest speaker for our mother and daughter banquet. Several of our young people attended Camp Harmony this summer. Council meeting will be held prior to our fall love feast on Oct. 7.—Mrs. Lillian Bruner, Rockwood, Pa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 575. Wanted: Young Christian woman, preferably Brethren to work on staff at Children's Home, Carlisle, Pa. Supervision of children's activities one of primary duties. Write: Wayne A. Nicarry, 407 E. Liberty St., Chambersburg, Pa.

No. 576. Wanted: Doctor to locate in small village in thriving farming community in south central Michigan. Good school, 15 miles from hospital, 3 miles from substantial rural Church of the Brethren. Write: Glen J. Fruth, R. 2, Woodland, Mich.

No. 577. Wanted: Experienced cook, also plan menus and assist with government hot-lunch program. Will have assistant and student help. Room, board, salary given. Companionable staff and students. Write: Marian T. Byerly, Friends Boarding School, Barnesville, Ohio.

No. 578. Wanted: To rent 160-acre (or more) farm immediately or by March 1, close to Church of the Brethren and good school. Write: Charles J. Fisher, R. 2, % Renner Stock Farm, Hartford City, Ind.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartsville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.

No. 584. Wanted: Copy of the book, *The Twelve Minor Prophets*, by George L. Robinson, published by George Doran Co., New York, 1926. Write: James W. Simmons, 3435 W. Van Buren St., Chicago 24, Ill.

No. 585. Wanted: Housekeeper for older man in rural Brethren community in Ohio. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 586. For Sale: 54- and 148-acre farms, several miles southeast of Goshen, Ind., one quarter mile to Brethren church. Good soil, fair buildings. Also twelve-room house in Millersburg, arranged for three families. Open for bids until Nov. 1. Write: John B. Smith, Adm., R. 1, New Paris, Ind.

No. 587. Good community practice in a large Brethren community. Might be a haven in which a young physician could weather out the threatening storm. Home and office with equipment for rent or sale on pay-as-you-go terms. A new open-staff hospital 15 miles distant over excellent roads. Ill-health forces retirement of present owners. Write: Drs. Miller, Eg-lon, W. Va.

FOR PRESCHOOL CHILDREN

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(Ra)

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(Gi)

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BOOKS FOR

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TELL ME ABOUT GOD. Mary Alice Jones. Splendid stories to interpret God to children. \$2.00. (Ra)

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HIS NAME IS JESUS

THE LITTLE SEEDS THAT GREW

I'M GROWING

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three-year-old. This is a package item, consisting of four books of 36 pages each, 6 7/8 inches square, illustrated in color, with durable laminated covers, banded together and priced at \$1.49 for the set.

(Other Children's Hour Library titles are listed on page 32.)

CHILDREN

FOR CHILDREN 10 TO 12

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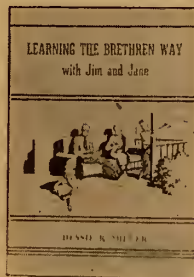
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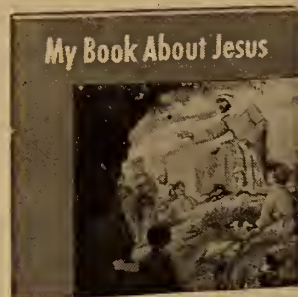
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WITH MY WHOLE HEART. Frances D.
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the experiences of Kathy and Ricky.

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Dundalk Church, Maryland

UPON THE SOLID ROCK

GOD builds his church upon the solid rock of our faith in Jesus Christ. This affirmation may be as true of the visible temple we raise to his glory as of the spiritual fellowship that is the body of Christ. For the structures we build out of stone and brick, steel and timber, are the tangible symbols of the faith that is active and living among us.

We shall hope and pray, therefore, that every new church building that bears the name of the Church of the Brethren will represent an extension of the way of life that Brethren have patterned after the New Testament. We shall look for a wider application of the ideals we uphold, a more devoted practice of the convictions that we believe our Master wants his followers to maintain.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 10, 1951

Volume 100

Number 45

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Compromising With the World

When I first came in contact with the Church of the Brethren and studied the basic beliefs of this particular church I could say as God said during the seven days of creation, "It is good." And so I became a member of the church. After joining I found the church was compromising with the world.

Why have we departed so far from the original faith? Must we appease the world?

Recently my little girl brought home a copy of Horizons. In it was an article entitled Disciplines for Christian Living. In that article there were five steps for a Christian to follow. In another place it mentioned a spiritual hunger in young people which sometimes, because they do not realize it, they try to satisfy with worldly pleasures.

What about the older people who are more and more entering into worldly activities? They go to the movies. They separate into groups and show no friendliness with others. They do not try to draw others to Christ. After all the main purpose we are saved for is to bring others to Christ. We were not saved because we loved God, but because he first loved us. Their apparel is very worldly. Their children have a snobbish air about them. Even the deacons and their families are thus.

We complain about people not attending church, but until outsiders can actually see Christ in us we have nothing better to offer them, and our preaching has no effect. The Bible says, "By their fruits ye shall know them." As long as the present conditions exist in the church we will not have a positive testimony.

I say it is high time we woke up. In order to draw men to Christ we must put Christ first. We must let people see by our lives that we have found Christ good, and then we will be able to witness, and our witness will be true. We cannot compromise with the world in order to win it to Christ. We must be firm in our belief.

We have become accustomed to luxuries and soft living. Are we willing to give these up because we love the Lord? True Christian living doesn't mean that preachers, missionaries and other active church workers are the only ones who should sacrifice. No, it means all of us.—Mrs. Grace Errington, New Paris, Pa.

The Church of My Choice

I suppose when we are very young one would say we joined the church of our parents without much thought or study. But in later years, when more capable of thought and study, some of us who had become members of other churches began studying our Bibles with more earnestness. Some things which the Church of the Brethren stood for we plainly saw was in line with the New Testament teachings: baptism of penitent believers by triune immersion for the remission of sins (Matt. 28:19); feet washing (John 13:20; Luke 22:14); communion (1 Cor. 11); the anointing for healing in the name of the Lord (James 5:13). These rites and many others are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of Christian life.

Of course, we know that the Church of the Brethren opposes on Scriptural grounds going to war or the taking of human life under any circumstances (Matt. 5:21), but advocates the settlement of differences according to Matt. 18; temperance in all things; going to law especially against our Christian brethren (1 Cor. 6:1-9). We know, of course, the Church of the Brethren has made its mistakes, wasted much time quibbling over trifles as we see them. I can't think of any organization that has made the progress that the Church of the Brethren has.

In the more than half a century that I have been a member of the Church of the Brethren, I have seen many changes. Most of those years has been spent working by the side of my minister husband. It hasn't always been easy, but it has always been a satisfying work. And to one who loves people, the work has been most interesting. We are happy that the Church of the Brethren has broadened its thinking and its horizons.

A Methodist pastor made the statement that he was looking forward to the time when all churches would be united in one big church family.

Now in the twilight of life, one's church means more. If we had to undergo again all the trials, difficulties and pleasures we have passed through, the Church of the Brethren would still be the church of my choice.—Mrs. J. S. Showalter, Roanoke, Va.

Across the country many new communities like this are waiting for the church to come in and "possess" the land for Christ



The church looks forward to

An Advance in Home Missions

WITHIN the United States "today more people are living outside the physical area served by the Christian church than ever before in the history of this country." This fact ought to shake us from the lethargy which has fastened its tentacles upon us. Why is this so? Let me enumerate, briefly, two reasons which stand foremost among those we can summon. First, the decade, 1940-1950, will go down in American history as a time of great growth in population. Census figures show an increase of almost 20,000,000 persons in this decade. Second, and far more significant, it has been a period of tremendous movements of population. "Government estimates show

13,000,000 changed their state of residence and 70,000,000 in all moved at least once." As a consequence of these two, old communities have been radically changed and hundreds of new communities have grown up all over the country.

This shift of populations and the growth of new communities may not yet have reached its climax. For instance, government planning will produce scores of new communities in the forty-three critical defense areas already designated by the government. The Savannah River project of the Atomic Energy Commission is one of these huge developments now. Construction workers and their families alone are now arriving there to

Charles E. Zunkel

work on the H-bomb plant at the rate of 10,000 per month. By nine months from now, 125,000 people will be living here in temporary homes. Paducah, Kentucky, is the site of another such major development. Its 1950 population of 32,430 persons is expected to stabilize at 100,000 permanent residents. These are but two developments of the many being planned. Another type of development is the Columbia River Basin project of Washington and Oregon, where approximately one million acres of land will become productive through irrigation.

The Church Is at Stake

As the church looks ahead it will require the finest statesmanship and the marshalling of all our resources to minister to these new communities with their teeming populations. Let us become aware that it is vitally essential to the whole life of our churches that we do establish new churches to replace the congregations which will disintegrate in this transition. Old churches of strength will be depleted. Financial resources for world-wide missions, Christian education, and service will dry up in these. We must be concerned for the future, therefore, both for the souls in these new communities and for the resources for our ongoing world-wide Christian task.

New Developments in 1951-52

With \$57,000 in our Brotherhood Fund for the current year for capital gift grants, we have planned to give aid to four major developments in home missions. A brief account of each of these is all space will here permit. Words cannot convey the eagerness, planning, hard work, prayer, heartthrobs, and disappointments which, surcharged with the grace of God, combine to make these growing churches all that they are and shall become.

Covington, Washington, has had a small growing church for a period of perhaps fifteen years. Much sacrifice has been made by persons who have given leadership across the years to this ministry in a semirural community. The work has grown; the community has responded. A recent report from Bro. Clement Bontrager, the pastor, stated that there has been a seventy-five per cent increase in membership since Jan. 1, 1950. With a church bulging at the walls and overflowing into a reconditioned chicken house, building is imperative. The District of Wash-

ington and the local group have risen valiantly to the challenge. With the aid of a Brotherhood grant a new church is being planned for this year.

Lafayette, Indiana, is the home of Purdue University. Many Brethren people had settled there. Brethren students were in the university. A ministry was planned by the District of Southern Indiana. For at least two years a Bethany seminary student, Bro. Kenneth Hartman, served as a student pastor to a group who had no church house. Upon graduation in 1950 he was called to full-time service. It has been difficult to worship in a church of another denomination under the handicaps they have had. Southern Indiana as a district has solicited every church for funds. The local group has given sacrificially. Now, with a Brotherhood grant, a new building is to be built.

Lincoln, Nebraska, has long had a Church of the Brethren. In recent years it became a settled conviction that the work there would not become strong in the community where the church was located. Plans began to be made for relocation. A new field was selected and

this past year a fine parsonage was completed and paid for by the local group. Now plans are in process for a good church building to be erected this year. Bro. Kenneth Yingst is leading a fine church group through this experience. Sacrificial giving by the local group, together with a grant from the Brotherhood, should provide a building and set this mission church well on its way to a significant ministry in a developing community.

North Baltimore is one of our six growing churches in the environs of greater Baltimore. The church has met for a period of years in a converted dwelling house, but it has outgrown its limitations. Plans had been laid for a new building in a growing area and a building site was purchased. Just before the building was to be projected and planned for an excellent church and parsonage, outgrown by a Methodist congregation, became available. With generous help from the District of Eastern Maryland, sacrificial giving by the local church, and a grant from the Brotherhood these were purchased and will come into our possession and full use by late fall. Bro. Frank Williar has been the pastor of this consecrated group of folk and has led them through this development.

Continued on page 9

WAR

Chester Z. Keller
Fresno, California

In a graven image,
Sought by the ranks,
A faith will be stamped
By mob-full men.
A hope
Will be pinned
On its bloodless breast
By a fear-wrought nail
Of bloody embrace.
And in the grandeur
Of energy
Pulsingly given,
They will throw
All their love
To the great gray-steel.

In the "glorious ending,"
Men will endlessly wait
For a human return
Of their gifts
From the idol,
Stone-cold and lifeless.

Prayer for Peace

Fred W. Smith
North Manchester, Indiana

A million million flying words
Upon the darkening air,
A million million flickering bats
Wheeling everywhere.

A million whispers, million shouts,
A million piercing screams,
A million raucous calls to arms,
A million tortured dreams.

O Christ, thy still small patient
voice
Transfixed on Calvary's tree,
Reclothe us in our rightful minds,
Oh, speak, that we may see
And here within our Bedlam's roar
Fix every sense on thee.

EDITORIAL

The World-mindedness of Home Missions

Guest Editorial by Norman J. Baugher

PEOPLE once thought that to be interested in home missions was to be lacking in world-mindedness. In an era when our interest in internationalism has expressed itself in the church through foreign mission and service programs, it has often seemed selfish and petty to show concern for the needs at home.

During these postwar years, however, men have sensed anew that international problems and evils are basically the enlarged problems of communities and evils of the lives of individual men and women. The realization has come that some of the most vitally needed world-mindedness is a local-mindedness which comes to grips with local immorality, local graft, local secularism, local paganism and local war-spiritedness, endeavoring thereby to destroy these evils at their primary levels.

This is an essential task of home missions, as it emphasizes evangelism, work with transient populations and the total elevation of living in thousands of local communities and individual lives. It is an effort which labors for the establishment of Christian fiber in life from which can be more hopefully woven the fabrics of national righteousness and international peace. For a historic peace church to regard this task too lightly will be for that church in time to lose what witness she might be able to bear in her more direct actions of internationalism.

This basic point of view regarding home missions gains prestige when, on the one hand, one views the commanding role of leadership in which the United States is now cast in our world and, on the other hand, how morally and spiritually ill-prepared she is for giving the kind of leadership most needed. Historian Latourette maintains that politically, economically and spiritually, America is the leader in the world today in preserving the values we Christians prize most highly. This point of view is not meant to identify the preservation of our Christian values with American foreign and military policies. Indeed, these policies may jeopardize the very values we cherish. But, nevertheless, the significant role of American leadership cannot be refuted.

This means that for the next half century the Christian values we cherish must be preserved in American life and thought if they are to be preserved in the world. In the light of America's international leadership, it is of immediate urgency that the church "labor like miners under

Why the Church Is Here

We are here to bring to men God's Word as it comes in Christ. The word of truth, love and righteousness as it is in Christ. The word of help for life here and hope for the life that is to be.

We are here to build men up in the Christian faith and life through worship and nurture, through personal guidance and help.

We are here to serve, "not to be ministered unto, but to minister," and in this ministry we will serve all people in all lands and in all ways.

We are here to exemplify in our own lives as a Christian fellowship what man's life will be when the kingdoms of this world will become the kingdom of our Lord.

—Bulletin, First Church,
Altoona, Pennsylvania

a landslide" to Christianize individuals and local communities. Christ's redemption needs to occur there; Christian reform needs to start in the heart and be so completely transforming that environments and systems change also. This is the work and program of home missions.

"Temples Still Undone"

To minister to our contemporary world in the name of Jesus Christ requires that a church should maintain a living—and forgiving—fellowship; that it serve the spiritual needs of the community where it witnesses; that it teach the truth of Christ in words that every child can understand; that it find practical ways of changing words into deeds of loving service; that it call men apart from their busy ambitions to find the quiet of humble prayer; that it preach the gospel of the new life and the eternal life that the New Testament offers.

So a growing church and a living church will never be finished. It must continually take a new grasp on the solid rock of its foundation in order to lift its towers higher and to make its radiance more far-reaching. As long as darkened hearts need the light of Christ, as long as broken and bleeding humanity needs a helping hand, the temples we build are "temples still undone." Yet they are also beautiful if within their walls one can find the Lord of all loveliness, the God who works along with us to build his church.—K. M.

The Prince and Princess of Bacon Hollow

B. L. Hummel

Photos by J. Henry Long

The baby daughter brings joy
to all of the Kettering family



In Bacon Hollow economic, social and civic growth go hand in hand with spiritual growth

IN AMERICA we are supposed to find princes and princesses only in story-books. But the other day I met a pair in real life, living and working and spreading a spirit of service and sunshine in a remote mountain community.

The couple I am referring to is Rev. and Mrs. Harold E. Kettering, who are serving on a home mission charge of the Church of the Brethren in Bacon Hollow, Greene County, Virginia. Right there in the Blue Ridge Mountains of Virginia this prince and princess live and work in the service of the King of kings. Mr. Kettering wears no shining armor and Mrs. Kettering has no "ladies in waiting," but Jesus said that he who serves most is the greatest of all and in that way and in many others this consecrated couple measure up to the stature of royalty.

They are both from Lancaster County, Pennsylvania, and were trained at Bethany Biblical

Seminary in Chicago, Illinois. Harold also studied at the University of Chicago with training in social pathology at the state hospital at Elgin. A year's work under Dr. David E. Lindstrom of the University of Illinois provided him with basic principles which he has found invaluable in his mountain work. His first practical experience outside the fertile areas of Pennsylvania was a summer's work in the roughly mountainous Wise County, Virginia.

When Mr. and Mrs. Kettering finished their training they told the church leaders that they were young and strong and had been blessed with many advantages; now they wanted to be assigned to one of the hard jobs, and they got it. They were sent to what is known as the Western Mt. Carmel parish, their present location. They came in 1944 and have been there ever since.

Miss Nelie Wampler, who had come to serve Bacon Hollow as a lay worker some thirty years ago, had seen one man after

another come to and go from this parish with very little change in the local situation, and in her own words she had "about lost heart" when someone started telling her of the Ketterings' coming. "Don't tell me," she said. "I've seen so many come and go I can soon tell you when I see them whether or not they will stay." They have stayed and "Miss Nelie," as everyone knows her, is their staunch co-worker.

The Ketterings did not come to the Hollow with the idea that they would get hold of the situation and change it quickly. Harold is a quiet, soft-spoken man of medium stature. His qualities of leadership are not obtrusive. It is his sincerity of purpose, his complete devotion to his cause and his everlasting persistence that have helped him to progress. Those traits and the able help of Mrs. Kettering have carried them steadily forward throughout their "seven lean years."

How They Got Started

The Ketterings are not people

to make a great dash at the beginning and gradually fade away. They simply established themselves as a family in the community and went about the business of the church and of serving the community. Their home, even after seven years, is a modest comfortable one to which the people of the whole community feel free to come.

The Ketterings are setting an example of thrifty, frugal living in comfort but in simplicity. They give freely of their time and means for the good of others. They now have two sons and a small daughter and are seldom absent from their mountain home.

Mrs. Kettering is a friendly, sociable person who was accepted and appreciated by the local people from the first. She has an optimistic outlook on life and believes that everything can be improved. When I asked her what traits she thought had helped her most she spoke with a twinkle of "her Dutch determination." Maybe she is right.

She started in at first working with the young people and a little later got the Sunday school going and the women's work under way. In the meanwhile, she helped organize a local Home Demonstration Club, started gardening, canning and raising chickens, became president of the PTA in a near-by consolidated school and is now in charge of the lunchroom.

Mr. Kettering started some high-grade farming along with his church work. There were ten acres of mountain land along with the parsonage. The

The hands of the community have turned to many things to raise money to pay for the new church: the women have made quilts (top), men and women have pared apples for the apple butter which they sell (center), and many have helped to make the chicken broiler project a success



Ketterings soon put it to good use and demonstrated some modern agricultural practices. They have a top-notch, year-round garden from which they eat, can, freeze and give away. Mr. Kettering was the first man in the Hollow to use fertilizer and lime on pasture and meadow land. He was the first to use hybrid seed corn. By means of this and other good practices he produced the unheard-of yield of sixty bushels on three fourths of an acre. They keep three Jersey cows and some calves. They raise their own beef and pork, and Harold has three hives of bees, one of which produced about one hundred pounds of honey last year. They have generally demonstrated what good practices and hard work can produce on a small ten-acre mountain farm even while they are both extremely busy with the work of the church.

When broiler production was introduced into the community Mrs. Kettering set up her own project. The day I was there they had already sold 600 and had 500 more ready to go. They had 500 more five weeks old and expected to put out six such lots during the year. When I asked if this did not provide a nice supplement to a country preacher's salary Mrs. Kettering looked at me kindly and explained, "We haven't gotten far on that yet. We have been putting it on the new church so far." I just sat quietly for a while to digest that one. The Ketterings do not have everything the heart could desire but the new church comes first.

Community Relationships

Harold Kettering says, "By example and counsel we endeavor to encourage our parishioners to participate in community life. The church ought . . . to bring about and Christianize community life." In demonstrating these convictions many things

have been accomplished. A cemetery association provides perpetual care, road improvements, which have been needed for years, have been made, the school bus lines have been extended, a bridge was put across a mountain stream for the school children to cross on, the mail route was extended, a large community building was erected in which a bimonthly health clinic is established and equipped. Now they have a new church under construction.

The Ketterings insist, and rightfully so, that these things have been accomplished through the efforts of many people. But the people of Bacon Hollow and Evergreen church will tell you that most of them would not have been done without the help of the Ketterings.

The Work of the Church

No matter how much time and effort other related things may take it is perfectly apparent that the church comes first. It has taken years of careful work to bring the local congregation to the place where they were ready to erect a beautiful church building from native stone. For-

rest Groff prepared the plans, Mr. Kettering is acting as business manager, Mr. J. Arthur Allen, a deacon of the local church, is head builder, and everyone is helping. All stone, gravel and timber are secured locally and most of it is donated and hauled by volunteers. The building will be modern, attractive and adequate for their needs for many years.

It is the hope of the Ketterings that the building can be completed without debt. A total of \$7,000 was given by the General Brotherhood Board, and the rest is being mostly raised as they go. In addition to donating material and labor, the people are supporting several money-making projects. The congregation made fifty gallons of apple butter and cleared \$100. In 1949 one man gave the use of ten acres of land and they farmed this in corn and cleared over \$800. In 1950 a calf was grown and fattened and produced \$188 net. A steer is now on feed. The women gave a fried chicken dinner at Dyke school and cleared \$100. Then to help finance the community building and its program and to demonstrate a new



Miss Nelie (left), a worker in Greene County for more than thirty years, gives a sample taste of the apple butter to the pastor

source of income for the community a 2,300-chick broiler project was set up in the basement of the community house. This is really producing results.

Spiritual and Religious Growth

It has required a great social and civic and economic change in the community to help bring about a substantial religious growth. The two have been interdependent. Church and Sunday-school attendance have increased, lay evangelism has spread, religious education through visual aids has been conducted each month, a strong fellowship has united the congregation in close bonds, many youth volunteers have come from other states for training and service, and the whole spiritual life of the community has been strengthened.

Yes, I met a prince and princess who, by their labors, are proving their kinship to the God and Father of us all.

An Advance in Home Missions

Continued from page 4

We look for a growing future for them.

Two other new prospects for this year deserve a word. At North Bellflower, California, adjacent to Long Beach, an attempt is being made to build a fellowship, through the leadership of a pastor, without an immediate building program. Bro. Lee Whipple has been chosen to serve in this project. Our hope is to find a way to go into a new community, give a Christian ministry and build a fellowship of souls who will then plan for needed buildings as the group develops. It is a venture of faith, a seeking for new and creative ways to build the church.

The second new project this year is in the west side of Detroit. The former Detroit church, which housed a fine congregation, has been sold and a

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

Deep grief has come to our family. We have just learned that our daughter will bear a child "without a father." She is young, only eighteen. Marriage is out of the question. Naturally, we feel humiliated, but we love our daughter. Should she remain at home where all of us together will "face the music," or would it be better for her to go away to have the child and to place it for adoption? We are confused and troubled.

Troubled Parents.

Dear Friends,

My heart goes out to you, for any mother can imagine to some degree the heartache you are experiencing.

I was glad to observe you love your daughter. In this respect you are akin to God who also loves us when we have sinned. And who of us has not stood in need of his loving forgiveness?

You say marriage is out of the question after giving her age as very young, only eighteen. I would not let the age stand in the way for many successful marriages have started at this age. I do not know the other factors, however.

The Christian thing, I believe, is

for you as her parents to throw your arms of love and forgiveness about her and stand by her in this hour of great need. As you have put it, "face the music" together. This could include the necessity of your moving to another place, as neighbors and even church people are often thoughtless and unchristian in their attitude toward those in your situation. Keep the child and give it all the love and care you can. This it seems to me is the redemptive way.

The other way carries with it deception, shifting of responsibility and a conscience that remains disturbed. The one point in its favor is the possible benefit to the child, if it should be adopted into a good home, of being able to grow up without the stigma which society so often imposes.

I have known two girls who accepted the responsibility of their "fatherless" babies and through the loving understanding of friends readjusted their lives, were later married and became good wives and mothers. Your daughter's family can be her loving, understanding friends and through God's grace all of you can yet be happy.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

new church on the east side of Detroit is in process of being built. At the time of the relocation a group of eager west-side Brethren asked if they could not have a church in their area. Counsel was given and after deliberation these Brethren purchased a fine building site. Among themselves they are raising \$15,000 and they asked for and were granted a Brotherhood loan of the same amount to build a first unit for their congregation. Plans are being drawn and the new building will be built as soon as possible. Meanwhile, both east-side and west-side churches will be under the pastoral leadership of Bro. Paul Studebaker, with the assistance of Miss Lillian Good and some supply preaching.

These ventures, along with

many others of the Brotherhood, should have a central place in all our prayers. They should inspire us to more sacrificial giving. At best our funds are too limited to meet the opportunities that are pressing upon us for such work. The selection of churches to receive special help in 1952-53 will almost certainly disappoint some group who needs our support. Let us keep our minds, hearts, prayers and giving focused on the unoccupied fields and enter in and possess them for our Lord!

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NEXT WEEK—

Let There Be Thanksgiving, by George Detweiler.

An Expanded Program of Volunteer Service, by Paul Kinsel.

NOVEMBER 10, 1951

9

As a prophet, priest and pastor a man may be

Called of God to Minister

I WOULD invite your attention to three choice passages of Scripture. The first is in Paul's second letter to Timothy (R.S.V.), where he said, "Do not be ashamed then of testifying to our Lord, . . . who saved us and called us with a holy calling."

The second is an interesting question which Peter asked Cornelius when he responded to his invitation to come to Caesarea. His words, as recorded in Acts 10:29 (R.S.V.), read, "So when I was sent for, I came without objection. I ask then why you sent for me."

The third scripture is found in that strange book of the Old Testament, Ecclesiastes. In that book we find a statement of the human problem and in it is a dominant strain of pessimism, for the author who was both an agnostic and a theist felt that the government was bad, that the head of the government was despotic and erratic, that everything was crooked and things in general in a pretty deplorable state. Yet in the midst of all his pessimism he proves his faith in spite of himself when he says in the eleventh chapter and the first verse, "Cast thy bread upon the waters: for thou shalt find it after many days."

A Holy Calling

Paul referred to the ministry as a holy calling. Any minister who does not look upon his work as a holy calling is not worthy of his ministry and any church that does not look upon its minister as a man of God is not worthy of the services of one.

The emphasis upon vocation in this day and age is a won-

derful thing. We will make great strides in our Christian work when all young people enter all professions and vocations as sacred callings. We cannot read the Scriptures and learn how God's Spirit came upon craftsmen and workmen of all kinds and fail to realize that God calls men in keeping with their abilities and in keeping with the work he needs done. There is, however, a danger in connection with this emphasis upon vocation. Sometimes in our attempts to exalt Christian laymanship we only succeed in belittling and devitalizing the ministry.

I do not want to reflect upon any profession or any vocation; they all represent part of God's great work in the world and we need consecrated men and women in every walk of life who will do their work in the awareness that they have been called to it by the voice of God and that in doing it they are doing his will and accomplishing his purposes. But the ministry is also a work to which men and women are called of God. The difference

DeWitt L. Miller

between the ministry and other callings is not in terms of the call, it is in terms of what a man is called to do.

The minister is called to be a prophet, to speak to men of God and his will; to pronounce judgment upon current evils; to uphold a way of life that leads from earth to heaven; to testify to the power of a redeeming gospel; and to proclaim the ultimate victory and the coming kingdom of our Lord and Savior Jesus Christ. The minister is called upon to be a priest, to lead people into the presence of God and to help them lay hold on those eternal resources of God that they might live courageous, triumphant lives in his service. The minister is called upon to be an executive officer in the Christian church, the only institution under heaven which keeps alive the interests of the kingdom of God and which is fully dedicated to a redeeming and reconciling ministry among the children of men. What a

Creation

Thel Christy

Winona, Minnesota

Today I worked with God in one small plot of his good earth

I call my own.

And knew a bit of that bright joy he must have felt in new creation—

Sin unknown.

A monarch butterfly in robes of velvet brown and gold called on my flowers,

And greeted with a kiss of holy love my lovely ones—born of God's showers,

And his warm sun, and my perpetual care

That each small seed should gladly blossom there.

How kind and gracious of our Father God

To think and plan eons before our birth.

And sow the seeds of roses in our hearts to blossom there

Long years before our hands transplant them to his earth.



Ewing Galloway

A minister brings his people into an awareness of God's nearness

task to be called upon to perform!

Some time ago a young man quit the ministry and entered another vocation because he thought he could do more good. When I heard it I corrected my informer by saying, "No, not more good, just a different kind of good." I submit to you today that just as spiritual values are life's deepest and truest values so the one who ministers to the spiritual man is meeting the deepest and truest needs of life. For that purpose we need the most intelligent young men, young men with the strongest wills, young men with the most dynamic and appealing personalities, young men with the purest motives and the most un-

selfish attitudes as candidates for the Christian ministry.

Why the Church Calls

A minister might well say to his people in the words of Peter to Cornelius, "When you sent for me I came. I ask then why you sent for me." Why does a church call a minister?

In the first place the church needs a prophet. The prophet voice should speak not only of the unsearchable riches of the gospel and the abundant grace of God sufficient for all human need, but with unerring spiritual insight should denounce the sins of our generation. This voice should not only proclaim the gems of truth unearthed from the heart of God by our fathers but should interpret

them to the needs of this day and hour. This day and hour with its crying need for international peace, economic justice, racial equality, ecclesiastical cooperation and unity, finer and better home and family life and a personal discovery of the meaning of life call for prophetic preaching. So when your minister asks why you have sent for him I hope you tell him, "That you might be a prophet in our midst."

In the second place the church needs a priest. This is not a very acceptable word to Brethren but we may as well learn to face the facts. Every time your minister leads you in prayer; every time he comes into your home to anoint you or a loved one; every time he conducts the communion service; every time he performs a marriage ceremony; every time he consecrates your babies; every time he baptizes anyone; and in the performance of many other duties he is performing priestly functions.

In this connection he is your leader in worship. It is his job to bring you into an awareness of God's nearness. It is one of the things for which he has been trained. It is one of the things for which he has been set apart and consecrated. It is your task to follow his leading that he might be unto you a minister in spiritual things. He is your priest.

In the third place the church needs a pastor. This implies someone who will tenderly care for the spiritual needs of the flock even as the Great Shepherd loves and is concerned for the welfare of all the people of his pasture. It does not imply that your minister will go from door to door and make social calls upon the membership. That would be a misuse of his time and your money. It seems rather that the congregation

will use him—and every minister wants to be used—just as the doctors in this community are used. When someone in your family gets sick you call for the doctor or you take the loved one to the doctor's office. Just so when you are in spiritual need, when a moral question comes up, when a religious problem arises you will call for your physician of the soul or you will make an appointment to see him in his office. It also means you will be faithful in notifying him of cases of illness and special need. There will be the sick, the shut-ins, the aged and others who will take special care but even here, if a church is wise, the minister will be given regular lay assistance in the care of these people. Treat and use your minister as a professional man.

I know a church whose members come to their minister twice a year to discuss their spiritual growth and the progress they are making in their spiritual lives, in their understanding of the Scriptures, in their effectiveness in prayer, in the way they relate the eternal principles of Christ to the practical problems of life. That is the way to let your minister really be your pastor.

In the fourth place, your minister is the head of your church—he is your chief executive. He is the correlator of your total program. He sees the whole church in perspective as no one else can because of his training, because he gives his whole time to it, and because he is an ex officio member of all boards, committees and groups within the church. No person or group should jeopardize the efficiency and effectiveness of the church program by going ahead with any project or activity without first consulting the minister lest there be overlapping and cross-purposes.

He is the official representa-

tive of your church. He will be contacted by outside organizations and he will contact them in the interest of dovetailing the work of this church into that of the district, regional, Brotherhood and interdenominational organizations and agencies. If you are wise you will see that he attends and you will make possible his attendance at denominational and interdenominational gatherings that your church might find and keep its place in the main stream of both Brethren and Protestant thought and action. He is the head of your church and should be treated with all the respect and dignity which that office should carry. In a very real sense the way you treat your minister reveals what you think of your church.

A congregation should say to its minister, "We have called you to be our minister. We shall expect you to preach as a prophet of God and to that end we will expect you to be faithful in study and prayer. We shall expect you to be our priest, administering to us the sacraments of the church and leading us into the holy of holies of Christian worship. We shall expect you to be our counselor and spiritual guide, ministering to the spiritual needs of our lives. To that end we will come to you and will expect you to go in and

out among us. We shall expect you to head up the total program of our church that it might function with greatest efficiency and effectiveness as an agent of the kingdom of God on earth."

A Great Church Makes a Great Minister

Someone has said an institution is only the lengthened shadow of a man or the men who give their lives to it. On that basis it might be concluded that a great minister makes a great church. But this is only a half truth. It is just as true that a great church makes a great minister. Without the loyalty, devotion and consecration of laymen no church can become a great church and no minister can become a great minister. So get back of your minister. Pay him an adequate salary and see that the parsonage is comfortable and adequate for his needs that he may not need to worry about financial and material things. Make both the salary and the parsonage appropriate to his professional status, the dignity of his high office and the size of the institution of which he is the head. More than that, support the programs he will originate and promote. Give of your time and talent to the program of the church. Do not expect the impossible but before you criticize ask what you yourself have done to make the church what it ought to be. Just remember that your minister is human. He will make mistakes. Who does not? But let me say to you, the ones he makes will be those occasioned by human limitations. They will never be those of wilful and malicious forethought. Another thing, give him your friendship and include him in your good times. Do not forget to let him know how much you appreciate his ministry. Express your thanks freely and generously.

It has been our privilege to serve a church where upon the

Wings

Emily Ruth Over

New Enterprise, Pennsylvania

**High on a cliff, the eagle king
Detects the storm before it
breaks;
And spreading his majestic wing,
Into the wind his flight he takes,
Outward and upward till far below
He leaves behind both friend
and foe.**

**Man, too, has wings at his command,
Straight from his Creator's hand.
Wings of thought to bear him far
Higher than the eagles are;
Wings of faith, and wings of Love,
The storms of life to soar above.**

MAKING CHURCH MEMBERSHIP MEAN MORE

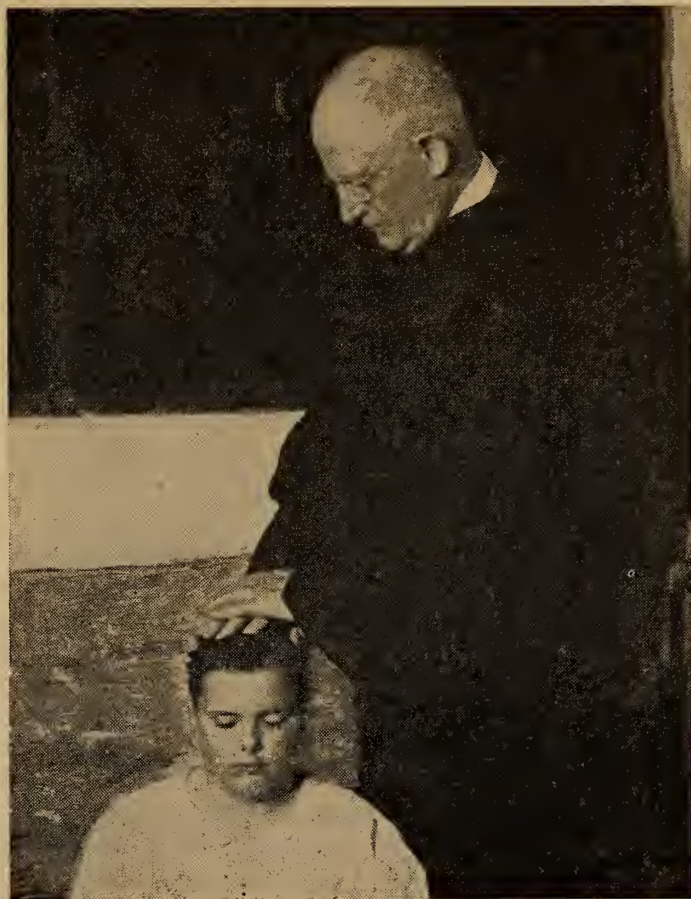
Ralph W. Schlosser

MANY persons today are satisfied, as far as salvation is concerned, with merely having their names on a church roll. In the course of an evangelistic meeting in a community persons who are asked whether they are saved will reply that they belong to a particular church, and there is no compunction of conscience when such people state that they have not attended a church service for years or have not contributed financially at all in the support of the program of the church.

How can we claim to be God's children when we show such a spirit of apathy and disinterestedness? Just to be baptized and be listed on a church roll is far from being a Christian. Yet such individuals object to having their names removed from the membership of the church. It is possible that churches themselves are not enough concerned about the "dead wood" on their rolls. Many of these individuals do find time and money to indulge in worldly pleasures while their pastors are preaching to empty pews. They know better the roads to open-air theaters, to race tracks, and to other pleasure resorts than to their own churches. Such trends are not indicative of a saved life. Where there is no loyalty to the program of the church and to the principles of the New Testament Scriptures, old, established churches will wane and new ones fail to be established.

Belief

What, then, does it mean to belong to the church? In the first place, there needs to be a



E. G. Hoff

The meaning and the spirit of our baptismal vows must be a part of our everyday lives if church membership is to be a vital influence

firm belief in Jesus Christ as the Son of God. He needs to be accepted as finality in all the issues of life. Jesus is more than a great teacher, even though no one taught as he did. He is more than a great prophet, even though he is infinitely greater than the prophets of the Old and New Testament days. He is more than a supreme ethical example, even though no one lived so superbly as he did, for there was no fault found in him. He is more than a philanthropist, even though no one so loved man as he did. He is all the above and infinitely more. He is the "heir of all things . . . the effulgence of his glory, and the

very image of his substance, and upholding all things by the word of his power" (Heb. 1:2-3). This is to be very God in whom there is perfection. The recognition of deity in Jesus is what caused Thomas to exclaim, "My Lord and my God," not as a statement of surprise but as a confession of faith. This title of Lord and God Jesus accepted, thus acknowledging himself to be what Thomas called him.

To accept Jesus as God is to receive the New Testament as a perfect rule of faith and practice. It makes the New Testament the only rule for men

to follow in the solution of all their problems of life. A condition upon which the eunuch was baptized was whether he believed that Jesus Christ was the Son of God. Thus church membership surely implies a deep faith in Jesus Christ as the Son of God. To believe so gives one the mind of Christ and the spirit possessed by Paul as he wrote, "For me to live is Christ." And is it not true that practically all professing Christians either at confirmation or baptism have professed a belief in the deity of Jesus Christ? The question as asked by most pastors of the Church of the Brethren at baptism is, "Dost thou believe that Jesus Christ is the Son of God and that he brought from heaven a saving gospel?" To this question we answered yes; in the light of this affirmation we should live, always giving Christ the pre-eminence.

Renunciation

To belong to the church in reality means also a renunciation of the world. We are in this world but are not to be a part of it. We live on this earth but are not to be governed by the god of this world. The world we are to avoid is everything that acts as a rival to God. This means abstaining from what is evil and properly using the good things of earth. This is the meaning of John's statement, "Love not the world."

In a sermon, possibly at Hershey, Pennsylvania, Bro. Edward Frantz spoke on this text from John's Epistle and named four worldly trends to be avoided: (1) the lure of ease, (2) the grip of things, (3) the curse of greed, and (4) the love of pleasure. To be a friend of such trends is to be an enemy of God. There is an evident difference between Christians and worldly people. Churches are dying because of compromise with the world and

because of lack of discipline; new churches cannot be successfully built and maintained where there is disregard for the New Testament teachings. The church of Jesus Christ must forever protest the sinful pleasures of this life and keep true to the high ideals of the New Testament. Consequently the number of members may be fewer, but is it not true that many are called and few are chosen? It is to be remembered, however, that a constructive, positive program is the strongest protest to evil.

In the establishing of churches at home and abroad we need, therefore, to remember that renunciation of sin and sinful ways is necessary to salvation. It was Peter who preached, "Repent and be baptized every one of you." Is it not a fact that practically all professing Christians at confirmation and baptism vowed to forsake sin? The question to which every member of the Church of the Brethren said "yes" is as follows: "Dost thou willingly renounce Satan and his pernicious ways and the sinful pleasures of this life?" If the money wasted on sinful delights by professing Christians were given to the promotion of home missions, churches could be made more adaptable to Christian work, new houses built where they are needed, and able personnel supplied to carry on the work that needs to be done.

Faithfulness

Furthermore, to be a member of the church calls for faithfulness as long as life lasts. To be faithful to Jesus means not mere mental assent to his teachings but a willingness to trust and obey him. Faithfulness to Jesus calls for a personal commitment of life to his ideals. It is to keep unspotted from the sins that rob the individual of his power and influence. It is to remember that we are our brothers' keepers. It is to keep from all actions

the propriety of which is questionable. Faithfulness calls upon the individual to lay his talents upon the altar for service.

The Sunday-school class of boys possibly needs a teacher. In the congregation is a young man who is a successful teacher in the public schools. The board of Christian education asks him to take the class. At first he feels he is too busy but finally comes to the conclusion that he should also do something for his church and says, "If I can be of service, here am I." Why should a Christian not respond in that manner?

The choir may need a tenor to create proper balance in the anthems sung to the praise of God. And there is a young man in the congregation who has an excellent tenor voice. He did good work in high school and in college in various groups and occasionally sings at special gatherings in the community. He is asked to help in the choir, but excuses himself by saying that he would not be able to be at practice regularly and not at church every Sunday. Should he not say, "I have a busy week as an accountant, but I think I should give the Lord some of my time also. You may count on me to do what I can." This is what it means to be a member of the church. If members would thus respond how the church would grow and how hearts would rejoice that now know not the joy of service.

Nearly all professing Christians were asked a third question at confirmation or baptism. It called for a lifelong faithfulness to Jesus as their Lord. The Church of the Brethren asks it thus: "Dost thou covenant in Christ Jesus to be faithful until death?"

Were every member of the Church of the Brethren true to the vows made on entering the church our light would shine brighter in this dark world. It is on this foundation of honest

belief, wilful renunciation of the world, and faithfulness for life that the church must be built. To carry on the program of the Brotherhood through its organized churches these fundamental principles must be maintained. Our mission churches must keep true to these vows as our fathers did if they are to be true representatives of the faith once for all delivered. To propagate this faith of our fathers should challenge all of us to nobler living and greater sacrifice. The Christian church is the only hope for a tranquil world.

Sixty Minutes of Heaven

M. S. Heinz

Windber, Pennsylvania

IF THERE is no sudden change in the worship habits of men and women when they pass from this life to the next, we will find ourselves shaking hands with all the saints and trying to tell Peter and Paul the latest news in Middleburg. We will be anxious about the housing situation in heaven; who knows but that some will be planning for class meeting at Matthew's place? But with all this we will finally bow our head and heart and say, "My Lord and my God!" Then you and the Lord will talk together about your future.

That sixty minutes in church on Sunday morning can be a foretaste of heaven. Surely we can talk with our friends; jobs, money, meetings and handshaking would be hard to do without, but at that worship service comes a time when you finally have to say, "My Lord and my God." That is the instant when you and God begin to talk about your future. Unless this happens, you will have a much better time at the Rotarians or Kiwanis or Lions clubs . . . but do these offer the kingdom of God?

It is not a matter of "no worship—no kingdom" perhaps, be-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Adventure of Finding God. Virginia Church. Abingdon-Cokesbury. \$1.50.

Frank and informal letters to young people in answer to their questions about God, the Bible, our Master, and religious living. They are written in a fresh and friendly style which reveals the author's love of young people. The book would be very useful for worship leaders and for adult advisers who need ideas and help in interpreting the great themes of prayer, immortality and spiritual vitality.—Don Snider.

God So Loved the World. Elizabeth Goudge. Coward-McCann, 1951, 311 pages. \$3.50.

This I imagine will be a popular book. It is rather sentimental, but much better than Papini of a few years ago. A skilled story writer has devoted her best gifts to the telling of the story of Christ. In words touched with reverence and love she paints the gospel scenes upon the background of the land in which Christ lived, filling in the pictures with fine touches of imagination. The emphasis is theological and devotional more than ethical. The personal appreciation evident

throughout makes the book a personal testimony. Miss Goudge's writing is uncritical, and is organized topically to such an extent as sometimes to do violence to natural sequence. She credits tradition easily, and shows her Episcopalian teaching naturally, as, for example, in referring to baptism. The story is admirably written and should bring a wide reading audience into a new appreciation of the Son of God's love.—Ernest G. Hoff.

Consider Paul. Holmes Rolston. John Knox Press, 1951. 217 pages. \$3.00.

The secondary title indicates the nature of this book: "Revelation and Inspiration in the Letters of Paul." Dr. Rolston, Southern Presbyterian Sunday-school editor, is a conservative scholar who knows his way around in Paul's letters. By no means least among the values in this book is his view of inspiration in distinction from verbal inerrancy. His study of Paul's use of the Old Testament should put to rest the pious-sounding but false claims of inerrant verbal inspiration and put inspiration on a sound spiritual basis.—Ernest G. Hoff.

cause our God is much more loving than preachers and reformers make him out. However, a man does not need a hammer to drive a nail; he could use a rock, but it is much easier to use a hammer. God will not be angry with us if we get into the kingdom without worshiping him in church; but it will save a lot of wear and tear on you, and him, if you give him the opportunity to talk to you now and then about your future. When you are too busy to do this . . . you are too busy, much too busy!

Called of God

Continued from page 12

slightest provocation notes and gifts came pouring in upon the parsonage. While a true man of God will not allow these expressions, or the lack of them, to make any difference in the

dispensation of his services, I am sure they help the quality of his ministry to improve if they are spontaneously forthcoming, because they are one of the ways by which a minister knows that he is meeting the needs of his people. You should expect great things of your minister and give him the opportunity and resources with which to live up to your expectations. In other words, "Cast your bread upon the waters"—invest your time, your ability and your money in the support of your minister and as sure as God's Word is true it will return to you in the service he will render and in the increasing good which your church will accomplish in the interest of the glory of God and the welfare of humanity at home and in far distant places.

KINGDOM GLEANINGS

Protestants Must Protest

Six hours before Congress adjourned President Truman nominated Gen. Mark W. Clark as this nation's first ambassador to the Vatican. Senate hearings on the appointment will not begin until after Jan. 8, 1952. The President has stated that he will not make a recess appointment in the interim.

Protestant leaders and groups are almost unanimous in their opposition to the nomination. The president of the National Council called an emergency meeting of its general board to formulate a policy statement. Reformation Day rallies on Oct. 28 gave voice to strong protests. Denominational groups as well as interchurch councils have asked the President to withdraw the nomination.

Since the appointment of an ambassador to the Vatican would establish diplomatic relations with a single church, it is clearly a violation of the principle of separation of church and state. Brethren will want to act promptly in expressing their protest to their senators.—K.M.

Bro. Paul Hoffman was licensed to the ministry in the Roann church, Ind.

Crystal church, Mich., will have its harvest meeting on Sunday, Nov. 11, instead of Nov. 4, as was incorrectly stated in a previous Messenger.

The article, *Believing and Behaving*, which appeared in the Gospel Messenger last week, was reprinted from a tract published by the American Tract Society, New York City, and was used by permission. The author of the article is Larry Ward.

Among Standing Committee delegates at the Richmond Annual Conference will be G. A. Zook from Middle Iowa and Floyd Biddix from Florida and Georgia. Paul Miller is the Middle Iowa alternate and Walter Replogle, the Florida and Georgia alternate.

Fostoria church, Northwestern Ohio, will have an anniversary service on Sunday, Dec. 2, with Bro. Rufus Bowman of Bethany Seminary as the speaker for the forenoon, afternoon and evening services. This is to be the fiftieth anniversary of the first pastor, the fortieth anniversary of the dedication of the present church building and the fortieth anniversary of the present pastor's ordination to the ministry. All former pastors, members and friends are invited to attend. Oliver Royer is the pastor.

A **CROP** Friendship food ship was dedicated on Oct. 24, United Nations Day, and sailed from Chicago with carloads of food for distribution to the needy by overseas church relief agencies. The Brethren Service Commission had the privilege of sending a representative to this shipside ceremony, in which colorfully costumed nationality groups, a nationally known speaker, a typical farmer representative, musicians, and church representatives from New York participated. On the same day two other such ships were dedicated in Philadelphia—one destined for India and the other to the Mediterranean. A vital Christianity that actually touches men's lives—and helps fill their stomachs—is necessary for a real United Nations.

Robert McFadden and Vernard Eller were ordained to the ministry in the Elgin church, Ill.

John H. Petre of Hagerstown, Md., has completed fifty years in the office of deacon. This faithful service was given to one church, the Longmeadow congregation, Md.

The **Foreign Mission** office has just received word, as we go to press, of the death of Sister Laura Cottrell, for many years a medical missionary in India, at Orlando, Fla., Sunday morning, Oct. 28.

The women of the Brotherhood went over the top in their financial project for the year ending Sept. 30, contributing through women's work a total of \$45,753.27, as over against their goal of \$45,000. A new goal of \$50,000 has been adopted by the women for the coming year.

New Haven church, Mich., will have its homecoming on Sunday, Nov. 18. V. F. Schwalm, president of Manchester College, will speak in the morning and afternoon services. A basket dinner will be served at noon. Members and friends are invited to renew old acquaintances and worship together in the services.

The annual Brethren Student Christian Movement conference will be held over the Thanksgiving holidays on the McPherson College campus. Deputations will attend from all the Church of the Brethren colleges and from Bethany Biblical Seminary. Gerald Neher, BSCM chairman and representative of the BSCM on the National Youth Cabinet, is in charge of program planning.

The following B.S.C. workers have returned home from serving in Europe: *Miss Rosemary Block*, R.N., who has been doing medical work among the refugees of Upper Austria, arrived in New York on Oct. 25 aboard the *Coronia*. She can be addressed at Adair, Ill. *Edson Sower* of Bristolville, Ohio, and *Dean Neher* of Oswego, Kansas, are scheduled to arrive in New York on Nov. 14 from Greece, where they have been working with the interchurch service to Greek villages. Dean has completed his term of service, but Edson will return after a three-month furlough. Accompanying them will be *Don Durnbaugh* of 3519 Richmond Rd., Pontiac, Mich. Don has completed his term of volunteer service, working in the refugee resettlement program in Austria. *Mary Coppock* of Miami, N. Mex., and *Verna Rapp* of Elverson, Pa., have recently arrived home after completing their terms of service in Germany. Mary has worked with the material aid program and more recently has been director of our European work camps. Verna has worked with the German high school student project from its very beginning.

Up 50%

All-purpose giving
of past four years

Down 12%

Giving to Brotherhood
work past four years

Are we remembering: there is no provision in the Great Commission for a great decline? Contributions for Brotherhood work, year ending September 30, 1947—\$1,059,626; year ending September 30, 1951—\$937,277.

Theme: Teaching Them to Observe All Things

Brother and Sister J. Edwin Jarboe have changed their address for the winter to 1012 S. Sixth Ave., Arcadia, Calif.

A new album of hymns for children has been produced by the Follett Company in co-operation with the audio-visual subcommittee of the National Council's committee on children's work. The album is entitled *In Joyous Song*, and is made up of four records, for kindergarten, primary, primary and junior, and junior use. *In Joyous Song* may be ordered from the Visual Education Service for \$5.00.

An institute on family life will be held at Bridge-water College following Annual Conference, under the sponsorship of the family life department of the Christian Education Commission. Leadership for this conference, whose purpose is to find ways of strengthening Brethren home life, will come from all parts of the Brotherhood. It will be known as the Louise Burton Powers memorial institute on family life.

Among our contributors this week are two pastors, two college professors, and a secretary of one of the commissions of the General Brotherhood Board. DeWitt L. Miller is pastor of the Washington City church and Norman J. Baugher, of the Long Beach church, Calif. Ralph W. Schlosser, a member of the Elizabethtown College faculty, is also moderator of Annual Conference. B. L. Hummel, a sociologist, supervises a co-operative extension program in agriculture and home economics for the Virginia Polytechnic Institute and the U. S. Department of Agriculture. Charles E. Zunkel is secretary of the Ministry and Home Mission Commission of the General Brotherhood Board.

Elizabethtown College

President A. C. Baugher, representing the Church of the Brethren on the board of directors of the Japanese International Christian University, will attend a meeting of the board in New York City on Oct. 4.

Thirty Eastern Pennsylvania choirs will present their annual district choir concert in the Hershey Industrial School auditorium on Friday, Oct. 26, at 8:00 p.m. Prof. Nevin W. Fisher, head of the department of music, will direct and Mrs. Kenneth Frey of Palmyra will be the accompanist. Prof. Fisher, editor-in-chief of the 1951 Brethren Hymnal, will include several hymns from the new edition in the program.

A school for retail grocers opened on campus Sept. 19 with a maximum enrollment of twenty-one. The eight-week course is open to independent retail food-store owners and their employees who meet each Wednesday evening. The school was planned in co-operation with wholesale grocery companies in Lancaster, Pa. Instructors represent the grocery companies.

Kurt Materna, Vienna, Austria, and **Carlotta Chegwin**, Barranquilla, Colombia, are enrolled for the current college year.

More than eighty have enrolled for the two Bible study classes for church workers not enrolled in college. Each class meets on campus for ten sessions of two hours per week. Martha Martin, Bible department, is offering a course in *The Life and Epistles of Peter*. This is the eleventh year for courses of this type.

New faculty appointments include Wilhelm Reuning, assistant professor of history, and Albert L. Gray, Jr., associate professor of business education. Prof. Reuning holds B.S. and M.S. degrees in social studies from the

University of Pennsylvania. His doctor's thesis is in the field of European history. Prof. Gray received his M.B.A. from Boston University and has completed the requirements for his Ph.D. at the University of Pennsylvania.

Carl W. Zeigler, pastor of the Lebanon church, Pa., and **Harold H. Scanlin**, presiding elder of the eastern district of the East Pennsylvania Conference of the Evangelical Congregational Church, will be awarded the honorary doctor of divinity degree at home-coming exercises, Oct. 27.

The religious play, *One Foot in Heaven*, will be presented by a faculty-student cast in the auditorium-gymnasium on Oct. 26 and 27 at 8:00 p.m. K. Ezra Bucher, college treasurer, is directing the benefit production, the third annual presentation of the faculty-student play.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. J. L. Miller of York, Pa., in the Free Spring house, Pa., Nov. 11-25.

Bro. Harry S. Dohner of Akron, Pa., in the Akron church, Jan. 6-20, 1952.

Bro. Harper M. Snively of Mt. Pleasant, Pa., in the Welty church, Md., Nov. 12-25.

Gains for the Kingdom

Nine baptized in the Peru church, Ind.

Ten baptized in the Maple Spring church, Pa.

Four baptized in the Beaver Dam church, Md.

Nine baptized in the Maiden Creek church, Pa.

Nine baptized in the Spring Grove church, Pa.

Fourteen baptized in the Mill Creek church, Va.

Six received by letter in the Pontiac church, Mich.

Five baptized in the Pleasant View church, W. Va.

Two baptized and one received by letter in the Shippensburg church, Pa.

Six baptized and two received by letter in the First church, Adrian, Mich.

Eleven baptized and one received by letter in the Western-port church, Md.

Ten baptized and five received by letter in the Pleasant Valley church, Ohio.

Fifteen baptized and two received by letter in the Newport News church, Va.

Five awaiting baptism and three received by letter in the Trotwood church, Ohio.

Calendar for Sunday, November 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The People Delivered.—Ex. 5—15. **Memory Selection**: The Lord is my strength and song, And he is become my salvation. Ex. 15:2.

CBYF Topic for November, The Christian in an Unchristian Environment.

Announcements

REGIONAL CONFERENCE

Western Region.—McPherson, Kansas, Nov. 11-15.

DISTRICT MEETING

Washington.—Sunnyside, Nov. 14-16.

LOVE FEASTS

Illinois

Nov. 22, 7:30 pm, Romine.

Indiana

Nov. 12, Roann.

Nov. 12, 7:30 pm, Mt. Pleasant.

Nov. 18, Ft. Wayne.

Nov. 18, Pleasant Hill.

Nov. 20, 7:30 pm, Yellow Creek.

Maryland

Nov. 10, 2:30 pm, Broadfording.

Nov. 10, 4 pm, Welty.

Nov. 11, 5 pm, North Baltimore.

Nov. 11, 5 pm, Pleasant View.

Michigan

Nov. 10, Elmdale.

Nov. 11, Florence.

Ohio

Nov. 10, 7:30 pm, Salem.

Nov. 26, Fairview.

Pennsylvania

Nov. 11, 6 pm, York, Second.

Nov. 11, 7 pm, Germantown.

Nov. 11, 7:30 pm, Cherry Lane

Nov. 18, Salunga.

Virginia

Nov. 10, 6 pm, Newport News.

Nov. 11, 6 pm, Oak Grove.

Nov. 18, 5:30 pm, Roanoke, First.

West Virginia

Nov. 17, 6 pm, Beaver Run.



WITH OUR SECRETARY IN THE MIDDLE EAST

Here are further excerpts from Bro. Row's account of his administrative visit to Europe and the Middle East. This is the first of two installments on the Middle East.

ON A Thursday I flew from Geneva to Istanbul. Next day I had a most interesting time exploring the ancient city of Constantinople now known as Istanbul. Saturday I went on by plane to Beirut, only two air hours away.

We flew over the mountainous and scarcely populated land of Turkey, the eastern end of the Mediterranean Sea, the island of Cyprus, and finally over the sea-coast of Lebanon and its only major city, Beirut.

John Barwick was at the airport to meet me. John represents the YMCA in its services to refugees in the Middle East. He has been here about two years, having come from Europe, where throughout the war he headed the YMCA War Prisoners' Aid program and later its refugee work. He was our first Brethren Service worker in Europe after our Spanish relief program.

John knows the Middle East, having been a "Y" secretary in Jerusalem nearly thirty years ago. His knowledge proved a great help to me in understanding the present situation.

He pioneered in setting up educational and religious programs in many of the refugee camps in Palestine, Trans-Jordan and Lebanon, notable among them the school and vocational training program in the Jericho camp of some 25,000 refugees.

He is now working on a resettlement plan with the UNRWA (the UN refugee program) which would settle from four to ten thousand Palestinian refugee families on a large plot of land just out of Beirut, providing opportunities for housing, farming and small industries.

The plan's success depends on

W. Harold Row

Secretary, Brethren Service Commission

final approval by the Lebanese government and some method of securing a loan to cover construction and other costs. UN will provide up to \$1,500 per family toward resettlement. John feels that the ultimate solution of the Middle East refugee problem depends on the development of many such smaller resettlement projects in Lebanon, Syria, etc.

John had arranged for me to accompany a special UN-arranged tour of the refugee camps around Sidon, in southern Lebanon, on Monday.

At Sidon we were given a lengthy briefing on the refugee situation by the UNRWA resident officer, A. F. Mikati, himself a Palestinian refugee who had lost a considerable fortune in Jerusalem properties at time of partition.

He then took us through two camps near Sidon. The first was made up of more than 7,500 refugees from Palestine living in tents that were almost rotted down.

I believe this is the most wretched situation in which I have ever seen people living. No running water, no toilet facilities, and little opportunity for gainful employment or self-help.

UN-supplied food and clothing were doled out in almost semistarvation quantities on the basis of ration books. So desperate is the situation that deaths remain unreported in order that ration cards will not be taken away from families. Births are quickly reported for the extra ration cards.

UNRWA recently ruled that new babies would no longer be given ration status, on the assumption that unreported deaths would make up the difference. However it works out for the camp as a whole, it certainly causes even greater hardship to the individual family with a new baby and no corresponding death.

One doctor and two nurses are doing their heroic best to stem the tide of disease and suffering. Only the worst cases receive attention.

These clinics, voluntary day schools operated by UN and other agencies, and sewing and handcraft classes run by the welfare services are the nearest signs of hope in an otherwise almost completely forlorn situation.

The other camp of 2,500 persons was somewhat better situated as regards tents and educational, medical and welfare services. But it was only better by comparison, not actually decent.

In these camps, as in those of Trans-Jordan and Palestine, one could sense the strong, stubborn desire of the Palestinian refugees to return to their "homeland."

They can understand nothing but the cruel injustice of being thrown out of home and country in order that refugees from Europe and Zionist enthusiasts from America, England and elsewhere might take over their homes and hillsides without compensation or even a "thank you."

While most of the refugees by this time are gradually realizing that they can never expect to return to Palestine, they nevertheless hope in their misery that it might be so.

The deeper tragedy is that there does not seem to be any other solution. Arab Palestine is already overcrowded and substandard without the refugees from the Israel side; and the other Arab countries, especially Lebanon, are encouraging their own people to emigrate in order to solve the overpopulation problem they already have.

The United States and other countries show little sign of opening their portals to the Middle East. This causes many observers to feel hopeless. It causes many radical Arab leaders to foment revolution and continually threaten a reinvasion of Israel.

While that is not now very probable, the turn of events in the Middle East might allow it to happen. In the meantime, the steady and tragic character disintegration of individuals and families goes on relentlessly. In the camps and in the hillside caves, people slowly are turning into animals.

Anglo-American prestige in the

Middle East, where it is now needed more than anywhere in the world, is rapidly sinking. In its place there is steadily arising in the Arab mind first disillusionment and smoldering hatred, ready to explode with an "unfortunate incident."

The churches and other voluntary agencies can best give two kinds of assistance to the Palestinian refugees:

First, they can offer religious, educational and other welfare supplemental services to the emergency relief work of UNRWA in the camps and villages.

Secondly, they can establish pilot projects of refugee resettlement in Syria, in the Sinai Peninsula, and perhaps in other lands.

The UN will offer financial aid up to \$1,500 per family for approved resettlement schemes. This would be enough to transport the families and perhaps get them started on land from which they could ultimately hope to support themselves and pay for their land.

The UN help might also be used to provide temporary shelter and food for the families until they secure their first crops and income, and perhaps also provide simple farm equipment.

The cost of administration and the religious, educational and welfare services would probably require support from voluntary agencies. The World Council of Churches is encouraging its constituent groups to consider establishing some of these small pilot projects.

If Brethren Service undertakes any program in the Middle East, this would be my recommendation, with the further recommendation that if possible such a project be undertaken in co-operation with one or more other church groups, similar to the pattern we have followed in Greece.

In any event I am convinced that we need at least one person in the Middle East, perhaps in Lebanon or Trans-Jordan, who can keep Brethren in touch with the developing situation in that potentially explosive area.

Such a person could very easily be placed in a position of helpful co-operation with some relief project or other ministry now going on in that area. It might be possible to have such a person fully supported by the agency with which he would be serving until we needed him for our own program.

I feel very strongly that this is a basic policy and strategy which we should be following in a half-dozen potential danger spots in the world.

ST. PAUL'S FESTIVAL IN GREECE

ROSEMARY BLOCK, Dean Neher and I were the three members of the Church of the Brethren invited by the Orthodox Church of Greece to participate in the St. Paul's festival pilgrimage to Paul's principal preaching points in Greece late last June.

Rosemary Block was the official representative of the Church of the Brethren. Dean Neher received a special invitation because of his work among the villagers in northern Greece. I was a youth delegate recruited through the youth department of the World Council of Churches.

Miss Block and I left Linz, Austria, at midnight, June 9, and traveled by train, boat, bus, taxi and foot through Italy to Brindisi, Corfu, Egumenista, and finally Ioannina, where Edson Sower and Dean Neher have been working with the Inter-church Service in Greek Villages.

We spent two days with them and visited a number of the villages in which they are working. They are trying to improve the agricultural methods in these villages and also bring into the country needed agricultural equipment.

The four of us traveled to Athens on June 15 and Dean, Rosemary and I boarded the festival ship, The Aegaeon, that evening. This boat was our home for ten days as we traveled around Greece. We circled the Holy Mountain of Athos, and visited Cavalla (the ancient Nea-

polis), Philippi, Thessalonika, and Berea.

Then we traveled down the east coast of Greece, through the Corinth canal, and up the west coast to Preveza and Nicopolis. From here we journeyed to Crete, paused at Fair Havens on the south coast, and visited Herakleion and the ancient palace at Gnosus.

We sailed on east to the island of Rhodes, where we landed at Lindos, St. Paul's Bay.

The last leg of our sea journey carried us back to Corinth, where we saw the ruins of that ancient city. Three days were spent in Athens.

On June 30, Rosemary and I started back to Austria by way of Yugoslavia. We reached Linz, July 3.

This rare privilege given us by the Greek Church is something which we will cherish all our lives. We not only saw large areas of Greece, Crete and Rhodes, but we also got a glimpse into one of the oldest Christian churches, the Orthodox. We were impressed with the place it holds in the life of the people and the nation.

We wish to thank the Greek Church, and especially Prof. Hamilcar Alivisatos, for their great kindness to us. My own thanks go to the youth department of the World Council of Churches and especially Bengt-Thure Molander, for making my participation possible.—Merlin G. Shull.



These Bible school children of our Sacramento church, Calif., gave \$50 for materials most needed by orphan children in Germany who are being helped by Brethren Service



Primary children are "too big" to be left out of the business affairs of the church



THIS Sunday was a special day in the McPherson Church of the Brethren. Let me tell you why. The previous Friday night our church families had a fellowship supper together. After we had finished eating and visiting together, the children were told someone would lead them in some games and songs in a separate room. We older folk thought this an excellent means of satisfying the children since the new budget was up for consideration and we were sure it would be very uninteresting to them.

The chairman of the finance board presented and interpreted the budget. A young father told of his family's experience with budgeting and tithing. A middle-aged man urged that we must not rest easy and relax in our giving because we had no debt on our church building. Our church plant, he contended, was the result of sacrificial giving of a generation ago. Then he went on to point out the need for an enlarged educational plant.

After we were informed on budget allocations, pledge cards were passed out. Then each member was urged to evaluate again his responsibility to the church in light of his financial resources. After we wrote in our commitments, we walked to

Too Young?

A story of how children shared in a budget commitment service

Glee Yoder

McPherson, Kansas

the front in turn and placed our pledge cards in a beautiful little church—a symbol of our total church program locally and its world outreach. Everyone felt good. The spirit had been fine. The evening was highly educational and inspirational.

Then the children were called from their room. Families wended their separate ways home.

One little girl, walking home between her parents, asked, "What did you and mother do in the big room after I left?" Her daddy, an understanding father, explained in

a detailed but interesting fashion what we had done. She looked up and said, "I tithe and put my envelope in the offering each Sunday. Why didn't I get to put MY PLEDGE CARD in the little church?"

The parents looked at each other, realizing their little girl was growing up faster than they had realized. She had wanted to have a definite part in the church and to feel it was hers, also. She was assured that she could fill out a pledge card and place it in the offering plate next Sunday.

In the meantime, her mother talked to the pastor and discovered that their primary child was not the only one who felt "too big" to be left out of the business affairs of the church. Plans were made immediately and set in motion to right a mistake. The children would be given an opportunity to dedicate a sum regularly to the work symbolized in the little church in front of the altar.

Sunday came and the children waited in eager anticipation. Preceding the regular offering service, the minister gave opportunity for the children to place their pledge cards in the little church. While worshipful music was played, the minister said, "Here come the future stewards of our church." Down the aisles came fifteen small boys and girls whom we adults had thought were too small, and consequently not interested in the business of their church. Ours was a lesson learned from little children that day which we will not forget.

Necessary Elements in Leadership Education

Notes from an address by Lee J. Gable, director of leadership education for the National Council of Churches.

1. Selection and training of workers should be in the hands of a committee of the Board of Christian Education.

What is everybody's job is nobody's job and this includes the church's training program. The board of Christian education should be responsible, though it may do some of its work through one or more subcommittees. Specific responsibility should be assumed by the pastor, and superintendent and by the director of Christian education if there is one.

2. Selection of workers on the basis of preservice and inservice training.

We must break away from the thought that the church is lucky to get people to do its work, and that we must take whoever is willing. There should be a clear understanding of the responsibility which a volunteer worker assumes, there should be training both general and specific which will enable a volunteer to do an exceptional piece of work. The certificate of progress represents a means of measurement which should be used far more widely in the church.

3. A job analysis for every task in the church.

For the sake of the church's welfare and for the sake of the worker who is involved, there should be clear understanding as to what responsibility the person is assuming, and what is involved in each responsibility. Industry has a great deal to teach us in the making of clear job analyses.

4. Provide in every project for enough training so that there will be competent leaders for it.

This is necessary not only for teachers of classes but for every responsibility which is undertaken in the church. For example, the person who is conducting the every-member canvass, the persons who arrange for the coming of displaced persons into a community, a worship committee, etc.

5. Supervision for volunteer workers in every church.

There should be a person or persons available to counsel with workers, helping them in their planning as well as in evaluation and improvement of their work. One important function of the supervision which we omit in most of our churches is the orientation of new workers (see helpful chapter in Supervision of Group Work and Recreation, by Dimock and Trecker).

6. The training program should make use of varied resources.

In addition to supervision and training courses there ought to be effective use of the workers' conference as a means for promoting intelligent planning and helping workers deal with the problems and situations they will face.

THE SCHOOL FOR CHURCH LIBRARIANS

December 3-7, 1951

IS YOUR church a community center? Do the families about the church look to it as a church home where they can go for fellowship and inspiration—and education?

If so, the church library is one of your powerful allies. Or it could be, if its possibilities are fully explored. A reading room is the first line of approach of the Christian Scientists. The Southern Baptists carry on a vigorous program of library promotion and librarian training.

We have many church libraries in the Church of the Brethren. But not many of them are yet going concerns.

For this reason a National School for Church Librarians is to be held in Elgin, December 3-7, under the auspices of the Christian Education

CHRISTMAS PROJECT FOR CHILDREN



In the October mailing of the Brethren Children's Worker packet to local directors of children's work a sample Christmas stocking was enclosed. This stocking will be attractive to children. Furthermore, it

provides an opportunity to emphasize the true meaning of sharing at Christmas time.

Each stocking has openings for ten dimes and the money is designated for "building churches in mission areas for other deserving boys and girls." The funds received from this project will be used in both home and foreign mission work. Free stockings will be provided upon request. Each church should order a sufficient quantity to supply every child. Orders should be sent to the Children's Department, 22 South State St., Elgin, Illinois.

This project is endorsed by children's workers because of its educational value. The true meaning of Christmas can be lost in our materialistic world unless parents and teachers use every possible means of helping children feel the joy of sharing for others.

Commission of the Brotherhood. Each district is being encouraged to send a representative or two. Our strong churches are invited to send their librarians. Concerned individuals are urged to come.

If you or your church is interested, won't you do these things:

1. Send for a program and registration card.

2. Plan to send your librarian or some other vitally interested person, at church expense.

3. If there are interested individuals in your congregation who could pay their own way, urge them to come.

4. Write to your district executive or Christian education board or district board of administration with names of a person whom you feel might well go on district scholarship if such is available.



THE BURAS

Marianne Michael
McPherson, Kansas

Showing the African how to grow a greater variety of foods by better agricultural methods is a part of the missionary's work in bringing the love of Christ to him

THE Buras with whom we work are a people with a folklore. Theirs is not a library of children's books, but a collection of tales which have come down from father to son, and that son to his grandson until no one now alive can tell the generation from which they came. The tiny wood fires around which they have sat cross-legged for these hundreds of years have brightened and died, but the tales are as familiar as of old.

One story which caught my imagination says that long, long, long ago, before anyone in our village can remember, there was a time when God was very near. He was so near that he was just above their heads, no farther away than the sound of their voices.

At that time, so the story goes, anything one asked of God, he was eager and willing to give. In those days, food was plentiful, firewood was at hand, children were strong and vigorous as they played about the compound, and everyone was happy.

But everyone was careful too—because with God so close, no one wanted to offend him. No one jumped up suddenly, lest he hit God.

But one day, as a group of women were threshing grain, one woman defied tradition and threshed her grain standing upright, so that her upraised stick touched God and, offended, he drew far away.

From that day, the Buras tell us, God has not heard their petitions. Though they cry with tears in their hearts, God no longer hears. Grain is hard to grow and never seems enough. Though a child is at the point of death, God no longer hears the mother's pleas because he is far away. Whatever their need, God now looks down with unconcern because he is so far away.

As we view the Bura today, we can understand why he feels as if God is far away. Our people are on the very border between enough and not enough. A poor crop means only one thing: hunger. Clothing is difficult to obtain. Hard, tiresome, back-breaking work is involved in everything they get. Children are weak and subject to disease. One out of three babies dies during its first year. Under similar conditions, would you not feel too that God was far away?

The thing that our mission has

been attempting to do has been to bring God nearer to the African. We have done that in a number of ways:

We have brought to our people the love of Jesus Christ, who came not only to seek and to save you, but to save Capwala, an African man.

We have tried to do this in the area of medical help. Mothers who find the hospital the means of saving the life of a child feel that God has drawn nearer since the coming of the mission into this area.

Education has given the African new insights into the world in which he lives. Nature, which he saw before but did not understand, comes to have new meaning. Everything from soil conservation to a picture of the Brooklyn Bridge is opening new doors to him.

In a class in general knowledge our students are permitted one hour a week to ask questions about any subject or anything about which they have heard but want to hear more. One day my boys asked me to explain the submarine, which they had heard moves under water. With the help of the principal and my husband, I went to class fortified with some pictures and a very simple explanation of the submarine. After some pictures on the board, the boys said, "We know now that it must be. If you tell us people

can sail under the water we know it must be true. But why?"

Why? I had come prepared with a simple technical explanation of the submarine, but *why* the submarine? I found myself forced to explain that we who knew so much about science hid ourselves ingeniously under the water to come up under a ship, after determining its position, to blow it to bits and to spill out its human contents into the sea. Their concern was real. They comprehended in a small way how it would be possible to build a submarine, but *why* one

did that they could not understand.

Our people are learning about the world today. We could not and we would not want to keep that knowledge from them. But help us to teach them in such a way that when we have finished, they are Christian young people, the future of Nigeria.

There are roughly 100,000 Buras with whom we work. We are making progress, but still it is slow. If 100,000 members of the Church of the Brethren would each undergird one member of the Bura tribe with his prayers, his concern, his gifts, do

you know what that would do? If every little girl had a Bura girl, if every grandmother had a grandmother, if every old man could feel the particular burden of an old man there, do you know what that would mean? If every person who reads this made it a major concern of his that one more African come to Christ through his efforts, what a blessing that would be.

He gives us power more abundantly than we ask or think. Will you feel the challenge to call upon that power?

The Church at Home

Edited by Alberta Yoder

Fifty Years in the Ministry

Caleb W. Bucher
Lancaster, Pennsylvania

THE minutes of the Mechanic Grove Church of the Brethren for May 11, 1901, state: "This is to certify that the Mechanic Grove church this day held an election for two speakers which resulted in the following brethren, U. C. Fasnacht and Rufus Bucher, being elected. Also decided before the votes were taken that the oldest in years shall be the oldest in office. The following Sunday morning these brethren and Sister Fasnacht were duly installed and received by the church. Elders present: H. E. Light, Hershey Groff, Tobias Imler, and J. Y. King."

Some years later another item, prepared especially for the minutes by the elders, reads as follows: "Mechanic Grove, August 17, 1914. This is to certify that we the undersigned, committee appointed by the elders in district meeting assembled, met this day and by consent of the church Brother Uriah C. Fasnacht and Brother Rufus Bucher were advanced to the bishopric [elder-ship] and with their wives were fully installed according to the order of the Church of the Brethren. Committee: H. B. Yoder, Hershey Groff, and H. E. Light."

These minutes attest to the fact that Rufus P. Bucher has served the Mechanic Grove church continuously for the past fifty years. These years covered a period in our local and national history which

portrayed tremendous changes. They covered a time which saw Rufus Bucher and the early members of the church driving in a wagon to do the church work in this southern area of Lancaster County to the time when he should fly by plane from Belgium to Sweden to preach in the Church of the Breth-

ren in Sweden one Sabbath evening.

Rufus Bucher and his fellow workers experienced the usual struggles which accompany the establishment of a new church. With the patient help of his fellow workers this small church grew into a full-sized congregation. Bro. Bucher has often pointed with respect and admiration and appreciation to the constant help he received from U. C. Fasnacht. Bro. Fasnacht always encouraged him as new opportunities came along. It takes graciousness of spirit and a real Christian character to be able to stand by and encourage a fellow worker as he forges ahead into fields of service.

Locally, during this time, the church has grown and its interests and organization have expanded. Rufus Bucher has preached many sermons in many different places within the confines of the local congregation. For a time church services were held at Refton, where the church owned a building, Quarryville, Kirkwood, Safe Harbor, Hickory Hill and Taylora, and in the homes of many members located in other places. Bro. Bucher has had official charge as elder of the church since June 13, 1915. He presided or officiated at 163 anointing services,



**Blessed is the man that walketh
not in the counsel of the
ungodly, . . .**

**But his delight is in the law of the
Lord:**

**And in his law doth he meditate
day and night.**

**And he shall be like a tree
planted by the rivers of water,
That bringeth forth his fruit in his
season:**

**His leaf also shall not wither;
And whatsoever he doeth shall
prosper."**

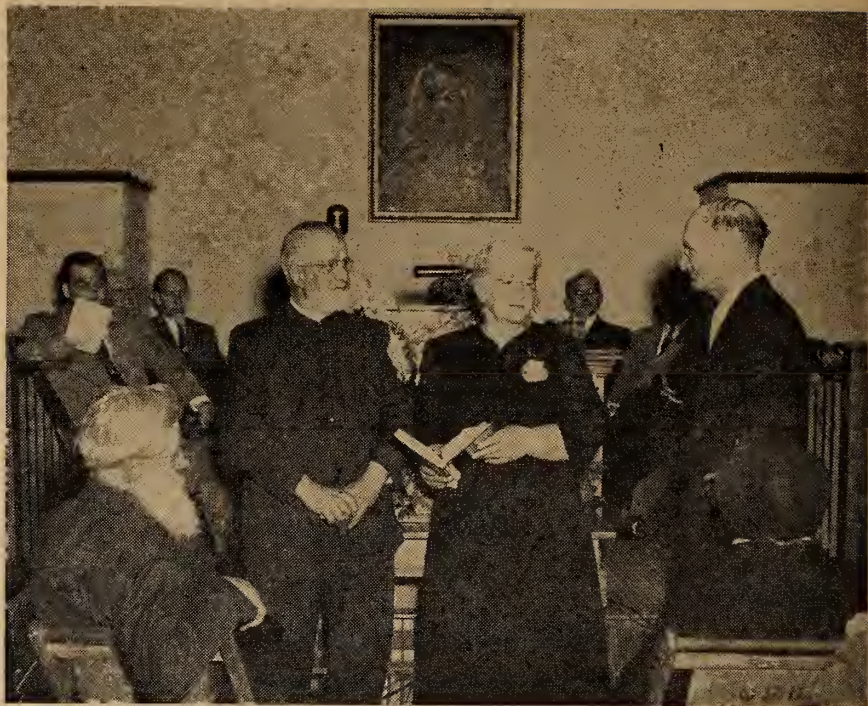
71 marriages, 157 funerals, 76 love feasts, 404 baptisms and 45 children's meetings and preached at the dedicatory services for 23 church buildings. Of course, not all of these acts of service took place within the bounds of the local congregation.

In addition to the activities already mentioned, he engaged in the following activities in the Eastern District of Pennsylvania and in the activities of the church on the national level: he was on Standing Committee for the Eastern District of Pennsylvania eleven times, alternate moderator of Annual Meeting one time, and moderator of the Annual Conference at Wenatchee, Washington. During the past fifty years he has been moderator of district meeting ten times, moderator of district ministerial meeting seven times. He has been a member of the home mission board of the district since 1912—a period of thirty-nine years—and trustee of Elizabethtown College since 1913—a period of thirty-eight years. At the present time he is president of the trustee board of the college.

In these fifty years Brother Bucher conducted 205 evangelistic meetings, which resulted in the addition of 2,853 members to the Church of the Brethren.

Since 1946 he has been a member of the General Brotherhood Board. Also, in addition to caring for the official business of the Mechanic Grove church, he has served as elder of the following churches: the Lancaster church from 1925 to 1935; Jennersville church, which he helped to organize, from 1929 to 1936 and again from 1941 until the present time; Springville church from 1933 to 1939, and the Lake Ridge church, N. Y., from 1939 until 1941.

Locally, Bro. Bucher has always been interested in community activities and has served actively on the school board and on other committees interested in community improvement. He has been interested in bettering the relationships among the various denominations and has always enjoyed the friendship of the neighboring ministers. Of these ministers, Abram Metzler and George Shea remain as fellow workers. The active co-operation with the Presbyterians, Methodists, Friends, Mennonites, Reformed and others of the Protestant faith is of marked importance because it took place during the years when the Church of the Brethren in other areas held itself somewhat aloof



Robert I. McCollough

Brother and Sister Bucher honored by the Mechanic Grove church

from this sort of interchurch activity. Several factors have been responsible for this co-operative relationship; first, Bro. Bucher believed in it, and then, too, there is the natural friendliness which exists in Scotch-Irish communities, and as the church here was somewhat isolated from the other Brethren churches it sought this relationship with other denominations.

It was Bro. Bucher's privilege to serve as moderator of our Annual Conference the year following the second world war. One of his duties was to travel to Europe to survey the work of the Brethren Service Commission. In addition to visiting Sweden, he visited various stations of the service committee. His work took him into Ireland, England, Belgium, Holland, France, Germany, Denmark and Sweden. After this year of service to the church internationally, he was honored by the conferring of the degree of Doctor of Divinity by the Bethany Biblical Seminary in Chicago.

One can never be certain what it is that determines the course of a man's life. Many factors helped Brother Bucher achieve his many goals during these years. The helpfulness of the great triumvirate, I. W. Taylor, J. H. Longenecker and S. H. Hertzler, was pronounced, as was the friendship of a host of contemporaries. Then too, the younger men with whom he worked inspired him in his place of genuine leader-

ship. The support and generosity of the local congregation in granting him the time needed to do all of this work is important to mention.

The Bucher family has been interested in the church for some generations. Many ministers came from this family. Two generations of ministers have given more than 400 years of ministerial service to the Church of the Brethren. His father, George Bucher, served fifty-eight years as a minister and his brother, Christian Bucher, served over fifty years. Brothers-in-law of Rufus Bucher such as I. N. H. Beahm, who served sixty-eight years; L. D. Ikenberry and J. J. John, both of whom served fifty years, and Samuel Meyer, who served a long time, add to the number of years of service. Also to be mentioned in this generation are Allen Bucher and Alfred Gingrich.

One could not close this discussion without mentioning the fact that the generous help and constant association of his wife, the former Naomi P. White, whom Rufus Bucher married in 1907, has been a real factor accounting for his success.

During his many periods of absence from his home, Mrs. Bucher carried the responsibility of the home and in some measure of the church. It is certain that Rufus Bucher and the Mechanic Grove church give to Naomi Bucher great credit for being a real partner and helper in this full life during these past fifty years of service.

Thinking About the News

Are Religious Workers Underpaid?

THE annual report on national income, prepared by the U. S. Department of Commerce, indicates that churches and religious organizations today employ fewer workers than they did in 1929—and they pay them poorer salaries in comparison with private industry than they did twenty-two years ago.

In 1929 the average yearly income for full-time religious workers was nearly \$200 higher than the average for the nation. In 1950 the average for religious workers is \$750 less than the national average. No other occupational group has suffered a similar loss of status.

When we compare the average of religious workers with private industry, we find that they are about on a par with textile workers and about \$1,000 lower than workers in the building trades. The only skilled occupation with a lower average is nursing.

These statistics are revealing from many points of view. The present average income of religious workers may explain why we have fewer full-time workers now than in 1929, although the population of the U. S. has increased twenty-five per cent since then. If we could feel assured that fewer full-time religious workers were needed now, that greater activity on the part of volunteer help made up the difference, one could really be thankful for the trend. Yet one suspects that the number of religious workers is smaller because many have been forced to secure better paying positions in order to fight the battle against inflation.

It is obvious that paid religious workers are among those suffering most from inflation. Their lower income would not be alarming if it represented a sacrifice willingly shared by Christians generally. And certainly whatever loss in status is indicated will not loom as a great threat to devoted Christians who seek first the kingdom and its righteousness. But there is evidence of failure somewhere—perhaps in our stewardship or in our willingness to let others carry more than their share of the damages of inflation. The laborer—including the paid religious worker—is worthy of his hire. We Christians should have a better record for bearing one another's burdens.—K.M.

Around the World

News Sources: Religious News Service (RNS), Worldover Press (WP), Ecumenical Press Service (EPS), Co-operative News Service (CNS)

CARE's New Activity

The latest program of CARE, in which many religious organizations take part, is a children's book fund, which will provide picture books in English for schools, orphanages and other children's centers overseas. The CARE-UNESCO program has already made available technical and scientific books valued at \$1,000,000 for use overseas.

The decision to help provide children's books was hailed by the New York Times in an editorial as "a simple and valuable way" of forging lines of international friendship. (CNS)

Catholics to Mark Chalcedon Council Anniversary

Impressive Roman Catholic observances have been planned in Rome to commemorate the 15th centenary of the ecumenical council held at Chalcedon, Asia Minor, in 451. The ecumenical, or general, council was the fourth held in the history of the church.

The Council of Chalcedon, one of

the most important of the general councils, was summoned primarily to define the doctrine of the two natures of Christ—divine and human—and thus to condemn the monophysite heresy which taught that there was but one nature, the divine, in Christ. (RNS)

Methodist Youth Ask Christian Sex Education Program

A program of Christian education which would deal with sex, marriage and family life was urged in a report on moral standards adopted by the national conference of Methodist youth at its annual meeting. "We definitely feel," the report said, "that when a proper program of Christian education is provided in sex, marriage and family life, the divorce rate will be lowered."

A section of the report devoted to sex said: "Sex as God gave it to us is sacred. It should be understood that when a person makes a Christian decision he does not lose his sex passions. However, it should also be understood that his Christi-

anity must be disciplined to the extent that he has control over his sex appetites."

The report recommended the appointment of a committee to study the literature on sex now available to young people, and urged that Methodist youth publications list approved sex information materials.

It also advocated that youth be informed of the conflicts involved in mixed marriages and that protests be made to advertisers, publishers and movie producers on the improper use of sex in their media. (RNS)

Universalists Approve Union Steps With Unitarians

By a 249-7 vote, the fifty-eighth general assembly of the Universalist Church of America approved steps expected to lead to a federal union with the American Unitarian Association in two years. A Universalist spokesman hailed the action as "a monumental step in the history of both Churches"—a milestone in their fifty-year movement toward union. "We are hopeful," he said, "that in time the result will be a united liberal church."

Besides envisioning a future organic merger of the two denominations, an adopted resolution said "the time has come for all free churches and denominations in America to unite in one larger fellowship of free and democratic churches, based upon freedom of faith and congregational polity." (RNS)

Truman Asked to Make CO's Available to Hospitals

Senator James H. Duff (R.-Pa.) has asked President Truman to make conscientious objectors available to serve in understaffed mental institutions and tuberculosis hospitals. The senator called the attention of Mr. Truman to an acute shortage of personnel in Pennsylvania institutions and said that the same situation exists in other states. During World War II, he said, the services of religious objectors averted what otherwise might have been a critical shortage of attendants in Pennsylvania state hospitals.

Senator Duff said he hoped that regulations now being prepared by Selective Service headquarters for promulgation by the President will include the permissible use of conscientious objectors in public mental and tuberculosis institutions.

Under the new Selective Service law drafting boys at 18½ those who

have religious scruples against military training are required to be assigned to work of importance to the national health, safety or interest by their local draft boards, under such regulations as the President may prescribe.

A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, said that the Presidential regulations probably will not be issued "for a number of weeks yet." It had been expected that they would be issued about September 1. (RNS)

World Christian Youth Conference in 1952

Three hundred representatives of Christian youth organizations are expected to take part in the third world conference of Christian youth at Travancore, India, in December 1952, it was announced at Rolle, Switzerland.

The Travancore conference is being held under the co-sponsorship of the Youth Department of the World Council of Churches, the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation and the World Council of Christian Education. (RNS)

Adopt Co-operative Program for Protestant Youth

A new co-operative program for Protestant youth fellowships was unanimously adopted by the general council of the United Christian Youth Movement at its annual meeting at Camp Mack, near Milford, Ind. The UCYM is the young people's division of the National Council of Churches.

The program, which has been in the process of development for over two years, divides the areas of youth activity into five general classifications, each to be governed by its own commission. The classifications are: Christian faith, witness, outreach, citizenship, and fellowship. Each commission will stress worship, study and action. (RNS)

Ask Aid for Rural Libraries

The average farm family that likes to read will be helped if Congress passes the Library Services Act, introduced by Senators Lister Hill (D., Ala.), Paul Douglas (D., Ill.), and George D. Aiken (R., Vt.).

The bill (S. 1452) would provide initial grants of \$40,000 a year to each state, and match funds pro-

vided by the state, for the development of library services in rural areas. Administration would be entirely in the hands of state and local officials. The amount of money to be spent, limited to \$715 million a year, would depend on how rapidly the states move to improve and extend library services. More than six hundred counties in the United States (roughly one out of five) are without any public library. (CNS)

Babson Says Liquor Is Drain on Manpower

Roger W. Babson, statistician and economist, told the annual convention of the Woman's Christian Temperance Union in Boston that liquor has been the chief cause of inflation and the greatest drain on American manpower. He pointed out that inflation could be beaten only by increasing the production of needed goods until the supply meets the pent-up demand.

Delegates approved resolutions commending the work of the Kefauver crime committee, calling for a ban on alcoholic beverages at military installations and in their vicinity, and urging stiffer penalties for drunken driving. (RNS)

Brotherhood News

District Conference of Texas and Louisiana

The conference of the District of Texas and Louisiana was held at the Nocona church, Texas, July 19-23, 1951. The fellowship and hospitality was of the usual high quality and rich warmth that the widely scattered Brethren of the South experience in their infrequent opportunities for fellowship.

Guest speakers who gave us inspirational messages included Bro. Lorell Weiss, Brethren Service social action secretary; Bro. James Elrod, executive secretary of the Western Region; Sister James Elrod, women's work regional president; and Robert Mays, McPherson College alumni secretary.

Reports on the excellent progress being made at the Falfurrias church in its ministry to the Latin Americans was gratifying. Especially inspiring was the zeal and challenge presented by Brother and Sister Lee M. Spitzer of Corpus Christi, Texas. They are the leaders in the newly organized and rapidly growing Flour Bluff church near Corpus Christi. The decision was made to lend the church \$4,000 to build an educational building.

Approval was given the group

insurance plan for the pastors of this district when their churches approve it. The 1952 district meeting will be held at the Roanoke church, La.

The result of the election was as follows: delegate to Standing Committee, Lee M. Spitzer; alternate delegate, Sister Glenn Harris; moderator for the 1952 district meeting, Edward L. Murray; alternate moderator, M. L. Woodhatch; district board members, Edward L. Murray, Lee M. Spitzer and Sister E. E. Butson; regional council representative, Sister Edith Longanecker, women's work president, Sister Edward Murray; men's work president, L. J. Firestone; youth president, Sister Diane Bowers; youth adult adviser, David A. L. Bowers.—Mrs. Glenn Harris, Jennings, La.

District Conference of Southern Illinois

The eighty-eighth district conference of Southern Illinois was held in the Cerro Gordo church, Aug. 24-26, 1951. The moderator, Wilbur Bantz, was assisted by R. E. Pepple; Ausby Swinger was reader and Dow A. Ridgely, writing clerk. Twenty-three of our twenty-four churches were represented by forty-seven delegates.

Mrs. L. S. Shively, regional director of children's work, J. H. Mathis, regional secretary, Olden Mitchell, executive secretary for Northern Illinois and Wisconsin and our district, James Renz, Brotherhood temperance director and President Schwalm of Manchester College were present and made valuable contributions.

Standing Committee delegates chosen were R. E. Pepple and W. T. Heckman. Dewey B. Cave was chosen moderator for the 1952 conference with Homer Kiracofe, assistant. Gordon Bucher was elected reader.

All inspirational meetings and the business sessions were ably directed by the ones in charge of them. The members of the board of administration are now completing the work of the reorganization of the board and appointment of commissions as was approved by the conference. The Peoria church building will soon be completed. This will relieve the board of some very arduous work. The invitation to go to Champaign for our next district meeting was accepted.

Deep appreciation was expressed to the Cerro Gordo brethren and friends for the way they entertained the conference.—Dow A. Ridgely, Parkersburg, Ill.

Weddings

Blough-Ebersole.—Walter Blough of Boswell, Pa., and Verna Ebersole of New Paris, Pa., in the New Paris church, Aug. 18, 1951, by the bride's father, the undersigned.—Elmer E. Ebersole, New Paris, Pa.

Bollinger-Delauter.—Amsey L. Bollinger and Lina Delauter, both of North Manchester, Ind., Aug. 25, 1951, in the Peabody Chapel, North Manchester, by the undersigned.—H. F. Richards, North Manchester, Ind.

Breidegam-Brown.—John C. Breidegam of Fredericksburg, Pa., and Velma T. Brown of Palmyra, Pa., Sept. 22, 1951, in the Spring Creek church, Pa., by the undersigned.—J. Herbert Miller, Hershey, Pa.

Brumbaugh-Weigold.—I. B. Ray Brumbaugh and Evelyn Weigold, both of Glendora, Calif., July 27, 1951, in the Glendora church, by the undersigned.—Galen K. Walker, Glendora, Calif.

Clark-Fleek.—Junior Z. Clark of Elk Garden, W. Va., and Frances Fleek of Keyser, W. Va., Sept. 29, 1951, by the undersigned, at his home.—I. S. Long, Harrisonburg, Va.

Denlinger-Royer.—Gale Denlinger of Dayton, Ohio, and Marjorie Royer of Pittsboro, Ohio, in the Painter Creek church, Ohio, Aug. 4, 1951, by the undersigned, assisted by Bro. Byron Miller.—Robert L. Sherfy, New Carlisle, Ohio.

Dooly-Caylor.—Arthur T. Dooly of Vandalia, Ill., and Ida Angeline Caylor of Mulberry Grove, Ill., in the Hurricane Creek church, Pleasant Mound, Ill., June 24, 1951, by the undersigned.—Ausby W. Swinger, Salem, Ill.

Fulkerson-Rogers.—Owen Fulkerson of Odin, Ill., and Vivian Rogers of Salem, Ill., in the Romine church, Ill., March 24, 1951, by the undersigned.—Ausby W. Swinger, Salem, Ill.

Garber-Bleier.—Dennis P. Garber of Elgin, Ill., and Elfriede W. Bleier of Vienna, Austria, Sept. 15, 1951, in the Lutheran Church of the Transfiguration, Vienna, by Georg Traar.—W. W. Peters, Vienna, Austria.

Gildner-Noble.—Arthur T. Gildner of Sumner, Iowa, and Deloris V. Noble of Grundy Center, Iowa, Sept. 26, 1951, in the Ivester church, by the undersigned.—Walter J. Heisey, Grundy Center, Iowa.

Goostree-Gaston.—Ellis Lee Goostree and Katherine Laverne Gaston, both of Salem, Ill., in the home of the bride's grandparents, Salem, Aug. 9, 1951, by the undersigned.—Ausby W. Swinger, Salem, Ill.

Graber-Hoff.—Robert C. Graber and Florence Hoff, in the Bethany church, Philadelphia, Pa., June 16, 1951, by Bro. John Landis.—Mrs. Charles Bartolett, Philadelphia, Pa.

Ikenberry-Garber.—Fred L. Ikenberry of Overbrook, Kansas, and Virginia L. Garber of Pomona, Kansas, in the Appanoose Baptist church, Sept. 21, 1951, by the undersigned.—J. M. Ward, Ottawa, Kansas.

Kaufman-Stookey.—Melvin R. Kaufman of Middlebury, Ind., and Mrs. Lois F. Stookey of Milford, Ind., Sept. 15, 1951, by the undersigned.—T. G. Weaver, Middlebury, Ind.

Kirkland-Myers.—Rex E. Kirkland and Wanda Lee Myers, both of Ottawa, Kansas, in the Christian church, Centropolis, Kansas, Sept. 18, 1951, by the undersigned.—J. M. Ward, Ottawa, Kansas.

Madill-Meadows.—Ronald D. Madill and Evelyn J. Meadows, at the home of Mr. and Mrs. Fred Madill of Muncie, Ind., Aug. 31, 1951, by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Mobley-Spagnola.—Chester L. Mobley and Mary Donia Spagnola, both of York, Pa., Oct. 6, 1951, by the undersigned, at his home.—William E. Roop, Westminster, Md.

Moody-Locks.—Randolph Moody and Doris Ann Locks, by the undersigned.—James L. Houff, Hopewell, Va.

Parrish-Hammer.—John W. Parrish, Jr., of Brentwood, Md., and Betty Rose Hammer of Edmonston, Md., in the University Park church, July 7, 1951, by the undersigned.—Lee A. Weaver, Hyattsville, Md.

Phillips-Schaney.—Marvin R. Phillips and Donna M. Schaney, both of Lena, Ill., in the Lena church, Ill., by the undersigned.—William E. Thompson, Dixon, Ill.

Riehl-Elchelberger.—Melvin Riehl of Ephrata, Pa., and Lorraine Elchelberger in the East Fairview church, Sept. 1, 1951, by the undersigned.—H. A. Merkey, Mannheim, Pa.

Schmidt-Bollman.—George Schmidt and Lois Bollman, in the St. Paul's Lutheran church, Oregon, Ill., by the bride's father, Rev. Paul R. Bollman, Sept. 12, 1951.—B. Wayne Crist, Polo, Ill.

Sutphin-Albright.—Stanley T. Sutphin and Ardy M. Albright, Aug. 5, 1951, at McPherson, Kansas, by the undersigned.—Harry K. Zeller, Jr., McPherson, Kansas.

Sutpin-Lutz.—Daniel E. Sutpin and Betty Lutz, both of Owings Mills, Md., Sept. 8, 1951, by the undersigned, at his home.—William E. Roop, Westminster, Md.

Ustick-Owen.—Robert W. Ustick of Modesto, Calif., and Catherine D. Owen of Empire, Calif., in the Empire church, Sept. 9, 1951, by the undersigned.—Paul K. Brandt, Empire, Calif.

Vinyard-Rossow.—Leonard L. Vinyard and Phyllis L. Rossow, in the Grants Pass church, Sept. 19, 1951, by the undersigned.—C. D. Fager, Grants Pass, Oregon.

White-Hoover.—Clayton G. White and Esther E. Hoover, both of Albany, Oregon, in the Albany church, Aug. 26, 1951, by the undersigned.—Glenn M. Harmon, Albany, Oregon.

Obituaries

Amy Royer Stayer

Amy Royer Stayer, wife of Edward Stayer of La Verne, Calif., was born Dec. 23, 1877, in Richland, Pa., and died at their home Aug. 19, 1951.

She was baptized into the Church of the Brethren early in life. In 1897 she was married to Edward Stayer in Talbot County, Md. Later they moved to Denver, Pa. From there the family moved to La Verne, Calif., where they lived until the time of her death.

Besides her husband, she is survived by two daughters, Mrs. S. Mildred Cline of Glendora, Calif., Mrs. M. Orvilla Martin of Ephrata, Pa.; a son, Arthur B. of San Jacinto, Calif.; two brothers, Rufus P. Royer of Ephrata, Pa., and D. Mark Royer of Denver, Pa.; two sisters, Mrs. Sadie R. Morris of La Verne, Calif., and Mrs. Mary Musser of Ephrata, Pa.; and eleven grandchildren.

Funeral services were conducted by William Wertenbaker and Kenneth Shibely. Interment was made in the Evergreen cemetery, La Verne, Calif.—Mrs. Robert Morris, La Verne, Calif.

William E. Gosnell

William E., son of Ambrose and Elizabeth Conoway Gosnell, was born in 1874 in Carroll County, Md., and died Aug. 8, 1951.

Bro. Gosnell was a minister and elder in the church and will be long remembered for his faithful service in the Sams Creek church for the past forty years.

He is survived by his wife, Olga Conoway Gosnell; twelve children, Howard H., Joseph E., Rhoda V. and Walter R., all of near Taylorsville, Md., Esther J., Mary E. and James W., all of Chicago, Ill., Herman M. of Lynchburg, Va., Virgie M. of Wash-

ington, D. C., John W. of Cloverdale, Va., Fred A. of Germantown, Md., and Wilbur S. of Glenarm, Md.; and six grandchildren.—Paul Fike, Union Bridge, Md.

Burrous, Roger Wendell, son of E. Lee and Viola Ruth Schrock Burrous, was born in Chicago, Ill., Dec. 15, 1923, and died Aug. 25, 1951, in Denver, Colo., as the result of a lightning-dynamite explosion. He was a member of the Church of the Brethren at Peru, Ind.; had been a member of the Minneapolis, Minn., starvation unit and had done considerable work in mental hospitals and otherwise for peace and goodwill. On March 12, 1949, he was married to Irene Petry at Denver. The body was cremated at Denver and the ashes returned to Peru, Ind., where memorial services were held at the Church of the Brethren by Bro. Walter D. Bowman of Lanark, Ill. A memorial gift of \$300 for world peace and relief instead of flowers was given by his friends.—E. Lee Burrous, Peru, Ind.

Chrise, Ernest Russell, son of Richard P. and Lulu Fike Chrise, was born April 6, 1902, in Markleysburg, Pa., and died in a Tampa, Fla., hospital, June 15, 1951. He was united in marriage to Ellen Mary Nellie Jeffries of Birmingham, England, on Aug. 7, 1926, and to this union was born one daughter. He united with the Church of the Brethren in Markleysburg at the age of eleven years. On June 14, 1951, he called for the anointing service in which he had much faith. He is survived by his wife, one daughter, his mother, his maternal grandmother and two sisters. Funeral services were held in the Markleysburg church by Bro. John E. Grim, assisted by Bro. B. B. Ludwick of Keyser, W. Va. Interment was in the Thomas cemetery at Markleysburg.—John E. Grim, Farmington, Pa.

Coleman, Elsie Fowler, was born July 12, 1884, and died July 15, 1951. She is survived by her husband, Elmer H. Coleman, one son, one daughter and two grandchildren. She was a long-time member of the Burnham church. She took an active part in all church activities. She was especially gifted in teaching and the Sunday morning preceding her death was at her accustomed place of worship and taught her class. Funeral services were held at the Burnham church by her pastor, Bro. J. Donald Plank, assisted by Elder Wilbur C. Swigart. Interment was in the Maitland Brethren cemetery.—Olive Hummel, Burnham, Pa.

Cooper, Emma Berkey, wife of Amos B. Cooper, was born in Elkhart County, Ind., June 5, 1872, and died Aug. 31, 1951, at her home in Middlebury, Ind. Early in life she united with the Church of the Brethren. She was married to Amos B. Cooper on June 16, 1901, and to this union were born five daughters. She is survived by five daughters, one sister, two brothers and six grandchildren. Funeral services were held in the Middlebury church by the undersigned, assisted by Bro. Harold Miller of the Yellow Creek church. Burial was in the West Goshen cemetery.—T. G. Weaver, Middlebury, Ind.

Derr, Samuel A., son of Solomon and Elizabeth Royer Derr, was born Aug. 27, 1882, and died July 20, 1951. He is survived by one sister. Funeral services were held at the Wike and Clauser funeral home by his pastor, Bro. Berkey Knavel, assisted by Bro. Frank Lyster. Interment was in the Heidelberg cemetery.—Beulah Balbaugh, Myerstown, Pa.

Everidge, Naomi, was born Aug. 13, 1905, and died July 7, 1951. She was a member of the Fraternity church since she was fifteen years old. She is survived by her mother, one brother and three sisters. Funeral services were held at the Fraternity church by the undersigned, assisted by Rev. R. E. Adams of the Baptist church. Burial was in the church cemetery.—S. H. Flora, Winston-Salem, N. C.

Firestone, George Ross, son of Norman and Mary Ann Gates Firestone, died at

his home near Somerset, Pa., May 29, 1951, at the age of sixty-nine years. His first wife, Emma Cramer Firestone, died in 1900. Although he attended the Middle Creek church, he still held his membership in the Greensburg church, Pa., where he had lived for fifteen years. He is survived by his wife, Emma Nedrow Firestone, twelve children, twenty-eight grandchildren, five great-grandchildren, one half brother and one half sister. Funeral services were held in the Somerset church by Bro. M. J. Brougner of Greensburg and Bro. W. F. Berkebile. Interment was in the Somerset County Memorial park.—Mrs. Lillian Bruner, Rockwood, Pa.

Fisher, Elizabeth May, daughter of Marcus and Malissa Miller, was born June 15, 1873, at Lima, Ohio, and died Aug. 14, 1951, at her home in Blairstown, Mo. She united with the Church of the Brethren in her sixteenth year and was a faithful member until death. She was the mother of four sons and four daughters. Funeral services were held in the Methodist church in Blairstown. Interment was in the Blairstown cemetery.—James M. Mohler, Leeton, Mo.

Geiman, David Henry, was born at Westminster, Md., Sept. 4, 1872, and died Sept. 7, 1951, after being struck by an automobile on Sept. 3. He was united in marriage to Laura R. Royer on April 15, 1894. He united with the Church of the Brethren in 1893 and was elected to the office of deacon in 1905. He is survived by his wife, one sister, one brother, five daughters, five sons, nineteen grandchildren and ten great-grandchildren. Funeral services were held by his pastor, the undersigned, in the Pierce Brothers' chapel at Van Nuys, Calif. Interment was in the Glenn Haven Memorial park in San Fernando, Calif.—John I. Coffman, Van Nuys, Calif.

Gingrich, Aaron Z., died in a Lebanon hospital, Aug. 22, 1951, at the age of fifty-nine years. He was a member of the Palmyra church and of the men's Bible class of the Sunday school. He is survived by his wife, three children, two brothers and five grandchildren. Funeral services were held by Elder F. S. Carper from the Palmyra church. Burial was in the South Annville cemetery.—Mrs. George Bell, Palmyra, Pa.

Glass, Theodore B., son of Albert and Sarah Baker Glass, was born Jan. 1, 1882, in Martinsburg, Pa., and died at his home in Roaring Spring, Pa., Sept. 8, 1951. He was married to Elsie B. Rhodes on Dec. 25, 1901, at Martinsburg, Pa. He was a member of the church for many years. He is survived by his wife, one son, one brother and two grandchildren. Funeral services were held in the Roaring Spring church by Bro. H. Q. Rhodes, assisted by Bro. Roy Forney of Martinsburg. Burial was in the Fairview cemetery at Martinsburg.—Sara E. Hoover, Roaring Spring, Pa.

Heffley, Mary P. daughter of Daniel and Leah Price Loose, died Aug. 30, 1951, at the age of sixty-two years. In January 1913 she was married to Harry J. Heffley of Mt. Joy, Pa. She was a member of the Church of the Brethren for forty-two years and at the time of her death she was a member of the West Greentree congregation. She is survived by her husband, two sons, three grandchildren, two sisters and two brothers. Funeral services were held at the Middle Creek church by Brethren Howard Bernhard and Samuel Hess of Mingo. Interment was in the adjoining cemetery.—Mrs. Samuel Becker, Florin, Pa.

Krady, Wilson S., died at his home near Hanoverdale, Pa., Aug. 17, 1951, at the age of seventy-nine years. He was a member of the Palmyra church for many years. He is survived by his wife, seven children, thirty-two grandchildren and six great-grandchildren. Funeral services were held from the Palmyra church by Elder F. S. Carper. Burial was in the Eberle

cemetery at Mt. Joy, Pa.—Mrs. George W. Bell, Palmyra, Pa.

Kraning, Carrie, daughter of Christian and Frances Arnold, was born in Wabash County, Ind., June 15, 1886, and died Sept. 16, 1951. In May 1904 she was united in marriage to C. F. Kraning, and to this union were born three sons. In early life she united with the Eel River congregation but had for many years been an active and faithful member of the Manchester church. She is survived by her husband, Dr. C. F. Kraning, two sons and three grandchildren. Funeral services were held by the writer, assisted by Elder Edward Kintner. Interment was in the Pleasant Hill cemetery.—H. F. Richards, North Manchester, Ind.

Patches, Maggie S., was born in Lebanon County, Pa., July 20, 1870, and died at her home in Quentin, Pa., July 4, 1951. She was married to Henry M. Patches on Nov. 9, 1895. She was a faithful member of the Midway church for fifty years. Her husband, a deacon, preceded her in death by eight and a half years. She is survived by three sons, one daughter, fourteen grandchildren, six great-grandchildren, two brothers and one sister. Funeral services were held by the home ministers in the Midway church. Interment was in the adjoining cemetery.—Mrs. Howard P. Risser, Quentin, Pa.

Peak, Ralph Samuel, was born Feb. 7, 1889, at Crothersville, Ind., and died Aug. 27, 1951, at his home in Springfield, Ill. He was married to Letha Woodrum on Feb. 17, 1915, and to this union two daughters were born. He is survived by his wife, two daughters, two grandchildren and four brothers. He became a member of the Church of the Brethren in 1921 and was a charter member of the Springfield church, Ill. Funeral services were held at the Springfield church by the undersigned. Burial was in the Macon County cemetery near Decatur, Ill.—Gordon W. Bucher, Springfield, Ill.

Rush, Eva, daughter of George and Martha Kraning, was born Oct. 8, 1887, in Jefferson Township, Ind., and died at her home in Mexico, Ind., Aug. 19, 1951. She was united in marriage to Lawrence Rush in 1907. She is survived by one daughter, one son, two grandchildren, three brothers and one sister. Funeral services were held from the Church of the Brethren in Mexico, of which she was a member, by Charles Oberlin and H. W. Fisher. Burial was in the Green Lawn cemetery.—Mrs. Nellie Musselman, Peru, Ind.

Shenk, John S., son of Frank and Susan Stern Shenk, was born in Lancaster County, Pa., March 16, 1889, and died in the Lancaster General hospital Sept. 6, 1951. In 1912 he was married to Katie Laysler. He is survived by his wife, three sons, three daughters, seven grandchildren, four brothers and one sister. He was a faithful member of the Chiques church for many years. Funeral services were held by Brethren B. G. Stauffer, David Gible and Herbert O. Wolgemuth in the Chiques church. Burial was in the adjoining cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Stremmel, Nettie Isabelle, daughter of Andrew and Susan Mitchell Engle, was born in Lynn County, Kansas, Dec. 9, 1868, and died at the St. John's hospital in Springfield, Ill., Aug. 17, 1951. In 1891 she was married to John H. Burgard, who preceded her in death in May 1914. To this union were born nine children. In June 1922 she was married to Andrew J. Stremmel, who passed away in April 1941. As a young girl she was a member of the United Brethren Church, transferring her membership to the Church of the Brethren after her marriage to Mr. Burgard. In June 1944 she went to reside at The Home in Girard, Ill., where she remained until her admission to St. John's hospital. She is survived by three daughters, five sons, one sister, one brother, thirty-six grandchildren and forty-nine great-grandchildren. Funeral services were held at the Astoria church by the undersigned. Interment was in the South Fulton cemetery.—Dewey B. Cave, Liberty, Ill.

Church News

Missouri

Pleasant Mound.—We held our regular council meeting on Aug. 26 with Bro. James Mohler presiding. Sam Simmons and Ira Cripe, representing the adults, and Billy Cripe, representing the young people, will be our delegates to the district meeting at Leeton. Our women's work is making good progress by having a pie supper each month at one of the homes. The proceeds are divided between the men's and women's work groups. We have no regular preaching service at present but we have Sunday school regularly and young people's services each Sunday evening. Both are well attended.—Mrs. Retha Cripe, Osceola, Mo.

Shoal Creek.—Our church met in quarterly council on Aug. 25; church and Sunday-school officers were elected. Bro. Alva Fike was re-elected moderator for a year. We held our first daily vacation Bible school this summer with Sister Edith Merkey as director. We decided to have our love feast on Oct. 6. Sister Hazel Argabright has been chosen as the new correspondent and Messenger agent. Several persons from here attended our recent district conference held at Carthage.—Mrs. Wilbert Erisman, Fairview, Mo.

Ohio

Dayton, Ft. McKinley.—The Hungarian DP family, for whom our people provided a home in this neighborhood, has moved to Cleveland. Manfred Ruehl, a German exchange student who stayed with the Marvin D. Meeker family, also has departed. Nine new members were received into our congregation by baptism and letter. Revival meetings were conducted by Bro. Roy B. Teach of Cerro Gordo, Ill. Three of our young people are enrolled in Manchester. Don Bowman will enroll for a year's service with BVS this fall. The men's work of the church is helping to redecorate the church as part of their work. The women's work knotted comforters. Our pastor, Bro. Philip H. Lauver, has conducted departmental courses in Basic Beliefs at the adult level and a study of the Corinthian correspondence. He also conducted revival meetings at the Happy Corner church this summer. Teen-age activities night was inaugurated and met with good response.—Sara Hutsell, Dayton, Ohio.

Pennsylvania

Back Creek.—The Brandt house met in regular fall council. We elected Brethren Edgar Martin, John Grove and Paul Negley to the office of deacon. Bro. Abram Eshelman of Mt. Joy was our evangelist for a two weeks' revival in August. Brethren Edward Wingert and LeRoy Plum represented our congregation at Annual Conference.—Elizabeth Heckman, Lemasters, Pa.

Chiques.—Brethren Robert Hess and David Gible gave us very interesting reports of Annual Conference. We have the privilege of supporting Sister Florence Miller on the mission field. She contemplates sailing for Africa on Oct. 10. Sister Miller, who was a member of the Chiques church during her early years, spoke to us on the morning of July 22 and in the evening of the same day. Sister Mary Royer, a returned missionary, was guest speaker at our missionary meeting. Since our last report we have lost one member by death and one by letter and have baptized two. Our young people presented a musical program at the county home in Lancaster. Brother and Sister Robert Hess, assisted by Brother and Sister Lester Greiner and Brother and Sister John S. Ginder, directed a daily vacation Bible school at the Chiques church July 30—Aug. 10, with an average attendance of 360. The offerings of \$352.75 will be used to buy chicks for Greece. Bro. H. A. Merkey was the guest speaker at our harvest-home services on the morning of Aug. 26. Brethren Paul Hosler, Lester Greiner and Clyde Shelley were elected as our delegates to district

meeting Nov. 7 and 8. At our quarterly council on Aug. 28 Elders H. F. King and H. A. Merkey were present and Brother and Sister John S. Ginder were elected to the office of deacon. Our love feast will be held at the Mt. Hope church Oct. 30 and 31. Evangelistic services will be held at the Mt. Hope church Nov. 11-25, with Bro. Ollie Hevener of the White Oak congregation as the evangelist.—Mrs. John K. Stauffer, Lawn, Pa.

Conewago.—Our council was held at the Bachmanville house with our elder, Bro. Norman Patrick, presiding. Bro. Norman Musser, assisted by Bro. L. D. Rose, installed Brethren Roy Reiber and Daniel Kettering and their wives to the office of deacon. Two certificates of membership were granted. Two persons were received into the church by baptism. Bro. Robert Eshleman preached at the Conewago house on July 29. Bro. Henry Wenger preached our harvest-home sermon at the Conewago house on Aug. 26.—Bertha M. Shissler, Elizabethtown, Pa.

East Fairview.—Our young people held their week-end camp on the farm of Ernest Weaver Aug. 17-19, with approximately fifty young people attending most of the sessions. Bro. Robert Hess served as director of the camp. He was also guest minister for the Sunday morning church session on Aug. 19. Brother and Sister Wilbur Lehman and Brother and Sister Linn Longnecker served as counselors for the camp. On the evenings of Aug. 14 and 15 approximately sixty-five members harvested two acres of potatoes yielding 400 bushels to the acre. This project was sponsored by the men of the church. On the evening of Aug. 27, at our regular council, Bro. Howard A. Merkey was re-elected to serve as elder-in-charge. The women of the church will sponsor a peace program in the church on Sept. 23, with Bro. Levi Ziegler as the guest speaker. The women are busy preserving food for the ministerial meeting in the spring.—Esther D. Sauder, Manheim, Pa.

Lebanon.—We dedicated and used our new hymnals on July 29. The theme, With Jesus by the Seaside, was used for our morning worship programs during July. The women's missionary society held its regular monthly meeting in the form of a family night. The ladies met in the sewing room of the Good Samaritan hospital to mend and sew new articles for the hospital. The women met with other missionary societies of Lebanon to help sponsor an "oldsters picnic." We sent ten of our older folks to this occasion. Our Sunday-school secretary, Nathan Breidenstine, was suddenly called by death.—Mrs. Ruth B. Reinhold, Lebanon, Pa.

Parkerford.—The congregation of the Parker Ford Baptist church, the Brownback's Reformed church, the Bethel Methodist church and our church held union services during the summer. Our church and the Parker Ford Baptist church cooperated in our daily vacation Bible school which was held in our church July 9-20 with a large attendance. On the first Sunday of August one member was received into the church by baptism.—Mrs. Carl C. Bechtel, Stony Creek Mills, Pa.

Upper Conewago.—Bro. Robert Cocklin of Newville was with us in a Bible study at the East Berlin house for several evenings. Our annual council meeting was held on Aug. 25 at Mummerts meeting-house; we elected officers for the coming year and our delegates to district meeting and Annual Conference at this time. Elder D. I. Pepple of Woodbury was with us in an evangelistic meeting Aug. 22—Sept. 2. As a result of these meetings, four persons have been baptized. On Sunday morning Bro. Paul Smith of the Lower Cumberland congregation brought us the message. Our love feast will be held at the Mummerts meetinghouse Oct. 20 and 21.—Frances E. Shaffer, East Berlin, Pa.

Virginia

Middle River.—Our revival was held by Bro. Perry Huffaker. Twenty-three per-

sons have been baptized and two received by letter during the last few months. Several letters have been granted. Daily vacation Bible school was again held in co-operation with another church in our community with an average attendance of 200. Some of our members attended the workshop at Bridgewater in July and some attended the regional conference held there Aug. 21-23. An open house for the Sunday-school classes of the children was held to give the parents an idea of what the teachers are trying to do. A program was given of parts of the actual work done in the classes with an inspection of the rooms afterwards. A youth choir has been organized with Ruth Cline as the director. Two films, Beyond Our Own and Again Pioneers, have been shown recently. Mrs. Helen Kruger gave an interesting talk at our church on Aug. 26. At our August council we decided to continue our 100% Messenger club. We also voted to have open communion. A donation of twenty-five dollars was made to the mission school at Grundy and fifteen dollars was sent to New Windsor to buy piece goods to be sent overseas by the women of the church. They are also making a drive in co-operation with the United Council of Church Women to collect comforters and blankets for overseas relief. The CBYF had a potato patch. They held a vesper service and have had several outings this summer.—Mrs. Raymond Moore, Ft. Defiance, Va.

Pleasant Hill.—We united with other local denominations in a Bible school which was held in the Lutheran church in Willis. We had an enrollment of 140 and an average attendance of 120. Bro. Carroll Ringgold of Salem recently closed a revival at our church. Three persons, one of whom was a man over eighty years old, have been baptized. We keenly feel the loss of our pastor, Bro. Rufus McDannel, and his family who have gone to another field, but our church work will move on. Elder Hampton Marshall will have charge of our church services on the second and fourth Sundays and visiting brethren on the first and third Sundays. Plans are in progress for our new parsonage and we will not call a pastor until the parsonage is completed. Our women's work is still very active. We met in regular council on Sept. 8; church and Sunday-school officers were elected for the coming year. Bro. D. H. Marshall was elected elder; Yena Hylton, Messenger agent, and Barbara Anne Howell, Messenger correspondent. Preparations were made for our love feast which will be held Oct. 13.—Mrs. E. E. Hylton, Willis, Va.

West Virginia

Mountain Grove.—Our Sunday school is moving along nicely. The vacation Bible school teachers of Maple Spring arranged to come for the children of Mountain Grove and take them to Maple Spring for vacation Bible school. There were nine children enrolled with eight having perfect attendance. On Aug. 11 Bro. Jonas Sines came into our midst and conducted a nine-day revival.—Elma Kight, Leadmine, W. Va.

Terra Alta.—Bro. W. B. Brant of Vinco, Pa., held a ten-day meeting for us in July. Nine persons were baptized. One was baptized and one reclaimed at Laurel Glen as a result of a week's meeting held there. The men's chorus of the Meyersdale church presented an evening's program on July 22. On Aug. 16 the Ambassador quartet of Ashland College presented a program of songs, pictures and a play. Our church joined the other churches of the community in a Bible school. We have painted the inside of the church and are installing a furnace. The women's missionary society gave the church a piano early in the spring. Bro. Galen Fike recently showed slides of the World Sunday-school Convention held in Toronto, Canada, last year. Our Sunday-school and church attendance has been very good this summer.—Mrs. Melvin Slaubaugh, Kingwood, W. Va.

Walnut Grove.—The women's work group has had a successful year. We received one dozen gowns and seven layettes from New Windsor, Md., which we made and sent overseas. Thirty-three and a half gallons of apple butter were made. We bought a pressure cooker and hot plate for the kitchen and a communion set. We sent twenty-five dollars to the district women's work. We are going to reorganize again in October and will be ready to begin a new year.—Wilmetta Clayton, Moorefield, W. Va.

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R. E. Arnold, Elgin, Illinois

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This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.

No. 584. Wanted: Copy of the book, The Twelve Minor Prophets, by George L. Robinson, published by George Doran Co., New York, 1926. Write: James W. Simmons, 3435 W. Van Buren St., Chicago 24, Ill.

No. 587. Good community practice in a large Brethren community. Might be a haven in which a young physician could weather out the threatening storm. Home and office with equipment for rent or sale on pay-as-you-go terms. A new open-staff hospital 15 miles distant over excellent roads. Ill-health forces retirement of present owners. Write: Drs. Miller, Eg-lon, W. Va.

No. 588. Wanted: Middle-aged couple with a large family wants to rent a large farm or dairy farm immediately or by March 1, close to Church of the Brethren and good school. Wishes modern dwelling and modern equipment and modern machinery. Will take a ½ share. Can give references. Write: Dale Quinn, Andrews, Ind.

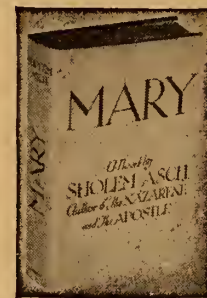
FICTION

For Youth and Adults



THE APOSTLE, Sholem Asch

This noted Jewish writer has told the story of the life and labors of the Apostle Paul in a sympathetic and vivid manner. Paul is shown as a dynamic personality devoted to a faith which impelled him to share it with others. An excellent picture of life in the early church. \$3.75 (Put)



MARY, Sholem Asch

The simple story of a mother's love for her son—the great story of the mother of our Savior. It completes the great trilogy of fiction already established by Sholem Asch in the writing of *The Nazarene* and *The Apostle*. \$3.50 (Put)



PRINCE OF EGYPT, Dorothy Clarke Wilson

Those who have read *The Brother* and *The Herdsman* will eagerly anticipate the opportunity to read Mrs. Wilson's third novel of Biblical days. The prince of Egypt is Moses, and around his life is woven another truly great fictional story of Bible times. \$3.50 (Wp)



THE BROTHER, Dorothy Clarke Wilson

The story of Jesus is here told through the eyes of his brother James. Interesting to read and appropriate to give to a friend. \$2.50 (Wp)

MONK IN ARMOUR, Gladys H. Barr
A novel built around the rebellion of Martin Luther against the Roman Catholic Church, and his subsequent marriage and leadership in the Protestant movement. \$3.00 (Ab)

MOSES, Sholem Asch
Historically based and imaginatively developed is this new novel of how Moses, the Egyptian prince, chose to identify himself with his Hebrew people rather than fulfill a promising career in the Egyptian army. \$3.75 (Put)

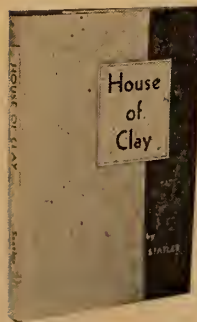
THE BIG FISHERMAN, Lloyd Douglas
A best-seller which portrays the effect of Jesus' life and teaching on those around him, including Simon Peter, the big fisherman. The romance centers around the rejected daughter of Antipas and her lover, an Arab prince. \$3.75 (Hm)

THE DREAM GATE, Marcus Bach
A modern story of life in a Hutterite community in South Dakota, among a plain, nonconformist people who have really kept themselves separate from others—from the world. The story revolves around a boy who is torn between a desire to stay and a desire to leave. \$3.00 (Bm)

THE GREATEST STORY EVER TOLD, Fulton Oursler
A brilliant book based in part on the radio program of the same name, it tells the story of Jesus in fiction form. While excellent in spirit and in general true to the Biblical story, it distorts the facts in a few places. \$2.95 (Dd)



GIVE ME THY VINEYARD, Guy Howard
Winner of the Zondervan \$10,000 International Fiction Contest, this is the story of Hiram, an innocent outlaw, and of the Christian girl whose love for him and faith in his innocence remained firm until, through the help of the local preacher-schoolteacher, Hiram is proved not guilty. \$3.00 (Zo)



HOUSE OF CLAY, Ruth B. Stafler
When the apparently tranquil and cultured life of the people in Compton Heights, an exclusive residential section of Rockland City, was broken up by the coming of non-Caucasian residents many tensions developed. How these tensions arose and were finally resolved is the basis of this new novel. Scientifically based, the attitudes upheld are thoroughly Christian. \$2.75 (Bph)

MISS WILLIE, Janice Holt Giles
Leaving a comfortable teaching position to go into the Kentucky hills as a missionary-teacher, Miss Willie learned to love and respect these people; they in turn loved and respected her and became

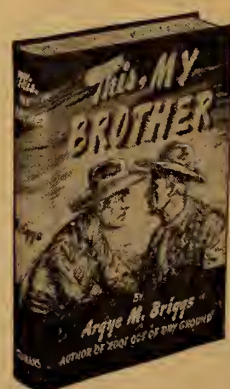


THE HERDSMAN, Dorothy Clarke Wilson

An imaginative reconstruction of the life of the prophet Amos, using Biblical facts where available. A moving, gripping story of the prophet's fight for social justice and righteousness. \$3.00 (Wp)

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The well-known novel based on the life of Christ which depicts Jesus from three points of view: Cornelius, the military governor; unfaithful Judas; Joseph, a young student of Nicodemus. \$3.75 (Put)

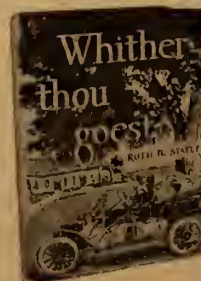
THE ROBBER, Bertram Brooker
Another worthy title in the steadily growing field of fiction based on the lives of Biblical characters. While following the fortunes of the robber, Barabbas, one meets many other personalities of the time of Jesus—John the Baptist, Joseph of Arimathea and others. Barabbas is pictured as a potentially good man embittered by the selfishness of the rich—a sort of Biblical Robin Hood. \$3.00 (Dsp)



THIS, MY BROTHER, Argye M. Briggs

Josh Kenyon grew up hating his older brother, whom his father idolized and had spoiled. Only after the brother had become insane did Josh learn to love him. A wholesome Christian narrative with the scene laid in the Texas oil fields. \$3.00 (Ee)

WHAT WOULD JESUS DO? Glenn Clark
The grandchildren of the characters in Charles Sheldon's famous novel, *In His Steps*, face the same problems their grandparents faced and meet them in the same courageous and honest Christian manner, according to their best judgment as to what Jesus would do if he were here facing them. \$2.25 (Mac)



WHITHER THOU GOEST, Ruth B. Stafler

John and Mary Jane Keller were Church of the Brethren pastors during the period between and including the two world wars. Their varied experiences as told in this delightful novel are revealing both as to life in a Brethren parsonage and as to the changes that were taking place in the church during those years. This book should be read by all Brethren—clergy and laymen alike. \$2.50 (Bph)

For Teen-Age Youth

A GIRL CAN DREAM, Betty Cavanna
Loretta Larkins wins a block of flying lessons, and learns not only how to handle a plane but also how to be happy and useful. \$2.50 (Wp)

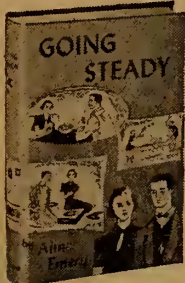
ANNA ELIZABETH, Lucile Long
A story of life in a Brethren family and community in colonial Pennsylvania in 1748. The heroine is twelve-year-old red-haired, alert Anna Elizabeth Landis. 75 cents*

ANNA ELIZABETH—SEVENTEEN, Lucile Long
Anna Elizabeth is five years older, works away from home, learns English and prepares to marry her boyhood sweetheart. \$1.00.



(When the two Anna Elizabeth books are ordered together they may be had for \$1.50.*)

CODE OF A CHAMPION, Frederic Nelson Litten
Ross Vincent learns courage from a scent-blind bird dog and opposes the crooked politician for whom he has been working. \$2.50 (Wp)



GOING STEADY, Anne Emery
Sally and Scotty thought that becoming engaged would solve all their problems, but learned that there are serious responsibilities facing young folks considering marriage. This is a book that has something worth while to say to older teeners and says it in terms of their own experiences. \$2.50. (Wp)

GOAL LINE STAND, Dick Friendlich
When Johnny Woodward's brother Phil becomes the football coach at Lexington College, troubles set in. After many difficulties, Phil's ability is recognized and his leadership is accepted. \$2.50 (Wp)

HOLIDAY MOUNTAIN, Loid and Juanita Jones
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HORSEMAN'S ISLAND, Marjorie M. Oliver
Many unexpected things happened that summer that Catherine Blakeney and Wake and Torfreda Conway spent with Catherine's grandmother on the ancestral estate in Ireland. Ghosts and fairies (in which the young people rightly did not believe) and horses all contributed to a memorable holiday. \$2.50 (Wp)

LAST OF THE WILD STALLIONS, Barlow Meyers
A wholesome story of a man's love for his horse. The magnificence of the broom-tails, the courage of the buckaroos, and the color of the rodeo are captured in this gripping narrative of the animal world, which is dominated by Sky High, the last of the wild stallions. \$2.50 (Wp)

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The story of Purdy, a young Texan, and his pet, Sancho, a longhorn steer. Purdy and Sancho take part in a trek from Texas to Montana, experiencing many adventures along the way. \$2.50 (Wp)

MEN CALLED HIM MASTER, Elwyn Allen Smith
A reading book for junior high age which tells the story of Jesus, holding closely to the gospel records but using some fictional material. \$2.00 (Wp)

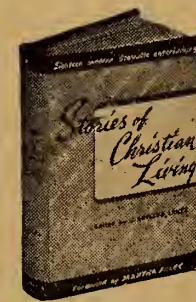
NORTH WINDS BLOW FREE, Elizabeth Howard
The story of the many experiences which came to Elspeth McLaren, whose farm home in Michigan in those pre-Civil War days was a station on the Underground Railroad. Reflects deep convictions which are also the concern of Brethren youth. \$2.50 (Mor)

PAINTBOX SUMMER, Betty Cavanna
A summer that promised none too well turned into a dream come true for seventeen-year-old Kate Vale when she got the chance to paint peasant furniture out on the tip of Cape Cod. \$2.50 (Wp)

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SPURS FOR SUZANNA, Betty Cavanna
An exciting story about young people and horses. Sue learns how to group up, earns her spurs, and makes a contribution to a really wonderful summer. \$2.00 (Wp)



STORIES OF CHRISTIAN LIVING, Edited by J. Edward Lantz
An anthology of good short stories that include Christian implications. Taken from secular magazines and the youth papers of several denominations, some of these stories have been printed in *Horizons*. \$2.50 (Apr)

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A delightful story about seventeen-year-old Sharon McGregor, who is deeply influenced toward brotherhood and a religious faith by the high school principal during her senior year. \$3.00. (Wp)

THE HIDDEN TREASURE OF GLASTON, Eleanor M. Jewett
One boy's search for the Holy Grail in an ancient abbey in England makes an exciting and inspiring story. \$2.50 (Vp)



THE RED CHAIR WAITS, Alice Margaret Huggins
A very delightful and informing story of how Shu Lan, a Christian teacher in a girls' school in China, avoided marrying the man to whom her parents had betrothed her, and at the same time led her parents to true faith. \$2.75 (Wp)

THE SECRET OF THE HIDDEN ROOM, Alva Halverson Seymour
Kelly Todd resolved to solve the mystery of the old family farmhouse where she was visiting. Discovering the "glory hole" by accident, she made further discoveries through a series of dangerous adventures. \$2.50 (Wp)

WARRIOR FORWARD, Dick Friendlich
Roger Burris finds his position of forward on the basketball team challenged by a young sophomore, and loses it to Frank McIntosh. The rivalry develops some unexpected complications and ends up in a dramatic and unforeseen climax. \$2.50 (Wp)

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- V3308. His Presence
- V3310. Follow Thou Me
- V3312. Christ Our Pilot



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The personal pocket piece attached to this brass key chain is the same size as a large coin. Durably made of brass, they can be counted upon to render a long and useful service. (Go)

GD-17. Cross design on front; text on reverse side: Psalm 46:1

GD-18. Bible design on front; text on reverse side: John 3:16



J. Henry Long

GIVING MORE THAN THANKS

HERE in a worship center is a symbol of the abundance of things for which we must indeed be thankful. Like the cornucopias one used to see in designs and illustrations, it pictures a horn of plenty, an overflowing harvest. Yet how much more appropriate at Thanksgiving would be a reminder of what we have shared—a letter telling of a heifer's arrival in Europe, a picture of a Bible class in Nigeria or the story of a newly organized church. Thanksgiving means giving more than thanks. It means passing on the gifts of God to those who are also in need.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 17, 1951

Volume 100

Number 46

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

What Kind of Heritage?

In his booklet, "Our Brethren Heritage," Bro. Rufus Bowman says, "The early Brethren felt that the good life demanded a break with the unchristian influences of the world."

What is wrong with our ministers and Sunday-school teachers who say we "must be Brethren," yet encourage our young people to go to movies and dances, saying there is nothing wrong in them? Surely our Brethren fathers and mothers didn't teach us these things.

Our district and national leaders are saying, "Do not withdraw from the church as you can gain nothing," but we find it difficult to condone such things and allow our children to be encouraged to do things we know are not in accord with God's Word. James 4:4 says ". . . friendship of the world is enmity with God."

It seems to me it is time our district and national leaders insist that the elders and ministers of the Brotherhood hold up the high ideals and teaching of our church fathers.

Bro. Bowman also says, "... non-conformity to the world today would mean that Brethren do not go to war, do not support war economically, do not smoke, do not dance, do not play cards, do not indulge in loose living, do not spend money for luxuries, do not substitute political expediency for personal integrity and do not undermine the permanence and sanctity of the home."

Yet we find many Brethren people doing these things today. I am much afraid our children instead of saying, "Many times I saw mother reading and praying," will say, "Many times I saw mother dancing and playing." What kind of a heritage are we leaving our children?—Mrs. Blanche Rike, Brookville, Ohio.

Note of Thanks

This is just a note of thanks to our church for helping me to build part of the foundation for my life.

For the past nine months I have been working in the office of the National Service Board for Religious Objectors, Washington, D. C., and for two months before that I was living in close fellowship with a group of young people most of whom felt much the same as I did, that we had little to give but we wanted to do our best.

During the two months at New Windsor, Md., we had the privilege

of seeing the relief program of our church as it is carried on from there. Most of us were amazed at the great amount of work that is being directed from these few buildings in this otherwise obscure town. Here we had some of the best leaders the Church of the Brethren has to offer. We received practical lessons in living, working and playing together. Feeling very unready and uncertain of ourselves, we were then sent out on projects and soon found ourselves in situations we hardly knew how to cope with. Through these situations we hope we may have grown at least a little in spiritual understanding.

Most of us who have been in both college and BVS will declare that BVS is worth more to us than a year in college because of the practical experience we receive. But more important to us is the happiness and satisfaction we feel at having the opportunity to serve our church and our God. Often it seems as if we are accomplishing a small amount, just struggling to keep our ground, not even seeing any progress, yet we're happy with the feeling that this is where God wants us and maybe somehow we may contribute to his kingdom.

I'd like to encourage all of our young people to take advantage of this opportunity and ask those who may not go to continue to give their support to Brethren Volunteer Service that we may all work for peace. — Berneita Gorden, Washington, D. C.

Religious Liberty

I have followed with great interest and concern the articles in Readers Write on religious liberty in Latin-America by Stanley Rycroft, Norman Baugher, J. A. Austin and Harry Straw.

For them and all others who would like to know the truth, The Converted Catholic Magazine, a monthly periodical, is a must to read and subscribe to. Price \$2.00. Address: Christ's Mission, Inc., 160 Fifth Avenue, New York 10, N. Y.—Mrs. Wilmer E. Grubb, Palmyra, Pa.

I recently passed my seventieth birthday. Since a child, I cannot recall of ever knowing the church paper absent from our home. To me the Gospel Messenger becomes continually dearer and finer. I feel I could not do without it.—Maugansville, Md.



"For everything giving thanks in the name
of our Lord Jesus Christ to God the Father"

Let There Be Thanksgiving

A FRIEND of Franz J. Haydn one time asked him how it happened that his church music was almost always of an animating, cheerful and even festive quality. The great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen and, since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

There were times when the psalmist had this same spirit. Listen as he sings: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who redeemeth thy life from destruction; who crowneth thee with lovingkindness."

George L. Detweiler

Here is a song which needs to be sung today. You and I need to sing it. Our fellow men need to sing it. That was the song that was sung by our Pilgrim fathers in 1621, after the first harvest in Plymouth settlement in New England, when they established an annual day of special thanksgiving. The observance of this day spread to other colonies, and in 1863 President Lincoln issued a proclamation recommending its national observance.

We shall soon observe another national Thanksgiving Day. Too many of us have been singing songs of woe and of complaint. This day of Thanksgiving is a call to us to change our songs of woe to songs of praise and thanksgiving, "making melody

to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Eph. 5:19-20, R.S.V.). Paul would say to us, as he did to the Ephesians, "Let there be thanksgiving."

I should like to suggest, first of all, that the spirit of thanksgiving is essential to healthy and happy living. The spirit of gratitude acts upon our minds and our bodies like a tonic. We are living in a world of tensions and turmoil, and this condition is not conducive to the spirit of thanksgiving. The turmoil which exists among individuals and among the nations of the world merely reveals the turmoil that is going on within the hearts of people. There is a "world civil war" going on to-

day because there is a civil war going on in men's hearts. Until there is unity within our own individual lives, there can be no unity without.

One of the very important steps toward the achievement of this unity within is the spirit of thanksgiving and praise. When we were in Rome about a year ago, our guide took us to the place where, according to tradition, both Peter and Paul were imprisoned. We were directed down the stone steps into the dark dungeon prison. It was indeed a place of terror. The stone walls of that dungeon speak of dark and terrible days, and yet I am reminded that from that prison Paul wrote those memorable words: "Rejoice in the Lord always; again I will say, Rejoice. . . . Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus." If our hearts are torn apart by tensions, anxiety and trouble, here is the recipe for victorious living and the achievement of unity within. One of these steps is thanksgiving. It is one of the essential steps to the achievement of unity and to healthy and happy living.

The spirit of thanksgiving will not only help us to achieve unity within, but it will also help us to achieve unity with our fellow men. Let us face this question honestly. If you have the privilege of choosing your companions, the people with whom you like to be associated, do you seek out those who are always complaining, criticizing, constantly singing their songs of woe? Or do you choose those who are cheerful, and those whose hearts are overflowing

with gratitude and praise? Of course, you and I would choose the latter.

All of us have known people whose lives are radiant. The spirit of joy and thanksgiving beams out of their eyes and comes as beautiful music from their lips. You cannot come in contact with them without having a new light come into your own life. There is the temptation for many of us, when the picture is dark, to become gloomy, pessimistic and hopeless. This sort of attitude results in an unhappy condition within and also affects our relationships



**"I will praise the name of God
with a song,
And will magnify him with
thanksgiving."**

with others. How much better human relationships would be if we would only be possessed by the spirit of thanksgiving and praise! We would say with Paul, therefore, "Let there be thanksgiving," first of all, in order to achieve unity within, and, secondly, that we might experience a greater unity with our fellow men.

Let me suggest, in the third place, that the spirit of thanksgiving will help us in achieving unity with God. A grateful spirit helps to keep God, rather than self, at the center of life. It is the recognition that he is the giver of every good gift. Just as the lack of gratitude to our fellow men will affect our relationships with them, so will the lack of gratitude to God prevent us from experiencing blessed fellowship and communion with

him. Paul would say to us: "In everything by prayer and supplication with thanksgiving let your requests be made known to God." To achieve unity with God, to have peace with God, we need to come to him in prayer and supplication, and with thanksgiving. Possibly one reason some public worship services are not more meaningful is because there is not the note of praise and joyful thanksgiving. We are admonished to "enter into his gates with thanksgiving, and into his courts with praise."

In the first paragraph I referred to Haydn, the great composer. Out of the last years of the life of this matchless musician comes an incident of gripping interest. It was in the music hall in Vienna, in the year 1808, when a rendition of his *The Creation* was being given by a number of celebrated artists, assisted by an equally celebrated orchestra and a great chorus of well-trained singers. Haydn was present, being brought to the hall on a wheel chair. As the performance proceeded it carried the audience into great enthusiasms. As the passage "And there was light!" was reached and the chorus and orchestra burst forth in full power, the great crowd of people who had assembled sprang to their feet. The old musician was seen struggling in an effort to rise from his wheel chair. Upon his feet, with the applause of the people ringing in his ears, he motioned for a moment of silence and, lifting his hand high toward heaven, he cried with all the strength he could muster: "No, no, not for me, but from thence comes all." When he had so cried out, giving God the glory and the praise, he fell back into his chair before the tear-dimmed eyes of the admiring crowd. From thence, from God cometh all! "Let there be thanksgiving."

EDITORIAL

The Tragedy of Waste

AT THE season of Thanksgiving we are made so aware of our abundance that we overlook the tragedy of waste. Yet careless and wasteful attitude on the part of God's children may betoken as much ingratitude as do evidences of greed.

Not in many Brethren homes perhaps, but in public eating places and on some festive dinner occasions, you cannot help but observe the quantities of food left on a plate, no longer useful for anything but the garbage pail. It is difficult to teach children the need for conserving food when they see adults so extravagant and wasteful. Yet what we waste might save a life.

Only recently has the conscience of a nation been stirred by the waste of national resources. The earth has been generous to us on the North American continent, supplying us with food and fuel and the raw materials for an abundance of material things. Prof. Kirtley Mather, a prominent geologist and a Christian, assures us that there is "enough and to spare," but we must learn how to conserve and to share if these gifts of God will suffice for the needs of the world. It often takes a disastrous flood or a damaging dust storm to remind us that wasteful use of trees and topsoil can result in tragedy.

Americans are probably less wasteful of human resources than are some of our contemporaries. Human life is valued higher in a democracy than in a totalitarian state. Yet even in this regard we are surprisingly inconsistent. We mobilize our skills and wonder drugs and speed them to the bedside of a child whose life hangs by a balance; yet we vote more and more billions for weapons of destruction and devise new and more horrible ways of taking human life.

Great spiritual resources are available to all of God's children, but our neglect of them constitutes one of our most tragic examples of waste. How much more abundant would our efforts be if each of us would but seek and use the power of the Spirit. But to use spiritual resources requires discipline and self-denial.

We may properly be thankful for scarcity and want, if to be deprived of material things turns our aspirations to God and his kingdom. But whether, like Paul, we are sometimes abased and sometimes abound, we can discover the contentment that finds its greatest satisfaction in the things of the Spirit. By learning to use the resources of God, we can avoid the tragedy of wasting his material gifts.—K.M.

All nature's works His praise declare,
To whom they all belong;
There is a voice in every star,
In every breeze a song.

Sweet music fills the world abroad
With strains of love and power;
The stormy sea sings praise to God,
The thunder and the shower.

Lord, while the music round us floats,
May earthborn passions die;
O grant its rich and swelling notes
May lift our souls on high!
Henry Ware, Jr.
No. 12, The Brethren Hymnal

Weeds and Christian Living

A MENNONITE camp in Michigan planned an interesting program for its Farmers' Week last August. The schedule was designed to meet the needs of farmers and their families. Ten sessions were planned under the theme, Christian Living. We were pleased to see that this important theme covered such practical problems as Avoiding Home Accidents, Caring for the Sick, Teaching Sex to Children, Living on the Farm and Enjoying It, and Transferring the Farm to the Next Generation. One session was even devoted to Weeds—the Farmer's Enemy.

Knowing how seriously our Mennonite brothers take their Christian faith, we are confident that their approach to these everyday concerns was thoroughly Christian, and we are glad to see them lift up even such a troublesome and aggravating matter as weeds as a problem in Christian living. Too often we make the mistake of narrowing the scope of Christian living to certain devout practices or to a few sacred duties. Yet we would hazard a guess that many church members come nearer losing their religion over weeds than over the misinterpretation of a passage of Scripture. And when it comes to teaching sex to children, let us frankly admit that too many parents fail to see this as a sacred duty—or an essential part of Christian living.

Occasionally the Gospel Messenger hears from readers who measure the Christian character of its contents by the number of Bible references each article includes. We earnestly pray, of course, that the Messenger contents are well grounded in Bible convictions, but we believe it is necessary at times to look at weeds and home accidents and other practical problems, for these, also, are concerns for Christians.—K.M.

The church looks forward to

AN EXPANDED PROGRAM of BRETHREN VOLUNTEER SERVICE

Paul W. Kinsel

WHEN the young people at the Colorado Springs Conference in 1948 called for "a broad plan of volunteer service" to be "instituted for Brethren, especially those of conscription age, at once," a fire was lighted in our Brotherhood and world that will not soon be extinguished. Fanned by the enthusiasm of the hundreds of youth present and by the immediate interest of the older people this spark of an idea quickly grew into the flame of an operating program under the guidance of the Brethren Service Commission of the General Brotherhood Board into whose hands the Conference placed the whole matter.

Since the first unit was opened in September 1948, with eighteen volunteers, the number of youth who have served or who are now serving their year (or more) of volunteer service are counted by the hundreds (almost three hundred to date) and those who are looking forward to active participation in the program are perhaps measured by the tens of hundreds. The interest of youth all over the Brotherhood, wherever the gospel of volunteer service is being preached, is growing by leaps and bounds, and parents, pastors

and church groups are increasingly enthusiastic as BVS works its miracles in the lives of persons, churches and communities.

Once the imagination and love of adventure in youth were challenged by the far reaches of the fabulous West. But that day is past. The thrill of the unknown in the physical sciences is still drawing multiplied thousands of young Americans into the fields of the pure and applied sciences. But the vast frontier of our century neither is geographical nor lies in the areas of science. Rather the call of our day to those of sensitive spirit and adventurous nature comes from the vast unsolved problems of human relations. To put it simply, we have conquered the mountains and the plains; we have wrung from the universe some of her deep secrets until now we hold in the hollow of our hand enough power to destroy ourselves utterly, but we have not yet learned how to live in peace and harmony and fellowship with our fellow men on this planet.

Here then is the secret of the appeal of BVS: the challenge to work with God at the task of finding a solution for the complex problems of human relationships. "Many young people are finding fresh viewpoints, enthusiasm and vigor by attack-



The volunteers' three months' training at New Windsor includes classes on the church like the one Lorell Weiss is teaching (top) as well as practical work such as clothing drives, cleaning, sorting and packing clothes for shipment (center). After the training period the volunteers go to projects for the rest of their year. It may be in a mental hospital like the one at Crownsville, Maryland, where they serve the Negro patients (bottom, left) or to the migrant camps in Florida, where they run a nursery for the children of the workers (bottom, right)

Photos by Ora Huston, J. Henry Long,
Lois Hahn

ing problems that heretofore have not been solved," points out an article in *The Volunteer* for October 13, 1950. (The *Volunteer* is the mimeographed newssheet for BVS.) "It is not enough to talk about migrants, people in prison, mental hospitals, juvenile delinquents or the hungry and the dispossessed people of the world without doing something about it. . . . To become a frontiersman in the new sense means commitment, a purpose in life, and calls for strength of body, mind and soul.

Volunteer Service with its thirty or more projects offers a social frontier unmatched by our early pioneers."

From the East and from the West, from the North and from the South, and now even from across the ocean are coming young people to New Windsor to begin a period of volunteer service. They do not come because they have nothing else to do, but because they are eager to do something definite about the problems of the world. Here is a girl who left a well-paying job as a supervisor in an insurance office. Here are those who have turned down teaching contracts to follow the salary-less pathway of BVS for a time. From the farm, the factory, and the classroom they come.

For the first two months of their period of service they live at New Windsor. Here they are given an intensive training in such matters as how to get along with other people, the history of the church, Bible study. Here they catch a larger vision of the task ahead and they keep their feet on the ground by working in the clothing room and doing other labor around the relief center. At the close of their training period they share together in a love feast and then

scatter out to their assigned projects.

For some of the groups the experience at New Windsor becomes a truly creative one beyond the prescribed and expected routine. For example, about two years ago the incoming used clothing for relief had dwindled to a trickle and there was little work to be done in the processing room. So the "BVSers" packed their lunches and descended in swarms upon several near-by towns and cities in a dramatic house-to-house campaign for used clothing. The results were thousands of extra pounds of clothing for processing and shipment to needy peoples. A recent group became inspired with the idea of doing something for the heifer project. When one of their number proposed that they buy a heifer for shipment to Germany, they took stock of their use of the \$7.50 expense money volunteers are allotted each month and declared it could not be done. So they decided to do it! By the end of their training period their heifer fund contained almost \$200. A heifer was purchased with the money and christened "Nickel" since she was so largely purchased from nickel contributions. She is now sup-



plying milk to a needy German family.

The effect of BVS upon the individuals, their churches and upon the Brotherhood cannot yet be fully measured. Here are persons who had never found themselves until they entered volunteer service. Out of the first 102 volunteers 17 who had previously had no inclination to do so decided to enter one or another of our colleges. In one unit there were six fellows who had not fully accepted the position of the church in regard to war. Five of them are now classified as conscientious objectors. Lasting friendships are formed, some leading to the marriage altar. Careers are shifted into fields of service, church work and humanitarian interests. Local church groups are lifted and inspired by volunteers from their number, and they are unified as they back these pioneering souls who cut loose from home and job and security to venture into a year of volunteer service.

What the future of BVS will be no one, of course, can predict with certainty. There are those who believe this movement can and will revitalize our church and her program. In bringing to the San Jose Conference (at the request of the Grand Rapids

Playing games with the small children in the dusty road in front of the project building at Fresno



Annual Conference) a study of Brethren Volunteer Service the General Brotherhood Board pinpointed some of our hopes and expectations for this movement by saying:

"We believe that the Brethren Volunteer Service program should be regarded as a continuing part of the general church program. We regard the present program as one of the most effective means to do the following things: A. to stimulate our peace witness; B. to teach a Christian alternative to the greed and secularism which grows in a fiercely competitive society; C. to develop creative leadership in many young people who do not pursue academic education to higher scholastic levels; D. to provide a means for the church to meet human need which would not be met in any other way."

Yes, a fire has been lighted in our Brotherhood and its flames are burning with increasing brilliance. Only half of the people applying to enter this last September's unit could be admitted. If this pressure continues our staff and facilities will need to be expanded to care for these young people who come knocking at the door of our church for a chance to give themselves for a year or more in volunteer, unsalaried service at home or wherever the church may decide to place them.

And the flames of enthusiasm are jumping across denominational boundaries. A few persons of various other denominations, from time to time, have been admitted to our units. At least one other denomination is very seriously considering launching such a program and our friends the Mennonites are in full swing on a system of volunteer service. The United Christian Youth Movement is becoming increasingly alert to the potential of this idea of volunteer service. In this area, as in others, the Church of the Brethren has pioneered and is being looked to by others for guidance.

Brethren Volunteer Service is today lighting the way to what may well be a more dynamic church tomorrow, made so because it has caught more fully the spirit of the self-giving, serving Savior, who has called us to follow in his way.

Black Ink on White Paper

M. S. Heinz

Windber, Pennsylvania

A CHRISTIAN "in church" is worth "two on the books" . . . yet how much better it will be for all of us when we do find a way to win for Christ those on the books.

Just because we consider ourselves in the hand of God is no reason why we should let our friends and neighbors remain black ink on white paper.



The sign in front of the Fresno community project, another avenue of Brethren Volunteer Service

Home Mission Dollars at Work

Alberta Yoder

THE Antioch church of the New Testament set a living example for all evangelical churches. These Gentile Christians appreciated so deeply the fact that the saving grace of the gospel was made available to them that they were constrained by the compulsion of love to share this gospel with others.

It is very interesting to watch the growth and progress of our churches in the various parts of the Brotherhood. Their fellowship is deepened as they make Christ and his church central in their lives.

Some of these churches in the second or third generation forget the joy and enthusiasm of those early years of self-denial and personal sacrifice. They look with pride upon the strength and accomplishments of the past. Therefore, they decide to build the finest church in the community where they can worship the Lord in comfort. They will provide equipment so their children and young people need not struggle and sacrifice as they did.

Other churches in recognizing their strength, decide to lay their hands on their best leaders and on their most promising young people and send them to neglected sections of the city or to needy counties, there to build other churches. Then with what is left they will build a better and stronger church at the home base. Thus the evangelistic fire never goes out. The Antioch spirit is still working.

Since seventy-five per cent of the outstanding leadership of all Protestant churches comes from small communities, we must keep the small churches alive and growing. Forty-seven per



After the Sunday morning service at one of our home mission churches

cent of our churches have less than 125 members. Many of these churches which once were thriving churches are in wide open, unchurched fields but they have been hampered in their ministry to the community by lack of leadership and adequate buildings and equipment. We need \$75,000 in our Brotherhood budget to supplement what the churches and the districts can do to carry forward a constructive ministry to these communities. Your home mission dollars are needed!

We need \$100,000 in the budg-

et to be used in grants and loans for new building projects and to recondition older churches. If we are careful in our study and surveys all this should come back to us a hundredfold in strong, growing churches in the years ahead. Your home mission dollars are needed!

We need \$10,000 in the budget for student aid to help talented young men, who have dedicated their lives to the ministry to prepare adequately for the great

Continued on page 14



THE ISSUE

Only an alternative program for meeting the needs and aspirations of people can undercut the power of communism

John C. Bennett

Photo of Chinese refugees by Monkmeyer

THE advance of communism in the world has created the most perplexing problems with which Christians have had to deal in our time. The perplexity arises from the fact that we cannot say to communism a simple "yes" or "no."

It is obvious that we cannot say "yes," obvious to all but a few Christians who have become quite blind to the nature of Communist power. Communism teaches dogmatic atheism. It creates an efficient tyranny which controls culture and stops at no methods of terror in dealing with opponents and eventually all become opponents who deviate even slightly from the Communist orthodoxy of the moment.

Communism does these things because it is an absolute scheme which is believed to offer the one solution for the problems of human society. There is no place for God, who transcends society, in this Communist scheme. Those who prove to be obstacles to its success have no standing ground at all.

In contrast to this, the Christian must recognize that the opponents of his most cherished programs or ideals have standing before God. The motive for Communist practices which are most repellent to us is the sincere belief that communism will bring into existence a new world that will be worth all that it may cost in terms of suffering and terror. The most serious miscalculation that Communists make is their assumption that the totalitarian system which they regard as a necessary means to this great end will disappear automatically when it has successfully overcome all opposition.

This Communist scheme—both thought and program—is a unity. Its evil consequences are not the result of historical accident but they develop naturally from the convictions which are basic to it. There are many elements in communism that taken in isolation seem true and good. Communist insistence on the importance of economic factors in history, while overdone, is an important corrective for much Christian thinking. Communist criticisms of capitalism and im-

perialism have much truth in them. Communist goals for society overlap with Christian goals. Communist teaching and practice in regard to race are the source of deserved moral prestige. The discipline and selflessness of Communists rightly arouse admiration. The promises that are made to remedy by effective political action the particular grievances of a country appeal quite naturally to those who are the victims of poverty and exploitation.

These elements in communism make a favorable impression and they often undercut resistance to communism on the part of Christians. One is tempted to say that there are four good points and five bad points in communism (the numbers are merely for illustration), and perhaps the good will come out on top. But it seems to be true that the good elements in communism are the entering wedge which enables communism to gain power and that when communism is in control the evil elements—especially the totalitarianism—overwhelm the good.

The worst feature of this to-

Raised by Communism for Christians

totalitarianism is that it is one vast international system with the Soviet Union as its center. We need not be dogmatic about the distant future but this has been the fate of the nations that have been under Communist power for a few years. The Communist scheme with its absolute claims and its optimism about the future which so easily excuses terror and tyranny in the present leads one to expect exactly this result.

Christians who are tempted to give communism a chance because they do not at the moment see anything better on the horizon—an attitude that is now more common in Asia than in the West—should at least be warned by knowledge of what happens in Communist countries after the first stage of Communist rule and by the nature of the Communist system.

It is just as important in many places to make clear that Christians cannot say a simple “no” to Communism. Their response must take account of all the good elements that I have mentioned and it must result in the development of a constructive alternative to communism—alternative for thought and for action.

The chief reason for the extension of the power of Communism is that the poverty and the corruption and the feudal oppression in many countries are so desperate as to drive those who are most sensitive to communism, as the only movement which even promises a way out. Communism appears to be the midwife of a necessary revolution. No one who does not see

the necessity of the revolution can have any answer to communism.

If there is one lesson that we should have learned in recent years it is that those who take their bearings chiefly from anti-communism do all the wrong things. They help to perpetuate the very evils which give rise to communism. They endanger the freedom which they may claim to treasure in the process of repressing communism. I do not mean that reasonable safeguards against treason and espionage are not essential. But reckless smearing of people who are suspected of having had some sympathies in common with Communists in the past is the special danger to freedom.

In the United States this anti-

communism has merged with a general resurgence of economic individualism which counts all deviations from the philosophy of “free enterprise” as representing steps on the way to Communist totalitarianism. The Roman Catholic Church in the United States has far too often proved to be a channel through which this hysteria spreads.

One form which the anti-Communist error takes is the assumption that communism can be stopped by the use of military force. Communist power is not primarily military strength. It is primarily the power that comes from having an idea that seems to fit the needs and aspirations of many nations. Only an alternative program for meeting those needs and aspirations can undercut the power of communism.

We must do everything possible to find constructive alternatives. And we must guard the freedom of the free world against all who would unwittingly destroy it in their anti-communist zeal.



UNations from Monkmeyer

The cultivation of more land and the production of more food is one of the ways to meet the threat of communism and to prevent its spread

GRATITUDE OR GRUMBLING?

Martha Martin

"Oh that men would praise the
Lord for his goodness,
And for his wonderful works to
the children of men!
And let them sacrifice the sacri-
fices of thanksgiving,
And declare his works with re-
joicing."

H. Armstrong Roberts



THE ability to manifest gratitude or thankfulness has been implanted in the human constitution by Him "who daily loadeth us with benefits" (Psa. 68:19). Gratitude has been defined as a kindly feeling awakened by favors received. The term is used synonymously with thankfulness. Someone has said: "Gratitude is the music of the heart when its chords are swept by kindness." Gratitude, then, has its origin in a heart that feels the power of celestial Love. The heartstrings of pure souls naturally vibrate with gratitude—now at the gentle, now at the mighty, touches of the Creator.

All feelings or emotions manifest themselves in some form. Gratitude may be a gentle, inward thrill which brightens the eye and quickens the heartbeat; it may be expressed in a look, a word or an act. It will manifest itself. As little as you could silence the cheery, feathered songsters of the morning if you tried, so little can you prevent

expressions of gratitude from overflowing hearts. When it fails to be manifest in a life, there is some serious defect of character; the heart is not in tune with God's love.

Who can merit continual tokens of gratitude? The answer is one of no narrow scope. God, the Creator and Father, merits continual offerings of thanksgiving. The eternal Son, our Savior and King of our lives, is worthy of boundless praise. Gratitude is also due our fellow men; for whatsoever we do in loving thankfulness to the least of God's creatures is accepted in heavenly courts as having been done to the Prince of Peace. Many blessings of God reach us through human agencies, and yet some of us have become chronic grumblers.

Let us notice the various forms of expression which appreciation assumes. How fraught with the bliss of heavenly purity are the expressions of a little child's thankfulness! Before the child can speak he smiles gratefully upon those who act kindly toward it. When once he

can speak, the sweet little face is aglow as he tries to utter a few words concerning that for which he feels grateful. Later in life much praise should be expressed in words. "The fruit of our lips" should be richly beautified by mellow thankfulness. So long as we continue to give thanks for our blessings, we will have no time for murmuring. Trench has said:

When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?

Christian living is impossible without thankfulness. A large part of our prayers should consist of gratitude for past loving-kindnesses. While we are gratefully praising God for past blessings, we unconsciously become assured of his further providence. A willingness to serve is another by-product of thankfulness. The fruit of our lips needs to correspond with the fruit of our doings. It would be tempting, rather than adoring, the Most High to express gratitude in words and deny him in our lives. Even outward cir-

circumstances cannot limit true gratitude. It has been said, "Our greatest gratitude comes from our deepest disappointments." Privations and sorrow have sometimes been needful to secure outpourings of real praise.

Gratitude should be fostered in the home. How pleasant is a home where thankfulness reigns instead of murmuring and fault-finding! What a miniature heaven on earth! And yet ingratitude is one of the flourishing evils in present-day homes. Often members of the family are early encircled by the rush of complex activities and fail to meditate upon home blessings. Some parents toil night and day for the welfare of children and receive no expression of appreciation. Nervous outbursts of passion, unkind words, and neglect of the simplest home duties are the only earthly compensations for their labors. Many parents are, in fact, the slaves of their ungrateful children. Many a self-sacrificing life has been burdened by what has been called "the most unpardonable of crimes"—ingratitude. It is a subtle sin and needs to be recognized in early stages so that it may be speedily overcome.

One great hindrance to continual expressions of gratitude is the sin of robbing God of our time. We are so busy with other interests that we do not take time to meditate. "Meditate on your mercies and you minimize your miseries." Retirement for careful thinking is as essential as the most needful activity in our daily routine. The nation is becoming a machine—thoughtless and running at a rapid rate of nervous excitement and strenuous effort. Heaven-directed meditation would enable many a troubled soul to move on again with grateful confidence. Ingratitude has become a respectable sin, and yet it gradually and surely undermines people so that they are classed, by the

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor:

What is your opinion about long or short engagements? My friend has three years of postgraduate study ahead. I am in a good job. We are deeply attached to each other. It is hard to think of a long engagement, yet neither of us wants to be free to live a separate social life. Would we not do better to be engaged, even though it means waiting three long years?

Wondering.

Dear Friend:

You evidently are very much in love with each other and there seems to be no question but that you expect to marry each other. You will be interested in knowing that moderately long engagements seem to lead to successful marriage. The Burgess and Cottrell studies show that duration of engagement is positively associated with the likelihood of good adjustment in marriage. They think there may be a point at which a longer engagement might reduce this likelihood but say that their study has not led to the discovery of such a point, if it exists. This would seem to point toward engagement.

You have not indicated your ages but from what you say I gather that

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Divine Judge, among the grossest of sinners. The Bible classes the unthankful with such as the covetous, proud, boasters, blasphemers, disobedient to parents, false accusers and the fierce (2 Tim. 3:2).

We, as a nation, have found time to set apart one day out of a year as a special season for Thanksgiving. How many of us find it difficult to be perfectly grateful that one day, not speaking of the other days! Some people may have a violent attack of the "blues" before Thanksgiving Day is over. Dr. Babcock knew the force of similar things when he said, "How it would revolutionize life if we could agree to have one day of the year for murmuring and complaining, for letting out the flood of pent-up annoyances and grudges and slights and be

you are probably in your early or middle twenties. If this surmise be accurate, the question might well be raised as to why you should not move on to marriage before long. Many of the finest graduate students in the universities now are married people. Instead of the girl having a good job and both wishing they might be together, the couples are married, the girl keeps her job and for several years provides the income. I know of men in almost all of the professions who have gotten their professional schoolwork after marriage with their wives helping by working. This is not meant to suggest the elimination of the engagement period but only the shortening of it.

This is based upon the conviction that for a couple in their middle or even early twenties there may be much more real joy in working together as husband and wife than in postponing marriage unduly. This obviously presupposes mutual understanding regarding the coming of children and medical consultation to accomplish this end. The couple will do well not to put off having children longer than is required by the actual situation.

Jesse H. Ziegler.

thankful the rest of the time! How much better than to try to be thankful one day by law, and grumbling by impulse for three hundred and sixty-four!"

There is no condition in the life of the faithful child of God that is not enriched by some blessing which calls forth gratitude. When Dr. Moon was stricken with blindness he said, "Lord, I accept this talent of blindness from thee. Help me to use it for thy glory." Then God enabled him to invent the Moon alphabet for the blind, by which thousands of blind people were enabled to read the Word of God, many of whom were gloriously saved. In these troubled times may we rejoice in the ongoing power of the King of kings, and lay our lives upon his shrine!

A Little Child Shall Lead Them

Mrs. Lloyd Stauffer

Hamilton, Ohio

ONE hot summer day, after a group of neighbor children had gone to their homes, Mary Louise sat down on her swing again. She pumped herself to the desired height and then left the swing die down gradually until it stopped. She looked puzzled a moment and then said to me, "Mother, why don't you want me to play with Sally?"

Sally was a friendly girl who lived with her grandparents because her parents were separated. They spent much of their time and money at our local tavern. The neighbor women did not like me to allow my children to play with Sally but this did not please Mary Louise and even though I had permitted them to play together she sensed something in my attitude which she did not like. The children were often mean to Sally and at times Sally would go home crying.

Talking the matter over with Mary Louise helped me to see that even I had not been free from prejudice. I thought I was merely being cautious. I had formed the idea that one needed to be careful of one's associates and that even more important were a child's friends. Even though our family had been nice to Sally, I know that we had never really accepted her but Mary Louise reminded me that I had been teaching her to be kind and friendly. Was she not now trying to do just what I had taught her?

I reassured her that I did want her to be a friend and that I would be Sally's grown-up friend. Then with a bound she was off the swing, around the house and down the street to find Sally.

In the days that followed Mary Louise somehow succeeded in getting her friends together. Sally was happy; she was accepted. She began coming to Sunday school and has been coming ever since. She has found a place for herself in the community and very seldom does her language betray the background that we thought was not respectable.

Home Mission Dollars

Continued from page 9

mission of the church. Each year we will need thirty or more of the finest, most capable young men the church can produce with the best possible training to take up the pastorates made vacant by the ministers who have died or retired and to serve the new churches we will build during the year. Some of our churches realize more keenly than others how critical is our shortage of ministerial supply. Every church should study its youth and challenge the best for the parish ministry. They must be hand picked from the finest youth we have.

We must recruit our leadership and dedicate our material resources more fully that the tide of paganism be turned in America and around the world. It may seem more glamorous and even more important to give a few dollars and send someone else's son or daughter with the "good news" to some distant spot than to roll up one's sleeves and begin work in the home church or some needy spot near by.

Within the last decade tremendous shifts in population have taken place. Some have been from the rural areas to the urban centers. This has left rural churches weakened and we have lost thousands of members in our cities because we had few adequate churches in the city. The population shift is not confined to one geographical area

of the country but to all parts of the nation.

To meet the needs in new communities we are developing such missions or new churches as Nicholas Garden and Klamath Falls, Oregon; Newport News, Virginia; San Fernando Valley, California; Kingsport, Tenn.; Tiffin, Ohio; Corpus Christi, Texas.

Let me briefly give an account of the work in a new community at Corpus Christi, Texas, where the starting of a new Sunday school is testimony to a spirit of dedication and devotion on the part of lay people. Brother and Sister Lee F. Spitzer and their family live in a community of nearly 7,000 population. There are three churches with a total membership of less than three hundred. The Spitzers use their home as a Sunday school, reaching out to the neighborhood. The most astonishing fact about the group of people attending is that the children and all adults except one are not members of any church.

At the district meeting of Texas and Louisiana in July of this year the Flour Bluff church in this suburban area of Corpus Christi was organized and Bro. Lee F. Spitzer was licensed to the ministry. The Spitzers say that their story is that of how God called and then led to the place where he had work for them to do. For the present the group meets in the Spitzer home. And where in a home would one find room for fifty people to meet? The classrooms are the ten- by twenty-foot front porch screened in for the primary and beginners, the living room for adults, kitchen for juniors, and den for intermediates and as soon as more teachers can be recruited there are still three bedrooms in the home for classes.

This is one of many ventures of faith; God leads when he calls.

Starting with a nucleus of

Brethren people in the Iowa capital city, the six-year-old Des Moines Stover Memorial church now numbers one hundred twelve. After meeting for some time in rooms of the downtown YMCA, an attractive church building was dedicated two years ago at the corner of Sixth and Shawnee Avenues. The young pastor is a graduate of Bethany Biblical Seminary.

The district of Southern California and Arizona has established a goal of starting a new mission every five years. Opportunities are not lacking. A ministry to an area in the North Bellflower community of Los Angeles was inaugurated September 1 of this year. The pastor of the new venture is Lee G. Whipple, who with his family lives in the heart of the community and is getting acquainted with the people of the community as rapidly as possible. Rather than going into a community with a "ready-made" church building, this strategy calls for a program that will test the policy of building a community fellowship and assisting the people to experience the growth and production of their own labors in a church.

In Oneonta, Ala., when the church met with disaster in the destruction of the building by a tornado, only the building was wiped out. The spirit of the church moved forward in that community to rebuild in a most marvelous way. It is the only congregation of the Church of the Brethren in northern Alabama, with the nearest Church of the Brethren some 150 miles away in Tennessee. The assistance that has been given by the people of the community to building the church has been most remarkable. The church is not only needed but it is wanted! Home mission dollars given through the Brotherhood Fund help to build Oneonta and other strongholds of the Christian witness!

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Jesus, the Little New Baby. Mary Edna Lloyd. Abingdon-Cokesbury, 1951. 12 pages. \$1.00.

Written for very little children, this lovely book combines simple words and beautiful illustrations appropriate for the most loved story. It will lead the child and the adult who read the book together to a rich experience of worship.—*Hazel Kennedy.*

The Christmas Book of Legends and Stories. Elva Smith and Alice Hazeltine. Lothrop, Lee and Shepard, 1948. 414 pages. \$2.75.

This Christmas anthology was first published in 1915 but because of popular demand it has been frequently revised and enlarged until now in the most recent edition it constitutes a comprehensive collection of plays, poems, stories, carols and legends.—*Kenneth Morse.*

Sand and Stars. Ruth Stull. Revell, 1951. 189 pages. \$2.50.

An adventurous story of the establishment of a mission station in the far jungles of Peru. The Stull family went into a distant corner of Peru over tortuous mountain paths and the dangerous rapids of a rushing river to begin work among the Campas Indians. Utterly im-

possible things, humanly speaking, seem to happen throughout the book. Nearly everything seems to be miraculous. Mrs. Stull has an unlimited vocabulary at her disposal and she has written with vivid description. The reader can scarcely comprehend the courage that these two missionaries showed during the years they lived in South America. Their faith in God was firm and it could not be shaken. This book would be a worthy addition to the study books on Latin America which are being used this year.—*Anetta C. Mow.*

Let's Celebrate Christmas. Horace J. Gardiner. A. S. Barnes, 1950. 212 pages. \$2.50.

The chief value of this Christmas book is that it includes not only the familiar story, poetry and carol material but that it also carries suggestions for a Christmas party and information about legends and customs concerning Christmas in all parts of the world. There are other books containing richer resources for Christmas worship services but this one will be a definite help in home and community activities where Christmas is also observed as a festival occasion.—*Kenneth Morse.*

In Baltimore, Md., a great expansion program through careful planning is opening up great possibilities for the Church of the Brethren in that growing city. The Dundalk church which came into existence in the last decade now numbers one hundred eighteen members. Evergreen in Reisterstown and North Baltimore are moving forward in a phenomenal way.

Every church of the Brotherhood is a home mission church as it helps the home mission dollars for the total budget move outward in the promotion of the kingdom interests. Finally, ours is the choice of rising up heroically to live devotedly in this hour of our world's need or drifting along without purpose.

You are urged to help extend the work of the church through the Brotherhood Fund.

Looking Ahead—

In **Scorn of Consequences**, G. Wayne Glick presents the thesis that the one who does not compromise his principles for position, power or material gain is living according to the highest Christian ideal.

Christianity and Communism, by John C. Bennett. The second of the three articles in this series shows why communism has made an impact on Asia; in the third, the author points out the weakness of communism as a spiritual faith and points the way for Christianity to meet the challenge of communism.

Seeing Is Believing, by Don Snider, is another of the articles pointing up the direction the church is going and ways in which it might go. In this Don writes of ministering to the dispossessed.

The Dec. 1 issue will be the special Africa number, in which the work, the needs and the challenge of that field are given.

KINGDOM GLEANINGS

Statement on Nomination of an Ambassador to the Vatican

Adopted unanimously by the General Board of the National Council of the Churches of Christ in the U.S.A. at special meeting in New York City, Oct. 31, 1951

The National Council of the Churches of Christ in the United States of America is saddened and profoundly disturbed by the controversial issue that has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension. This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles. We believe that the appointment of an ambassador to the Vatican would be wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people. . . .

The President's action precipitates precisely the kind of situation which our forefathers sought to prevent in the interest of the national welfare by constitutional separation of church and state. To establish formal diplomatic relations with the Vatican would be to concede to one church, the head of which has only nominal secular power, a political status in relation to our government which could not possibly be given to all churches and which could not, as a matter of principle, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential. . . .

We earnestly express to the President and the Congress our conviction that only a prompt withdrawal or rejection of the President's proposal can save this country from a most unfortunate and unnecessary controversy, with reactions that will be cumulative as the issues become more widely recognized. We did not choose this controversy. We deplore it. But we cannot and will not evade it. We have been in the past and will continue to be in the future unalterably opposed to the establishment of diplomatic relations with the Vatican.

Mrs. Viola Lowe succeeds Mrs. Elmer Dadisman as director of children's work in the district of Northeastern Kansas. Mrs. Dadisman served the district in a very fine way for a number of years.

Representatives from the three districts in Iowa, Minnesota and South Dakota will meet at the Prairie City church in Iowa on Dec. 4 to discuss church-owned farms. Bro. Ray Zook, field secretary for the three districts, reports that there are already eight church-owned farms, two district-owned farms and several smaller acreages in this area. Further information concerning the conference may be obtained from him at Garrison, Iowa.

A pamphlet on the Selection of Hearing Aids has been released by the U. S. government printing office, according to information received from Rufus B. King of Bridgewater College, Va. The circular is intended primarily to assist a person in selecting a hearing aid for his own use. It also contains information which should be of interest to teachers and others wishing to explore this field. It can be identified by referring to

Catalogue Number C13.4:516. The price is fifteen cents and the order can be placed with the Superintendent of Documents, Government Printing Office, Washington 25, D. C.

Sister Grace Errington, New Paris, Pa., is interested in securing a copy of Jonathan Edward's sermons at a reasonable price. Any one knowing where she may obtain a copy may write directly to her at the above address.

"Sixteen churches and two group gatherings in First Virginia have already made use of My Peace I Give to You," writes Henry C. Eller, district secretary.

Okeechobee church, Fla., located on Highway 441 or fifteen miles south of the traffic light in Okeechobee, has services each Sunday morning and evening, and prayer meeting on Wednesday evening. Tourists are invited to stop and worship. There are motels, tourist cabins and hotels available for lodging. Bro. Walter Replogle is the pastor.

Our vacation church schools, reports the children's department, reached approximately 27,000 children during the past summer. Junior camp reports indicate that approximately 1,895 children attended junior camp. Several thousand dollars was sent in for the Brotherhood Fund by the children in these vacation church schools and camps. The outstanding project was help for the migrant children.

A contributor writes, "From the estate of my father, as administrator I am sending to the Brotherhood Board a check for \$1,750 to be used as most needed. The heirs decided to give this amount to the Brotherhood Fund." H. Spenser Minnich, financial representative, in commenting on the gift remarked, "This gift represents a really devoted spirit on the part of the heirs." Although the will did not direct this money to the world-wide work of the church, the heirs voluntarily agreed that it should be so used.

Among our contributors this week are George L. Detweiler, pastor of the Waynesboro church, Pa., an exchange pastor in Germany last year; Paul W. Kinsel, member of the General Brotherhood Board, serving on the Brethren Service Commission, and pastor of the Trotwood church, Ohio; Alberta Yoder, administrative assistant in the Ministry and Home Commission office; John C. Bennett, who recently visited India under the auspices of the International Missionary Council, and who is professor of Christian theology and ethics at Union Theological Seminary; Martha Martin, professor of Bible at Elizabethtown College, Pa.

Recent visitors through the Brethren Publishing House and General Brotherhood Board offices have been as follows: Mr. and Mrs. Collie Pedigo of Decatur, Ill.; Mr. and Mrs. Ardon F. Denlinger of Dayton, Ohio; Mr. and Mrs. Gilford J. Ikenberry, Jr., of Dallas Center, Iowa; Ellis Snare of Saxton, Pa.; Clyde and Eleanor Carter of Jalalpor, Surat District, India; Mr. and Mrs. Lloyd Darkwood and Bertha Martin, all of Nappanee, Ind.; Mr. and Mrs. Emmer Bridges of Beaverdam, Ohio, and Mr. and Mrs. H. F. Bridges of Harrisonburg, Va.; Arta Gae Callison of Tonasket, Wash.; Margaret Huffman of Luray, Va.; Eleanor Shaffer of Somerset, Pa.; Wauneta Long of Quinter, Kansas; Bessie Ditmars of Washington, Kansas; Gladys Adams of Marion, Ohio; Dorothy Strickler of Reading, Pa.; Sam Stutsman of Goshen, Ind.; Freeda G. and Phyllis E. Smith, both of Everett, Pa.; Robert Little of New Enterprise, Pa.; and Mr. and Mrs. Delmar S. Stanley of Nappanee, Ind.

Theme: Teaching Them to Observe All Things

The Paul Petcher family arrived in Jos, Africa, on Oct. 31, 1951. They left the States on Oct. 13 by boat for England and then flew to Jos. Their address is Garkida, via Jos and Damaturu, Nigeria, British West Africa.

The Harold G. Corrells have recently moved into the Northern Missouri District, where Bro. Correll is serving the Rockingham and Wakenda congregations as pastor. Their address is R. 1, Hardin, Mo. Mrs. Correll is the new director of children's work for the district, succeeding Mrs. Ira M. Hoover, who had given several years of fine service to the district in that capacity.

During the recent meetings of the General Brotherhood Board recognition was given to a number of long-time employees of the board offices and the Brethren Publishing House. Those recognized at this time were: George Cook, a pressman, for thirty-five years of service; Edith Barnes, Sunday-school editorial assistant, thirty years; Ed Durham, mailing-room employee, twenty-five years.

Live Oak church, Northern California, will have a special day on Sunday, Nov. 25. In the forenoon at 10:45, a dedication service will be held for the newly remodeled sanctuary. In the afternoon, at 2:30, a home-coming and fortieth anniversary celebration will be held. The guest speaker for the day will be I. V. Funderburgh of La Verne Calif., Pacific Coast regional secretary. All friends and former members of the church are cordially invited to attend. Bro. Ralph G. Rarick is the pastor.

Trinity, the new congregation in Detroit, Mich., had its official opening Sunday, Oct. 28, with ninety-five charter members on the membership list and an official membership list of 125. The attendance for the opening of the new work totalled 167. On this "first day" six came forward for baptism and a number were received by letter into Trinity church. The temporary location of Detroit Trinity church is in the Ashcroft school located at West Chicago Boulevard and Sioux Street. The future location will be on West Chicago Boulevard at Inkster Road. Bro. Paul B. Studebaker is the elder of Trinity. The new church is located in a rapidly developing housing area of the automotive city. Not only is the leadership of First church in Detroit encouraging and helping Trinity to become strong, but First church itself has relocated in the city and is temporarily meeting in Columbus school at Spring Garden and Blaine Streets. First church will have its future location at Lochmoor and Church Court. Bro. Paul B. Studebaker, 1778 Seyburn Ave., Detroit 14, is the pastor and elder of First church. Brethren living or moving into the Detroit area should make contact with Bro. Studebaker to become a part of one of the vigorously growing church fellowships at First or Trinity church in Detroit.

Elizabethtown College

Nevin W. Fisher, director of music, served as a consultant from the Church of the Brethren to the Department of Worship and the Fine Arts of the National Council of Churches at the special invitation of Dr. Deane Edwards, executive secretary of the department.

H. W. Prentiss, Jr., chairman of the board of directors, Armstrong Cork Company, Lancaster, addressed the convocation and home-coming audience, on Oct. 27, on The Price of Freedom.

Eight students are registered for the first course in

Esperanto to be offered at the college, under the terms of the will of the late Emma C. E. Landes.

Mrs. Nevin Fisher is assisting Mr. Eby Espenshade in the student recruiting program.

Dean H. G. Bucher announces a total enrollment of 594. Of these 387 are in credit courses and 207 in noncredit courses.

Miss Martha Martin is offering the life and epistles of Peter to 111 church and Sunday-school leaders who meet in two groups.

Seventy-five are enrolled in the eight-week course in the family conducted by Prof. Galen C. Kilhefner.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Brother and Sister I. D. Leatherman of Elgin, Ill., in the Scott Valley Community church, Kansas, Nov. 20—Dec. 2.

Bro. Rufus D. Bowman of Chicago, Ill., in the First church, York, Pa., Nov. 18-25.

Elder S. G. Meyer of Lebanon, Pa., in the Newville church, Pa., Nov. 21—Dec. 2.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Rheems house, West Greentree congregation, Dec. 2-16.

Bro. Ray O. Shank of Covington, Ohio, in the Kokomo church, Ind., Nov. 19—Dec. 2.

Bro. C. C. Louder of Canton, Ohio, in the Liberty Mills church, Ind., Dec. 3-9.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Midway congregation, Pa., Nov. 19-25.

Gains for the Kingdom

Ten baptized in the Mt. Zion church, Va.

Ten baptized in the Syracuse church, Ind.

Four baptized in the New Paris church, Ind.

One baptized in the Jennersville church, Pa.

One baptized in the Raven Run church, Pa.

Four baptized in the Hopewell church, Va.

Seven baptized in the Danville church, Ohio.

Four baptized in the Nocona church, Texas.

Six baptized in the Markleysburg church, Pa.

Four baptized in the Loon Creek church, Ind.

Three baptized in the Little River church, Va.

One baptized in the Union Bridge church, Md.

Five baptized in the Pleasant View church, Ind.

Six baptized in the Knobley congregation, W. Va.

Ten baptized in the West Alexandria church, Ohio.

Three received by letter in the Salunga church, Pa.

Sixteen baptized in the Dunning's Creek church, Pa.

Thirteen baptized in the Highland County Mission, Va.

Five baptized and one received by letter in the Laurel Branch church, Va.

Four baptized and five received by letter in the Sacramento church, Calif.

Twenty-four baptized and two received by letter in the Troutville church, Va.

Three baptized and two received by letter in the Travelers Rest church, S. C.

Sixteen baptized and nine received by letter in the New Carlisle church, Ohio.

Twenty-two baptized and four received by letter in the Holidaysburg church, Pa.

Calendar for Sunday, November 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Laws for the New Nation (Temperance)—Ex. 18—23. Memory Selection: All that the Lord hath spoken we will do. Ex. 19:8.

CBYF Topic for November, The Christian in an Unchristian Environment.

Announcements

LOVE FEASTS

Florida	Ohio
Dec. 2, 7 pm, Okeechobee.	Nov. 17, 7 pm, Beaver Creek.
Illinois	Nov. 26, Fairview.
Nov. 22, 7:30 pm, Romine.	Pennsylvania
Indiana	Nov. 18, Salunga.
Nov. 18, Ft. Wayne.	South Carolina
Nov. 18, Pleasant Hill.	Nov. 17, 6 pm, Travelers Rest.
Nov. 20, 7:30 pm, Yellow Creek.	Virginia
Kansas	Nov. 18, 5:30 pm, Roanoke, First.
Dec. 3, 7:30 pm, Scott Valley Community.	West Virginia
	Nov. 17, 6 pm, Beaver Run.



FROM THE BLACK FOREST

Villingen, Germany

August 26, 1951

Dear folks,

Since last writing you from Austria, we have come to the European annual conference here in southern Germany's Black Forest.

Our day begins at 7:00 a.m. First is Bible study followed by morning worship. The morning session ends with a discussion. In the afternoon we do as we choose, except the European council members are busy discussing business matters.

Various European projects are discussed in the evening; this session is followed by worship. After coffee at nine o'clock, the conference choir meets to practice hymns from the new hymnal.

The leaders of this grand international conference include Dr. H. G. Renkewitz of the German Moravian Church; Dr. Floyd E. Mallott of Bethany Biblical Seminary; Rev. and Mrs. Paul Robinson of Hagerstown, Md.; W. Harold Row, secretary of the Brethren Service Commission; Herr W. Lott of the Y.M.C.A.; and the Dwight Horner of Stuttgart.

The Brethren Service workers from Germany, Austria, Switzerland and Greece are here, as well as most of the volunteers, many of the work campers and a number of college and high school exchange students.

On the first day, Dr. Renkewitz spoke on the Historical Background of the Church of the Brethren, and Dr. Mallott followed with A Historical Sketch of the Church of the Brethren.

Later in the week Dr. Mallott showed us photostatic copies of some original letters of Alexander Mack, which he and Dr. Renkewitz had discovered in the archives of a German castle.

Don Durnbaugh reported on the refugee problem.

Each morning after breakfast, Dr. Mallott conducted a Bible study on Using the New Testament Today.

Herr Lott, former German career navy officer who was captured as submarine commander and spent six years in a prison camp in England and is now a Y.M.C.A. official, spoke

Though we have had other echoes from the annual European Brethren Service conference, this letter, prepared by three of the young people present, deserves to be shared with our readers. The authors are Ruth Geesaman and Gale Crumrine, American volunteers, and Peter C. Mayer, Austrian exchange student who recently attended Juniata College.

several times. On the closing day he emphasized that Americans as well as Germans have made many mistakes, but the important thing is to forget those mistakes and look forward to the building of a new and peaceful world.

On Wednesday morning Paul Robinson and Harold Row gave interesting talks on The Church of the Brethren in America and Brethren Service Around the World. In the discussion which followed we looked at the progress of the church in America.

The next morning Dwight Horner presented to us some problems the church must meet through Brethren Service here in Europe. Joe Mow followed with some logical viewpoints on their solution.

On Friday morning Rosemary Block talked on the subject, The Privilege of Giving and Its Responsibilities. She pointed out that we must give not only material possessions but ourselves. If we give material things only, it tends to promote selfish pride in the giver and demoralizing dependency in the receiver.

Peter Mayer, a returned college exchange student, gave a picture of the recipient's side, telling how he and his mother were helped and the joy they received through sharing with others in need.

Edson Sower told us what was new in Greece. It was almost unbelievable to learn of the neglect of the land there and to hear of the poor living conditions of the people. What the people in Greece need is not the most modern way of doing things, but something with which to work.

In his talk, Shaping Up Europe, M. R. Zigler reported on the

European council meetings. He said our chief objective is to be peacemakers and then to build our work toward this objective. But first we must test our witness to see if it is one worthy of peacemakers.

The evening sessions were devoted to the different programs carried on here in Europe. During a panel discussion the first evening, the methods of material-aid distribution were discussed. Mary Coppock presented the seven European work camps one evening and participants told of the activities of each camp.

One evening several volunteers discussed the ideals and qualities of BVS, the problems faced by the volunteers as a group of individuals, and the future of BVS.

The German exchange students presented in a keen and interesting fashion the story of the high school student program.

Mr. James Keim of the State Department was present to assist M. R. Zigler in a review of the beginning of the program.

Saturday morning we were reminded of the vows we once made to the church when Carol Horner was baptized by M. R. Zigler.

Don Snider began the evening meeting with the song, Are Ye Able? We meditated on this theme as he led the examination service before communion. It was a rich experience to enter the room in quietness and partake of the love feast service with an international group.

Paul Robinson had charge of the closing service this morning. He said that the church has a date with destiny. This was impressed upon him when by traveling around Europe and the Near East it was revealed that there are many things trying to tear mankind apart.

The challenge was placed before us to be pioneers on this spiritual frontier where it takes a lot of courage to be a good Christian.

We hope you get a little picture of the things that went on at this conference. The feeling of group unity was very strong and the Christian fellowship was an inspiration to us all.

In Christian service,
Ruth, Gale and Peter.



Photo by Annabel Rupel

Brethren leaders at the European conference: left to right, Floyd E. Mallott, W. W. Peters, Mrs. Peters, M. R. Zigler, Paul M. Robinson, W. Harold Row

With Our Secretary in the Middle East

W. Harold Row

Secretary, Brethren Service Commission

Part II

ON TUESDAY morning, Sept. 4, John Barwick and I left Beirut airport, crowded into a small plane just large enough for us, the pilot and a few sacks of mail, and headed for Amman, capital of Trans-Jordan.

The pilot was most accommodating. He flew us near Damascus, as near to the Sea of Galilee as restrictions allowed, swept down low over the remarkably preserved ruins of an ancient Roman city, and finally almost lost control and missed the airstrip at Amman.

A few hours before our arrival the authorities had hanged four of those who plotted the assassination of the late King Abdullah.

After a brief time in Amman, we found a car going to Jericho near the north end of the Dead Sea and 800 feet below sea level. The trip was hot, dirty and dusty. On the way we crossed the Jordan River near the traditional site of Jesus' baptism.

At Jericho, we visited the ruins of the ancient city walls, and watched the refugees from the area come to the spring for water just like people in Biblical days. We visited a large refugee camp and later went down to the Dead Sea to taste and feel its oily, salty water.

Afterwards we found another car going to Jerusalem. The winding road easily suggested the robbery scene of Jesus' story, and half-way from Jericho to Jerusalem we

passed the Good Samaritan inn.

As we came to the last long hill before the Holy City, we passed through Bethany and saw the site supposed to have been the home of Mary, Martha and Lazarus.

We came up over the Mount of Olives and down across the Kidron into Jerusalem just at sundown. The stillness of the evening, my expectancy as I came into Jerusalem for the first time, and my Biblical memories created a strange but impressive rapture.

Somehow I was disappointed that the next two days did not quite fulfill the expectancy of that hour. This probably was because the traditional sites of the ministry and passion of our Lord have been so overlaid with ornate markers and churches and so commercialized that they little resemble the ways of the Master.

Nevertheless, it was a great privilege to walk through the streets of Jerusalem. Reading through the gospels at night, I found that many a passage became clearer and its message more searching after a day under the helpful guidance of John Barwick.

It had been my plan to go over to the Israel side of Jerusalem and, if possible, to visit Nazareth and some of the remarkable new villages and land reclamation projects of Israel.

But we learned that it might take weeks to get passage out of Israel for Greece because so many visitors

were waiting for passage. So I did not quite dare to go across because one is not admitted into any Arab country after he has been in Israel.

The question now became one of getting out of Palestine and on to Greece. After many futile attempts I found space on a plane out of Damascus bound for Athens. I hurriedly took it.

I was to leave at 5:30 the next morning by car for Damascus. The car actually left at 8:30. A mile out of Amman an Arab Legion road-block informed us that no cars could go in or out of Amman until the arrival of Abdullah's eldest son from Switzerland and his coronation as king.

So, baggage in hand, we walked the hot and dusty road into the city. Because of the large, somewhat unruly crowds I went to the main police station, got my police permit to leave the city later, and awaited the coming of Talal, who was about to become the new king. I had a good balcony view of the whole procession.

Finally, about one o'clock the police opened the city to motor travel. I found the car in which it was arranged that I should go to Damascus.

We started the slow and tortuous journey to Damascus. It was perhaps not more than 150 miles, but much further in time and energy consumed. It was very hot, and I had not eaten or drunk anything since about six o'clock and then only a bite. The desert was hot. The roads were rough. The car went so slowly that even trucks regularly went around us.

To top it off, we had to stop seven times for border controls, five times untying our baggage and removing it from off the top of the car and having its contents thoroughly examined. Twice the Arab Legion searched us for any strange letters or other documents.

Finally, when I had just about given up hope of ever reaching Damascus, we arrived in that comparatively delightful city. The air line had given me up, but soon fixed my passage, and took me to a hotel for supper and a little sleep before the plane was to leave at 2:30 a.m.

We were out at the airport on time, but the plane didn't leave until about 6:00. It was scheduled direct for Athens, but instead went first to Istanbul to pick up seventeen members of the German Parliament. We arrived in Athens at noon.



The wise pastor knows that the Gospel Messenger is an important link between the church and the home, and sees that it is introduced to the couples he marries

what a good paper it really is.

Before me is a copy of the Gospel Visitor (bound volume—the fore-runner of the Gospel Messenger) for the years 1861 and 62 (90 years ago), edited by Henry Kurtz and James Quinter, Volume XI, No. 1, January, 1861, printed in Columbiana, Ohio. The editorial preface in part follows: "With the New Year we commence a new volume of the Gospel Visitor. And we greet our readers with a Happy New Year, and hope to have the pleasure of a continued acquaintance with them through the instrumentality of the press. . . . Ten volumes of the Gospel Visitor have been published, and as far as we know it has met with general approval . . . with some little knowledge of the different tastes, habits and views of people. We do not expect to have pleased all our readers, and we have not aimed at this. This should not be the aim of the public teacher. Such was not the aim of Paul, who said, 'If I yet pleased men, I should not be the

FOR more than thirty years the Gospel Messenger has been a weekly visitor in our home. In all that time, scarcely an issue arrived which did not contain many helpful and inspiring articles. True, there have been articles published with which there has been disagreement, as is quite natural, and yet most issues contained many editorials worth reading and other stimulating articles.

Many reasons why some do not take the Messenger have been encountered by the writer of this article. Typical examples are the following: "I do not have time to read the Messenger, after I have read the daily papers and other reading materials that we receive," "I get my religious information from the radio [in some cases television]," usually naming several favorite programs. Another frequent reason given is, "The price is

WE LIKE THE MESSENGER

J. Perry Prather

Waterloo, Iowa

Photo by H. Armstrong Roberts

A statement of reasons why one pastor believes that the Gospel Messenger is a good thing for the church, with some suggestions on how to encourage wider reading of the Messenger among the members

too high," or "The Messenger isn't as good as it once was," and we might continue with reasons. You who may perchance take time to read this article have heard many more and perhaps better reasons from people telling why they do not take or read the Messenger. Frankly, most of the excuses are given by people who are not familiar with the Messenger. They have not taken the time and effort to find out

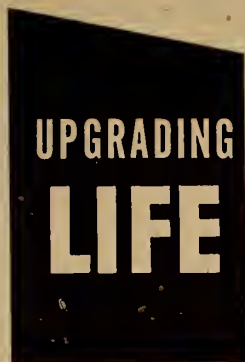
servant of Christ.' We hope it is our desire to be the servants of Christ. . . . Our object will be to promote the edification of our readers, by promoting a sound faith and a holy life among them. Further, we appeal to the members of our fraternity to sustain us in our enterprise."

It seems to the writer of this article that the present editorial policy of the Messenger is maintained on the same high level. In

the February number of the same year, 1861, just before the Lenten season, appears an article entitled The Works of Evangelism—How Shall It Be Accomplished? In conclusion, the writer of the article says, "I wish that all the brethren may be awakened to give this subject its due consideration." Likewise before us is a bound volume for the year 1901 (Volume 39) of The Gospel Messenger edited by D. L. Miller and H. B. Brumbaugh, with a subscription price of \$1.50 per annum in advance. Perusing the pages of several issues, one dominant impression stands out—the short, crisp articles, many of them literary jewels. To be sure, our emphasis has drastically changed since 1861 and 1901—but we are challenged to state our convictions as simply, dynamically and as clearly as they stated what they believed long ago.

The Gospel Messenger will bear comparison. It ranks high among the religious journals of our land. A very popular monthly religious journal comes to our desk. The editorial policy is to be commended—for no liquor or cigarette advertisements are carried. In the October 1951 issue of this popular monthly, appear 226 advertisements. The ad headings range from "Stop the Itch," "Tulip Bulbs," "Bayer Aspirin," "Relieve Stomach Gas" and "Reduce" to "Stilts for Children." This same journal comes only once a month, and yet the price of \$3.00 per annum is the same price as the Messenger, which is a weekly. The above journal has many fine and stimulating articles, and this comment is no criticism. We merely point out that the Gospel Messenger is not too high in price.

Look through the Gospel Messenger dated October 13, 1951. Pause as you look at the front page. Meditate on Trees at Timberline. Hardy trees manage to grow out of the rocks and defy summer's storms and winter's blasts. Something of that same hardness and daring is



Name Church
 Street or RFD District
 City State

needed in man today, if he would match this hour. Continue and you will see To a Creative Evangelism, by Edward Ziegler, our new director of evangelism. It is a good article. Every minister and layman should read it. The same concern was expressed ninety years ago among our leaders. Scan the short, spicy editorials; pass on to Kingdom Gleanings, Brethren Service, The Church Abroad, the Around the World section, to Weddings, Obituaries and Church News. What a wealth of good reading! The pictures that have appeared in the Gospel Messenger in recent years are appreciated, and for the most part have been very appropriate and fitting. To be sure, there are some things that appear in the Messenger that are below par, but the editor must do the best he can with the productions we send him. You may not agree with some things that are published. That is to be expected. We have the power of choice and should use that choice wisely. But those who read only what they already believe and accept soon become very narrow and many times intolerant.

Wilbur Hoover, pastor at Enders, Nebr., shares the following ideas for Gospel Messenger promotion that he finds useful:

Maintain a 100% club, underwritten by the church budget.

Send the Gospel Messenger to all homes in the community.

Use it as a tool of evangelism.

Discuss articles from the Messenger in the adult classes and in Sunday evening Bible study.

Point up the relevance of helpful articles through the pulpit and bulletin.

Attempt to create the idea within the congregation that the Messenger is an aid in fellowship with God and with one another.

REMITTANCE FORM

General Brotherhood Board
 Church of the Brethren
 22 South State Street
 Elgin, Illinois

Dear Brethren:

Realizing my (our) support of the church's extensive home mission work through the Brotherhood Fund is essential to its continued

success, I am enclosing \$.....

SOME SUGGESTIONS FOR PROMOTION

The securing of a 100% club in our churches is an educational problem. It may take several years to develop a 100% club. At least one thing is absolutely necessary, and that is an interested and inspired lay member or a group of members in each local church. They must be readers of the Gospel Messenger, for how can you sell something you do not believe in or are not familiar with? The cartoonist and funny paper artists have developed a definite selling program—just as have the cigarette and liquor corporations. And tell the world they are selling! Just because a thing is good is no assurance that it will be purchased or used. The Messenger can become an assistant pastor.

Why do we say a lay group is essential to create a 100% club? Why not the minister? Possibly a survey would reveal that 99% or more of the pastors do receive the Messenger. At least, the writer hopes they read the Messenger. The pastor can assist, but the program of education must be carried on largely by interested laymen. In any church where there is not a 75% or 100% club, the minister and everyone would be amazed, if they took the time to find out how few subscribers there are at present. People are not acquainted with the Messenger—the main reason why they do not subscribe.

Here are some other ideas that should help. Have a Gospel Messen-

Continued on page 26



Serving the Church in Ecuador



Galen W. Wolfe

I. James Eshleman
Bridgewater, Virginia

GALEN W. WOLFE was born in New Windsor, Md., on Sept. 16, 1922. He is the youngest son of Marshall and Jennie Wolfe. Two boys and one girl comprise this family. Practical Christianity, education and unselfish living have always been emphasized in this home. It is not surprising, therefore, to find all of the children dedicating their energies to the higher purposes of life.

In 1938, when Marshall R. Wolfe was called to the professorship at Bridgewater College, the family moved southward from New Windsor and has resided since that time in Bridgewater, Virginia.

Galen graduated from Bridgewater High School in 1940 and entered Bridgewater College the following fall. After three years his college career was interrupted by the demands of World War II. In February of 1943 he was drafted into Civilian Public Service and was in this service for the next three years.

During his college days Galen participated in a number of campus organizations. He was a member of the glee club, band and the S.C.M.

He proved to be a very interesting conversationalist to all of his campus friends. His experience in CPS took him into several states, and most of his time was spent in working on the Coast and Geodetic Survey.

Upon completing his college work and receiving his A. B. degree Galen accepted a teaching position in the Ridgeley High School, W. Va.

On Aug. 1, 1948, he was married to Mirna Belle Flory, also a graduate of Bridgewater College. In September of the same year Galen and his new bride entered Bethany Biblical Seminary in Chicago. Galen always had a deep-seated interest in the teaching profession. And he had long desired to devote his efforts in teaching in some mission program. He applied himself diligently at the seminary, and he further pursued his formal education by taking work at Northwestern University in Evanston, Ill. In May of this year Galen received his B. D. degree from the seminary, and in August his M. A. degree in education from the university.

Galen Wolfe united with the church at the age of fifteen years. Since his early desire has been to serve Christ in the teaching capacity, he walked steadfastly toward the goal, and he never wavered from his determination. His interests have always been high, and he has constantly displayed depth, maturity and soundness in his choices and in his attitudes.

After due consideration, and after completing the necessary educational requirements, this couple was consecrated to the work in Quito. Since they were not able to attend Annual Conference in San Jose, a special consecration service was held for them at the Southeastern regional conference in Bridgewater late in August.

The devotion to a worthy cause and the unselfish desire to serve Christ ought to make Galen and

Mirna Belle Wolfe valuable servants in the mission at Quito, Ecuador. We pray God's guidance and rich blessing for these two consecrated young people. We are certain that his Spirit will lead them as they labor in this new field. We praise God for their response to the call, and may our prayers and his promise be with them always as they seek to do his will.



Mirna Belle Flory Wolfe

Verna Ruth Sanger
Staunton, Virginia

MIRNA BELLE FLORY was born on Sept. 12, 1926, in Show Yang, Shansi, China, the third of the five children of Byron and Nora Flory. They were serving their second term on the China mission field at that time. Her doctor, Dr. Hsing, was a deacon in the Show Yang church, and her nurse was Miss Minneva Neher. Her brother, Wendell, has served as a missionary to China.

When Mirna Belle was six years old, she came with her parents to America to live. She attended grade school in Bridgewater, New Hope, Oakton, and Manassas schools in Virginia and she was graduated from New Hope High School in 1943. Her college years were spent at Bridgewater College. While there Mirna Belle sang in the glee

club, was active in the Student Christian Movement and was a library assistant for three years. She graduated in 1947, with majors in sociology and history. The following year, 1947-48, she continued living at home in Bridgewater, while she taught at Mt. Sidney High School, Virginia.

Mirna Belle was an active member of the Bridgewater church. She was a faithful choir member and Sunday-school teacher, and a member of the youth fellowship of the church.

Mirna Belle Flory and Galen Weybright Wolfe, son of Dr. and Mrs. M. R. Wolfe of Bridgewater, were married in the Bridgewater church on Aug. 1, 1948. The ceremony was performed by their fathers, M. R. Wolfe and B. M. Flory. Soon afterward they went to Chicago to attend Bethany Biblical Seminary. During the next three years, while Galen was study-

ing at Bethany and at Northwestern University, Mirna Belle worked as assistant librarian in the seminary library.

Their decision to go as missionaries to Ecuador came at the time of Galen's graduation from Bethany in the spring of 1951. They were not able to attend the Annual Conference in California to participate in the consecration of missionaries there, so a special service was arranged for them in August during the regional conference at Bridgewater. Edward Ziegler, who had been their pastor, conducted a very meaningful service in which they dedicated their lives to missionary service. Galen is being sent to Ecuador to take charge of the educational work of the mission. Mirna Belle is looking forward to establishing their home, assisting Galen in his work, and in helping in the many other ways to serve her Lord.

MEET SONUBAI

Goldie E. Swartz

Vada, India

THERE'S so much work to do and no one to help," remarked one of a group of village women when my Indian colleague and I were calling in our home visitation service. Looking to Sonubai she asked, "Who does your housework when you go about in this way? Do you have a daughter-in-law?"

"Yes, seven daughters-in-law," Sonubai proudly answered, and further joyously volunteered, "I am the mother of eight sons and two daughters. All are married except the youngest son. We still have to make his wedding. Four of my children are teachers; two are carpenters; one is in the forest department; one is in the food rationing department; one is a clerk, and the other one like myself is in evangelistic work."

Then a name was mentioned by the other woman. "Yes, I am his wife," said Sonubai. (She did not say, "He is my husband," as an American most probably would, but "I am his wife" conveying the idea that the wife holds only second place.) "He is still living and works as a contractor here and there as work is found. With our oldest son, daughter-in-law and their six children we live in Vada near the municipal headquarters. The other children live at other places, wherever their work takes them. Up to

the present we have nineteen grandchildren."

Thus Sonubai related with due pride her family history. Her family truly is above the ordinary. The children are all living save two who died in infancy. All have been given the advantage of an education, and all are holding good positions.

Sonubai and her husband were both victims of the great famine in 1898. Somehow, they found refuge in our improvised famine hostel and school in Bulsar. As orphans at this boarding school they grew up and became Christians. From there they were married. A few years later they came to Vada, a newly opened mission station, to help foster the work here.

While Sonubai was rearing her large family her time and attention were given mostly to her family and home. However, being alert and energetic, she did try to plan her time so as to give frequently some help daily or weekly to Bible women's work.

Now that Sonubai's children are grown and her responsibilities in the home are lessened, she desires to give more of her time to definite evangelistic work. So together day by day we go about to the villages, by foot, oxcart or bus, telling the Good News and endeavoring to lead the people into "the more abundant

life." We desire them to know in order that they may grow. We have an understanding between us that while one is speaking the other one should be praying.

An account of part of today's experiences may be of interest. We boarded the early morning bus for a five-mile ride and then walked interior by footpaths over the dykes of the rice fields to several villages. After being seated on a cot in the home where the conversation previously reported took place, another woman of the little group present, representing the bigger farmers who still possess small land holdings, remarked, "How erratic is the water! At some places there has been a little rain, but here there has been none for many weeks. Several times clouds came up, gave a ray of hope, then passed over or around and brought us no rain. So the early rice is hardly a fourth filled, and now the later varieties are drying up even before heading out. There was almost no rain throughout September, when both rice and millet still required frequent showers. Now what will we do? No money and no grain for ourselves and to supply our hired help! We adults can understand and go on a starvation diet. But we must give to our hungry, crying children!"

In an endeavor to dispel the depression felt by all and to incite courage, we sang a song based on Jesus' invitation—"Come to me, all who labor and are heavily laden, and I will give you rest. Take my yoke upon you, and learn from me; . . . and you will find rest for your souls" (Matt. 11:28-29, R.S.V.). We also commented on this great yearning desire of the Son of God, who would have every person come to him and find him fully sufficient to meet every need.

Sonubai then very graphically told the story of Elijah, and made its application to suit the present situation of drought. Encouragement was given to all to place their faith in the living God, for he knows every circumstance and need and marvelously provides.

Ecuador Mission Staff

J. Benton and Ruby Rhoades, Casilla 455, Quito, Ecuador.

Galen W. and Mirna Belle Wolfe, Casilla 455, Quito, Ecuador.

Under Appointment

Rolland and Josephine Flory, 38 Woodland, Elgin, Ill.

"THE GLORY OF BUILDING THE CHURCH"



The Uniontown church, Pennsylvania (right), has been remodeled according to the architect's drawing (left)

THE Uniontown Church of the Brethren in Western Pennsylvania had the joy of celebrating a week of dedicatory services for sanctuary improvements. April 1 to 8, 1951, marked special events commencing on Sunday morning with a service of praise in which the pastor, Bro. M. Guy West, brought the message, I Believe in the Church. Following the stewardship emphasis on Sunday night's service, each night keyed a special program including community night with a representative of the Uniontown Ministerial Association speaking on The Fellowship of Christians; district night with Roy S. Forney, the moderator of Western Pennsylvania, speaking on Christian Enlargement; Christian education night with Calvert N. Ellis, president of Juniata College, speaking on The Church of Jesus Christ; Eastern Region night with the regional field secretary, Levi K. Ziegler, speaking on The Divine Strategy; General Brotherhood night with Rufus D. Bowman, member of the General Brotherhood Board and president of Bethany Biblical Seminary, speaking on Lord, Teach Us to Pray. Bro. Bowman spoke again on youth night on Prayer and the Character of God and on world fellowship

night on Back to Schwarzenau. At the dedicatory service Bro. Bowman's subject was The Glory of Building the Church.

The Uniontown church has been a separate congregation only since 1931. However, the work here under the Georges Creek congregation has a much longer history. We are not sure when the work was started in Uniontown, but there was a church here prior to 1884. At that time it was located on Morgantown Street.

The first structure was erected on this site in 1902, and was dedicated Feb. 15, 1903, with Elder H. C. Early preaching. About a quarter of a century later the building was enlarged and improved by the erection of an educational unit. Dedicatory services for these improvements, held August 7, 1927, were in charge of Elder H. K. Ober.

The first resident pastor of this church was Elder Jasper Barnt-house, who began his work in 1903 and continued until ill-health forced his retirement in 1918. The church has since been served by the following full-time pastors: John A. Buffenmyer, 1920-1922; Joseph E. Whitacre, 1922-1929; C. C. Sollenberger, 1929-1941; Nevin H. Zuck, 1942-1945; Guy West, 1945-. Other ministers who served the church on a free or part-time basis were: B.

B. Ludwick, D. F. Lepley, S. W. Fike, H. H. Glover and George W. Wright. All of these men plus Robert Byerly, Edgar DeBolt, and Clyde Shallenberger were ordained to the Christian ministry from the membership of the local congregation.

A deep interest in the world task of the church has led this congregation to more than average concern for missions, relief, world peace, racial equality, and all other efforts for kingdom extension. Since 1944 this church has supported Dr. A. Raymond Cottrell, a medical missionary in India, and now, despite heavy building improvement obligations, its budget for benevolences remains among the highest of the churches in Western Pennsylvania.

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Some Home Mission Churches

San Francisco (California), David Studebaker, pastor.

South Modesto (California), Stanley Sutphin, pastor.

San Fernando Valley (California), John I. Coffman, pastor.

New survey field (Bellflower, California), Lee Whipple, pastor.

Thinking About the News

Separation of Church and State

PRESIDENT TRUMAN'S appointment of an ambassador to the Vatican raises once again the question of the separation of church and state. This constitutional principle is highly regarded by most Protestant groups and especially well defended by Baptists. It is interesting, therefore, to study the findings of a Southern Baptist Conference on Church and State.

The Baptist representatives agreed that the teaching of religion and morals by public schools is not a violation of the separation principle. Only when public schools are used for the purposes of sectarian instruction is there a violation of the principle, they claimed. They objected to the granting of tax money for the support or maintenance of sectarian-owned and operated hospitals. They also opposed any diplomatic representation of the U.S. government to the Vatican.

With these points most Protestants would agree. Certainly public tax-supported facilities should not be used to favor any one religious group or to promote sectarian interests or teachings. But we believe the Baptists overlooked another aspect of the church-state problem: the whole question of the chaplaincy. We cannot agree with the Baptists that there is no violation of the separation principle where the chaplaincy is concerned.

Look, for example, at a recent report from the office of the Chief of Chaplains. More than 12,000,000 persons attended chapel services conducted by army personnel in one year. There were 82,010 instructional classes (Sunday school) with an attendance of 1,108,600. Chaplains took care of 8,000 marriages, 8,714 baptisms and 15,414 funerals.

Another report from the same office tells us that "fox-hole religion" is one of the best military weapons in Korea. This may indicate the point of view of the uniformed and commissioned military personnel to whom we have committed the spiritual nurture of thousands of our youth. Indeed, when we consider how completely the state manages to control the religious training of its men in uniform, we are amazed that churches will ignore this very real threat of state control of religion.

A ministry to men in service is essential, but must it be carried on only by men wearing uniforms and committed to a military purpose? What will it profit us to erect a wall of separation between church and state if we permit a universal draft and universal training to pick our best young people and keep them on the side of the wall that is dominated by the state?—K.M.

Around the World

Bar Cities Practicing Discrimination as Headquarters Site

Any city practicing racial discrimination will not be considered a suitable headquarters site for the National Council of Churches. This was agreed upon here by a twenty-five-member committee, headed by Dr. Harold E. Stassen, president of the University of Pennsylvania, set up by the National Council to select a headquarters location.

Dr. Stassen said the one point on which all members of the committee were agreed was "the issue of racial discrimination, including discrimination in hotels." "It is sad to think," he said, "that our own nation's capital has to be ruled out as a possible headquarters site for this very reason."

The committee agreed also that in selecting a site they would not be swayed by "the availability of gifts or buildings or facilities," but will make their choice on the basis

of service to the National Council's constituents.

However, when members were asked to express their views regarding the best site for the headquarters they were sharply divided between the East and Midwest.

The committee reached agreement on five criteria as the basis for selection of a headquarters site: (1) transportation facilities and communications between denominational headquarters, their boards and agencies and the National Council; (2) accessibility of mass communication media; (3) hotel accommodations and their cost; (4) freedom from racial prejudice in the community; (5) availability of an adequate supply of educated and skilled office workers.

The committee plans to hold hearings in January to give various cities a chance to present their claims for the headquarters site. The cities will be notified of the

criteria on which the official decision will be made. At present eleven cities have made formal bids for the headquarters site.

Parshad Scholarship Winners Named

Neil Nielsen of St. Joseph, Mo., and Margaret Elizabeth Howland of Philadelphia have been named 1951 winners of the national Parshad college scholarships of the United Christian Youth Movement.

Mr. Nielsen, a member of the Evangelical United Brethren Church, will receive \$400 annually for four years which he will use to study at North Central College, Naperville, Ill. Miss Howland, a Methodist, will receive a like sum and will enter the University of Pennsylvania.

The Parshad awards are given every year by Alfred H. Avery, Methodist layman of Malden, Mass., and are administered by the UCYM, which is a department of the National Council of Churches. Candidates qualify by showing Christian character, performing service for their local church, their denomination or interdenominational agencies, and writing an essay on The Responsibility of Christian Youth in the Community. (RNS)

The Problem of Korea

Here is the thing they [the negotiators at Kaesong] ought to be weighing, above almost all else. The population of North Korea, about 9,000,000, has been cut in half; some 1,000,000 have died and the rest have fled or been taken prisoners. In the entire country, at least 180,000 homes have been destroyed. About 200,000 draft animals have been exterminated. Everywhere, the land has been laid waste and the people have undergone untold suffering. Total Korean war damage is estimated at nearly two billion dollars. U.N. casualties approach 100,000, and those of the other side several times as many. And in the face of this, the blundering negotiators at Kaesong, on both sides, argue about a hole in the ground that may or may not have been made by a U.N. plane! A group of intelligent, serious, imaginative and flexible-minded negotiators could cut through the whole silly mess in five minutes.

You will say that, even so, it would take that sort of spokesmen on both sides. You are probably right. And yet, it would be at least

inspiring to the world to see even one side acting like adults, with their minds on what really matters. If one side were to act that way, it is possible, at least, that the other side would have to.—Devere Allen (WP)

Life of Christ Film Series Started

Filming was begun on a \$500,000 motion picture serial that will be the first screen life of Christ in episodic form, according to Cathedral Films, the producer. It will also be Cathedral's first production designed for television as well as for church and Sunday-school use. To be shot entirely in color, the serial, comprising twelve stories, will take more than three years to complete.

The serial will begin with a story called Holy Night, presenting the background and events leading up to Christ's birth, as interpreted in a screen play by Arthur Horman. Next in shooting sequence will be the final story, I Beheld His Glory, telling of the crucifixion and resurrection of Christ from the standpoint of a Roman centurion. The screen play is based on a book of the same name by the Rev. John Evans, religion editor of the Chicago Tribune. (RNS)

Universalists Ask That Church Property Be Taxed

Church real-estate holdings should be subject to taxation "regardless of the use to which they are put," the fifty-eighth general assembly of the Universalist Church of America declared.

Three fourths of the delegates voted in favor of a resolution which termed present tax exemption practices a form of public support for private institutions and asked for legislation that would fix equitable tax rates for church property.

"We argue for separation of church and state," sponsors of the resolution said, "but in accepting tax immunity, we are violating our own position and placing ourselves in the position of accepting subsidies from the government." (RNS)

Credit Unions Making New Records

During 1950, credit unions chartered by the federal government exceeded all previous records of "worth-while thrift and small loan services for their memberships," a report of Oscar E. Ewing, Federal Security administrator, reveals. Ewing says there were more credit

unions "serving more members than ever before, that savings were at an all-time high and that their effectiveness in combatting the evils of usury has been increased."

Paying tribute to more than 50,000 officers of the federal credit unions, Ewing said, "Their unselfish service and capable leadership helped more than two million people to help themselves to gain a greater measure of economic stability." Many credit unions are formed among members of local churches, and many church people belong as employees of a company. (CNS)

We Like the Messenger

Continued from page 21

ger day. Work out in detail the plans for presenting the Gospel Messenger. Place a bulletin board in the foyer, upon which may be placed timely articles with contemporary interest. Place statements in the church bulletin. Make short announcements from the pulpit, using various lay persons. From the church office send out suggestions to the membership, pointing to articles that are especially helpful and worthy of reading. Church groups think in terms of the season's emphasis. In the Gospel Messenger they can find helps and suggestions for worship services—for a quiet hour of meditation. As editor of Religion in the News, a weekly local broadcast heard each Sunday morning, the writer has used many excerpts from the Gospel Messenger. The quotes have been taken from editorial comments, from front-page articles, seasonal thoughts from various articles, reviews of recent books, Kingdom Gleanings, and around the world news items. These have been highly appreciated by the listening public, giving the Gospel Messenger a larger ministry. Numerous requests have been made for many of the materials quoted. In fact, you can find help in the Messenger for most situations and circumstances that modern-day life brings.

There is no short cut to an enduring club membership that we know. Strenuous and well-laid groundwork is sometimes necessary, along with constant education. The finance board of the church may eventually be prevailed upon to place the club membership costs in the regular budget, where we believe it rightly belongs. You may disagree; that is your privilege. The task is not done when a club membership is placed in the budget. Constant pointing up of the value

and good to be obtained through the Messenger must ever be done.

If we wanted to be critical, we could point out a number of things that could be changed—according to our views. We shall not do that. The world is too crowded with critics now, and we shall not join them. Concluding as we started, we like the Messenger, and believe it is one of the finest religious journals published in our nation and rightly deserves a place on every reading table in our brotherhood.

Anniversaries and Weddings

Fiftieth Wedding Anniversary

Mr. and Mrs. Edward W. Price of Plymouth, Ind., celebrated their fiftieth wedding anniversary on Sept. 17, 1951, when



friends and relatives met in their honor at the city conservation clubhouse. A dinner was served and an appropriate program followed.

Bro. Merlin Cassell, pastor of the Plymouth church, gave a brief talk. Music was furnished by several relatives and friends, both young and old. Mary Stokes, a niece from Lorida, Fla., gave a reading, Fifty Years Together. The couple received many lovely gifts. Friends came from several surrounding towns and also from distant places. Four sisters, who are nieces of Edward Price, came from Florida.

The couple have six children: Ray L., Fern M., Henry W., Floyd E. Price, all of Plymouth; Mrs. Clifford Fish, Lakeville, Ind., and Mrs. Roy Lemler, Bourbon, Ind. The evening's program was closed by the group forming a large circle and singing Blest Be the Tie and the pastor leading in prayer.

On Sunday afternoon, the couple greeted many friends at an open house in their home in Plymouth.

Brother and Sister Edward Price have always been active in the work of the church.—Anetta C. Mow, Elgin, Ill.

Golden Wedding Anniversary

Mr. and Mrs. Charles O. Gump of New Paris, Ind., celebrated their fiftieth wedding anniversary on Sept. 28, with open house in the afternoon.

Before her marriage Mrs. Gump was Gertrude McBride, daughter of William and Susan McBride. The Gumps were married Sept. 28, 1901, by Bro. Jesse A. Gump in the McBride home.

Before moving to New Paris seven years ago, the Gumps had resided on a farm in Eel River Township, Ind., for thirty-one years. Brother and Sister Gump have served in the free ministry of the Church of the Brethren since 1910, having been called to that work by the Pleasant Hill church, near Churubusco, Ind.

The couple have five children: Mrs. Howard A. Bosler and Mrs. Ralph Sherman, both of Waterford, Ind., Arlo of Garrett, Ind., Herbert of Goshen, Ind., and Miss Grace Gump, a teacher in the Argos schools, Ind.—Mrs. Ethel Fryman, New Paris, Ind.

Golden Wedding

Mr. and Mrs. Walter E. Burall of New Market, Md., celebrated their golden wedding anniversary on June 16, 1951, with open house at their home. Over 200 guests called during the afternoon and evening to extend good wishes and congratulations to the couple. They received many lovely gifts, cards and flowers.

Walter E. Burall and Addie L. Utz were married at New Market, Md., on June 12, 1901, by Bro. Orville Long. Mr. Burall is the son of Bro. Jesse M. Burall, who for many years was a minister in the Bush Creek congregation at Monrovia. Mrs. Burall is the daughter of Elder Samuel H. Utz, who likewise served in the Bush Creek congregation for many years.

Mr. and Mrs. Burall retired from active farm work six years ago. Mr. Burall has been very active in farm organizations and soil conservation. For many years he has been a deacon at the Bush Creek church. Mrs. Burall has been a devoted church worker and at present is president of the ladies' aid society.

They have three children, Jesse M. of Monrovia, Md., Mrs. Mary L. McGolerick, at home, and Mrs. Norman S. Lease of Frederick, Md., ten grandchildren and six great-grandchildren.—Kenneth B. McGolerick, New Market, Md.

Fiftieth Wedding Anniversary

Mr. and Mrs. Jacob Martin of New Paris, Ind., celebrated their fiftieth wedding anniversary on Sept. 23, 1951, with open house in the afternoon, when friends and neighbors called to wish them well.

Mr. and Mrs. Martin were married in Middlebury, Ind., Sept. 26, 1901, by Bro. John Mishler. They have resided in Elkhart County, Ind., most of the time since then. Mrs. Martin is the former Jennie Bollinger, daughter of Mr. and Mrs. Daniel Bollinger of Middlebury. Mr. and Mrs. Martin have three children, Mrs. J. Abe Neff of Goshen, and Mrs. Orta Dunlap and Robert J., both of New Paris. They also have ten grandchildren and one great-grandchild.

The Martins are members of the Church of the Brethren and have served in the office of deacon for many years.—Mrs. Ethel Fryman, New Paris, Ind.

Bowers-Pease.—Chester Bowers of Richmond, Ind., and Anna Pease of New Paris, Ohio, in the Cedar Grove church, Sept. 23, 1951, by the undersigned.—C. O. Brubaker, Hollansburg, Ohio.

Brenneman-Lydic.—Frances A. Brenneman of Jerome, Pa., and Delores May Lydic of Johnstown, Pa., in the Maple Spring church, Aug. 23, 1951, by the undersigned.—John M. Geary, Hollsopple, Pa.

Brooks-Knap.—Kenneth Brooks and Barbara Ann Knap, in the First church, Philadelphia, Pa., April 13, 1951, by the undersigned.—D. Alfred Replogle, Philadelphia, Pa.

Denney-Kreitzer.—Everett L. Denney and Elizabeth E. Kreitzer, both of Lewisburg, Ohio, in the Price's Creek church, Oct. 7, 1951, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

Fish-Weiss.—Lewis Fish and Caroline Weiss, in the First church, Philadelphia, Pa., Dec. 15, 1950, by the undersigned.—Alfred Replogle, Philadelphia, Pa.

Galon-McAllister.—Thomas Galon, Jr., and Edna Mae McAllister, in the First church, Philadelphia, Pa., May 5, 1951, by the undersigned.—D. Alfred Replogle, Philadelphia, Pa.

Gammans-Merkey.—William Z. Gammans of Critz, Va., and Ruth C. Merkey of Abilene, Kansas, July 6, 1951, at the home of the bride's parents, by the undersigned, assisted by the bride's father, Bro. S. R. Merkey.—Robert J. Lloyd, Durham, Kansas.

Schlesmayer-Denlinger.—Bruce Schlesmayer and Joanne Denlinger, both of Long Beach, Calif., in the Long Beach church chapel, Sept. 9, 1951, by Bro. Norman J. Baugher.—Mrs. Homer E. Fike, Long Beach, Calif.

Obituaries

Nettie E. McWilliams

Nettie E. McWilliams, daughter of Albert W. and Ida Snyder, died at her home in York Township, Pa., at the age of fifty-nine years. She had been a faithful member of the Church of the Brethren since 1912 and a loyal Sunday-school teacher for eighteen years. She was a member of the New Fairview congregation at the time of her death. She was married to John McWilliams on Dec. 24, 1910, and they



were baptized two years later. To this union was born one daughter. Bro. McWilliams was elected to the office of deacon in the First church in York. Funeral services were held by Elders Michael Markey and Jacob Miller. Interment was in the Mt. Rose cemetery in York.—Norman F. Reber, York, Pa.

Blough, Janet Elaine, daughter of Brother and Sister Harold Blough, was fatally injured when struck by an automobile, July 30, 1951. Funeral services were held by Bro. John M. Geary at the Maple Spring church, where Janet was a faithful member of the beginners Sunday-school class. Interment was in the Maple Spring cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Boyer, Jeremiah, son of Solomon and Frannie Speicher Boyer, was born Oct. 3, 1854, and died Feb. 7, 1951. His wife preceded him in death about twelve years ago. He was a faithful member of the Maple Spring church for many years. Funeral services were held at the Roxbury church by his pastor, Bro. John M. Geary. Burial was in the Berkley Hills cemetery.—Mrs. John M. Geary, Hollsopple, Pa.

Butson, Emory Elliot, son of Robert E. and Minnie Myers Butson, was born April 3, 1888, in Jewell County, Kansas, and died Sept. 14, 1951. He was united in marriage to Rosa Belle Esterly in 1906, and to this union three children were born. His wife died in 1919. In 1938 he married Rubye Harris. He is survived by his wife, one son, two daughters and seven grandchildren. Funeral services were held by Glenn Harris and J. B. Firestone from the Roanoke church, where he had been a loyal and hard-working deacon and trustee for many years. His generous contributions and hard work had a large part in making possible the completion of the newly remodeled plant. Interment was in the Greenwood cemetery at Jennings, La.—Mrs. Glenn Harris, Jennings, La.

Cripe, Flora Elizabeth, daughter of John and Mary Elizabeth Warstler, was born Oct. 11, 1864, and died at the Mexico Welfare home in Mexico, Ind., Sept. 28, 1951. Her first husband, Daniel Cripe, died fifty-six years ago. Her second husband, Thomas Cripe, died fourteen years ago. She is survived by one son, four grandchildren, two great-grandchildren, one brother, one sister and one stepdaughter. She was a member of the New Paris church, Ind., where funeral services were held by the undersigned and Bro. William Brubaker. Burial was in the Baintertown cemetery.—Eldon Evans, New Paris, Ind.

DeMoss, Justus F., son of Washington and Elizabeth Ann DeMoss, was born Sept. 22, 1880, and died Sept. 27, 1951. He was married to Dessie Shahan on Oct. 1, 1903, and to this union was born one son. He joined the Church of the Brethren early in life. He is survived by his wife, one son and three grandchildren. Funeral services were held at the Bartlet funeral home in Grafton, W. Va., by the undersigned. Interment was in the cemetery near Pruntytown.—Emra T. Fike, Terra Alta, W. Va.

Garman, Sadie N., daughter of Abram and Lizzie Nissley Witmer, was born Feb.

1, 1881, and died Sept. 25, 1951. She is survived by her husband, J. K. Garman, and one sister. She was a member of the church for over fifty years and a teacher of young girls in the Sunday school. She shared her husband's interest in the church, Elizabethtown College and the Brethren Home at Neffsville. Funeral services were held from the Elizabethtown church by the elder and the pastor, Brethren A. C. Baugher and Nevin H. Zuck. Interment was in the Mt. Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Garlick, Jerry Ronald, son of Blair R. and Ruth Spade Garlick, was born May 19, 1942, and died at the Bedford Memorial hospital, Pa., Sept. 1, 1951. He is survived by his parents, one brother and one sister. Funeral services were held at the Cherry Lane church by his pastor, Bro. Guy S. Fern. Interment was in the Everett cemetery.—Mrs. Guy S. Fern, Clearville, Pa.

Goodenberger, Clayton Sylvester, son of Henry and Sarah Goodenberger, was born at Canal Fulton, Ohio, Dec. 7, 1868, and died at his home in Hartville, Ohio, Sept. 4, 1951. Early in life he became a member of the Church of the Brethren. On Jan. 7, 1894, he was united in marriage to Lucetta Steffy, and to this union were born nine children, four of whom survive. His wife preceded him in death Aug. 5, 1921. On June 29, 1933, he was united in marriage to Albacene Royer, who survives. Funeral services were held in the Hartville church by Bro. Clyde Mulligan, a former pastor, assisted by the undersigned. Interment was in the East Nimishillen cemetery.—G. K. Beach, Akron, Ohio.

Gruber, Kate, was born Aug. 10, 1873, and died June 24, 1951, at the Good Samaritan hospital in Lebanon, Pa. She is survived by one sister and three brothers. Funeral services were held at the Bachmanville church by Bro. Howard Merkey, assisted by Rev. Jay Booser. Interment was in the Spring Creek cemetery at Hershey, Pa.—Bertha M. Shissler, Elizabethtown, Pa.

Herrick, Martha F. Woodward, was born May 3, 1856, in Carroll County, Ill., and died in Omaha, Nebr., Oct. 2, 1951. She was married to Lyman Herrick on March 10, 1880. To this union were born four sons and five daughters. She united with the Church of the Brethren in Omaha in the early 20's. Her husband preceded her in death in 1930 and one daughter in 1944. She is survived by four sons, four daughters, twenty-eight grandchildren, fifty-six great-grandchildren and one brother. Funeral services were held by her pastor, the undersigned, in the Omaha church. Burial was in the West Lawn cemetery.—Clinton I. Weber, Omaha, Nebr.

Mishler, Carrie daughter of William and Mary Jane Kurtz, was born April 7, 1882, in Kosciusko County, Ind., and died July 22, 1951, at the Goshen hospital, Ind. As her mother passed away at birth, she was reared in the home of her aunt and uncle, Mr. and Mrs. George Moneyheffer. She is survived by one daughter, one son, two grandsons, four granddaughters, three half brothers, three half sisters, two foster brothers and two foster sisters. On Dec. 24, 1903, she was united in marriage to Warren Mishler, who preceded her in death on Dec. 25, 1931. She was a faithful member of the New Paris congregation at the time of her death. Funeral services were held in the New Paris church by the undersigned and Bro. John Frederick. Burial was in the Union Center cemetery.—Eldon Evans, New Paris, Ind.

Mishler, Ida Bell, daughter of Leon and Amanda Philippi, was born July 13, 1878, near Morrill, Kansas, and died April 3, 1951, in the St. Anthony's hospital at Sabetha, Kansas. On Jan. 27, 1901, she was married to Hiram Mishler, and to this union were born four children. She is survived by her husband, four children, eleven grandchildren and one great-grandchild. Early in life she united with the Rock Creek church. Funeral services

were held in the Sabetha church by the writer, assisted by Bro. H. R. Stover. Burial was in the Sabetha cemetery.—D. W. Kesler, Sabetha, Kansas.

Nissley, Samuel, son of Jacob and Rebecca Nissley, was born Aug. 7, 1869, and died Aug. 12, 1951. He was a member of the Springville church. He is survived by three children, two grandchildren, two great-grandchildren, three sisters and two brothers. Funeral services were held in the Middle Creek church by Brethren John L. Myer and Ralph Heisy. Interment was in the cemetery adjoining.—Mrs. Mark Royer, Denver, Pa.

Sperline, Earl, son of George and Abigail Sperline, was born near Sabetha, Kansas, June 1, 1892, and died in the St. Anthony's hospital, Sabetha, May 24, 1951. He was united in marriage to Ruby Aumiller on June 25, 1913, and to this union were born two sons. His first wife died in 1931. On March 17, 1934, he was married to Lila Hatfield, and to this union was born one son who died in infancy. In young manhood he united with the Church of the Brethren. He is survived by his wife, two sons, one brother, one sister, two granddaughters and two grandsons. Memorial services were held by the writer in the Popkess funeral chapel at Sabetha, Kansas. Interment was in the Sabetha cemetery.—D. W. Kesler, Sabetha, Kansas.

Stewart, Mary Ellen, daughter of James and Margaret A. Stewart, was born June 4, 1951, and died Sept. 30, 1951, in the children's hospital in Philadelphia, Pa. She is survived by her parents, one brother and her grandparents. Funeral services were held in the Booth funeral home in McVeytown, Pa., by Bro. J. Richard Gottshall. Burial was in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

Stryker, Henry Edward, son of Isaac B. and Katy Vandyke Stryker, was born July 23, 1870, in Owen, Ill., and died at the Northeast Colorado Memorial hospital at Haxtun, Colo., Sept. 9, 1951. He had been a member of the Church of the Brethren for over fifty years and had served as a deacon for the greater part of that time. On Oct. 20, 1896, he was married to Rena Bell Smith, and to this union were born three children. His wife preceded him in death in 1904, and in 1906 he was married to Emma Knop of Waterloo, Iowa. To this union were born four children. He is survived by his wife, two sons, two daughters, three brothers and nine grandchildren. Funeral services were held at the Haxtun church by the pastor, Bro. Willis O. Neff. Interment was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Wagaman, Geretta, daughter of Abraham and Catherine Miller Farmer, was born in Darke County, Ohio, Dec. 19, 1871, and died Oct. 5, 1951, at the home of her daughter near Versailles, Ohio. On Sept. 8, 1889, she was united in marriage to William S. Wagaman. Five daughters were born to this union. In 1916 she united with the Oakland church. She was preceded in death by her husband and two daughters. She is survived by three daughters, twelve grandchildren, sixteen great-grandchildren and four sisters. Funeral services were held at the Oakland church by the undersigned. Interment was in the Versailles cemetery.—Moyne Landis, Gettysburg, Ohio.

Witt, Violet Roberts, was born Oct. 8, 1885, at Ebensburg, Pa., and died Aug. 6, 1951. As a girl she united with the Walnut Grove church in Johnstown, Pa., and at the time of her death she was a member of the First church in Cleveland, Ohio. On Jan. 1, 1902, she was united in marriage to John D. Witt, and to this union were born thirteen children. Seven of these children are now active in the Cleveland church. Funeral services were held in the Madley funeral home at Fairview Park by Bro. Otis I. Landis of Springfield, Ohio. Burial was in Sunset Park in North Alstead, Ohio.—Genevieve M. Seese, Cleveland Heights, Ohio.

Church News

Indiana

Pine Creek.—Our daily vacation Bible school was held under the direction of Sister Esther Houser. The project was collecting toys, aprons and money to help the migrant people. At our last council meeting Gilberto Claudio of Puerto Rico was installed to the ministry. The dedication service for the church was held on July 15, with Bro. Jesse Ziegler of Bethany Seminary as the guest speaker. We are enjoying the many improvements at the church. The young people have been faithful in attending the weekly prayer meetings. Our fall evangelistic meetings began Oct. 1 with Bro. Ellis Guthrie as the evangelist.—Mrs. Helen Rowe, Lakeville, Ind.

Pyrmont.—Since our last report four persons were baptized and one letter was granted. Several young people attended Camp Mack. Our pastor, Bro. G. L. Wine gave a very interesting Conference report. Union vacation Bible school was

held as a community service. The average attendance of the E.U.B. church, and the Fairview and Pyrmont Brethren churches was 130. They sent an offering amounting to \$27.75 for CARE packages for Korea. Volunteer mothers cared for babies so young mothers could teach in the school. Our delegates to district meeting were Sisters Edna Welch and Mary Wagoner. Our temperance speaker was very interesting and an offering was taken for his work. The women's work group is sewing for relief. The men's work group is busy with the farm which the church bought. At our September council, Bro. Wine was chosen as elder for another year. Sept. 16 was Achievement day with Bro. Robert Tully of Bloomington delivering the addresses both morning and afternoon. Vesper services for the young people were held in the evening. The offering taken amounted to \$389.—Mrs. Claude Cripe, Rossville, Ind.

South Bend, First.—The women's service society finished an active year's work by furnishing a donor's dinner to the entire membership, when \$1,318 were raised toward the remodeling of the parsonage;

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besides individual gifts of a new oil furnace, lighting and plumbing fixtures and gifts of labor were given. Two persons were received by baptism during the summer and several new families who have moved to our city were received by letter. On Aug. 5 Brother and Sister Harper S. Will, formerly of Chicago, Ill., came to us and Bro. Will was installed as our pastor by Bro. Charles Light of the district ministerial board. A reception was held for them on Sept. 11. At the church council on Sept. 18 Bro. Foster B. Statler of Elkhart, Ind., was re-elected as elder. The first individual circle meetings of the women's society were held on Sept. 20, when projects for the new year were discussed.—Mrs. Bertha Hawbaker, South Bend, Ind.

Sugar Creek.—On Sept. 11 our regular council meeting was held with our new elder, Bro. Arthur Morris, presiding; officers were elected for the coming year. The ladies' aid presented a picture, The Head of Christ, to the church and on Sept. 16 it was dedicated with Mrs. Sylvia Brock presiding. Our love feast will be held on Nov. 4.—Mrs. Ruth Harwood, South Whitley, Ind.

West Manchester.—At our recent council meeting Bro. Leonard Custer was chosen to serve as our elder for another year. Our pastor and the ministerial committee met with the other pastors of the township and the school principal and decided that Thursday evenings be kept free from school activities for church night. We voted to license Bro. Charles Gibbs to the ministry. Charles' year of volunteer service will end the first of December. He is now located in Vidora, Saskatchewan, Canada. Our two weeks' revival will begin Oct. 28, with Bro. Charles Stouder, pastor of the Elkhart Valley church, as the evangelist. Several persons attended the district meeting at Flora in August. Earl Traugher and Russell Miller were our delegates. Three young people signified their intention to give a year to Brethren Volunteer Service. Bro. Alvin Bolinger and his wife showed some interesting pictures that were taken on their Conference trip. Brother and Sister Ernest Shull were the speakers at our harvest meeting. Ross McClennan, representing the National Prohibition Committee, will be with us. Bro. Robert Beery of the Walnut Street church was our speaker for Laymen's Sunday. Our communion will be held Oct. 6 with breakfast on Sunday morning. The intermediate Sunday-school class will soon be harvesting its field of popcorn. Lillian Grisso was a recent speaker for the aid society. The aid made thirty-nine pairs of felt slippers.—Mrs. Frank Wolfe, North Manchester, Ind.

Kansas

Richland Center.—The regular quarterly communion service was enjoyed at a Sunday morning service in August. On Sept. 4 a business meeting was conducted by Pastor Jarboe in the absence of Elder Guy Brammell, at which time Bro. Jarboe was elected elder for the year. Other church and Sunday-school officers were also elected. Bro. Jarboe and Melvin Keck were chosen to represent us at the district

conference which will be held at the Kansas City church Sept. 27-30. The women's work held its annual election of officers in August. During the year several home-building meetings have been held. Temperance, peace and missions have also had a place in the women's work.—Constance Snell, Summerfield, Kansas.

Maryland

Brownsville.—Since our last report a two weeks' evangelistic meeting was held in the Brownsville church with Bro. Clarence G. Hesse of Greenville, Ohio, as the guest minister. Bro. Hesse and Pastor Polling visited in many homes and as a direct result, twelve persons were baptized into our church fellowship. The a cappella choir of Storer College at Harper's Ferry, W. Va., presented a concert of sacred music to an appreciative audience in our church. Bro. Ernest Wampler, returned missionary to China, spent several days in our congregation and gave us a glimpse of the work and problems in China. The ladies' quartet of Bridgewater College and their director, Bro. Nevin W. Fisher, presented a program of sacred music one Sunday morning as a part of college observance day. The CBYF sponsored a clothing drive for relief and food for Korea. We observed Rural Life Sunday in our church with Bro. Rufus B. King of Bridgewater, Va., as the guest speaker. The senior choir presented its annual summer concert one Sunday evening, directed by the pastor. Vacation Bible school was held for one week in each church of our congregation. Their special project was for religious work in migrant labor camps. In the South Brownsville church they have formed a fellowship group which meets monthly in the homes. One of their projects is to purchase a new oil burner for the furnace. The West Brownsville church will have its evangelistic meeting in the fall with Bro. Frank Williar of Baltimore as the guest minister.—Mrs. John Jennings, Brownsville, Md.

Piney Creek.—We met in our regular council on Sept. 16 with Bro. Jacobs as moderator. Our delegates to district meeting were Ames Six and his wife. The Eppley sisters quintet was with us on Sept. 9 and presented a very interesting program. Bro. McKinley Coffman will hold a week's evangelistic meeting for us in November. Our love feast will be held on Oct. 28.—Mrs. Birnie Bowers, Little-town, Pa.

Minnesota

Minneapolis.—Our church was well represented at district meeting. Our pastor held a two weeks' series of meetings in Cando, N. Dak., during July. Bro. Wilmer Petry and his family of Akron, Ohio, visited in the city on their way home from Conference. Bro. Petry delivered an inspiring message at a midweek service, at which two of our young men, Leon Albert and Bob Smith, expressed the desire to devote their lives to the ministry. Before entering theological school, Leon plans to spend a year in Brethren Volunteer Service work. Some of our men went to Menomonie, Wis., several times to help

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 579. For Rent or Sale: 124-acre farm, 97 miles south of Kansas City, Kansas. No overflow land, improvements, good pasture for stock or dairy cattle. On surfaced road, REA service, school bus, mail and telephone service. 2½ miles to town, 2½ miles to Brethren church. Want Brethren family interested in helping in church activities. Possession in 30 days if desired. Not available after November. Write: J. A. Strohm, Leonard, Mo.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

No. 581. For Rent: Two furnished cottages, located 1½ miles from the Sebring Church of the Brethren, to Brethren families limited in financial circumstances. Rates reasonable. Write: C. S. Ikenberry, Box 589, Sebring, Fla.

No. 582. Wanted: Housekeeper for Brethren widower. Some pay. Close to Brethren church. Write: J. C. Brumbaugh, Hartville, Ohio.

No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.

No. 584. Wanted: Copy of the book, The Twelve Minor Prophets, by George L. Robinson, published by George Doran Co., New York, 1926. Write: James W. Simmonds, 3435 W. Van Buren St., Chicago 24, Ill.

No. 587. Good community practice in a large Brethren community. Might be a haven in which a young physician could weather out the threatening storm. Home and office with equipment for rent or sale on pay-as-you-go terms. A new open-staff hospital 15 miles distant over excellent roads. Ill-health forces retirement of present owners. Write: Drs. Miller, Eg-lon, W. Va.

No. 588. Wanted: Middle-aged couple with a large family wants to rent a large farm or dairy farm immediately or by March 1, close to Church of the Brethren and good school. Wishes modern dwelling and modern equipment and modern machinery. Will take a ½ share. Can give references. Write: Dale Quinn, Andrews, Ind.

No. 589. For Sale: Forty-one church benches in excellent condition. Twenty available about January, remainder available later. Beaver Creek Church of the Brethren, % R. E. Williams, R. 12, Box 273, Dayton 10, Ohio.

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with the construction of their new church building. Our ladies' aid has been doing quite a bit of local relief work during the past few months. We enjoyed a visit from Sister Martha Keller of Worthington this summer. We are starting a new Sunday-school class for young adults.—Minnie Smith, Minneapolis, Minn.

North Carolina

New Haven.—Since our last report, we were fortunate in having Evelyn Barkdoll, a B.V.S. worker, with us for a week's Bible school. Bro. Dancy brought a message one morning and Bro. Coy Anders one in the afternoon of the same day. Robert Reid, one of our members, was installed in the ministry recently. Bro. Fred Dancy was re-elected as our pastor and Bro. Clayton B. Miller as elder. Our communion service was held the third Saturday in September with a good attendance.—Mrs. Jay Sexton, Sparta, N. C.

Ohio

Bradford.—On the afternoon of Sept. 9 sixty-four members of our church traveled by car and chartered bus to Constance, Ky., where they were guests of our mission church. In the evening the Bradford group presented a musical program with Howard Erbaugh directing the choir. Etta Bailey presented a story by flannelgraph and Bob Reed gave a Scripture reading. Mrs. Nellie Helman of Bradford is one of a group of five who left New York on Sept. 14 for a European Brethren Service tour. Mrs. Guy Fralke entered the Memorial hospital in Piqua on Sept. 18 for medical treatment and possibly major surgery. Bro. Howard Erbaugh, pastor of the Church of the Brethren in Bradford, is conducting a ten-day evangelistic service at Peebles during the latter part of September. Bro. Norman B. Wine of Dayton was the guest minister at Bradford on Sept. 23.—Lena Friend, Bradford, Ohio.

County Line.—On Sept. 7 we held our council meeting with our elder, Bro. Gail Freed, presiding. Officers were elected for the coming year. Bro. Freed was re-elected elder. We enjoyed a two weeks' revival meeting with Bro. Howard Whitacre of Mechanicsburg, Pa., as the evangelist. Four young people were added to the church by baptism. Our communion service will be held on Oct. 13 and our home-coming on Oct. 14. Brother and

Sister Eldon Burke of Indiana and Rev. J. H. Patterson of Toledo will be the speakers for the day.—Mrs. Lester E. Young, Bluffton, Ohio.

Salem.—Our church met in a business session on the evening of Aug. 27, with Bro. Ray Shank presiding; church officers were elected for the coming year. Bro. Shank was chosen as our elder. Bro. L. John Weaver will hold our evangelistic meetings in early January, followed by a school of missions. We are looking ahead to rally day, our evangelistic meeting, a study of missions; a campaign against UMT, 'deepening the spiritual life and classes for church membership. Our delegates to the district meeting on Oct. 23 are Enos Brumbaugh, Mary Honeyman, Paul Oda and Gene Brumbaugh. On Aug. 26 Calvin Bright spoke to a large audience both morning and evening. On Sept. 4 we had a group of Negro girls from the Piney Woods school in Mississippi present an interesting program of singing and tell about their experiences. We have had some interesting Conference reports by the pastor and his wife. Our aid has sent twenty-eight kits filled with many kinds of sewing and other articles. The hospitals in India and Africa were also remembered and much used clothing has been sent to the Prentiss school in Mississippi and other places. Our love feast will be held Nov. 10, with breakfast at the church on Sunday morning.—Katie Flory, Union, Ohio.

Oregon

Grants Pass.—July 4 was used as work day at the parsonage. On the evening of August 10 we had an ice-cream social on the church lawn as a community get-together. No charge was made but containers were placed on the tables for offerings if people wished to give. The offering amounted to forty-five dollars. Labor Day was laboring day on the church grounds. A cement walk in front of the church and a patio back of the parsonage were a part of the work of the day. At our business meeting on Aug. 26 officers were elected for the coming year. C. D. Fager was retained as our elder and Martha Harlacher was elected church correspondent. We expect our two weeks' revival to begin Oct. 7, with our pastor as the evangelist. Bro. Roy Allen, who was licensed to the ministry, is attending a Bible school and is very enthusiastic in his

work. On Sept. 9 we had the privilege of hearing Rev. Oscar Barnhart speak. He and his family plan to go to Argentina as missionaries.—Mrs. Mary Fager, Grants Pass, Oregon.

Pennsylvania

Philadelphia, Bethany.—Our services were very well attended during the summer months despite vacations. Although the choir disbanded for the summer, we were fortunate in having special music at every service. During the summer we had with us the Thompsons, missionaries to South America, and their adopted son. We were pleased to have the three Johnson sisters sing for us. Our daily vacation Bible school was held under the leadership of our pastor's wife, Sister Marion Landis. The enrollment was 173 with an average attendance of 120. Our young people held their usual conference over the Labor Day week end and on the evening of Sept. 15 the evening service was given over to them for an echo meeting. Among the speakers at their conference besides the pastor was Bro. Moss, pastor of the Geiger Memorial church.—Mrs. Charles S. Bartoletti, Philadelphia, Pa.

Blackfield (Union).—Our attendance at Sunday school and church was very encouraging during the summer months. Our superintendent, Elijah Hoover, is a member of the Church of the Brethren. There are about twelve families, members of the Church of the Brethren, who are living in this community and attending our church. Our pulpit is supplied by pastors of different denominations. Sunday-school and worship services are held every Sunday. We just closed a successful evangelistic campaign when eleven people, ranging in ages from six to sixty-five, were baptized in the Earl Judy dam. Eleven had been baptized previously. Bro. Daniel Long, minister of the Church of the Brethren, officiated. Six others await the rite of baptism. Our first annual home-coming service at the church in Blackfield was held with good attendance. Sister Maude Shaffer of Somerset, minister of the Church of the Brethren, delivered the address. We voted to make the home-coming service an annual event. During the summer the church was decorated on the inside and painted on the outside.—N. C. Gnagey, Meyersdale, Pa.

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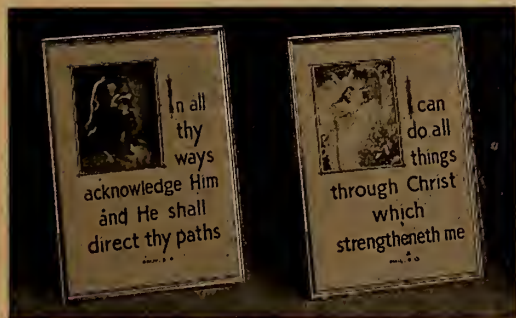


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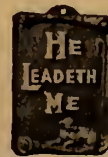
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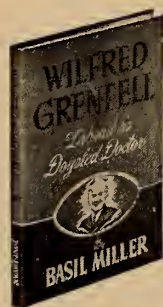
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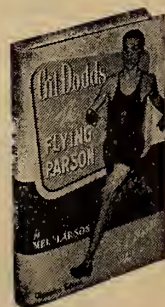
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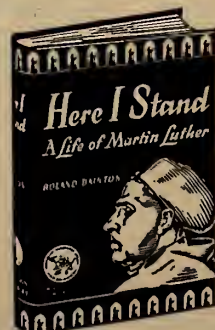


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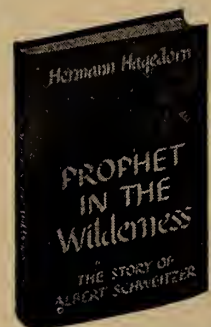
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NATHANIEL HAWTHORNE'S beloved story, *The Great Stone Face*, tells of a boy who looked so long upon the noble features of the "old man of the mountain" that as he grew older his own appearance came to resemble it. The conclusion of the story reminds us that we become like those things to which we constantly give our attention. If we delight in probing deeply into the mixed motives of our neighbors, our own motives are suspect. If we can frequently raise our sights to envision noble purposes and to conceive of a new life and a new world, then we are ennobled and renewed by what we seek.

The Christian looks for "the light of the knowledge of the glory of God in the face of Christ." And looking upon that living face he is himself changed to resemble his Master. We need to keep looking until we see in that face the power that makes all things new, a power strong enough to transform our tarnished civilization into a new world.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

NOVEMBER 24, 1951

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Messenger in Korea

My appreciation for the Messenger and its editors was markedly increased during this past year while I was alone in Korea. I usually read each edition from cover to cover as soon as it arrived. The fine challenging messages and full reporting of the activities and program of the church are much enjoyed by one who is far away from home.—Dr. Franklin K. Cassel, Korea.

UMT

I wish you would urge all pastors of churches to avail themselves of the names and Washington, D. C., addresses of their respective senators and representatives. Urge them to announce these in their church bulletins or equivalent, asking their members to file the bulletin away for instant reference and, when Congress reconvenes in January, to write letters and telegrams to the proper persons, letting them know their wishes when the bill comes out of committee for the Congress vote which will make it final.

We Christians must be on the alert and add our prayers.—Alwilda Baughman, Lakeville, Ind.

Modern Babylon

Many persons with good intentions (no doubt) look to the United Nations as a step toward world order as stated on the front page of the Oct. 20 issue of the Gospel Messenger. It is also stated that we Christians are most needed here to undergird this UN with world brotherhood. In Daniel's day the Babylonian empire was pictured as a beast, a lion with four wings, which tried standing on its hind feet like a man (Dan. 7:1-4). That Babylonian empire passed. So the beast that Lady Babylon is now pictured as riding is this peace beast, formerly known as the League of Nations, but now since its reappearance in 1945, the United Nations. Lady Babylon, or Christendom, professes to be in favor of "peace" for this doomed world. So she plasters the peace beast with blasphemous names. She once called the now defunct League of Nations the "political expression of the kingdom of God on earth," "rooted in the gospel." Today she calls the United Nations "man's best hope for peace." She utterly rejects the now reigning Christ Jesus, the Prince of Peace, and his kingdom. We should remember one fact: the

tower of Babel project was defeated by Jehovah's confusing the tongues of the builders. So today, modern Babylon, though yet quite popular with her political allies, must topple. The prophecies foreshadow that God will strike confusion into the ranks of his enemies and they will fight one another. First, they will turn on religion as a useless and contemptible burden.—Russell Holl, Louisville, Ohio.

United Nations

Upon looking at the imposing monolithic structure pictured on the cover of the Oct. 20 Messenger I am reminded of an ancient poem on the theme of force that sings of the wrath of Achilles that sent many brave men down into hell. Let us ask ourselves candidly, Is the United Nations really the mind of Christ on matters of government and peace? If it is, then Christianity has nothing more to say than the military mind is saying, or than Napoleon or Caesar said.

As for myself, if tomorrow's mail should notify me of a duty to help implement UN policies, I would resist body and soul, and on good Brethren principles would advise whoever doesn't hate his own salvation to do likewise.

And what if it might be possible to establish a new and world-wide Roman peace? Is that what Christ and the apostles envisioned? And how is it to be related to the hope of the holy martyrs? Rather it seems the fulfillment of the devil's original promise that men should be as gods. I distrust this multitude of fine intentions.

How can we as Christians advocate a world system based on the arrogance, deception, violence and inequity of the nation states? Rather let us as Christians place all our souls' capital on that revealing of the sons of men toward which all creation labors, one world under the Man, Jesus Christ, Prophet, Priest and King. If this seems to us far distant or impossible, may it not be because we have lost something central in the essence of Christianity? To Jesus and the apostles, to every great man of faith from then till now, this consummation has seemed near at hand. Indeed this is, as our brother says elsewhere in the same issue, the unitary hope of the Christian church and always has been and always will be.—Fred W. Smith, Camden, Ohio.

Life loyal to the highest principles is lived

In Scorn of Consequences

LIFE at its best is always life lived in scorn of consequence. For this is the true definition of faith: not, as some would have it, belief in spite of evidence, but life, in scorn of consequence.

I am not arguing for the validity of this statement. I am simply saying that I believe it. I am not saying that we live in that Utopia where every man is able to live by the standard of perfection. *Compromise* may not be a nice word but it is an inevitable concomitant to life in

the world today, that is, if one would stay alive. But there is a point at which a man must choose whether he will compromise the most important things, and here he may truly choose to die for a principle rather than to live without it. The religion which evokes from our essential being the highest loyalty is that religion which declares, "It is better to be a dead hero than a live coward," to the complete consternation of a generation which assumes that life is the highest good of all.

G. Wayne Glick

This was the sort of demand that Jesus made of a man. "What shall it profit a man," he asked "if he gain the whole world, losing his soul while at it?" What profit if in the gaining of any objective we kill that sensitiveness without which all the fruit of labor becomes as tasteless as ashes?

In the pre-Pearl Harbor days, E. Stanley Jones, the Methodist missionary, worked feverishly in the capital, acting as go-between for Japan and America, seeking a basis for the reconciliation of the differences of these peoples. After war had broken out, he was chided on the fact of his naïvete and his failure. And to the utilitarian who raised this argument, he made this reply: "Yes, it was all an adventure in failure. But if I had it to do over, I would do it again, even if I knew it would end in failure, for it is not our business to succeed or to fail, but to be true to the highest that we know."

Is not the cross the perennial answer to the pragmatic challenge? Life was never consummated under more inauspicious, unpromising circumstances. And this was true precisely because Jesus would not accept the easy expedient rather

A cross was the answer to Jesus' living by the highest principles and it is a symbol of a victory of which the world knows little



H. Armstrong Roberts

than the costly principle. Granted, here is more than the death of a man, but as that it stands as the reminder forever and ever that there can be a faith so clean and single in devotion to the highest; and though its possessor be mocked, betrayed, deserted, unjustly condemned and finally, it was thought, destroyed, yet in that very hour he could say, believing in a righteous God, "Into thy hands I commend my spirit." This is life lived in scorn of consequence. This is faith when faith means something. This is a sort of victory about which the world knows very little and which it cannot alter.

Indeed, the world will likely say that this is not victory at all, but defeat. "Dead men tell no tales," says the world, "and death is all that his faith got him." And to the person who wrongly tries to argue that the resurrection proves the victory, this person argues that he does not believe in the resurrection. And at that point you can get down to brass tacks in a hurry, for belief is what one should have begun with in the first place.

Let me read you a few lines and you decide what the answer is:

Speak, History! Who are life's victors? Unroll thy long annals and say;
Are they those whom the world calls the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
Or the Persians or Xerxes? His judges or Socrates? Pilate, or Christ?
Indeed, who was the victor?

Suppose I say, as I believe, the martyrs, the Spartans, Socrates and Christ. You say immediately, "Prove it." And if I am wise, I will answer that I cannot prove it, but I believe it; and I can say that you cannot prove

that Nero and Pilate are the victors except on the assumption that self-preservation is better than principle, and that one ought never to die at the stake when by denying one's voices death can be escaped.

No, it cannot be proved; if it could be proved, we would have been given a false lead when we were told that the victory that overcomes the world is our faith.

What are you left with then? Just with all that really matters: faith. Faith is a way of knowing to be distinguished from the reason; not opposed to it, but completing it. Faith as the only faculty with which our dim eyes can penetrate beyond things to the Lord of things. Faith as operative power, as in Paul, where faith was certain of its object, and also certain of the impossibility that anything—life, death, things present, things past, height, depth or any other creature—might separate him from it.

This sort of faith is the product of a lifetime of scorned consequences. No one begins with a faith like that. May I suggest as a simple starting point—particularly to that person who floored me last year when he

asked, "How do you believe if you want to believe and you can't believe"—may I suggest allegiance to this principle as the cornerstone: that we ought to vow our fealty to the highest that we know and serve it recklessly.

Lord Tennyson, in one of the poignant moments near the end of the *Idylls of the King*, has Guinevere, the queen, lamenting her betrayal of Arthur in these words:

"Ah, my God,
What might I not have made of
thy fair world,
Had I but loved the highest creature here?
It was my duty to have loved
the highest;
It surely was my profit had I
known;
It would have been my pleasure
had I seen.
We needs must love the highest
when we see it,
Not Lancelot, or another."

If you are willing to commit yourself to the belief that it is better to set your life at hazard for the highest—and perchance to lose it—than it is to win friends and influence people, you may discover that beam in the darkness that grows and grows until you walk in light.

Delayed Pilgrims

Meditation in a Church

Margaret Glick

The stillness breathes, and on my head
Its benediction falls,
There are no sounds to mar its breath,
No memories of War and Death,
No unknown voices call.

Here in the church built unto God
A great peace reigns alone,
When suddenly, I see their face,
The broken remnant of a race,
No food or clothes or home.

They stand before me. Silently
Their hands they raise in prayer,
That someone, even like as I,
May hear and heed their patient cry,
May prove that they can care.

They crowd beside me night and day,
Their eyes would plead with me
That I, from my full part of life
Would share a little of their night,
And help them to be free.

EDITORIAL

The Fellowship of the Redeemed

I WAS forty-three years old when I was born. I have been living only eighteen months."

These were the startling words I heard one evening several years ago when I attended a regular meeting of Alcoholics Anonymous as a visitor. The man who spoke was an attorney who insisted that his year and a half of sobriety, during which he had followed the important steps of the AA program, was the only time he had really lived. His life before had been no life at all. Others who gave their testimonies that evening emphasized the spiritual aspect of the program. One man who had been successful in business but who had also been rescued from alcoholism used six words to describe his dependence on a higher power, "Thy will, not mine, be done."

We who believe that the Christian church must be a redemptive fellowship can learn from a program like Alcoholics Anonymous. For one thing, a visitor is impressed with the fact that differences in education and in economic status are easily ignored by men and women who have been through the hell an alcoholic knows and have been rescued from it. They come together to help one another, especially those who are just starting on the program, not to criticize others or to take pride in their accomplishments. Each speech was a sincere testimony—not a formula, as some Christian testimonies are, but a witness to what each had experienced, given as a means of helping someone else.

Isn't it about time that we Christians put aside our pride and admit that we too are prone to make a mess of our lives, that any progress we have made is due to God's mercy and love? We have all sinned and fallen far short of the requirements of right living. But we find redemption by trusting our lives to Christ and by sharing in the fellowship of the redeemed. And we have a program that works for a rich and an abundant life if we follow it. Knowing what it means to have been rescued from ourselves, we should be concerned that others also find the way out of darkness.

There is no room in a truly redemptive fellowship for petty criticisms, for trivial arguments, for boasting or hypocrisy. One need not have been an alcoholic to realize how empty, how confused, how tangled and how wretched one's life can be without Christ and his kingdom. Life gains its fullest, richest, most joyous dimension when we become a part of a redeemed and a redemptive fellowship—K. M.

My Church

And so I come for deeper rest to this still room;

For here, the habit of the soul
Feels less the outer world's control,

And from the silence, multiplied

By these still forms on every side,

The world that time and sense have
known

Falls off and leaves us, God, alone.

—John Greenleaf Whittier

Christ Is Our Confidence

THE Lord shall be thy confidence and shall keep thy foot from being taken." These ancient words of wisdom (Prov. 3:26) may well serve as a corrective to many superficial guides to confident living.

Among the false prophets of the present age are some popular preachers and writers who offer easy methods to secure peace of mind. They advocate the practice of prayer, not as coming face to face with a holy and righteous God, but as a formula for material success, containing certain psychological values which help one to win friends and influence people. The danger is not often in the practices they recommend but in the motives for which they urge the use of prayer—as if spiritual resources could be quickly tapped for utilitarian and selfish purposes.

Fears and frustrations are so real that they cannot be quickly dispelled by reading and commending a few magic formulas. We do not gain peace merely by relaxing our tense muscles, although the practice may be a wholesome one. It is rather in a fully committed life, a life given to a cause as demanding as the kingdom of God, that one can find the strength to forget fear and the sense of significant service which can dispel frustrations.

Christ is our confidence. A thoroughgoing loyalty to him makes great demands upon our time, our energy—it may even require suffering and sacrifice. But it gives meaning and purpose to all we do. It builds into our lives the courage that overcomes fear and trembling. It cannot guarantee material success; such loyalty may bring the apparent failure of a cross. But it develops the faith that is our victory, that overcomes the world.
—K. M.



Gendreau

THE IMPACT OF COMMUNISM ON ASIA

John C. Bennett

Communism will gain in Asia unless a constructive alternative is offered the peoples of that continent

I HAD the privilege of visiting several Asian countries during the past winter to discuss the problems which the advance of communism creates for the churches. I came away deeply concerned by the abyss that exists even between the attitudes of those in Asia who are opposed to communism and those of the average Christian in the United States. My contacts were almost wholly with people who definitely reject communism. I shall try to communicate in this article some of the attitudes in Asia which it is essential for Christians in North America to understand.

One basic fact that underlies

everything else that I shall say is that, while we in North America are conscious of having everything to lose from the advance of communism, ninety per cent of the people in Asia are not now conscious of having much to lose from communism. The poverty is so great in India, for example, that any program that promises to overcome it has great attraction. It is easy for a man from the West to emphasize what the villager in India would fail to win if he allowed communism to control his country, but how can he be made aware of that?

I do not mean that the Communist movement is now very strong in India and that it constitutes an immediate threat (as

a matter of fact, communism as a movement has recently lost strength there). I mean that under the surface there is the simple fact that unless a constructive alternative to communism appears it would be easy for most Indians to come to believe that they might have more to gain than to lose from communism. Communism has the advantage over every other movement at present that it promises at the same time an industrial and technological revolution and a social revolution and it has a political method of gaining power to bring both of them about.

This basic fact about most Asian countries must be seen in the light of the quite natural

reasons why Russia is not feared as much as the external facts about Russian aggression in the world seem to warrant.

These Asian countries for many decades have looked to the West for the chief source of evil. They have struggled against imperialism and against the arrogance of the white man and they have found these chiefly in the West. The Communists have, of course, made the most of this tendency in their propaganda.

The resistance to Western imperialism in the interests of national independence has been the great absorbing concern for as long as most of the people can remember. It is difficult to change in a few years a habit of mind so deeply rooted even when the facts seem to call for it. It is easy for us to say that

Western imperialism is on the way out and that the real threat to the freedom of Asian peoples is from Russia but that is not easily believed. There is too much feeling behind the old struggle against the West.

Today it is my impression that in India the United States has taken the place of Britain as the great imperial power, not because the United States has shown that it has definite designs on the formal political independence of India but because the United States is the greatest center of power in the world, power that may be felt primarily in terms of economic and cultural penetration. The tendency of some Americans—not least the United States Congress with its long haggling over the aid-to-India bill—to suggest that our help to India will de-

pend upon India's following our line in foreign policy confirms these fears. Fortunately, those who are in charge of United States policy try to avoid this tendency.

The relation between imperialism and capitalism is another factor that makes for fear of American power. Historically modern imperialism and capitalism have gone together and, of course, Lenin's book on imperialism and current Communist propaganda have not allowed people in Asia to forget this fact. It is not known that capitalism has been profoundly transformed in North America in the past generations and that the raising of the standards of living within the country have altered, contrary to Marxist expectations, the dynamics of capitalism. It is perhaps too much to expect people in Asia to understand that because there are so many American propagandists for capitalism who seem to represent the capitalism of the nineteenth century. A far more important inference that is drawn from the relationship of imperialism and capitalism is that the noncapitalist country will not be imperialistic.

This means that there is thought to be a greater innocence about the power of Russia and China than there is about American power or Western power generally. When you combine this almost unconscious attitude toward the problem of Communist power with the extraordinary skill with which Communist propagandists work and the remarkable ignorance in Asia of what Communists do in those parts of the world where they have had power.

Continued on page 11



Communism offers the masses of Asia more than they have now

Henle from Monkmeyer



"Faith," the first heifer given to the heifer project, and her three-day-old calf in Puerto Rico

FAITH, HOPE, AND HEIFERS

Kermit Eby

Photo by Marvin Senger

MILK KNOWS NO POLITICS AND BROTHERHOOD KNOWS NO BOUNDARIES

TEN years ago, when we were expecting the last addition to our family, my wife and I agreed that should it be a boy, we would name him Daniel West Eby. By then we had already met many of the so-called great of the earth and none of them approximated the qualities of character manifested in the dreams and life of Dan West, Brethren prophet.

Dan West is a modern mystic, yet, like all his Brethren forbears, practical. Out of this combination of the mystical and the practical the "heifers for Europe and the world" program was born. The program is rooted in the simple belief that milk knows no politics, that Communist babies are not born flying the hammer and sickle any more than ours are born computing compound interest.

The idea for the heifer project first came to Dan West in the autumn of 1937. He was then in Spain on a relief mission for the American Friends and the Brethren. Dan tried to help the victims of war wherever there was

suffering, be it on the Republican or the Franco side. It was while he was watching the starving children on the Franco side that he noticed children were hungry in the midst of plentiful grass. "Why not," he wondered, "bring cows into Spain to eat the grass? The cows would give milk and the Spanish people could feed their children."

Later, in January 1938, at Murcia, Spain (on the Loyalist side), he saw a long line of young and old folks waiting for bottles of milk for babies at home. It was powdered milk from Holland, mixed with water. There were some irrigation ditches in the vicinity and the idea returned: "Why not get cows here to help the Spanish people feed their own babies after the war?"

I well remember those days, for a letter of mine including the foolish sentence, "There is no doubt where your sympathies lie," got into the hands of a Franco censor and almost resulted in ending Dan's work of mercy. I had temporarily forgotten that all starving babies were the same to Dan.

In January of 1938 Dan went to London where he met Geoffrey Pyke, a labor editor. The conversation naturally turned toward the starving children of Spain. Dan brought up the need for cattle. Moved by Dan's story, Pyke said, "Yes, I know where you can get some cows for Spain."

"Good," Dan replied.

"But you are not going to send them over on the Franco side?" Pyke queried.

"Sure," said Dan. "We must feed the hungry everywhere."

"Well, if you're going to send one cow to Franco, I won't help," Pyke concluded.

"Then," said Dan. "I'm sorry, we can't work together. In my world the needs of women and children transcend their politics."

Keeping alive the dream which haunted him, Dan brought it before the Committee on Spain, a group made up of representatives of the Brethren, Friends, Mennonites, and Federal Council of Churches, in February 1938. The group was interested, but the idea did not take on concrete shape.

From February 1938 to May 1941 more tragic events in the world forced the starving children of Spain into the background. The entire world went to war, and Spain's tragic victims were multiplied a thousandfold. The man who lived and suffered with the women and children of Spain fought for needy children everywhere. The early war years were difficult ones, indeed, for one with a vision like Dan's. Americans were bent on victory, not on ameliorating the suffering of the victims of the war. "Sometimes," Dan often told me, "I despaired of ever seeing it come true."

II

But Dan West persisted, both within and outside Brethren circles. In November 1941, while in Washington, Dan introduced the idea to Dr. O. E. Read, chief of the bureau of dairy industry of the U. S. Department of Agriculture. Dr. Read was enthusiastic.

"Why, I was just talking to my wife a few weeks ago about this kind of thing. You are not going to sell these animals, are you?" he asked. "If you are, I'm opposed."

"No," Dan replied. "These are gifts."

"God bless you," was Dr. Read's answer. "I'll help you on the job."

For several years Dr. Read was consulted on every move. He introduced Dan to Leslie Wheeler, director of the Office of Agricultural Relations, who enthusiastically endorsed the idea and brought up the possibility that the government ship the cattle.

In May 1942 the men's work cabinet of Northern Indiana, a local arm of the Brethren Service Committee, asked Dan to report on the idea before a meeting of the Brethren men of Northern Indiana. These were Dan's neighbors and friends, for despite the fact that Dan's arena of action was the world, he had

never really left home—a farm between Goshen and Elkhart, Indiana. No matter how great the pressure of his work as a roving educator for Brethren values, he then and now insists on time to live and work with his sons and daughter. How often when I think of Dan I am reminded of those of us who give so much time to secondary institutions that we sacrifice the primary ones of home and family.

After five years, the dream was approaching realization. In June 1942, at Asheville, N. C., the Brethren Service Committee approved the project and elected a committee to work out plans in Northern Indiana. In a letter written to Dan by Dr. Read that autumn, the following idea was born: "... as I stated to you Saturday, your people can do a great service in increasing your dairy production right now and adding to the stockpile of food [evaporated milk] so that it will be ready when delivery is possible. Your

program of giving heifer calves to be delivered after the war is a most excellent one, but who knows when this terrible disaster will subside? If heifer calves or steer calves are designated as gifts to feed hungry people wherever they might be and marketed and the money saved to meet whatever need you would want to sponsor after the war, other calves could be saved and brought along where peace is made and the need is greatest."

Virgil Mock of New Paris, Ind., gave the first heifer to Dan and the Service Committee. She was a Guernsey named "Faith." O. W. Stine of the Rock Run congregation provided the feed, and his son cared for her until she was sent to Puerto Rico. Soon other individuals and churches joined in the common enterprise. Some churches dedicated their cattle in a religious service. Giving heifers, Brethren families believed, was simply putting into practice the story of the judgment.



Dan West (left), whose dream of milk for Spanish babies resulted in the heifer project, discusses with Ben Bushong, for several years director of the project, and Elden Yohe the possibilities for contribution through the heifer project to the refugee program in Venezuela

Once begun, the program gained momentum. The world was at war and shipping space could not be spared to carry heifers to the hungry. Moreover, some of the hungry might be our enemies.

In the meantime, Brethren investigation in Puerto Rico brought back stories of the need which existed in the "India of the United States." In July 1944 the first heifers were shipped to Puerto Rico. During the war many Brethren CO's wanted to do relief work in Europe and Asia but were denied the opportunity. Instead, they went to Castañer, Puerto Rico, and opened a public service project. Hence, Brethren boys welcomed Brethren heifers, only to learn that caring for cows in Puerto Rico, where there were only hovels and little feed was not like running a Midwest dairy farm. So the Brethren became planners. The cows needed shelter and feed. Shelter and feed demanded a higher income and revitalized agriculture, which in turn were possible only if the people were healthy and educated. Health and education could be achieved only if there were teachers and doctors. Teachers and doctors volunteered to go to Puerto Rico—and now Castañer is a model community. (A pleasant way to start a revolution, isn't it?)

III

By 1945, the project had become so big it needed a full-time director. Ben Bushong, a Lancaster County dairy farmer, was chosen. Ben knew cattle and the Brethren. Now he knows international politics and the world. "There is no red tape that cannot be cut, and people are always more important than the brass," says Ben.

Ben's adventures in Greece and Ethiopia are more exciting than fiction. He loves to laugh about the first "heifers to Eu-



"Hope," a heifer given by the Coventry church, Pennsylvania, brings joy to the Konstancin orphanage near Warsaw, Poland, as well as milk

rope": six bulls to Greece, and how he insisted that the rebels be given their share, only to be met by armed riflemen as he walked unarmed into their mountain hide-out, to the amazement of the rebels.

With the development of UNRRA in 1946 and the official underwriting of shipments to Europe, the U. S. government sent cattle to Europe in greater numbers than any or all volunteer groups were capable of doing. In a way, the government patterned its cattle program after the Brethren's. Realizing the Brethren interest in getting cattle to Europe and conscious that competent sea-going cowboys were hard to get, the government asked the Brethren for farmers in exchange for shipping Brethren cattle without cost. As a consequence, almost a thousand Brethren farmers, old and young, saw firsthand the suffering war brings, and incidentally gained a world outlook. Today, there is scarcely a Brethren church with a member who has not been abroad.

When UNRRA ended, the project received one of its severest setbacks. Over 700 heifers were collected in some 24 farms, but there was no ship-

ping space. Some of the heifers were sold. Some were returned to their donors. The Brethren, however, persisted. Ben Bushong refused to take a no. He called on the powerful, and an occasional ship was secured. (Paradoxical, wasn't it, that ships were hard to get when hundreds were being stored in moth balls?)

In 1948 heifers went to Italy and bulls to Japan to breed up the quality of local cattle. In some places goats were more practical. Cattle took too much to feed. In 1948 a few goats were sent to Germany, and in 1950 2,700 goats to Okinawa.

Since the first shipment in 1944, more than 11,000 animals have been shipped to approximately 20 different needy countries in the world. These include heifers, bulls, horses and goats.

At present, the heifer project is concentrating its effort on the shipment of cattle to Western Germany. Of the 1,200 heifers planned for this program 600 have been shipped to date. It is estimated that of the seven or eight million refugees in the American, British, and French zones, 450,000 of these families are homeless farmers. With proper planning, 50,000 of these might be rehabilitated on Ger-

man soil in the western zone. The project committee already has 10,000 requests from needy families. Now, with the destruction in Korea, great new needs must be met. Already a doctor is at work there. Plans are under way to send relief workers and goats.

The project is now and always has been bigger than the Brethren. Today the Mennonite, Catholic, Northern Baptist, Evangelical and Reformed, Methodist, and many other churches are working in the heifer project. Labor, farm, civic, and service groups too, have helped. Becoming a partner in the heifer project is simple. A heifer costs about \$175 to \$200. Those wishing to help can:

1. Raise a heifer and ship her to a collection center.
2. Buy a heifer and contribute her to the Heifer Project Committee (New Windsor, Md.).
3. Send a contribution to the Heifer Project Committee.
4. Donate a heifer ready to ship from the herd.
5. Interest your friends, not overlooking the children, in any or all of the above. The Church of the Brethren and the Heifer Project Committee have prepared literature for these purposes for children and adults.

Heifers, unlike bombs, are personal, particularly if you bring them up or sacrifice for them. Before they mature and become cows (giving their new host not only milk but the beginnings of a dairy herd) they become pets. Sent away to help the needy, a part of you goes along. Received by fellow men in need, the Fatherhood of God and the brotherhood of man is reaffirmed.

And so once more the Word becomes flesh; and brotherhood takes on meaning because first a Brethren dreamer and then a church realized that brotherhood knows no boundaries.

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Progressive

The Impact of Communism

Continued from page 7

longest, it is easy to see why there is comparatively little fear of Russia.

We can add to all of these considerations the fact that Russia has been allowing China to take the leadership in Asia. The Communist party in India has been told to look to China for the model of Communist revolution in Asia. China as an Asian country is even less feared than Russia, except in those countries, Thailand and the Philippines, for example, where large Chinese minorities are known to constitute an immediate threat. Chinese communism still has a great deal of moral prestige in Asia. A major reason for this is that, whatever faults it may have, the Communist government in China has the reputation of being free from corruption.

There is a good deal of fatalism about communism in Asia. People who are opposed to communism assume that it will eventually come. They assume this because they see no political movement which combines a constructive program with an effective method of winning power that can compete with it. In India many Christians fear a reactionary form of Hinduism much more than they fear communism. I found that in the Philippines many Protestants fear political Roman Catholicism more than they fear communism. This fatalism naturally does much to undercut resistance to communism among those who are opposed to it.

I hope that this brief description of very common attitudes to communism in Asia will make clear that a primarily negative approach to communism on the part of people in America is sterile. Military victory over Communist nations would solve none of the problems that make for communism. Anti-Communist propaganda falls on deaf

ears. Praise of capitalistic achievements are unconvincing especially when they take the form of portraying a degree of prosperity that makes all that is done in America seem so remote from the life of Asia as to be irrelevant. Incidentally the portrayal of a showy prosperity arouses in people in most other countries a combination of envy and contempt.

It will be necessary to do far more fundamental thinking about how the non-Communist West can help these Asian countries in the right light of their present conditions to find a way forward. The first requirement is that people in North America come to understand Asia as a human fact. The churches in North America have a closer bond with Asian people than any other institutions in the West. They have the responsibility to help people in America to develop the understanding, the concern and the patience on which sound policies will depend.

On Reading the Newspapers

M. S. Heinz

Windber, Pennsylvania

A NY day would be a good day to read the newspapers with this thought always in the back of your mind: Any news or comments which make you hate and despise your fellow men should be read with caution and a questioning of the motives of the editor or columnist. Beware of such phrases as "it is reported" or "sources of authority report." Let us not forget there is money in selling newspapers, and newspapers sell best when there is turmoil between nations or individuals. Our newspapers are certainly not the cause of the "bad news" in our world, but they are not very good peacemakers either.



Prayer, meditation and faith are basic qualifications of receiving the impressions of the Spirit

W. Russell Shull

HOW WE FIND THE WILL OF GOD

GUIDANCE primarily consists in being close to the Guide—in wanting to be close to God, in wanting to do his will. “He that willeth to do his will shall know . . .” This is the principal matter; but detailed problems of “how” remain: How do we get close to God? How do we come to know his will? And how can we be sure we have found his will?

There are several ways or avenues or media by which we get guidance. To consider some of these ways and to note their interdependence may help us the better not to get mixed up or lose our way as we seek to find his will and, in turn, to be

more confident that we have found it.

If there is any doubt at all about the validity or rightness of our guidance, it will be helpful to check what we find through some of the other avenues. (Some cautions and hints for this checking appear in parentheses. Points are not listed in any order of importance.)

The Word of God. Most of the great principles for living are stated in the Bible. If a proposed action is out of harmony with the Word of God, we can mark it down, it is not God’s guidance. (Remember that it is always necessary that God’s Word be rightly interpreted.)

The Life and Spirit of Jesus. “I and the Father are one.”

Christ reveals God, the nature of the moral order and human life at its best. He is the great pattern. Any thought or plan or deed that is out of harmony with his spirit is not of God. Probably the simplest test to apply to any act or way is: Is it the loving way, the loving thing to do? (Jesus does not supply us with a lot of rules.)

The Best Literature on the Subject. The best thing to do in many situations in which we find ourselves today is not discernable to common sense alone. A study of conditions and of the principles governing situations is required. We need to acquaint ourselves with the available literature—the knowledge, facts, experience bearing on a ques-

tion. (All literature and facts must be sensibly interpreted and weighed.)

The Thinking of Today's Leaders. "New occasions teach new duties." What today's prophets, saints, good people believe to be right in the involved problems of today is worthy of serious consideration. (However, they are not infallible; they can be wrong.)

The Counsel of Our Fair-minded Friends. Those who love us and seek our best welfare usually give us good advice. They may be able to be more objective about our situation than we are. (Warning: They can be selfishly solicitous for us, and shortsighted.)

The Judgment of a Dedicated Group. "Reasoning together," as the Scriptures say, is helpful in finding the best way. In the multitude of counsel there is wisdom. (Caution: The majority is not always right.)

Circumstances and Conditions. A course in which one is completely blocked surely is not God's will; not now, at least. Open doors are normally indicative of his will. That which is possible, that which works must be counted a part of realistic guidance. (But beware of jumping at conclusions too quickly. Don't give up too easily; perseverance may be in order. Complications may resolve themselves and things work out.)

One's Reasoning Power—Human Judgment. The power to reason is a God-given capacity. The Creator gave us minds to use. This is one of the most common ways by which we obtain guidance. It is a safe way to the extent that our minds are informed, trained and redeemed. (One's judgment can be twisted or warped from lack of information or because of wrong training or wrong motives.)

The Subconscious—Intuition—"Hunches." Through the subconscious mind we may tap the wisdom of the universe—the cumulative wisdom of the race. One may have a deep feeling that something is right or wrong without being able to tell why he feels that way. "Hunches" and "intuition" may be the product of several of the other avenues of guidance. (They may be warped by self-interest or wrong objectives.)

Conscience—Convictions of Right. This is our great internal guide. It is our "inner prodger" by which we are urged to do what we have come to believe is right. This is a good guide if it is continually trained, educated and devoted. (It can also be dulled and is subject to subversive influences.)

The Voice of the Spirit. We are created in the image of God; he can communicate with us. God often speaks directly to the soul. Hearing the inner voice may be aided by or may grow out of the other avenues of guidance. (One must beware of confusing "The Voice of the Spirit" with "Hunches" and with one's own wishes.)

Prayer, Meditation, Faith. These attitudes or activities of the soul might be labeled acts of the self as one seeks after guidance, and so are operative in all the above. They are almost prerequisites. From this point of view it might be logical



not to list them as separate avenues of ways. However, in that prayer and faith constitute such basic qualifications for receiving the impressions of the Spirit, and since they are two-way processes—God always playing his part—they may well be declared to be among the most important ways of obtaining guidance from God. (They very much need to be accompanied by use of the other avenues.)

It is recognized that there is usually a blend between several of the different ways of receiving our guidance, and that, in many cases, we may not be aware of just how we are guided.

The reader is asked to remember that this is only an outline. Its major benefit will come, not from any analysis of how God leads us, but from our practicing of neglected points more carefully and, most of all, as we the more earnestly seek after God's highest will for our lives.

This article was written for the **Camp Farthest Out** and can be secured in leaflet form by writing the author at 407 S. Dearborn Street, Chicago 5, Illinois. The cost is \$1.00 for 40; \$2.00 for 100.

The Rural Church Provides for Its Youth

Cecil O. Showalter
Port Republic, Virginia

COMMANDED by our Lord to "tend the flock of God which is among you," the rural church must be vitally concerned for the total life of its youth, for we know that the lambs of today are the flock of tomorrow.

The rural community is the spring of American leadership. We are impressed by the weight of rural background in our college presidents, lawyers, doctors, ministers, members of the school boards and businessmen. Our cities are fed and furnished with leadership from the country. As a church we must not wait for the rural church child to grow

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor,

We are the parents of several young and exuberant children. We are trying to bring them up to feel at ease when company is present and to share in table conversation when we are alone. My husband and I grew up in homes where children were seen and not heard and we want it to be different with ours. However, this freedom we have taught them results in the children doing all the talking while we adults merely listen in. That which several years ago was clever and funny now is "show-offish" and getting pretty tiresome. Do you think we as parents should curtail this freedom we thought of value?

Puzzled Parents.

Dear Friends,

You should be greatly commended for seeing the need of and providing for social training and ease in table conversation with your children. An ability to talk freely and an attitude of friendliness is a great asset in our children's personalities as they grow to maturity. Many

parents wisely take those qualities of which they were deprived and strive to strengthen them in their children.

Parents must, however, not "go off the deep end" by pushing their children prematurely into situations with which they should not cope. This is bound to frustrate them and "showing-off" is one manifestation of a frustration.

Children are entitled to some freedom to speak what their active minds tell them, but at the same time it is important they learn respect for the thoughts of others. Conversation time is shared as toys are shared.

Mealtime provides an excellent opportunity for the entire family to share the ideas and plans of the day. Wise direction (and at times restrictions) by the parents at this frequent social family gathering is needed at this time. Children can learn the joy of listening to others as well as the giving of their own ideas.

Harry K. Zeller, Jr.

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

up before we take him into serious account in our planning.

The rural church must first of all see the need. We must face frankly the attitudes which affect young people's participation in the church. One half of America's twenty-five million youth are in rural areas. In studying the attitudes of our youth we can see something of their needs. Countless surveys and questionnaires indicate four primary needs of youth: spiritual, personal development, vocational, and recreational and social. Let us look at the services the rural church should give in the light of these primary needs.

Youth need a sense of the presence of God. The rural church must be the conscience of the community. It must praise the good and condemn the evil. It must provide a beautiful place of worship well

equipped, for the total life of the lambs must be cared for if the flock is to survive.

Personal development is a vital concern of the church. Youth must have an opportunity to learn the social graces, to have leadership experiences and a chance for broadening contacts. No organization in the rural community offers so great a choice for young people to cultivate their talents as in music, teaching, finance, recreation, preaching, sharing and in missions. Especially should the rural church provide leadership in agricultural causes, in home-building and in the care and nurture of the family.

A rural church must also be interested in the vocational needs of young people. Acquiring a farm or a business is a concern for the rural church. It must organize its resources in getting young people estab-

lished where they can carry on the life and work of the church and raise their families. At this point we can learn a lesson from the Amish. Their young people have no fear of not having a farm or a business backed and planned by their own church.

We know that the recreation and social life of our youth are important. They need a wholesome good time with a character-building emphasis placed upon it. They need to meet and associate with large numbers of the opposite sex. A vital religion should help us to face problems raised by the highway roadhouse and the alcohol habit. To provide recreation and social services all the churches in a rural community may need to co-operate.

A good couple worked hard on the farm and sent their son to a Christian college. After four years their son was to graduate with honors. They went to the graduation program. As they sat in the large crowd and heard their son making the main speech, the farmer nudged his wife and said, "Sally, that boy is the best crop we ever raised." Youth is the crop the rural church has to raise. Let us do a good job not only for the church but for the Lord.

It Takes More Than One to Quarrel

James H. Morris
Gotha, Florida

THE wells that Abraham had digged had been closed up by the Philistines. When Abimelech sent Isaac away from his neighborhood, Isaac went into the Valley of Gerar. Water was necessary for his family and for the well-being of his flocks and herds; so he proceeded to open up one of these closed wells. When the herdmen saw the clear water they strove for it, saying that it was theirs. Isaac and his men moved on farther and opened up another one and the herdmen

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

A Treasury of the World's Great Myths and Legends. Joanna Strong. Hart, 1951. 319 pages. \$3.75.

Here is a collection of stories which never grow old. The many stories, classified and arranged by sources, are told in gay style and the illustrations are delightful.—*Hazel Kennedy.*

Eagle in the Valley. Frances Kohan and Truda Weil. Children's Press, 1951. 160 pages. \$2.50.

Juan Cruz is an Indian boy in Mexico who goes with his uncle, a guide to tourists, to live with him in Mexico City. On trips with his uncle and in the large city Juan learns of many things never seen in his island home.—*Hazel Kennedy.*

The Monk Who Lived Again. B. H. Pearson. Cowman, 1940. 185 pages. \$1.50.

The book, *The Monk Who Lived Again*, grips the reader. It is an authenticated story of Walter M. Montano, a monk who after years of indoctrination, fasting, praying and inflicting physical punishment upon himself, turned from it all and found peace in God and faith in Jesus Christ as his Savior. He is now a zealous evangelical minister

of the gospel in Latin America. Since the account is true, it should be read by Protestant Christians. It reveals conditions about which few of us have ever heard the details. During the year, as our churches are studying Latin America, this book would prove of real value, for it gives information which would be difficult to publish in general study books.—*Anetta C. Mow.*

Behind the Purple Curtain. Walter M. Montano. Cowman, 1950. \$3.00.

The author is well qualified to write about conditions behind the purple curtain—the rule of Catholicism—in Latin America, having been in his youth a monk in the Catholic Church who escaped from his monastery in South America and affiliated with the evangelical movement. Now a mature evangelist, observer and writer, he tells of the nature of Latin-American Catholicism and the effect of its decadence on its adherents. This book can well be used in connection with the mission study on Latin America this winter.—*Ora W. Garber.*

came and claimed it in the same way. Isaac moved still farther and opened up a third well. With its abundant water he was well supplied, for the men of Gerar strove not for it.

Isaac said in naming the well Rehoboth that "Jehovah hath made room for us and we shall be fruitful in the land." Isaac then went up to Beer-sheba and Jehovah appeared to him and repeated to him the promise that he had made to Abraham many years before. Isaac then built there an altar to Jehovah. He then prepared to remain there by pitching his tent and he increased his water supply by digging another well.

It is interesting to observe the actions of Abimelech, the king of the Philistines. He had asked Isaac to move out of his territory and Isaac had moved away.

Now after this remarkable dealing with the herdmen of Gerar about the wells, he wanted to be friends with him and paid a special visit to him and insisted on having a special agreement with him. Isaac showed his big-heartedness again by making such an agreement. We need only to read the rest of the story to observe the effect on the whole community in which they lived. We can easily apply Isaac's policy to personal relations, community relations and world relations.

I will make just one comment that came to me from a good leader in our church. He said, "I never have a quarrel with any of my neighbors, for we are never both angry at the same time."

KINGDOM GLEANINGS

The long-awaited report on universal military training, prepared by the President's National Security Training Commission, was made public on Oct. 29. As Congress had already adjourned, it will not consider the report until some time after Congress reconvenes in early January. Final action might be delayed until February, March or even later. This will allow more time to organize opposition to the measure. Copies of the report may be obtained for 35c from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

Bro. M. M. Baugher was ordained to the ministry in the First church, York, Pa.

Bro. S. S. Blough informs us that his address has been changed from 406 W. Main St., Greenville, Ohio, to 231 Euclid Ave., in the same city.

Bro. J. E. Smeltzer informs us that he has taken over the work at the Brethren Church, Akron, Ind. His address is changed from Box 101, Lena, Ill.

Those who have been licensed to the ministry are: Bro. Vernon Merkey in the Washita church, Okla., and Bro. Allen Deeter in the Mack Memorial church, Dayton, Ohio.

Donald Robinson and **Robert Blough** have been ordained to the ministry in the Walnut Grove church, Johnstown, Pa., and **Robert Jones** was ordained to the ministry in the New Paris church, Pa.

The Sunday School of the Air, a radio program produced by Prof. W. H. Miley of Ashland College, Ohio, may be heard throughout north central Ohio on Station WMVO-fm, Mt. Vernon, Ohio, on Saturday at 8:45 p.m., or WATG-fm or am, Ashland, on Sunday at 8:15 a.m. The program is now in its second year.

Centering attention on tithing and stewardship proved to be highly rewarding in the Kansas City church, Mo. Thirty-three members covenanted to adopt the practice. Word comes that, as an immediate result, contributions increased fifty per cent over the previous year while a resurgence of spiritual vitality accompanied members' commitment to tithe.

Amwell church, Sergeantsville, N. J., the third oldest congregation in the Brotherhood, will dedicate its rebuilt house, on Sunday, Nov. 25. Bro. A. C. Baugher, president of Elizabethtown College, Pa., will speak at the regular morning worship at 11:00 and again at the dedicatory service in the afternoon. The Amwell church was destroyed by fire a year ago.

Our readers may recall the interesting story of Billy Shearrow, which appeared in our April 21 issue. Because of the letters this Brethren boy received from Indians during a prolonged illness, he and his parents were eager to live and work among them. The Shearrows now report that they are living at 304 S. High St., Gallup, N. Mex., where they are happily engaged in mission work among the Navajo Indians. They ask for the prayers of their friends as they continue in this work.

F. E. Williar, pastor of the North Baltimore and Long Green Valley churches, reports that he has moved to another address in Baltimore, Md. He is now located at 309 Woodlawn Place, Baltimore 10.

A district-wide meeting on the subject, The Peace Program and Prosperity, will be held in the Hartville church, Ohio, the evening of Nov. 23. The discussion leader will be Dean Earl Garver of Manchester College.

Southern District of Pennsylvania has elected the following to serve on the 1952 Standing Committee: B. N. King, George L. Detweiler and J. L. Miller; G. Howard Danner, O. J. Hassinger and Howard Whitacre are the alternates.

Southern Ohio has chosen Paul W. Kinsel, Moyne Landis and L. John Weaver to represent them on the Standing Committee for the 1952 Annual Conference in Richmond, Va. Foster Bittinger, Ross Noffsinger and Robert L. Sherfy are the alternates.

North Baltimore church, Md., will dedicate its new house of worship on Sunday afternoon, Dec. 9, at three o'clock. Bro. C. N. Ellis will be the speaker for the service. Preceding the dedication day a preaching mission will be held, beginning Dec. 2.

Oliver H. Austin died at his home in Denver, Colo., Oct. 30, 1951, after a four years' illness. Bro. Austin will be remembered by many across the Brotherhood for his evangelistic work. Before his retirement he served as pastor of the Denver church. A fuller account of his life will appear in a later issue.

Recent visitors through the Brethren Publishing House and General Brotherhood Board offices have been: Deloris Boyd of Ligonier, Pa.; Anna Mae Gardner of Mt. Pleasant, Pa.; Madolyn Boyd of Ligonier, Pa.; Bertha Martin of Nappanee, Ind.; Audrey Somers of Luray, Va.; Dorothy Bastin of Downers Grove, Ill.; Janice Shankle of Frederick, Md.; Velma R. Miller of Youngstown, Ohio; Robert and Helen Zimmerman of Lima, Ohio; Mr. and Mrs. Ray S. Adams of Marion, Ohio; Mr. and Mrs. Claude Wenger of Lebanon, Pa.; and Mr. and Mrs. J. C. Harless of Burnettsville, Ind.

Statement on Diplomatic Representation at the Vatican

We consider it commendable and proper for the President of our country to seek guidance in the affairs of the nation from every possible source, including religious bodies. We object, however, to the recognition of any religious body as having a preferential relationship to our government and regard the establishment of diplomatic relations with the Vatican as a violation of the "separation principle" of our constitution. We protest against policies of government which create religious tension among our people and feed the flames of passion and prejudice. We protest against hasty and ill-considered action in international affairs and against policies tinged with partisan considerations. The Church of the Brethren seeks co-operation among the Christian bodies of the world in efforts toward peace, justice and international goodwill.

We recognize the right and duty of American citizens to register their convictions on moral and spiritual issues with the proper officials of our government. Therefore, we encourage our Brethren people to confer with their representatives in Congress with reference to the issues raised by the appointment of an ambassador to the Vatican.—General Brotherhood Board.

Theme: Teaching Them to Observe All Things

A Call to Prayer

The General Brotherhood Board announces plans for a united evangelistic advance for our church under the direction of the department of evangelism. Our readers are urged to watch for detailed announcements in a few weeks and to join during the month of December in a united movement of prayer.—Editor.

We call the entire church to a month of solemn and penitent prayer at the beginning of this Abundant Life in Christ Movement. Let special prayers for the state of the church, for renewal of spiritual power, for the redemption of the lost, and for peace and goodwill be offered in every church service, every meeting of a fellowship group, every Sunday-school class, throughout December.

Let there be special prayer, with faith and confident trust, in every family altar, at every family table.

Let there be prayer fellowship groups in every church, college, and community, which will make this movement a matter of deep and abiding prayer.

'Pray therefore the Lord of the harvest to send out laborers into his harvest' (R.S.V.).

"But you shall receive power when the Holy Spirit has come upon you: and you shall be my witnesses . . ." (R.S.V.).

The hour has come for the Church of the Brethren to fling wide its arms of kindly fellowship and redemptive love, to witness and share in the power of the Spirit, to grow again as Christ would have us grow.

We call the church to prayer, consecration, commitment and service in the Abundant Life in Christ Movement. It begins today!

Bridgewater College

The fall semester opened with an enrollment of 383 students. This is eleven per cent below last year, but better than was anticipated early in 1951. There are 255 boys and 128 girls in the student body, one fourth of whom are day students. Fifty-six per cent are members of the Church of the Brethren. Thirty-four men and one woman are preparing for the ministry or the mission field.

The new faculty members are Margaret Flory of Bridgewater, dean of women and instructor in home economics; William H. Anderson of Holly Hill, Fla., and Earlene Andes, both in business and economics; and Willard B. Frick of Harrogate, Tenn., in psychology. Helen Eshleman, Ruth Louise Stinebaugh, Olive S. Bowman and Clifford T. Marshall have been added to the music staff as part-time teachers.

At the June commencement, two brothers who have rendered able service to the church on both the foreign field and in the homeland were awarded honorary degrees. Ernest M. Wampler of Bridgewater received the degree of Doctor of Divinity, and Fred J. Wampler of Paraguay, the degree of Doctor of Laws.

The state Tau Kappa Alpha tournament will be held at the college on Nov. 30 and Dec. 1, at which time a series of debates will take place among the various colleges of the state.

The conference on Christian service was held at the college on Friday evening and Saturday morning, Nov. 16 and 17. The purpose of the conference was to try to interest young people in giving their lives to full-time Christian service. Those attending were chosen by the various churches of the Southeastern Region because of their prospective interest and promise in these

fields of service. DeWitt L. Miller of Washington, D. C., represented the Christian ministry, Ernest M. Wampler of Bridgewater, the field of missions, and Mrs. A. Stauffer Curry, other fields of Christian service.

A portrait of Bro. J. I. Baugher, who served for a short period of time as the fourth president of the college, was unveiled on home-coming day, Oct. 20. The portrait is a gift of the Baugher family.

A loss of \$30,000 was sustained by the burning of the physics laboratory on the evening of June 30. In order to take care of physics and allied courses, temporary quarters have been set up in North Hall annex, one of the dormitories for men. It is hoped that construction can begin on the proposed science hall early in the spring.

I. James Eshleman assumed the pastorate of the College Street church in August. Bro. Eshleman and his wife have made an exceptionally fine impression on the Bridgewater community, and the college joins in welcoming them to the Bridgewater congregation.

With Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

Brother and Sister A. Wayne Carr of Libertyville, Iowa, in the La Place church, Ill., Nov. 25—Dec. 9.

Bro. Earl Brubaker of Salunga, Pa., in the Heidelberg church, Pa., Nov. 25—Dec. 9.

Gains for the Kingdom

Six baptized in the Sipesville church, Pa.
Five baptized in the Rockford church, Ill.
Five baptized in the Farrenberg church, Mo.
One baptized in the Jones Chapel church, Va.
Six baptized in the Appanoose church, Kansas.
Four baptized in the Beaver Dam church, Md.
Fourteen baptized in the Fairview church, Pa.
Three baptized in the Maple Grove church, Wis.
Four baptized in the Roaring Spring church, Pa.
Eleven baptized in the Prairie City church, Iowa.
Five received by letter in the Ft. Wayne church, Ind.
Eight added to the Calvary church, Los Angeles, Calif.
Two received by letter in the Martinsburg church, Pa.
Five baptized and five received by letter in the Center Hill church, Pa.
Nine baptized and two received by letter in the North Winona church, Ind.
Six baptized and five received by letter in the Knobley church, W. Va.
Five baptized and one received by letter in the Sabetha church, Kansas.
Twelve baptized and two received by letter in the Cerro Gordo church, Ill.
Three baptized and four received by letter in the Bartlesville church, Okla.
Four baptized and seven received by letter in the West Milton church, Ohio.
Ten baptized and twelve received by letter in the Sugar Creek church, Ohio.
Six baptized and one received by letter in the Ft. McKinley church, Dayton, Ohio.
Nine baptized and twenty-seven received by letter in the Pomona church, Calif.
Twenty-five baptized and twelve received by letter in the Marsh Creek church, Pa.

Calendar for Sunday, November 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The People at Worship.—Ex. 24; 29—31; 35; 40. Memory Selection: Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, the Lord's offering. Ex. 35:5.

CBYF Topic for November, The Christian in an Unchristian Environment.

Announcements

Love Feasts

Florida	Kansas
Dec. 2, 7 pm, Okeechobee.	Dec. 3, 7:30 pm, Scott Valley Community.
Ohio	
Nov. 26, Fairview.	



CROP MEANS THANKSGIVING

IN THESE hate-filled and apprehensive times, there is a spiritual belief at stake—the belief in the brotherhood of man. For the sake of this belief Christian farmers of all denominations are sacrificing a portion of their harvests to aid destitute millions of men, women and children overseas.

Through CROP, the Christian Rural Overseas Program, they are working together to fill freight carloads of life-saving, hope-renewing foodstuffs to be distributed in bulk by church agencies abroad. Bulk donation and distribution means that the most food reaches the largest number of needy people.

Contributions of bulk farm products are being collected in the top agricultural states by community CROP volunteers. Non-exportable products are converted into cash for the purchase of exportable products needed to complete freight carloads. The carloads will be shipped to the nearest seaport and turned over to CROP's sponsors or any other distributing agency designated by the individual donors.

CROP is sponsored by three major church agencies: Catholic Rural Life Conference; Church World Service, representing the Brethren and twenty-eight other Protestant denominations; and Lutheran World Relief, representing the churches of the National Lutheran Council of America. But CROP's service is not limited to these three agencies. CROP collects and turns over commodities to all church agencies designated by the contributors.

Instead of pledging a definite portion of their harvests, some individuals prefer to set aside a Friendship Acre at the beginning of the season. Its yield or the cash realized therefrom is then turned over to CROP at harvest.

The Friendship Acre plan is not confined to the soil. Like the Lord's Acre plan, it may be adapted to a calf, pig, milch cow, laying hen, or

William Z. Cline

Public Relations Director
Christian Rural Overseas Program

even the first hour's wages of each week. Farmers and others in eleven states are participating in the plan this year.

George J. Steinbron, the first in the state of Iowa to designate a Friendship Acre, said: "This will remind me of the blessings I enjoy and enable me to pass them on in some measure. I know what those people are going through. But for the grace of God I could have been one of them."

Steinbron came to this country from Winterbach, near Stuttgart, Germany. He worked his way up from a hired hand to owner of a flourishing 300-acre farm near Jesup.

When CROP started in 1947, church agencies were trying to cope individually with the overwhelming postwar need in Europe. Contribu-

tions through regular church channels could not cover the masses of displaced, homeless, crippled, unfit and jobless humanity in Europe's battered impoverished cities; nor the cost of foodstuffs made scarce by the wholesale destruction of crops and livestock and the loss of foreign credit.

Raymond Maxwell, Church World Service representative on the board of CRALOG (Council of Relief Agencies Licensed for Operation in Germany) writes: "I know how the work of thousands of pastors and deaconesses in Germany has been lightened and what cheer has been brought into their work through the practical expression of Christian neighbor love that gifts through CROP have enabled them to render.

"We can be thankful to God that this work of love is possible in our world of hate and fear, and we can only urge the farmers of America and their wives and families to keep this good work going."

Iowa state CROP director, Harry Terrell, is seen here nailing a membership sign for the George J. Steinbron family, who will give the yield of one acre of corn to CROP for distribution among destitute people overseas



It was thought that the emergency situation in Europe would end within a few years and that CROP's work would be finished. But conscience-stabbing appeals from other distressed quarters of the world find their way to CROP.

Japan had been stripped of its greatest source of protein food by the war, and innocent Japanese children had been exposed to ravishing diseases. In 1948 Palestine was partitioned, and 800,000 Arabs were driven from their homes.

In 1950 Yugoslavia was smitten by the worst drought in history. Korea became a battleground. India was beset by a series of natural calamities—droughts, floods, locusts, crop diseases—and an estimated three to six million people were marked for death.

The situation in India last spring led the committee on India in the American Council of Voluntary Agencies for Foreign Service to ask CROP to serve as the channel for all voluntary gifts of grain to India. CROP made its facilities available to provide immediate relief.

A token gift of 40,000 bushels of wheat was presented to Madame Vijaya Lakshmi Pandit, Indian ambassador, at a press conference in Chicago, marking the start of the appeal. Immediate shipment of 40,000 bushels to Bombay was made possible.

Though Europe has rebuilt so that her people generally can take care

We are glad to present this review of the work of CROP, an organization which has considerable Brethren leadership. Brethren Service commends CROP as an excellent channel for giving relief commodities. Commodity gifts to CROP from Brethren will receive credit in pounds if reported to Brethren Service. Cash gifts to CROP will also be recognized if reported. But, by decision of the General Brotherhood Board, no contribution to CROP can be credited as a gift toward the cash budget of Brethren Service or the Brotherhood Fund.

of themselves, the problem of supporting many new institutions for orphans, the aged and the sick remains unsolved. Eldon R. Burke, until recently field secretary of CRALOG, says there are 3,000 new Catholic welfare institutions in Western Germany alone!

Refugees continue to flow into Western Germany from the East Zone at the rate of 1,000 a day. Their plight is tragic, with many instances like the following:

"The P— family was three times bombed out in Munich. They are now living in the rural section of Upper Bavaria. Throughout the postwar period the husband, an architect, has been unemployed. He tries to support his wife and children as a hawker and earns at the most sixty marks (fifteen dollars) a month. There are days when this family literally has nothing to eat. Both children already have contracted TB."

"In March 1945, the J— family evacuated the East. The property which they carried with them was set afire by dive bombers. Their well-furnished house was looted and completely destroyed. The husband was in a Soviet prisoner-of-war

camp for four and one-half years and is seventy per cent invalid.

"The wife and her seven children supported themselves with heavy labor over the most difficult years. Today these nine persons occupy one room in a refugee camp. At their disposal are four beds, three pillow cases and one set of bed sheets."

Italy is burdened with the weight of returned colonists from possessions lost in the war. While most Greek refugees have now returned to their villages, they need help until they can restock and resow their farms. Both Italy and Greece are harboring refugees from neighboring revolutionary regimes and Iron Curtain countries.

CROP's major campaign period this year was inaugurated during United Nations week with the sailing of Friendship Food ships from Chicago and Philadelphia.

More than half of the forty-eight states were organized to accept contributions of bulk commodities for this expression of Christian brotherhood.

The Chicago ship sailed for Bremen, Germany, with a gift cargo of canned meat, lard, beans, wheat and cereal. The first Philadelphia shipment, consisting of 11,600 bushels of wheat, will anchor in Bombay, India, this month. Both of the remaining Philadelphia shipments consisted of wheat, beans, soybeans and flour. One proceeded to Italy, Greece and Lebanon. The other went to Trieste for transshipment to Central Europe.

To date CROP has shipped 5,400 freight carloads of foodstuffs to thirty-two countries of the world. Of the 3,240 carloads distributed under Church World Service, 45.4 or 1.4% of the total was contributed by Brethren.

These contributions through CROP are being relied upon heavily by Brethren and other Protestant church relief workers abroad. Brethren Service projects in Europe are receiving allocations of supplies from CROP. Thus Brethren who give to CROP may feel confident not only that their gifts are going to the needy, but that some of these gifts actually reach the needy with whom Brethren are working.



Consul general for India at San Francisco, N. R. Ahuja (right), accepted 20,000 bushels of wheat donated by farmers of sixteen states through CROP. The acceptance was made in Portland, Oregon, in the presence of Mrs. Ahuja and Capt. Dag Arnesen, skipper of the ship that carried the wheat to Bombay for free distribution to the needy in India

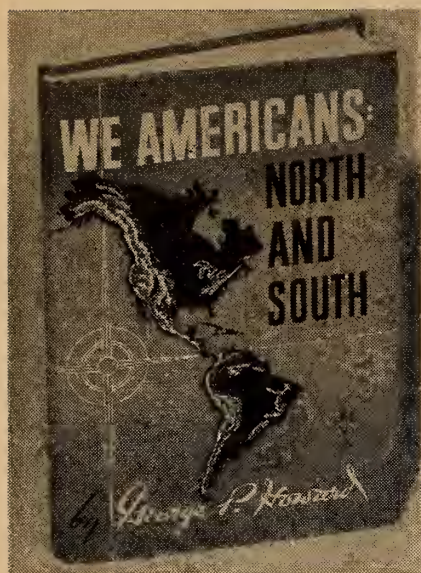
Photo by Wright-Dooley



Missionary Education in Our Churches

Anetta C. Mow

Missionary Education Director



WE AMERICANS: NORTH AND SOUTH is the adult study book on the Latin America theme. George Howard, the author, was born in South America. He is an authority on the subject of the Protestant churches in Latin America.

HE WEARS ORCHIDS is a splendid book to be used as a supplementary study book along with **WE AMERICANS: NORTH AND SOUTH**. It includes eighteen short biographies of people who have become faithful members of the Protestant church.

THESE pages about missionary education and study, presuppose that our churches have the Christian conviction that the knowledge of the Christian task throughout the world is essential. Through the study of missions, we come to know the problem of the world from the Christian standpoint and to understand the evident fact that, if the world is to be saved, it must be by the spirit of Jesus Christ.

The Study Themes in 1951-1952

Foreign: Latin America

Home: Churches for Our Country's Needs

In the study of Latin America, the study of our Church of the Brethren mission work at Bella Vista, Ecuador, should be stressed.



In the study of Mission to America, thought should be given to the work of our local churches throughout the Brotherhood.

Books Available

Foreign Books

Adult: **We Americans: North and South**, by George P. Howard; **He Wears Orchids**, by Elizabeth Lee

Young People: **Looking South**, by Constance Hallock; **Invitation to Mexico**, by Matzigkeit

Junior High: **The Traded Twins**, by Robert McLean

Junior: **Off to Brazil**, by Janet Smalley

Primary: **The Children Downstairs**, by Mazer and Orton

Kindergarten: **Manuel, A Little Boy of Mexico**, by Jeanette Brown; **Rosita, A Little Girl of Puerto Rico**, by Jeanette Brown

Home Books

Adult: **Mission to America**, by Truman Douglass; **NOW, Everybody Needs a Church**, by Brace

and Eldredge; **So Sure of Life**, by Violet Wood

Young People: **NOW, Everybody Needs a Church**, by Brace and Eldredge

Junior High: **The Third Wish**, by Eleanor Hull

Junior: **Hungry Hollow**, by Anna Wright

Primary: **Davey in the Sand Hills**, by Anne Halladay

Teachers' Guides

A teacher's guide is available, based on each age-group book. So informative are these guides that no teacher should feel that there is insufficient material.

Gospel Messenger Articles on Ecuador

Special Ecuador issue of Aug. 25, 1951

Today Before Your Eyes, Ecuador, by Benton Rhoades, Feb. 25, 1950

Your Dollars in Ecuador, by Benton Rhoades, March 18, 1950

A Crack in the Wall of Prejudice, by Benton Rhoades, Sept. 16, 1950

Ecuador News Letter, by Ruby Rhoades, Oct. 14, 1950

The Pattern of Our Days, by June Wolfe, Jan. 13, 1951

Unto the Least (at School in Ecuador), by Claude Wolfe, April 14, 1951

They Need Doctors and Nurses, by Ruby Rhoades, April 14, 1951

A Two-day Adventure, by Claude Wolfe, May 12, 1951

Special Ecuador Issue, Aug. 25, 1951

Independence Day in Ecuador, by Claude Wolfe, Sept. 1, 1951

Today at Bella Vista, by Benton Rhoades, Sept. 15, 1951

Articles written by our missionaries are of definite value in our mission study and more Gospel Messengers should be kept on file for use.

Missionary Programs (Church of the Brethren Materials)
 Latin America's Open Door
 Living Churches
 How These Girls Grew
 Stars We Love
 Boys and Girls at Bella Vista (Junior)
 Junior Friends Near the Equator

Plays

Let There Be Light
 Cracking Walls of Prejudice
 A Friend in Need Is a Friend Indeed
 Brazilian Gold

Films

Let There Be Light. 25 minutes, color, sound

The story of the beginning of mission work at Bella Vista, Ecuador. The pictures come from our missionaries and show the growth in their service among the people of the Andean plateau.

Wings to the Word. 28 minutes, black and white, sound

Vivid portrayal of how the Word of God is distributed over the countries of Latin America.

Write to Visual Education Service, 22 S. State Street, Elgin, Ill., for further information and for scheduling.

Recordings of Ecuador

Good News From Bella Vista, Ecuador. 15-minute recorded program.

Produced at the Bella Vista school by the school children and missionaries. It is inspiring to hear the children sing Christian songs in their own Spanish language.

Slides on Ecuador (2 x 2 inches)

A Trip to Ecuador
 At the Bella Vista Mission in Ecuador



Ecuador—Beautiful and Violent
 Grass Roots Beginnings in Ecuador
 In the Heart of Ecuador
 Rainbows of Promise at Bella Vista

Maps

Map of Latin America in four colors
 Picture map of South America
 Picture map of the U. S. A.

Catalogs

Annual Announcement, 1951-1952
 Order Blank for Missionary Materials, 1951-1952
 Announcing Missionary Films, Slides, Filmstrips
 Order Blank for Missionary Plays
 Order Blank for Missionary Readings, Stories, Leaflets
 Your School of Missions

Your School of Missions

Churches are encouraged to hold a school of missions. The month of January, using the four Sunday nights, is suggested; however the school should be held at the time which best suits the local church.

A school which devotes itself to graded study in all age groups and to the discussion of the current year's themes, both foreign and home, will find that it helps to strengthen the mission program in the local church.



MISSION TO AMERICA is the adult mission study book on the theme, *Churches for Our Country's Needs*. Truman Douglas lifts up the spiritual needs of our country and presents the challenge for the renewal and expansion of the church.

NOW! EVERYBODY NEEDS A CHURCH is a fine book to use as supplementary material in the study of *MISSION TO AMERICA*. The book gives many illustrations, vivid stories and reports which show the efforts of the Christian church in our land.

A school of missions can be organized and set up in a local church just as systematically and effectively as the Sunday school or church school. In planning for a school, it is essential that the church cabinet, representing all age groups and interests, should set up the school.

Churches that have their yearly school of missions report that they like to have the three phases of the evening's program: (1) fellowship hour, (2) study hour and (3) worship hour. More information about these three divisions is given on the leaflet, *Your School of Missions*.

Loan Library Books on Latin America

On This Foundation, Rycroft
 The Pageant of South American History, Peck
 Religious Liberty in Latin America, Howard
 Jumping Beans, McLean
 Little South Americans, Millen
 Up and Down South America, Halladay
 Porto Rican Neighbors, St. John

Additional Books for Supplementary Reading

On the order blanks for missionary materials supplementary books are listed for additional reading. Secure these order blanks.

Watch for announcements in the Gospel Messenger pages, listing books which pertain to missions in Latin America.

Mission Institutes and Schools (Interdenominational)

Institutes and schools are held in a number of places throughout the United States. They provide such excellent helps for the teaching of missions that teachers and leaders would find it most helpful to attend.

Training Books for Teachers of Missions

Missionary Education in Your Church, by Harner and Baker
 Missionary Education for the Junior High School Age, by Griffiths

Group leaders, teachers and ministers will find these books good manuals of methods. They are explicit and helpful.

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Christians are like the several flowers in a garden that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—John Bunyan.



New Recruits for Africa



Paul Walter Petcher, M.D.

Roy White

Chicago, Illinois

PAUL WALTER PETCHER, son of Glen W. and Edith White Petcher, the fourth of seven children, was born at Citronelle, Ala., July 15, 1922.

At the age of eight years he joined the Cedar Creek Church of the Brethren, where his father served as volunteer minister and elder. At this church he was licensed to the ministry in 1941, then later ordained in 1943.

After completing his grade school at Citronelle, Ala., and graduating from Murphy High School, Mobile, Ala., he enrolled at Bridgewater College in 1939. He was active in student religious organizations. During his senior year he was cochairman of the Student Christian Movement.

After receiving his A. B. degree from Bridgewater, he transferred to the University of Alabama in the School of Medicine. He worked, paying his own way as graduate assistant in the department of biochemistry. While in the University of Alabama he was elected to the research society, Sigma Xi, on the basis of original research in the field of biochemistry.

In 1945 he was married to Esther Mae Wilson, a graduate of Bridgewater College, who also was interested in foreign missionary service.

From the University of Alabama he went to the University of Pennsylvania School of Medicine, where he received his M. D. degree in 1948. In Philadelphia he attended the First Church of the Brethren and met Paul Hoover, a classmate, who will be sailing to India about the same time as the Petchers go to Africa.

Paul interned at Jefferson-Hillman hospital in Birmingham from July 1948 through July 1949, after which he was commissioned at the Annual Conference as medical missionary.

The next two years he spent as surgical resident at the Mobile City hospital, where he was chief resident and chief surgical resident during the last year.

When he returned to Alabama he resumed his teaching and preaching ministry at the Cedar Creek church and at the Mobile mission near which he, his wife and two children, Cheryl and Richard, resided.

His interest in missions began too early to date accurately, and it has grown with the years. Son and grandson of ministers, Paul believes he can best witness for Jesus through medical service in his name.

The Marsh Creek congregation, Gettysburg, Pa., has pledged his personal support and the Elizabethtown church, Pa., the support of his fellowship budget.

On Oct. 13 the Petcher family set sail for Nigeria, West Africa, where Dr. Paul will serve in the Garkida hospital. He requests your support in prayer that he may carry on his ministry in the spirit of the Great Physician. It is his earnest prayer that all in the home field may be directed in the same spirit for the glory of God.



Esther Wilson Petcher

Ruth Leer

York Springs, Pennsylvania

WHILE her parents were attending Bethany Seminary in Chicago, on April 26, 1924, Esther Mae came to grace the home of Norman A. and Ruth Utz Wilson. During the following year her parents presented their names to the Mission Board for the China field, but because of her father's health they could not carry out their hopes. Esther Mae's father died when she was fourteen months old.

With one exception, a deacon in the third generation, Esther Mae's forefathers down one line have been Brethren ministers for seven generations. She united with the church at the age of nine. Regular church attendance has been her habit from childhood. Church work has constantly held her interest. While in college she was a student Christian recreation leader. For several years she helped in summer camp and vacation Bible school.

Esther Mae has moved about frequently, living with grandparents and relatives. Many and varied personalities have aided in molding her character. Some of the most impressive years for her were those she spent with her mother at Bridgewater College when she was seven and ten years of age.

In 1944 she graduated from Bridgewater College. The following year she taught seventh grade in Oakland, Md.

On May 27, 1945, she was married to Paul Petcher, a Brethren minister whom she met while at Bridgewater. She continued teaching to help him obtain his medical degree. Two children have come to bless their home: Cheryl Ruth, aged four, and Richard Leer, aged one.

Esther Mae has always been energetic and conscientious where duty calls. She is serious about her work and yet at the same time she loves fun and enjoys having a good time. She is an apt student of human nature and ever ready to help others in teaching or passing along some skill. She is vivacious and enthusiastic about all her undertakings.

She speaks of an inner prompting which has called her to answer the Master's "Go ye." Through the years she has felt that a plan for her life has been unfolding as time passed. She now says that, after they accepted the challenge to go to the field, everything has seemed easier and less complicated.

Although the Petcher family had first planned to go to India and although arrangements had been made and packing done to that end when a sudden change in plans was made and they were asked to go to Africa, they took it in their stride. In the few remaining weeks final preparations were made and sailing day found them looking forward with great anticipation and high hope for their years of service in Nigeria, West Africa.

Florence Shearer Miller

Sara Grossnickel

Chicago, Illinois

THE appointment of Florence Miller to serve as a medical missionary in Africa was the realization of a cherished dream. Only those who feel the urgent call and experience the subsequent struggle to answer that call can appreciate the heartfelt joy of such an occasion.

Florence is the daughter of Harrison and Edna Shearer Miller. She was born on March 2, 1918, near Manheim, Pa., and attended the public schools there. As a young person, church activities were a real part of her life. She assisted with youth work, camp work, and especially enjoyed organizing and directing musical groups. During those years Florence helped her



Florence S. Miller

parents on the farm and was also employed at various places in the surrounding community. She felt the need of additional Bible training and attended Grantham Bible School and took evening classes at Elizabethtown College.

Following the war the opening of mental hospital units began to challenge young people. This seemed a worthy project, but Florence had a good job and hesitated at the strangeness of such a position. How could one be sure what this was like—and for a whole year. But the faith which has characterized her whole life supported her decision to accept. In the fall of 1945 Florence joined the second unit and began work as a voluntary attendant at the Elgin state hospital. That year was an eventful one in influencing the choice of her lifework. The challenge presented by these people grasping in the shadows of mental despair was great, and Florence felt real satisfaction in this field of service. It was at this time that she became interested in the nursing profession and recognized the usefulness of such knowledge in meeting the physical and spiritual needs of many people. This brought another challenge. Could it possibly be accomplished? So far she had only an elementary school education which would not permit entrance to a nursing school. But faith cannot be unanswered and in one year and several months Florence had received the necessary credits from an adult high school in Chicago to allow her to start nurses' training. In February 1948 she entered the Swedish Covenant hospital school of nursing in Chicago, from which she was graduated in 1951, obtaining a registered nurses' degree in the State of Illinois. These two were years of valuable experience and opportunity. Since this was a Christian hospital where Christian ideals are taught and practiced, the constant awareness for service was

kept alive. In the spring quarter Florence also took some Bible classes at Bethany Biblical Seminary in preparation for her work.

The urgent need in various fields presented a problem, but the call to Africa seemed most clear during the years. Although Florence was ready and willing to serve wherever needed, she was very happy to receive the General Brotherhood Board's decision to appoint her to the Africa field. To accept the call of Christ is a blessing, but to go with such joy and willingness is especially heart-warming. With a burden for the healing of bodies and souls, Florence sails to Africa with the prayers and best wishes of her family and many friends. She will be supported by her home churches, Chiques and Palmyra, and will be stationed at Lassa, West Africa.

Famine Conditions in India

Premchand G. Bhagat

Anklesvar, India

HERE in India we are facing famine conditions. I do not know how I can explain the situation clearly enough. I can say that times are worse than I have ever seen them before in my life. Just an hour or two ago several people from the village of Bakrol were here sitting on my veranda. They told me that they were not able to get any work, they have no grain and they are hungry. They are not able to get even one meal a day.

Our monsoon crops have failed altogether, and that also means that there is no hope for the winter crops. We are distressed to think of the condition of our poor Christian people. Letters are coming in from some of our village teachers and they are telling us that some of the children in their villages are starving. They are no longer able to come to school. The condition is becoming worse and worse day by day.

We feel very helpless in the face of this great need. We feel we must do something. We feel we must call for help in this famine condition. We pray to our heavenly Father that the way may be open for these needy and starving people of India to be given some relief.

• • •
Eighty-one missionaries have been appointed this year for lifetime service in thirteen countries by the Presbyterian Church, U.S.A.



Left: First chapel, built 1910

Center: Present church, built 1912

Right: Minister's home built 1924

The Growth of the Greensburg Church

THE little chapel pictured here is a significant symbol of the Greensburg church forty years ago. Here, May 1, 1911, a group of thirty-two convened to organize the mission into a recognized congregation of the Western District of Pennsylvania, with the district committee of elders present to effect the organization. Comprising the committee that organized the congregation forty years ago were Elders William Howe and Daniel H. Walker.

Now that forty years have passed and the congregation has grown to a membership of over 500, the fortieth anniversary was observed Sunday morning, May 6, with appropriate services, the chief emphasis being the dedication of the electric organ, which was recently installed as a memorial to "our departed loved ones."

Twenty-four members were present at this service who worshiped in the first chapel. The speaker for the occasion was Bro. Calvert N. Ellis, president of Juniata College. His father, Bro. Charles C. Ellis, dedicated the present church building in 1912 and also the minister's home in 1924.

Bro. M. J. Brougher was called to take up the pastorate of the Greensburg church on Jan. 1, 1911, just a few months prior to the official organization, and has faithfully and efficiently served the church these forty years. He has always been deeply consecrated to his task, ever manifesting a deep spiritual reverence to God and the church. Sister Brougher has been a constant help, evidenced through her untiring efforts and sincere devotion.

Elma Neiderhiser
Greensburg, Pennsylvania

At the present time plans to enlarge the church are under way as the present building located on the corner of Stanton and Mace Streets is inadequate to meet the needs of the growing congregation.

Several months after the fortieth anniversary celebration Bro. M. J. Brougher resigned as pastor of the church because his health did not permit him to carry a full-time work load. A Greensburg paper carried the following editorial tribute to Bro. Brougher:

"Although he still remains a giant in the spiritual field, the years have taken their physical toll and Dr. M. J. Brougher has announced his retirement as pastor of Greensburg's Church of the Brethren.

"His retirement will end a career of more than forty years in the Greensburg church, a career which more than does credit to him and which must be more than gratifying to the Lord he has served so well.

"Certainly no man of the cloth has ever worked more untiringly in behalf of his flock or been more sincere in fulfilling his mission than Dr. Brougher.

"When he came here in May 1911 he became leader of a congregation of 20 people. Today the flock numbers more than 500. And the little wooden chapel long since has been replaced by a fine church and parsonage on Stanton street, with a large recreational lot on near-by Welty street.

"During his career Dr. Brougher has held 173 evangelistic meetings here and elsewhere, and that they have been fruitful is testified to by

the fact that they won more than 3,500 converts.

"In addition to the fine leadership he has provided for his Greensburg flock, Dr. Brougher has for many years carried a heavy load in the general affairs of the Church of the Brethren.

"He served on the General Ministerial Board for fifteen years and presently is serving his second term on the General Brotherhood Board. On many occasions he has represented the Church of the Brethren on the Fraternal Relations Committee. For twenty-one years he has been a trustee of Juniata College, the higher institution of learning which conferred an honorary doctor of divinity degree on him back in 1939. For twenty-six years he served on the ministerial board, twenty-eight years on the board of Christian education, and he was treasurer of missions for the Sunday School Association for thirty years. For twenty-one years he was trustee for Camp Harmony and during the same period dean of the Harmony Assembly.

"Dr. Brougher, who will observe his sixty-sixth birthday on Oct. 27, is a native of Somerset county. He spent eight years in the school-teaching profession before beginning his long ministerial career. He suffered a heart attack last September and his health has not been robust since then."

Home Mission Churches

Covington (Washington), Clement Bontrager, pastor.

Lakewood (Seattle, Washington), Victor C. Bendsen, pastor.

High Point (Seattle, Washington), Walter E. Peckover, pastor.

Thinking About the News

Decline of an Empire

THE recent British elections were watched with great interest on this side of the Atlantic. Yet the results were hardly as decisive as some commentators have concluded.

Although the Conservative Party won a majority of the seats in the House of Commons, the majority was slight and the Conservatives are not likely to forget that Labor Party candidates received a larger popular vote. Britain now has a new government but the results of the election are far from indicating that the socialistic measures of the former government have been repudiated.

It is important for Americans to realize that Britain's economic problems are not primarily the result of her postwar policies but rather of the effect of World War II and the gradual breaking up of the British Empire. A quick glance at the once great empire (on which the sun never set) will suggest that Britain must continue to face new crises around the world.

British technicians were forced to leave Iran when that nation took over the billion-dollar Anglo-Iranian oil property. Egypt wants British forces to leave although a treaty would defer their removal until 1956. Hong Kong and Malaya are near the Communist orbit and in some danger. There is a growing movement for independence in South Africa.

It is just as true for nations as for individuals that "whatsoever a man sows, that he will also reap." We live in a moral universe; our God is not mocked. A nation may make itself powerful by developing and exploiting the resources of backward areas, by capitalizing on the cheap labor to be recruited from primitive peoples. But even though there have been some benevolent aspects to the growth of empires, the seeds of dissension have been too widely sown. We can expect increasing unrest.

It is unfortunate that the burden of adjusting to new demands falls upon a nation already suffering from war. There is evidence that Britain no longer seeks to be the world power she once was. But she must reap the harvest of an earlier generation's colonial policy.

As our nation rapidly steps into the position of a great power with increasing spheres of influence around the world, we can well take warning from Britain's predicament. So also should Soviet Russia with her imperialist ambitions. Let our leaders think seriously of the heritage they pass on to future generations. There is another New Testament rule that can be applied to nations. "Let the greatest among you become as the youngest, and the leader as one who serves."—K.M.

Around the World

German Children Contribute to Kansas Flood Relief

Refugee children in Germany know what it is like to be made homeless by events outside their own control. Hearing about the distress of flood victims in Kansas, last week a group of youngsters living in Camp Dudelsdorf near here took up a collection of coins "to help in the relief" of American children made homeless by the raging waters.

One shy youngster presented the proceeds of the collection, five marks (about \$1.25), to the World Council of Churches representative in the camp, asking that it be sent to Kansas. The money has been transmitted to the Department of Church World Service of the National Council of the Churches of Christ in the U.S.A. and will be added to flood relief funds. (World Council release)

West German Government Drafting CO Laws

A federal draft law regulating the status of conscientious objectors is under preparation by the ministry of interior, West German government circles have disclosed. The law will be based on the West German basic law, article 4, which deals with freedom of faith and conscience and states that "no one may be compelled against his conscience to perform war service as a combatant. Details shall be regulated by a federal law."

According to informed circles, the draft law will permit refusal of military service only for religious reasons. The law will require that conscientious objectors undergo a special registration procedure. They might have to serve, however, in noncombatant units, such as medical, administrative or air raid protection services. (RNS)

Germans Plan Korean Relief Program

Plans for a West German relief program on behalf of Korean war victims were discussed by representatives of the Evangelical Church in Germany (EKID) and various charitable organizations.

Calling upon West Germans to aid in the projected Korean relief program, Pastor Albertz said: "While the world is doing something for the war-ridden Korean people, Germany should not stand aside. She should take this as an opportunity to show her gratitude for the support which Germany received from foreign countries after the war." (RNS)

Malik Praises Work of Missionaries

The work of American missionaries abroad is more important than diplomacy in expressing the desire of the American people for peace and plenty in the world, Dr. Charles Malik, minister of Lebanon to the United States, told a meeting of churchmen in Washington, D. C.

"Your missionaries constitute the finest act of American charity abroad," said Dr. Malik, who also represents Lebanon at the United Nations. "The hospitals and schools you have built are the best evidence you have abroad to show your concern for the world."

Speaking in feeling terms about the world-wide struggle between Marxism and Christianity, Dr. Malik said that the church's greatest task must be to continue supplying "servants of Christ abroad." (RNS)

Departure of Friendship Food Ships During United Nations Week

Several Friendship Food ships were dispatched to starvation areas of the world during the celebration of United Nations Week by the Christian Rural Overseas Program (CROP).

One shipment left the port of Chicago and two the port of Philadelphia, on United Nations Day, Oct. 24. Another shipment left Philadelphia on the 25th.

A Texas Friendship Food and Fiber ship is leaving Houston this month. It will carry a cargo of cotton, peanuts, wheat, rice and milo to Japan and Korea.

Officials of CROP announced that for the first time it has been made possible for urban communities to join rural America in contributing to the goodwill food shipments. (RNS)

Student Religious Groups Protest Segregation

Student religious groups at the University of North Carolina adopted resolutions protesting the decision of university officials to segregate Negro students at football games. The Baptist Student Union, the Wesley Foundation and the Presbyterian Student Association, with a combined membership of some 250 students, expressed hope that the university administration would reverse its segregation ruling.

The Baptist group said it was restating Southern Baptist Convention principles in opposition to racial prejudice. "The recent ruling segregating some members of our student body is in violation of these principles," the group said, "and we pledge ourselves to support every effort on the part of the administration to bring the university policies in line with these historic and inviolable foundations of our Christian democracy."

A number of other student groups, including the Y.W.C.A., the Y.M.C.A., and the Inter-Faith Council, were scheduled to consider similar resolutions of protest. (RNS)

Young Adults Form Interfaith Federation

A group of young adults from churches and synagogues in Cleveland, Ohio, have organized to fight prejudice and misunderstanding.

Young married persons from twelve Protestant churches and three Jewish temples formed the Cleveland Interfaith Federation of Young Adults, through which they plan to recruit members from churches and synagogues in all sections of the city.

First major project of the group was a panel discussion, "Spotlight on Morality," held Oct. 24. Panelists included a suburban school superintendent, editor of a local labor newspaper, a former city law director who is now a utilities counsel, a Negro municipal judge and a Jewish rabbi.

A spokesman for the federation said that while it is principally concerned with helping eliminate religious and racial prejudice, "we also believe the people in our age group (twenty-one to forty) should make their influence felt in all phases of the city's life."

Other projects being planned include the showing of films, radio interviews on incidents of misunderstanding and prejudice, and study retreats. (RNS)

Laubach Awarded Roosevelt Medal

Dr. Frank C. Laubach, pioneer missionary educator, received a 1951 Roosevelt Medal of Honor for his distinguished service in the advancement of social justice. The medal was awarded at Theodore Roosevelt House in New York, birthplace of the former president, on Oct. 27.

Dr. Laubach has made a unique contribution to Christian missions through his literacy campaigns which have taught an estimated sixty million people to read and write. (RNS)

Churchwoman Sets Up Free Food Stall

Determined to make practical Christianity work, Mrs. Barbara Green, a pretty young mother of two, has been successful in putting a free food stall into operation in the market building at Victoria, British Columbia.

The food is given away free to the needy. All they have to do is come to the market, place their order and walk away with the food without paying a cent. Food is contributed from "surplus" by food sellers, marketers, gardeners and farmers. (RNS)

Youngstown Mission Launches National Evangelistic Campaign

A fifteen-month national evangelistic campaign sponsored by the National Council of Churches was launched in Youngstown, Ohio, with the Rev. Charles B. Templeton addressing the opening session of a seventeen-day mission. The mission closed Oct. 31.

Preaching to an overflow crowd of 4,200 in Stambaugh Auditorium, Mr. Templeton, the National Council's first full-time itinerant evangelist, called upon his listeners to place God at the center of their lives.

Following his sermon, the evangelist introduced members of the team who are playing major roles in the Youngstown mission. They include Dr. Jesse M. Bader, executive director of the National Council's department of evangelism; Ed Grant, divinity student at Asbury College (Ky.), who is preaching to district high school groups; Margaret Applegarth, vice-president, National Council of American Baptist Women, conducting twice daily Bible study classes, and Mrs. Constance Templeton, soloist and hymn leader.

Theme of the crusade is "The Churches United in Christ to Evangelize America." Major targets are the armed forces and the nation's

migrant farm workers. Other missions will be aimed at high school, college and university students and faculties. Penal institution inmates also will be reached.

Mr. Templeton, who is thirty-six years old, has achieved wide success as an evangelist since giving up his newspaper job in Toronto, where he was a popular cartoonist, to enter Princeton Theological Seminary. He is one of the founders of the Youth for Christ International. (RNS)

Church Women Map World Peace Program

A world peace program for church women was formulated by the executive committee of the United Church Women at its recent meeting. The organization, a department of the National Council of Churches, represents some 10,000,000 Protestant and Eastern Orthodox women. It urged women:

To inform senators of their opinion regarding ratification of the convention against genocide.

To study the proposed human rights covenant and inform senators of their opinion when the time comes for ratification.

To study the Japanese peace treaty and be prepared to inform senators of their opinion when the question of ratification arises.

To study the plight of Arab refugees and support United States efforts through the United Nations to solve this problem.

This program involves the following declaration:

"1. We believe that we should strengthen and use our spiritual resources. Therefore: We shall pray that we may be used for peace.

"2. We believe that 'this nation under God' can be a Christian democracy. Therefore: We will live democracy in our home town every day.

"3. We believe that, next to the churches, today's best instrument for peace is the United Nations. Therefore: We will know it and support it.

"4. We believe that we must identify ourselves with the needs, the sufferings, the longings of the people of the world. Therefore: We will discipline ourselves to share our abundance of spiritual and material resources.

"5. We believe we must understand the issues in the world struggle for peace. Therefore: We will study and discuss with our family and neighbors the issues of the peace." (RNS)

Weddings

Campbell-Kessler.—Donald Campbell of Quakertown, Pa., and Arlene Kessler of Elizabethtown, Pa., in Christ Lutheran church, Elizabethtown, Oct. 14, 1951, by Rev. Raymond L. Fetter and the undersigned.—Nevin H. Zuck, Elizabethtown, Pa.

Crumpton-Mussek.—Wilbur D. Crumpton of Cleveland, Ohio, and Claire A. Mussek of Chesterland, Ohio, in the First church, Cleveland, Oct. 6, 1951, by the undersigned.—H. Robert Gemmer, Cleveland, Ohio.

Fasnacht-Goshert.—Roy S. Fasnacht and Arlene Goshert, both of Reinholds, Pa., Aug. 18, 1951, by the undersigned, at his home.—P. S. Heisey, Sheridan, Pa.

Hottel-Edwards.—Benjamin F. Hottel and Evelyn Edwards, in the First Baptist church, Lansdale, Pa., April 28, 1951, by the undersigned.—D. Alfred Replogle, Philadelphia, Pa.

Keen-Allen.—Walter M. Keen, Jr., and Virginia Ann Allen, in the Coventry church, Pa., Sept. 15, 1951, by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Kennedy-Smiley.—Clinton L. Kennedy and Doris A. Smiley, both of Bridgewater, Va., Oct. 5, 1951, by the undersigned, at his home.—M. G. Sanger, Bridgewater, Va.

Kintner-Short.—Emery Kintner and LaMoyle Short, both of Bryan, Ohio, in the Lick Creek church, Bryan, Sept. 8, 1951, by the undersigned.—Alvin L. Kintner, Adrian, Mich.

Maurer-Conant.—James E. Maurer and Donna F. Conant, Sept. 14, 1951, in the bride's home, by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Metzger-Larimore.—Don Metzger of Pymont, Ind., and Joann Larimore of Delphi, Ind., Sept. 30, 1951, in the Pymont church, by the undersigned.—G. L. Wine, Rossville, Ind.

Miller-Neighbors.—Leon C. Miller and Carol C. Neighbors, both of Elgin, Ill., in the Cabool church, Mo., Aug. 29, 1951, by the undersigned.—Glenn C. Swinger, Cabool, Mo.

Miller-Simpson.—Howard F. Miller and Eva May Simpson, both of Washington, D. C., in the Maple Spring church, June 30, 1951, by the undersigned.—John M. Geary, Hollsopple, Pa.

O'Rear-Hoffer.—Godfrey M. O'Rear of Winchester, Va., and S. Elizabeth Hoffer of Elizabethtown, Pa., Sept. 15, 1951, in the Elizabethtown church, by the undersigned and Rev. William Randolph.—Nevin H. Zuck, Elizabethtown, Pa.

Rieley-Crumpacker.—Joseph G. Rieley and June Ellen Crumpacker, both of Blue Ridge, Va., Aug. 31, 1951, in the Cloverdale church, by the undersigned.—Kenneth E. McDowell, Blue Ridge, Va.

Root-Stroud.—Herbert Root of McFarland, Calif., and Lillian Stroud of Portales, N. Mex., in the Clovis church, N. Mex., Oct. 7, 1951, by the undersigned.—X. L. Coppock, Clovis, N. Mex.

Royer-Beckley.—Kenneth Royer and Jean Beckley, both of Lebanon, Pa., in the Salem Evangelical United Brethren church, by Dr. E. M. Rhoad, Oct. 6, 1951.—Carl W. Zeigler, Lebanon, Pa.

Sites-Weller.—James A. Sites of Big Pool, Md., and Dorothy H. Weller of Hancock, Md., Oct. 4, 1951, by the undersigned, at his home.—John H. Buffenmyer, Cumberland, Md.

Swoveland-Lamb.—Lynn G. Swoveland and Donna J. Lamb, Oct. 1, 1951, in the Buck Creek church, by the undersigned.—Howard D. Breneman, Mooreland, Ind.

Ziegler-Snyder.—Earl K. Ziegler of Myerstown, Pa., and Vivian Snyder of Florin, Pa., Aug. 12, 1951, in the Elizabethtown church, Pa., by the undersigned.—Monroe C. Good, Chicago, Ill.

Obituaries

Margaret E. Whitacre

Margaret Ella Whitacre, daughter of Luther and Margaret Moreland Bennet, was born in Hampshire County, W. Va., July 10, 1880, and died at her home near Ridgeley, W. Va., Sept. 8, 1951.



On Oct. 29, 1900, she was married to James S. Whitacre at Cumberland, Md. For a time they lived at Frostburg, Md., where her husband worked in the coal mines. Three years later they moved back to Hampshire County, W. Va., where they lived until 1927, when they moved to their present home.

Soon after their marriage they became members of the Church of the Brethren. In 1907 they were licensed to the ministry. In 1929 they were ordained to the eldership. Sister Whitacre was a faithful companion to her husband in the ministry of Jesus Christ. She was active in all the work of the church as long as health

permitted, and was always ready to go where there was sickness or where there was someone in need.

She is survived by her husband; one daughter, Mrs. Margaret Bohrer of Keyser, W. Va.; four sons, Irvin, Alonza and Jennings, all of Ridgeley, W. Va., and Harry of Wiley Ford, W. Va.; fourteen grandchildren; and five great-grandchildren. One daughter, Wilda, preceded her in death in infancy.

Funeral services were conducted in the Old Furnace church by Bro. Emra T. Fike of Terra Alta, W. Va., assisted by Bro. Charles Self of Ridgeley, W. Va. Burial was in the Levels cemetery, W. Va.—Margaret Bohrer, Keyser, W. Va.; Emra T. Fike, Terra Alta, W. Va.

Emmett P. Carper

Emmett Price, son of Mr. and Mrs. John C. Carper, was born in Craig County, Va., Sept. 30, 1884, and died May 23, 1951, at his home near Fordwick, Va.

On Feb. 28, 1906, he was united in marriage to Bertie Whitesell. He spent his entire life in Augusta County in the vicinity of the Little River Church of the Brethren, where he was a faithful and active member. For many years he served as Sunday-school superintendent. He also served as minister for about fifteen years.

He is survived by his mother, Mrs. John Carper; three brothers; five sisters; and the following children: Mrs. Margaret Dull, Elizabeth Whisman, both of Staunton, Va., Mrs. Louise Davis of West Virginia, Mrs. Mattie Estes of Elkton, Va., Hubert of Waynesboro, Va., Cecil of Craigsville, Va., Charles at home, and John Caleb, who is stationed in Alaska.

Funeral services were held in the Little River church with Bro. W. H. Zigler of Churchville, Va., officiating, assisted by Bro. J. M. Foster of Bridgewater, Va., and Bro. Elwood Humphreys, pastor of the Little River church. Interment was in Craigsville cemetery.—Mrs. Clyde Campbell, Goshen, Va.

Annette F. Niswander

Annette Florence Niswander was born in Iowa County, Iowa, Jan. 17, 1860, and died Oct. 10, 1951.

She was united in marriage to Isaac Burner Niswander on Jan. 18, 1880. They were active in Sunday-school and church work in Oklahoma a number of years. In 1925 they moved to La Verne, Calif., where Bro. Niswander died in 1937. Sister Niswander led a very quiet and beautiful Christian life.

Those surviving are: two sons, Virgil E. and W. Earl; one daughter, Mrs. Levi Stump; five grandchildren; fourteen great-grandchildren.

Funeral services were held in the La Verne church by the undersigned, assisted by Bro. Galen Ogden of La Verne. Burial was in the Evergreen cemetery, La Verne.—Galen K. Walker, Glendora, Calif.

Ambrose, Mary F., was born Sept. 4, 1868, and died Oct. 5, 1951. She is survived by two granddaughters. Her husband passed away about eight years ago. She was a worker in the church. She made our prayer coverings. Funeral services were held in the Woodberry church by her pastor, Bro. Albert Schue. Interment was in St. Mary's cemetery near by.—Albert C. Schue, Baltimore, Md.

Arnett, Joseph B., son of Bartholomew and Elizabeth Bridenbaugh Arnett, was born Nov. 27, 1860, in Darke County, Ohio, and died Sept. 19, 1951, at his home. In July 1881 he was united in marriage to Matilda Brandenburg and to this union were born six children. In June 1924 his wife passed away. One son and one daughter also preceded him in death. He was a faithful member and regular attendant of the Potsdam church, Ohio. In December 1926 he was united in marriage to Irene Brandenburg, sister of his former wife. He is survived by his wife, three sons, one daughter, two sisters, twenty-two grand-

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children and fifty-two great-grandchildren. Funeral services were held in the Potsdam church by the undersigned.—L. John Weaver, Potsdam, Ohio.

Black, Ella Mae, daughter of Raymond and Fannie Koontz Rock, was born Jan. 5, 1930, and died in the Nason hospital at Roaring Spring, Pa., Aug. 28, 1951. She was united in marriage to Robert Gerald Black on April 26, 1947. She is survived by her husband, one son, one daughter, her parents and two brothers. She was a member of the Curryville church. Funeral services were held in the Curryville church by Bro. Emmert Frederick, assisted by Bro. H. M. Snively. Interment was in the Fairview cemetery at Martinsburg, Pa.—Mrs. Vernon Stayer, Curryville, Pa.

Broyles, Priscilla, daughter of James and Emma Buracker, was born June 1, 1883, near Luray, Va., and died in the Page Memorial hospital June 30, 1951. Her husband, Andrew J. Broyles, preceded her in death several years ago. She was a member of the Mt. Zion church. She is survived by two sons and five brothers and sisters. Funeral services were held at the church by her pastor, Bro. Galen Crist. Interment was in the cemetery near by.—Ruth Painter, Luray, Va.

Buracker, Emma Susan, daughter of Mr. and Mrs. Press Buracker, was born Aug. 20, 1856, and died July 13, 1951. She was married early in life to James Buracker. She was preceded in death by her husband and five children. She was a member of the Mt. Zion church. She is survived by five children, one brother and one sister. Funeral services were held in the Zion church by her pastor, Bro. Galen Crist. Interment was in the cemetery near by.—Ruth Painter, Luray, Va.

Butterbaugh, Harvey E., son of Emmanuel and Margaret Butterbaugh, was born Oct. 4, 1884, at Maryland Station, Ill., and died in the Dixon hospital, July 25, 1951. On Jan. 28, 1914, he was united in marriage to Orpha Gilbert. He is survived by his wife, five daughters, one son and ten grandchildren. Early in life he united with the Church of the Brethren. For many years he was a deacon and for ten years he served as church treasurer. At the time of his death he was president of the Bible class of the church school. Funeral services were held at the Church of the Brethren in Dixon by Bro. Clarence B. Fike, assisted by Bro. William E. Thompson. Burial was in the Chapel Hill Memorial park in Dixon. The family suggested that friends contribute to a memorial fund instead of sending flowers and \$100 was given to Brethren Service, \$100 to Camp Emmaus and \$25 to the local church for the purchase of new hymnals.—Mary Underwood, Dixon, Ill.

Campbell, George William, son of William Tuttle and Hessie Weaver Campbell, was born March 26, 1926, and died April 4, 1951. He is survived by his parents, nine brothers and sisters, his wife, Virginia Roberts Campbell, and two children. Funeral services were held at the Little River church by Bro. Elwood Humphreys assisted by Bro. E. P. Carper. Burial was in the near-by cemetery.—Mrs. Clyde Campbell, Goshen, Va.

Campbell, Myrtle Marie, daughter of William Tuttle and Hessie Weaver Campbell, was born March 22, 1928, and died Aug. 11, 1951. She is survived by her parents, eight brothers and sisters, her husband, Floyd Campbell, and four children. Funeral services were held by Bro. W. H. Ziegler in the Little River church. Burial was in the Estaline cemetery.—Mrs. Clyde Campbell, Goshen, Va.

Dugan, Emerson D., son of Abraham and Mary Dugan, died June 3, 1951, at his home, at the age of fifty-three years. He is survived by his wife, Maggie Shaulis Dugan, four children and one brother. Funeral services were held in the Middle Creek church by Bro. W. F. Berkebile. Interment was in the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.



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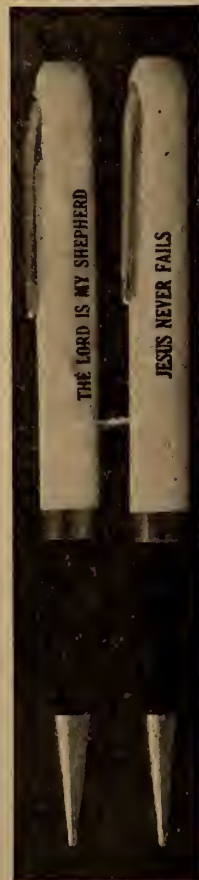
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Church News

Pennsylvania

Lower Cumberland.—Since our last report, we have had a two weeks' meeting at the Miller house with Bro. Robert Ditmer as the evangelist. During the meeting six persons accepted Christ and four were reclaimed. On Sept. 16 we held our harvest-home services with Bro. Graybill Hershey as the guest speaker.—Mrs. Paul Smith, Mechanicsburg, Pa.

Myerstown.—We held a dedication service for the Lord's acre project of the men's work as a part of a morning service. At the present time the young people and some of the older people are assisting the men with tomato picking. The women's work sponsored a program with Mrs. George Detweiler as the speaker. The young people invited the Bareville group to present a Sunday evening program. One Sunday morning we had a special service of presentation and dedication for the pulpit Bible, book marker and pulpit cover presented to the church by the children's department of the Sunday school. Our total enrollment at vacation Bible school was 189 and our total offering was \$88.28, part of which will be used for the "pictures for children everywhere" project. Several of our young people attended Camp Swatara. Our pastor was director of the youth camp for one week. Thirty-eight members were received during the past year, twenty-one through baptism and seventeen by letter. During the past three years our membership has increased by 102. Our class in Christian education was completed with twelve persons receiving credit. Pictures of Korea, taken by Dr. Franklin Cassel, were shown by Mrs. Cassel at a Sunday evening service. We are using our new hymnals. They were presented at a special service of dedication.—Ralph Balsbaugh, Myerstown, Pa.

Salisbury.—The Sunday school will be reorganized on Sept. 23. Our love feast will be observed on Oct. 28, preceded by a week of special services. Bro. Jones of the Summit Mills church preached a very inspiring sermon on Sept. 9 while the pastor was attending regional conference at Elizabethtown College. A special collection was taken by the Sunday school on Aug. 9; the result was \$121 for the church fund.—Mrs. Irwin E. Miller, Salisbury, Pa.

York, Second.—The women's work sponsored a piano recital by Nancy Wallick. During the pastor's absence this summer the pulpit was filled by O. Wayne Cook of the Lower Conewago congregation, Murray Lehman of the New Fairview church, Donald Ream of Quakertown, Daniel Rosenberger of Long Island, N. Y., and Arthur B. Rice of Frederick, Md. Brother and Sister George Stouch represented our Sunday school at the district ministerial and Sunday-school meeting at the Lost Creek church. Several Sunday evening services were held outside on the church lawn this summer. At our midweek prayer meeting and Bible study we have been using the next week's Sunday-school lesson for the discussion. Our pastor conducted vacation Bible school in our church Aug. 13-21. One hundred seventy-one children were enrolled. The young people meet every other Sunday evening before the worship service.—Mrs. Walter M. Bachman, Jr., York, Pa.

Virginia

Pleasant Valley.—We met in regular council on Sept. 15 with Bro. Everette Reed presiding. The annual visit and elections took place at this time. Bro. Reed was re-elected elder-in-charge for a term of three years. Our evangelistic services were held Aug. 19—Sept. 2, by Bro. Reuel B. Pritchett of White Pine, Tenn. Three persons were added to the church by baptism and one by affiliation. We decided to hold our love feast on Oct. 20, with Bro. Zion Mitchell of the Antioch church conducting the services.—Mrs. Ray L. Mitchell, Floyd, Va.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 580. Wanted: Practical nurse to care for guests in Darlow Brethren Home. Room, board furnished, approximately \$80 per month salary. Write: S. E. Caster, Burr Oak, Kansas.

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No. 583. For Sale: 80-acre farm, good buildings, productive soil. Two miles to Church of the Brethren, schools, county seat. Five lakes near. Price: \$16,500. Write: Harry Lozier, Warsaw, Ind.

No. 584. Wanted: Copy of the book, The Twelve Minor Prophets, by George L. Robinson, published by George Doran Co., New York, 1926. Write: James W. Simmons, 3435 W. Van Buren St., Chicago 24, Ill.

No. 587. Good community practice in a large Brethren community. Might be a haven in which a young physician could weather out the threatening storm. Home and office with equipment for rent or sale on pay-as-you-go terms. A new open-staff hospital 15 miles distant over excellent roads. Ill-health forces retirement of present owners. Write: Drs. Miller, Eg-lon, W. Va.

No. 588. Wanted: Middle-aged couple with a large family wants to rent a large farm or dairy farm immediately or by March 1, close to Church of the Brethren and good school. Wishes modern dwelling and modern equipment and modern machinery. Will take a ½ share. Can give references. Write: Dale Quinn, Andrews, Ind.

No. 589. For Sale: Forty-one church benches in excellent condition. Twenty available about January, remainder available later. Beaver Creek Church of the Brethren, % R. E. Williams, R. 12, Box 273, Dayton 10, Ohio.

No. 590. Southern Ohio member has grocery business and also good day job earning total of \$7,500 yearly. Wants \$15,000 loan at six per cent for five years. Interest paid monthly. Will give note, chattel mortgage on business and term insurance on self as collateral. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 591. Brethren real estate broker offers following for sale: 140 acres on main highway, ten miles from Ithaca, the seat of Cornell University. Fifteen-minute drive to King Ferry Church of the Brethren. Farm is in high state of cultivation with rotation of crops, abundance of water, near modern school. Twelve-room house, conveniences, 114-foot basement, barn and other buildings. Also other farms available. Write: F. L. Baker, R. 2, Ithaca, N. Y.

No. 592. For Sale: Solid oak pews, straight with shaped seats and backs, fine condition, simple style. Two pews ten feet long, two pews eleven and one half feet long, twelve pews twelve feet long. Write: Rev. Clair D. Siple, P. O. Box 15, Mulberry, Ind.

No. 593. For Sale: Several two and three bedroom homes close to the Church of the Brethren in La Verne, Calif. Prefer Brethren people. Now a great demand for workers in this area. If you are contemplating changing your location write: John A. Campbell, 2334 D Street, La Verne, Calif.

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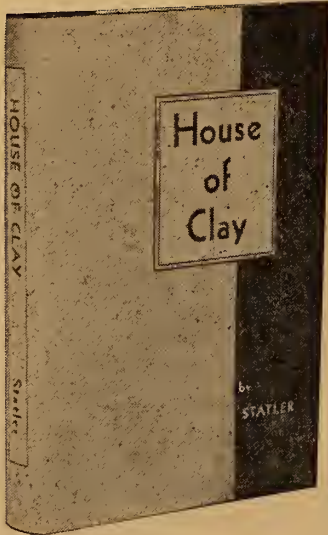
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- 477—I Heard the Bells
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You too will like HOUSE OF CLAY. It will be an appropriate and appreciated gift. The price is \$2.75.

Peters Creek.—Since our last report, two persons have been received into the church by letter and six by baptism. Bro. A. R. Showalter of Bridgewater College was present at the Sunday morning service on June 29 and brought the message on the theme, Our Unfinished Task. Our pastor, Bro. Carroll Ringgold, was ordained as an elder on July 15, with Bro. D. P. Hylton preaching on the subject, The Relationship of the Church and Elder. He and Bro. J. S. Showalter conducted the ordination service. Bro. Ringgold conducted an evangelistic meeting in the Pleasant Hill church near Willis Aug. 12-19, and Bro. J. P. Bowman of the Daleville congregation filled the pulpit during his absence. Several of our young people attended Camp Bethel during the summer and our pastor assisted in the teaching program for one week during the camp period. Our delegates to the district meeting at the Poages Mill church July 23-25 were L. S. Shepherd, Mrs. M. C. Garst and Mrs. G. E. Deyerle. At a recent council meeting Sunday-school and church officers were elected for the coming year. Bro. Ralph E. Shober was again chosen as our elder. We are looking forward to our revival meeting to be held Oct. 7-14, by Bro. Samuel A. Harley of the Pipe Creek church, Md. Our communion service will be held Oct. 21.—Mary E. Naff, Roanoke, Va.

Poages Mill.—The first wedding in our new church was that of Christine V. Light to Edwin O. Grisso. Our church entertained the First Virginia district conference July 25-27. The attendance was large and the spiritual messages a challenge to all. Our Sunday school is progressing nicely, our worship services are very inspiring and our offerings are good. Our fall council meeting was held at the close of the worship service on Aug. 19 with our elder presiding. We are still without a pastor. Church and Sunday-school officers were elected with our elder, Bro. John S. Showalter, being re-elected for another year. We were happy to have the Ullerys and Defriezes of near Winona Lake, Ind., who were passing through on an eastern tour of the country, to worship with us at our morning service on Sept. 16. Bro. C. M. Key, pastor of the Williamson Road church, will conduct our revival Oct. 8-14. Our love feast will be held Oct. 21.—Mrs. John Grubbs, Roanoke, Va.

Staunton.—Since our last report, we have had a change in pastors. Bro. Olden D. Mitchell left on Aug. 6 to take up his new work as field director in Illinois and Wisconsin. Bro. Roy K. Miller of the Antioch church in Southern Virginia took over the work here as pastor on Sept. 2. He and his family moved into our newly purchased parsonage. Bro. Paul Sanger, Jr., of Bridgewater is now directing the music in our church. Recent speakers have been Bro. Boyd Cupp, who conducted the installation service for our new pastor on Sept. 2; Rev. Freeman Parker, pastor of a neighboring Presbyterian church; Brethren Minor C. Miller and J. M. Henry

of Bridgewater; and Sister Kruger, who is now working part-time at New Windsor, helping to settle displaced persons. The youth of our church, under the leadership of Ina Mason, our pastoral assistant, had a week-end camp Aug. 24-26. The leadership training school for Staunton and surrounding communities was held in the Staunton church the last week in August, with Bro. Homer Miller of the Barren Ridge church as the director. Bro. Kenneth McDowell is scheduled to be with us for a revival meeting, Oct. 21-28. Our communion service will be held Oct. 7. Six members have been received by letter since our last report.—Mrs. J. W. Whitesel, Staunton, Va.

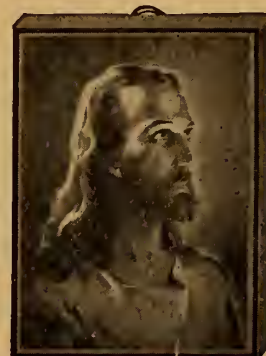
Woodstock.—Our regular quarterly council was held at the Valley Pike church on Aug. 25. Our delegates to district conference were E. F. Smith, Paul Gochenour and Ernest Mowery. Bro. L. M. Helsley was chosen to serve as our elder for another year. Our love feast will be held on Oct. 27. Bro. Perry Liskey of Annville, Pa., conducted an evangelistic meeting at Columbia Furnace. Seven persons were baptized and one received by letter. Bro. Rufus Bucher of Quarryville, Pa., was the evangelist in a meeting at Valley Pike in July. Eight persons were baptized as a result of this meeting. Two persons were baptized in the Round Hill church by the pastor, Bro. M. M. Myers.—Luther B. Kohne, Maurertown, Va.

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The Brethren Ministers' Book of the Month Club selection for December

PASTORAL CARE

edited by J. Richard Spann

Nineteen eminent contributors to this helpful book offer the pastor suggestions as to how to meet the personal needs of his people—children, youth, newlyweds, older people, the burdened, the sick, the mentally ill, the alcoholic, the new member, the unchurched, and others.

Copies of Pastoral Care will be mailed to members of the Book of the Month Club on or about December 10.

Regular price, \$2.50; to members of the club, \$1.75 plus postage and handling

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

West Virginia

Beaver Run.—Roy and Frances Ludwick, Jean Staggs and Shirley Rogers attended the regional youth conference at Bridgewater. Our Bible school was held for two weeks in July with our pastor, Bro. Robert Strickler, in charge. The attendance was good. The offering of \$30 went for migrant workers. Several of our young people attended Camp Galilee. Several persons from our church attended the regional conference at Bridgewater. We were also represented at the district meeting at Shady Grove. The women sent a donation for food for service workers. Bro. John Musto of Brooklyn, N. Y., will conduct a two weeks' revival for us the first two weeks of November. Our communion service is planned for Nov. 17. Our homecoming was held on Sept. 2, with Rev. William Orndoff bringing the morning message. Singing, special music and short talks were the afternoon feature. New officers for the coming year were elected at our fall council meeting. Bro. A. S. A. Holsinger was re-elected elder. The Sunday-school offering every fourth Sunday goes into our basement fund. Plans are being made to hold Holy Week services at our church this coming spring. Local ministers will bring the messages each evening.—Mrs. Gerald Rogers, Burlington, W Va.

Valley River.—Since our last report, seven persons have been received into the church by baptism as a result of special evangelistic meetings held by Bro. Newton L. Poling and Sunday-school decision day. The district ministerial institute was held in our church, with Bro. Paul H. Bowman of Timberville, Va., as the guest leader. The training school for Sunday-school workers, sponsored by our children's work cabinet, was also held in our church. Bro. Minor C. Miller and Mrs. Nevin Fisher of Bridgewater, Va., were the guest speakers. We co-operated in a community vacation Bible school with an attendance of ninety-five. We sent representatives to the regional youth round table and the regional conference held at Bridgewater. Twelve of our young people attended Camp Hope. Bro. Ray Showalter visited our district in July and showed the film, The Difference, in the interest of the Christian college. Bro. D. J. Lichty of Franklin Grove, Ill., and Bro. Charles Zunkel of Elgin, Ill., have recently brought us inspiring messages. Sister Lula Miller and Bro. Leslie Arbogast were our delegates to the district meeting at the Shiloh church. The ladies' aid has just finished a quilt, which we will present to our visiting evangelist, a custom which has prevailed in our church for many years. The young adult fellowship is sponsoring a recreation night for children in our church. Lois Rupel of Elgin was with us recently and showed her slides which she took while she was working for Brethren Service in Europe. Bro. Glen W. Petcher of Citronelle, Ala., will be our guest evangelist this fall.—Mrs. Anna B. Seese, Junior, W. Va.

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Photos by Dr. Lloyd Studebaker

The Church Belongs in the Picture

THE African children who are pictured here at a Marama compound are not much different from the children one can see in many Brethren communities. At least we are convinced that God loves them as deeply as he loves American children. Because of his love the church belongs in the picture, a church to which children of every race and nation may go to learn of Jesus Christ. Our Christian brothers in Marama have such a church, one that they built soon after another was blown down and shortly before this picture was taken.

Looking again at the faces of African children we understand why this is one of the "great" churches, simple though it may appear. To bring the light and joy of the gospel to children like these, the African church needs our prayers and our gifts. That we may know for whom we pray and for what we give, let us turn these pages and become acquainted with our brothers in Africa.

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 1, 1951

Volume 100 Number 48

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Working for the Kingdom

An interesting comment was published in the Oct. 6 issue about Kermit Eby's reference to working "toward a kingdom of heaven on earth." I would like to give my reaction.

I have sometimes been intrigued by the apparent longing which elderly people have indicated for release from this life that they might enter the life hereafter. Their days of usefulness seemed to be over and life was a burden. Heaven would be their "reward."

However, I can't recall many people in the active years of life holding true to the Christian way in order to receive the reward of heaven. Neither do they "work" for any measurable time for a future heaven. Heaven is too far away and too hard to visualize to remain long a motivating force in our lives.

But to work for the kingdom of heaven on earth is to accept the Master's call and to seek the guidance of the Spirit in our over-all plans as well as in our daily prayers. "Thy kingdom come" is not my prayer if I am not willing to put everything I have into helping work it out.

From years of personal experience Kermit Eby knows that some farmers, labor leaders and teachers as well as pastors and missionaries are essential to and on occasion (all too seldom) do have as their motivating ideal establishing the kingdom of heaven on earth. If a large per cent of the members of the church would consecrate their lives to that ideal, the result would be to experience heaven here and now rather than having to await the future reward.—Leroy Fish, Dayton, Ohio.

New Version?

Is not a new version of the Scriptures needed, one which conforms to the faith and practice of modern Christians? In such a version some of the change of wording might be as follows:

Ex. 20:13: Thou shalt not kill, except when wearing a nation's uniform.

Matt. 5:9: Blessed are the war-makers for they shall be called patriotic citizens.

Matt. 5:21 ff.: Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the

judgment; but I say unto you that every one who is friendly with a Communist shall be in danger of the judgment, and whosoever shall say to a Communist, "Neighbor," shall be in danger of the council; and whosoever shall say, "My brother," shall be in danger of hell fire.

Matt. 5:43: Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Kill your enemies and pray for the success of the armies that go out to destroy them, that ye may be sons of your Father who is in heaven who maketh the sun of his favor to shine on good Americans only and sendeth his rain of prosperity only upon capitalists and patriots.

Matt. 26:52: Jesus said unto him: Put up thy sword; go labor in defense plants that make atom bombs and all manner of engines of destruction, for thereby multitudes of thine enemies may be destroyed.

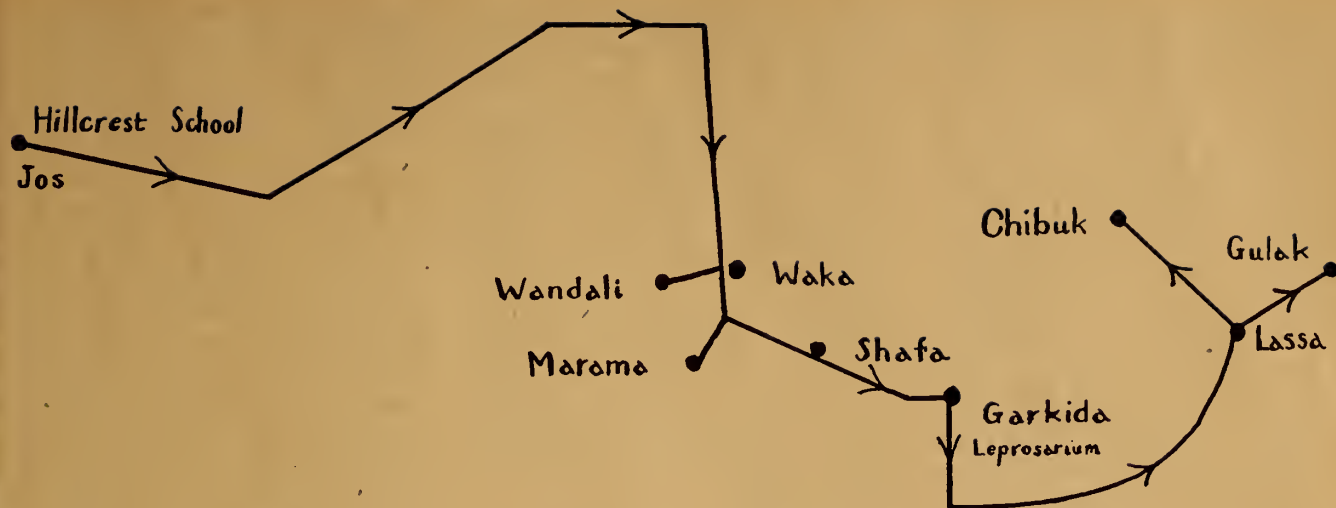
Why should we permit our children to read in the Holy Bible dangerous words which we do not believe and which are contrary to our American way of life?

Note: The writer has not deemed it wise to ask for such a version.—Floyd M. Irvin, Eustis, Fla.

Tax Refusal

Many people who have been deeply concerned over the large and growing percentage of federal taxes going to war purposes have been prevented from taking any definite action because all funds paid to the federal government go into a common treasury, whether this money is for war purposes or for constructive purposes to which citizens willingly contribute.

The Tax Refusal Committee of Peacemakers calls attention to the fact that if the increased military appropriations now being voted by Congress under various heads are added together, this will mean a total of around seventy billion dollars for war purposes out of a budget of around ninety billion. The increased appropriations will reflect themselves in a percentage increase in taxes, and this increase will be for purely military purposes and nothing else. We would welcome correspondence from persons who feel a concern over this matter, which should be addressed to Rev. Ernest Bromley, Golay Road in Gano, Sharonville, Ohio.—Ernest Bromley.



The road goes through the African bush from Jos to the mission stations inland

Let us go to

OUR WORK IN NIGERIA

Lucile G. Heckman
Waka, Nigeria

We shall meet the workers and take a quick look at the work done at each station

IT WOULD be wonderful if you could all visit our work in Nigeria and really see for yourselves what is being done by Christian missions in that land. Since that is impossible for most of you I shall try to take you on an imaginary "rocking chair" trip.

Our first destination is Jos, which is the real gateway to the Church of the Brethren mission field in Nigeria. Jos is the place to which the missionaries come for a holiday and a change from the intense heat of the valleys. Here, too, the children of the missionaries attend Hillcrest School. The staff at Hillcrest at present consists of J. C. and Jean Wine as house parents; Wilma Schrag, Hazel Rothrock and Gordon Notley as teachers. (The latter is a member of a co-operating mission.)

As we travel eastward from Jos we feel that we have left the known world behind us and all ahead is an adventure into

the unknown. As we drive along let me tell you a few things about the history of our work in Nigeria. It was opened in 1922, and since that time no less than eighty-six missionaries have answered the call to serve the church in Nigeria. Of this number only fifty-three are still numbered among the Africa missionaries, thirty-seven of whom are on the field; six are traveling homeward; ten are on regular or extended furlough. Many of the others, though not officially connected with the mission, are helping the work along in a very real way, by recruiting staff and arousing missionary interest.

What has been the impact of these eighty-six lives? Why did they come and what have they been doing? They came "to spread the news of the biggest thing that ever happened." They came that the Africans might have life and have it more abundantly. To accomplish these

tasks it was necessary to do more than just preach. The people must be taught to read and so schools were started; their ulcers and their fevers must be treated, and so dispensaries and hospitals were opened; the Africans must be trained to lead their own people into the abundant Christian life, and so training schools were necessary. You will see as we travel through the various stations how all these phases of the work are being carried on.

And now we have come to Waka, the newest station and the nearest to Jos. Even so, it is 368 miles from the railway and 84 miles from the nearest telegraph. It is a hive of activity, for here Clarence Heckman is engineering the building of the teacher training center. He hopes to have enough of the buildings completed that the first section of the school can be

moved here early in 1952. (Mrs. Heckman gives moral support to the work and carries on her work as mission treasurer.)

Twenty-one miles to the west of Waka is Wandali where Herman and Hazel Landis work. In common with all of our "one-family stations" they help along the great work of soul-saving and building the Christian church by the auxiliary activities of the school, adult reading classes, dispensary work, etc.

We return now to the main road and proceed about eighteen miles south to Marama, which was our third mission station, started at the end of 1930. Here Elmer and Ferne Baldwin carry on the work of the station school and several outstation schools, and help with the work of the local church. The African church at Marama is especially strong and is one of our best examples of a self-supporting, self-governing and self-propagating church. At Marama also we find Ruth Utz carrying on a large dispensary work, and Clara Harper giving her time to the ever-expanding work of the district round about.

Again we rejoin the main road and after traveling some sixteen miles we come to Shafa, the seventh station in order of establishment. Dick and Ann Burger built their little home and moved there in 1950. In spite of the short time they have been there, a flourishing program is going forward in all departments, owing largely to the fact that for years Shafa and a number of other villages in the area were centers of missionary activity carried on by the mother church at Garkida.

We hasten on for another twenty-four miles to Garkida. But let us not stop here now, but go on to the stations of the eastern area. Our road takes us twenty-six miles south, and about seventy-five miles east and

north to Lassa, the second oldest, and the second largest station. At Lassa we find Dr. Roy and Violet Pfaltzgraff carrying on a large hospital program; John and Mildred Grimley heading up the school and church program both at Lassa and throughout the district; Charles and Mary Beth Bieber, who have just completed their formal language study and who are ready for larger assignments; and Florence Miller, newly arrived at Lassa for language study.

Two stations, Chibuk and Gulak, are beyond Lassa. Gulak, about fifteen miles northeast, was opened late in 1947 by Jim and Merle Bowman, who with their African helpers are carrying on the usual departments of a typical mission station. (As you ride along, please note the beautiful range of hills which stretches from north to south just beyond the boundary of our territory. They are the Mandara Hills on the border between Nigeria and the French Cameroons.)

Chibuk was our fourth station, opened by Ira and Mary Petre in 1941. Until recently Chibuk

has been a typical "one-family station." In July of this year a project was started at Chibuk, which is the first of its kind in our Nigerian mission. It is a two-year course of preparation for the Christian ministry for six African church leaders and their wives. This is one of the most important pieces of work being carried on at the present time, and the interest and prayers of the African church are centered on this project. In order to leave the Petres more or less free for this task, Clara Myer is there doing the elementary school work, and Grayce Brumbaugh will soon be there to care for the dispensary work.

And now we must hurry back to Garkida. It is only fifty miles across country, but for most of the months of the year it is quicker to go back through Lassa. As we approach Garkida from the south we pass through the leprosarium, where about 1,700 people are being treated for leprosy and, more important, are being led into the abundant life through Christ Jesus. Lena Wirth and Velva Jane Dick are there alone now, in a job big enough for four or five people.



The station wagon and jeeps help the missionaries to get about

Until a few weeks ago Lawrence and Ruth Clark were living near by and Lawrence was giving part of his time to the myriad tasks which are inevitable in such an institution.

Garkida is the oldest and largest of our stations. Most of our missionaries have lived here at some time or another in their missionary life. At present, the Garkida staff consists of the following: Stover and Christina Kulp; Stover is our field secretary and has as much to do away from the station as at home, and Chris is very busy in the elementary school, in translation work and in entertaining the numerous nonmission guests; Dr. Paul and Esther

Petcher, newly arrived to take the place of Dr. Lloyd Studebaker, who with Modena and their two daughters is on his way home for furlough; Mary Dadisman, head nurse in the sixty-bed hospital and responsible for many details which are still new and strange to Dr. Petcher; Charles and Rozella Lunkley, who have recently completed their formal language study and who are now entering into the evangelistic program of the station and district (Charles is also responsible for the smooth running of the four-wheeled transport of the mission and the electric light plant!); Ivan and Mary Eikenberry and Sara Shisler are prin-

cipal and teaching staff of our teacher training center, soon to be moved to Waka. Also at Garkida are Bassey Minso and his wife, who teach in the senior primary school and in the women's training school and are jointly responsible for the largest boarding compound. Bassey is also actively engaged in the local church program.

Our quick trip is over. I have introduced our missionaries to you and have given you a brief outline of their work. I leave it to them to tell you in their own words how they are going about their great task of soul winning. I hope they will also tell you something of the results which are being achieved.

EDITORIAL

How Big Is Your Church?

CHURCH buildings have a way of becoming either too small or too large for the congregations that use them. Some of them are built with an eye to the future and are sufficiently flexible to adapt to a growing membership. Others are overcrowded with bustling activity (these are happy churches), and a few stand like beautiful but hollow temples, monuments to past glories and to forgotten dreams.

Important as church buildings are, they are not identical with the church as the body of Christ; neither do they indicate the real extent of a church fellowship. There must be other standards to apply to the bigness of the church, for cubic-feet measures may be misleading.

Is the church big enough to minister to all ages? A congregation composed chiefly of adults has no future, however well established it may be now. Youth churches have a high potential but are in danger of losing touch with a continuing heritage. And a highly departmentalized church, specialized though its activities may be, will lose out if it fails to provide opportunities for all to work and worship together.

The church must be bigger than one family. Granted that families make the membership and the family spirit should prevail. But the church will not minister effectively if family prejudices are dominant or if the tribal aspect makes its fellowship exclusive. Christ is not the possession of any one family.

Neither is he the exclusive possession of a

favored class, a distinct race or a predominant color. While churches may reflect the attitudes of majority groups in their membership, the spirit of Christ, which should also be the spirit of the church, is not so bound. A segregated church is an incomplete and an inadequate church. If Christians of many races and colors are not welcome in a church, that church is a woefully little church—and far from a truly spiritual church.

We love our own Brotherhood, but we know that the church of Jesus Christ is bigger than any one denomination, sect or fellowship within it. To recognize this fact is not to minimize the special witness that Brethren can make but rather to emphasize the source of our central witness: the New Testament. If our peculiar Brethren convictions are worth contending for (and we believe they are) it is because they are Christian, and not merely Brethren. And to the extent that our beliefs and practices are rooted in the work and teaching of Jesus Christ, they belong to all who sincerely follow and serve him. Jesus himself forbade his disciples to exclude any who were serving in his name.

The church of Jesus Christ is always greater than the divisions which nations allow to develop into hatreds and the differences which divide men. Let us measure our churches not by community standards, by personal prejudices or by divisive issues, but let us measure them alone by the stature of the fullness of Christ.—K. M.

WAKA, CHRISTIAN CENTER

From the Waka training center will flow the Living Water, giving joyous life now and the news of eternal life through Jesus Christ

Ivan Eikenberry
Garkida, Nigeria

IN THE valley of Waka, deserted many years ago and left empty because it was a valley of juju fear and superstition, the Church of the Brethren is building a new training center. With stones from the foundations of ancient pagan compounds and from the animistic altars of clans now forgotten by their enslaving conquerors, the Church of the Brethren is building.

Waka is a small stream flowing out from the Biu hills and its waters never dry up. Though small, its never ending water flows quietly on and on giving continuing life to the trees and grasses on its banks.

Waka is a good name for the training center. As a Christ-centered school, it is a fountain of the Water of Life in a country of deadening superstition. Though small in comparison with other schools, even some others in Nigeria, the stream of trained Christians and their witness flows quietly on and on, bringing new life and the good news of life eternal to the people and villages that it touches.

What is Waka?

Waka is a Christian rural training center, offering Christian education to boys and girls, men and women of the Church of the Brethren area of north-eastern Nigeria. Of the twenty-six that entered last January, fifteen want to become school-teachers. Officially, the education department of Nigeria recognizes Waka as a teacher training school. To train school-teachers who are evangelistic Christians is the first aim of

Waka. Eight students want to become nurses. They may attend one of the two Christian Northern Nigerian hospitals approved for training nurses. They will get their prerequisite training at Waka. Two have chosen pastoral work. There are plans for a Nigerian Union Seminary, but prerequisite training is given at Waka. Site planing has included a place for pastoral training at Waka. Another wants to train to become a full-time evangelist. His opportunity for advanced general Christian education is at Waka. Waka, fully developed with necessary staff, will include an evangelists' Bible school. All twenty-two boys want to be farmers, for every Bura, Margi, Higi or Kilba man must have a farm. It is a hereditary desire backed by an absolute social compulsion. They know now that in a land short

of natural resources and short of industrial capital, Nigerians' real opportunity is agriculture. But they want to be good farmers, better farmers than their neighbors. Waka plans include a heavy rural emphasis, including agricultural methods, agricultural teacher training, and rural extension programs.

Waka has been given the responsibility of supplying leaders in church, school, medicine and community development. The Mohammedan chief of a newly located village has asked for a Christian school rather than a not-as-good government Mohammedan school. Garkida church expects Waka to supply a teacher. Formerly uninterested villages now have large groups of Christian inquirers led only by local men, hardly literate. The



From compounds like these will come young men and young women to be trained to serve their people more fully in many ways



The Africans are opening the gates of their compounds to trained Christian leaders who can help them to a more abundant life church looks to Waka for evangelists and teachers for these villages. The joint Church-Mission Education Committee has planned five new primary schools for 1952. Waka is expected to supply teachers. The mission is opening a new station. An American family will be stationed there, but much of the actual work of evangelism and education will be done by Nigerians. Waka trains men and women for such assignments.

In a Mohammedan-controlled community a Christian evangelist is often not welcome. A new approach is to open a government-approved primary school. The Christian teacher will be accepted because the people want education. Evangelism comes by living Christ. The teacher must be a staunch, zealous Christian of mature judgment in dealing with people, and a good teacher. Waka trains men for difficult tasks.

A large primary school needs replacement teachers; Waka is expected to supply them.

New miracle drugs now give the patients of the leper colony such definite hopes that school is preparation for normal life after being cured, rather than something to help pass unending

days. But the leper colony school needs trained teachers to meet this new outlook. They ask Waka.

Nigeria's new constitution provides the first steps toward unfamiliar democratic self-rule. But ninety-five per cent of the people in our area are illiterate, controlled by undemocratic traditions and leaders. The common people must have trustworthy leaders who are acquainted with national and world affairs. Waka trains such Christian men.

Why move to a new site?

At present the training school is completing its fourth year in temporary quarters at Garkida. The classrooms are inadequate and need major repair. Boarding compounds are inadequate and cannot meet government requirements. Garkida is a crowded valley. We lack space for school development. We have no agricultural land here and cannot get land. A new site with farmland and land for buildings is the answer. It is planned to begin moving in January 1952.

How is it being built?

The government has given \$15,960 toward the teacher-training unit and another \$11,200 to help build the women's training unit. This government assist-

ance, insufficient for its intention, does not include the boys' boarding school, the Bible school, and the center's chapel. All other money for these must come from the church. Builder Clarence Heckman has one staff residence and one student dormitory finished. Another residence, another dormitory, two classroom buildings, and individual compounds for married students will be completed early in 1952. That is a beginning.

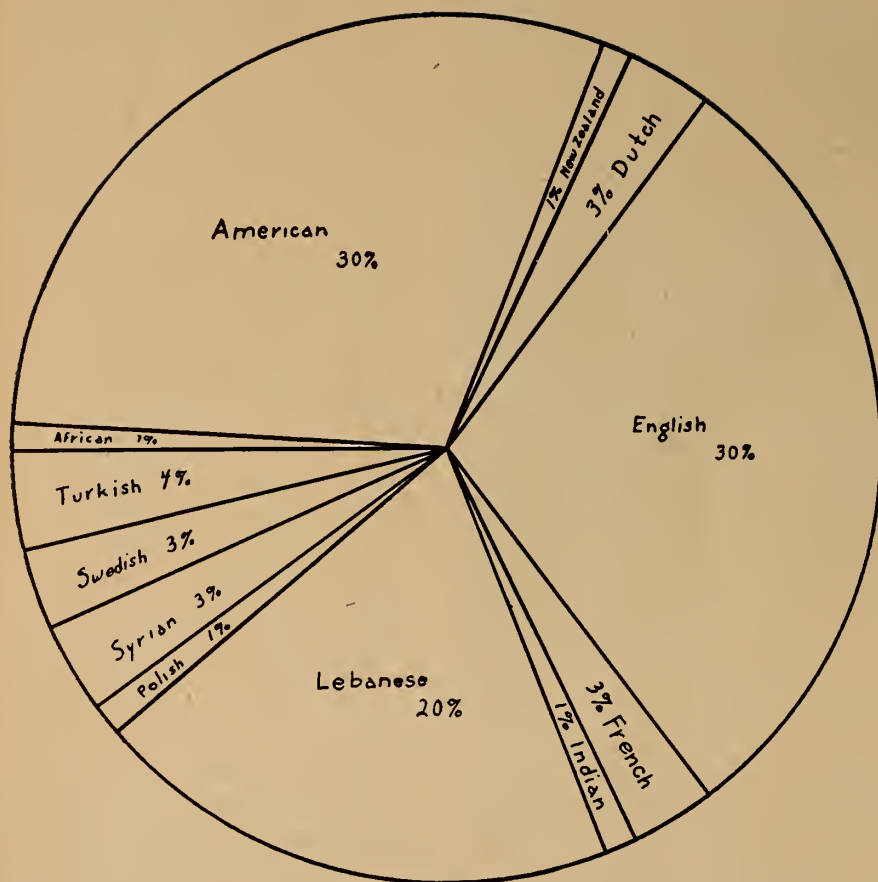
Who will teach at Waka?

Brethren from America. Bassey Minso and his wife are our only Nigerian staff at the center. Sara Shisler, Mary and Ivan Eikenberry complete the staff. By 1953 Waka will have five classes of boys and men and at least three of girls and women. Who will develop the agricultural program? Be school nurse and teacher of health? Supervise the practice teachers during their required year of practice? Supervise evangelistic practice? Administer the school? Who? Brethren from America. If Brethren are not coming, we had better quit before we begin.

Looking south from the Waka training center, we see high at the end of the valley, Biu, capital town of the ruling Pabir tribe. We see the prison in which men are still locked without real offense. We see the homes of the people who so mix ancient paganism with Mohammedanism that they call themselves Mohammedan but are officially classed as pagan. We see the high-walled compound of the chief, famous for his oppressive practices and for his sixty wives.

The people of Biu will look north, out upon Waka, a new Waka offering living water available to us through Him whose cross was set upon a similar rocky hill, under the shadow of

Continued on page 11



Claude Rupel
Claremont, California

Hillcrest School is a miniature "United Nations" where children of different races and cultures are living and learning together

Graph showing proportion of nationalities in Hillcrest School, first term 1951

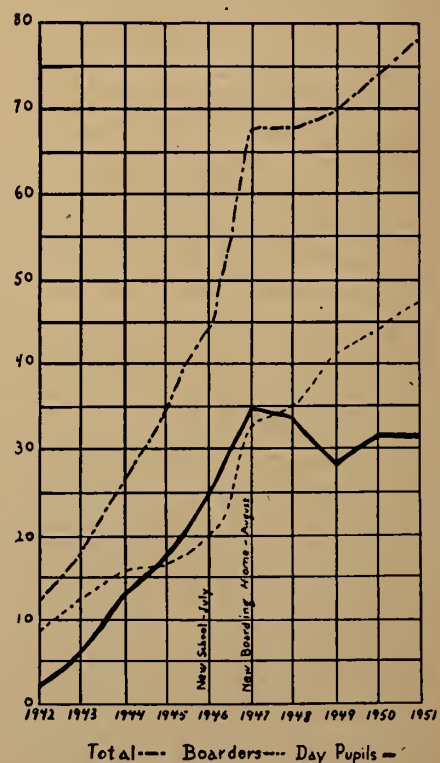
Hillcrest School

MUCH that has been said about Hillcrest has referred to its cosmopolitan nature and the variety of backgrounds from which the children come. The mingling together of these people thrills many of us who have seen the school in operation. Probably the most common expression made by our visitors through the years is that they are very interested in this situation. They think it is a valuable experience to have these children together.

That feeling is mine also, and to me it is a very important and helpful factor in the children's education here. A large number of our pupils come from homes stationed in the "bush," where there are few if any other children. Hence, their experience

in associating with a large number of children has been limited and, since the social group at Hillcrest is not large, the compensating factor is this variety which furnishes an invaluable familiarity and insight into the thoughts of others which they would not get in a very large group.

The care and concern each has for the other here is evidence of the closeness of the group and of the ability of such an heterogeneous "family" to live, play and work together in fellowship. Not only is that closeness felt for the pupils who are at the time in Hillcrest School, but it permeates the interest the children have for those who have been here but are now gone. Frequently interest is expressed about those they know who now live in faraway places. It is



Increase in enrollment from 1942 to 1951

far from any of their thoughts that any evil should befall any of these, and they have pleasure in the others' successes.

Is not this, on a small scale, the principles of humanity and brotherhood put forth in the activities of the United Nations?

May Hillcrest School ever be an example of "considered" brotherhood as well as an institution for scholastic training, directing young lives to Christian living, and to the glory of God.

THE HILLCRESTER

Pupils of Hillcrest School at Jos, Nigeria, British West Africa during the last two years have prepared a combined magazine and newsheet which they call The Hillcrester. These magazines are attractive and are filled with articles, stories, poems, graphs and pictures.

Acknowledgement and thanks are given to The Hillcrester for these graphs and designs which are so clear that they tell their own story, and for the Evening Meditation and the accompanying illustration. These have been taken from the second edition of H.



Evening Meditation

Marilyn Studebaker

Hillcrest School, Jos, Nigeria

Did you ever think, when night's solemn gaze

Rested upon the earth and sea,
That somewhere, far in that dark-
ened blue sky

A Guardian is watching o'er you
and me?

Did you ever think, when you beheld

A sunset of glorious hues,
That a Maker of sunsets and sun-
rises, too,

Over all the earth and heavens does
rule?

Did you ever think, when some dark
night

You looked up at the stars above,
That they share their brightness and
grayness with you

And wish a world of happiness and
love?

Naomi Will

Dear Counselor,

My husband and I were married two years ago. He was a member of one church and I of another. We loved and respected each other deeply when we were married and still do. We thought we could live above our religious differences, but it is hard. I continue to go regularly to my own church. However, I have given up participating in many of its service and social activities because I do not like to go alone. My husband is not deeply interested in his own church at present, but he does not go to mine except on very special occasions. We do not have children yet, but hope to soon. I dread the thought of a divided home to bring up a family. What should I do?

A Divided Home.

Dear Friend,

You are wise to look ahead and do all within your power to get your home united in religious in-

H. K. Zeller, Jr.

Jesse Ziegler

terest since this is, as you realize, a very important factor in the religious development of a child.

The first thing you should do, I think, is to have a heart-to-heart talk with your husband, telling him as frankly as you can just how you feel about this whole matter. (Remember to seek earnestly God's guidance in prayer before you do this.) You feel that your husband respects and loves you; so he will probably be concerned about a situation which means so much to you. Keep this in mind.

There are, I believe, three possible ways of uniting your family: for you to go with him to his church, for him to go with you to your church, or for both of you to agree to go to a third church. If he will not consent to any of these ways, or if it would mean sacrificing convictions on your part to change churches, then you should try to develop freedom from sensitiveness concerning going alone and throw yourself wholeheartedly into the work of the church to which you have given your loyalty. Once you have gotten his viewpoint, if it should not be as you desire, respect it and go about your church work in a way that will not irritate him.

Try to develop your inner, spiritual resources to meet life radiantly, getting the "dread" out of your heart. Continue to pray and trust that in time he may see it in a different light. Talk also with the person in your church in whom you have most confidence. A friend can be of real help to you.

Naomi Will.

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

A Look Into the Future

R. H. Miller has written a series of three articles entitled the Authority of Jesus. The first will appear in the December 8 issue and the others will follow in successive weeks.

Coming articles under the general heading of The Church Looks Forward will be Don Snider's Seeing Is Believing, about relief and rehabilitation and Rufus D. Bowman's In Foreign Missions. Leland S. Brubaker will also point out future trends in missions.

DECEMBER 1, 1951



Schoolgirls with temperature charts in hands line up for treatment at the leprosarium near Garkida. An assistant dispenser is giving the new sulfone drug

WHERE ARE THE WORKERS?

THE Garkida leprosarium has come of age. It is no longer struggling for recognition but is now one of the chief leprosy treatment centers in Nigeria. It is officially designated The Adamawa Provincial Leprosy Settlement, being the only place in the province where leprosy patients may live and receive treatment with a substantial degree of financial aid through central government funds. This assistance, together with the annual grants made by the American Leprosy Missions, places the leprosarium on a more firm financial footing. Being a large agricultural colony, the majority of the patients are able to subsist themselves from the produce of their own farms.

Our patients must be treated for all kinds of diseases, other than leprosy. The government

Lloyd R. Studebaker, M. D.
Garkida, Nigeria

furnishes drugs specifically for leprosy, and now that only the new sulfone drug (diamino-diphenyl-sulfone) is being used, it costs about \$1.50 per year per patient for the specific treatment. An average of \$9.80 per patient per annum is spent for all other recurrent costs (including nonleprosy drugs). As there are about 1,600 patients it can be seen that more than \$15,000 must be found each year.

The slowness of response to treatment is the important factor in making a settlement essential, otherwise leprosy could be treated in general hospitals or dispensaries, the same as other diseases. In order to give the patient a satisfactory life during his long treatment, it means that there must be a school, a church, a carpenter and machine shop, a market, a

canteen, a grain store, entertainment and social life, fruit trees and good farm land. All of these have been made available, and many patients enjoy far greater luxury in the colony than they ever knew on the outside.

To keep an institution running smoothly requires a large staff of trained workers. Much of the work can be done by the African staff, but this does not care for the expert staff, all of which must be American. It is no longer possible to run the colony as an annex to work going on at the mission station in Garkida, as has been customary in the past. The number of resident patients has increased by three times during the past ten years. Even now only a small per cent of the persons suffering from leprosy apply for treatment. As they become more enlightened, the number seeking admission grows steadily.

To obtain the financial as-

sistance which is necessary, it is required that there be a minimum of expert staff, and this includes the services of a full-time doctor. In the twenty-two years since the colony was established there have been only five and a half (broken) years when the colony had the full-time services of a doctor. During all the other years, one divided his time between the Garkida general hospital and the leprosarium, in addition to supervising work on other stations at times. In order to fulfill the present government regulation regarding minimum staff, we should have a full-time doctor for each of our large medical institutions.

Until three and a half years ago, no white nurse was ever assigned to work full time at the leprosarium. Now there are two such nurses. This has been a real boon to treatment and to the nursing care of seriously ill patients. The full-time assistance of an agricultural, industrial and evangelistic worker has not been consistently possible, but someone has served in this capacity during an interrupted ten-year period of the colony's life. Such a worker is another essential, if the colony is to function as a satisfactory

place for treating leprosy.

One might think the time would never arrive when money would be easier to obtain than workers, but this has happened in our medical institutions. This is due largely to the British colonial development scheme, which has made grants available, over a ten-year period, to be distributed among missions which are able to use the funds wisely, as well as to supply the staff to carry on the expanding program which is a natural result of increased funds.

The prospect of a full-time doctor for the leprosarium within the next twelve to twenty-four months is very remote. In addition to this lack of vital staff, the colony also loses Mr. Clark in November, which means that only the two nurses will be left as full-time workers. This shortage in staff is almost certain to jeopardize the grants which have been approved for our work, unless it is remedied.

In addition to its service as a medical institution, the Garkida leprosarium is an educational institution through its schools, and it is a strong evangelizing force through its large church and Christian group. Patients stay long enough to understand the Christian message, and to

learn to follow and withstand the temptations which surround them when they leave the influence of the church. The interest is so good that the present church will no longer hold those who come, and an extension is planned. The money is available, but nothing can be done until a builder is available.

The other day an intelligent African said to me, "If it is true that you have as many doctors in America as you say you have, why don't more of them come to help us, who have no doctors at all, except for the few white doctors?" I could think of no logical answer to this question.

How few are those who are able to follow Christ into the difficult places! The harvest is ripe, the fields are ready, but where are the workers? Where are they to be found who can hear this call?

Waka, Christian Center

Continued from page 7

oppression and sin and fear. The water of the Waka stream flows down hill. But by the grace of God the Living Water of Christ will flow from Waka training center uphill to Biu and across mountains, plateaus and valleys, giving joyous life now and the good news of life eternal through Jesus Christ, the Lord and Cornerstone of Waka.

The leprosarium entertains government officials. Left to right: Dr. Roy Pfaltzgraff of the mission staff, the resident of Adamwa district, the Yola government doctor and the district officer

Dr. Howard Bosler (left) of the mission staff and a government doctor examine a leper patient



Miracle in Garkida

Eugene R. Kellersberger, M.D.

ONE night not long ago I happened to pass the beautiful new home of the United Nations overlooking the East River in New York City. As I looked up at the brilliantly lighted structure where men of different races and languages and customs are working to bring the countries of the world into a harmonious pattern, I thought of a community in northeastern Nigeria, where the ideal which sometimes seems far from fulfillment in the United Nations has been an accepted way of living for twenty-two years.

Forty-two different African tribes with a diversity of dialects and customs are represented among the patients who live in the agricultural-industrial leprosy colony of Garkida. But they live together in a happy unity and contentment which is almost unparalleled in a community of well people. I saw and heard the basis for this happiness on my last visit to the Church of the Brethren mission in 1950.

My wife and I arrived at the leprosy colony after a long and exhausting ride over bad roads and in heavy rains to see more than a thousand patients gathered for early morning worship. As their voices rose in *The Great Physician Now Is Here*, the Sympathizing Jesus, our weariness left us and our hearts were filled with the wonder and beauty of the scene.

For Garkida is a Christ-centered colony. Each of the twelve villages which make up the community has a chapel, and one of the first things you hear in the morning is the sound of

voices singing hymns of praise in the prayer groups which meet before the day's work begins.

Of the 1,561 patients in the colony, almost 300 are Christians. This figure takes on significance when you realize that the patients come from pagan tribes and Mohammedans among whom evangelization was next to impossible until the leprosy colony was opened back in 1929.

Now many patients who are discharged as arrested cases go back to the tribes as Christian leaders and are responsible for sending hundreds of early cases of leprosy into the colony.

One of the most inspiring stories of Christian devotion and service in Garkida is that of the pastor, Mai Sule, hero of the beautiful sound and color film, *The African Prince*. Son of a great Moslem chief, Mai Sule was sent to the colony as a patient when he was a young boy. After twelve years he became a

Christian and was baptized. From that time on Mai Sule has devoted himself with selfless zeal to the service of the Savior he had accepted and to the hundreds in the colony who needed his understanding help and leadership.

The story of Mai Sule and of Garkida is one of the many miracles I have seen in more than twenty years of leprosy work, during which I have made two tours of leprosy colonies where I saw more than 70,000 leprosy patients. When I first began my medical missionary ministry in the Belgian Congo in 1916 there was not a single leprosy colony in all of Central Africa as far as I knew, nor was there any reliable information on the incidence of leprosy. In 1927 the first leprosy colony was established in the Congo and in 1930 I founded the Bibanga agricultural colony with the financial aid of American Leprosy Missions. The year before, on September 7, 1929, thirty-six pitiful far-advanced cases of leprosy gathered around a small dispensary set up by the Church of the Brethren in northeast Nigeria. From such small be-



Goats supply milk for the nursery

ginnings grew the largest denominational colony now aided by American Leprosy Missions.

In the meantime, other leprosy colonies were springing up like mushrooms throughout Africa, particularly in the Congo Belge and in Nigeria, which some authorities say has the highest incidence of leprosy in the world. Now American Leprosy Missions is financially aiding ninety-three colonies of some thirty-eight Protestant denominational and interdenominational missions in Africa, and is helping in the treatment of some 25,000 to 30,000 patients on that continent. This is a great advance within a few decades, but when we consider that there are possibly as many as ten million victims of leprosy in the world and not more than one or two per cent have been reached by the Christian gospel or modern medical treatment, we realize that this is not merely the unfinished task of the Christian church but the barely begun task of evangelical missions.

I believe that this work is primarily the Christian's responsibility. Colonial governments realize more and more that leprosy work is a lifework and requires devotion and a steadfast and lifelong purpose that only Christian missions can fulfill. Monsieur Beckers, general secretary of the *Fonds du Bien Indigene* (The Native Welfare Fund) once said: "Experience has shown that work for leprosy victims cannot be successfully done by government agencies. Only Christian missions can create that moral and spiritual influence which is so essential for the well-being of these unfortunates."

And nowhere in the world have the seeds of that Christian steadfastness and devotion sown so many years ago produced such a harvest of self-sufficient, increasingly healthy and happy souls than in Garkida!



Medical helpers in front of the old hospital building at Lassa

What Does a Nurse Do?

Evelyn Horn
Roseville, Ohio

THE duties of a nurse depend in a large measure on whether she works at a hospital where there is a resident doctor or whether she works at a dispensary where she is expected to carry on a medical program without the close supervision of a doctor. Her work is somewhat similar wherever she works.

If she works at a dispensary the nurse is responsible for and has oversight of all the work carried on there. She has all the clinic patients to see; after getting all the information possible from them, she must diagnose and prescribe for them. This means she must decide on the type of treatment and the medication to be given to each one and see that the African helpers, dressers and dispensers, carry out the orders for care and treatment of the patients. If any are seriously ill she closely supervises and in many cases must minister unto them herself. Usually she must stay by them the greater part of the night in the

hope that she can do something to relieve their suffering, allay their fears and comfort them.

The missionary nurse must spend considerable time in training nurses, dispensers and dressers. She does this through teaching and practical work. She teaches them so that they can perform the more simple tasks and she can give her time to other and more complicated things. Sometimes the nurse is called upon to treat and prescribe for government officials and there are times when she may care for and minister to prisoners.

She is also called upon to prescribe for and treat animals, such as horses and donkeys. At times they may have large gaping torn wounds from being attacked by hyenas or leopards. The nurse is glad to minister to the animals for in so doing new friends and contacts are made with the people.

Sometimes at a hospital the

nurse is called upon to be responsible for all the medical work when the doctor is on furlough or away for a much needed vacation or is touring in the district.

The nurse usually starts her day by having early morning prayers with the hospital staff. She then oversees and helps the nurses, dispensers and dressers to start their day's work. She mixes and compounds drugs, replenishes supplies, as soap and medicines and whatever else is needed from the stock room. She makes daily rounds, greeting the patients. She hears about their grievances and complaints and notes their condition and improvements. She supervises and helps in the surgery and directs with the dispensary cases.

In the doctor's absence the nurse is called upon to perform minor operations such as pulling teeth, lancing boils and deep abscesses. In emergencies with lacerations and stab wound cases she must suture and bind up the wounds. She must be able to remove foreign bodies from orifices. The child not only likes to put things into his mouth, but also into his nose and ears as well. A kernel of kaffir corn, a tamarin bean, a small pebble or a black-eyed bean, all require the greatest of patience and care to remove. The nurse must also act as an obstetrician as she looks after the deliveries and cares for the obstetrical cases that come.

Often the nurse wonders why so many fractures, arrow and stab wound cases, surgical obstetrical cases and many others seem to come for treatment when the doctor is absent. Such cases demand the best the nurse can give. It is at such times as these that the nurse wishes that she was the doctor.

Once a little fellow five years old developed tetanus from an

infected wound. In the hospital at the time there was only enough medicine for a day's treatment. As this medicine is very expensive we do not keep a large supply on hand. Knowing that if he was not treated he would probably die, I sent the fastest runner I could get to Garkida for more medicine. This was a distance of 100 miles and it meant a staff member had to go in his car. I knew that the lad's father would not be able to pay for the medicine and the expense of the trip.

Enough medicine was obtained for four days' treatment only. Through an unseen power, our prayers and the medication, the little fellow recovered. What a joy it was to see him go home well.

Through the love and kindness that was shown to him this lad may come to know of a greater love—the love of Jesus Christ. It is the constant prayer of the nurse that all who are touched through the medical work will learn to know the love of Christ.

THREE WOMEN

Modena Studebaker

Garkida, Nigeria

"For in the wilderness shall waters break out and streams in the desert"

YOU may ask me a little anxiously, "Does teaching the Christian way of life really make much difference in the way an African woman lives?" Here are the brief stories of three African women, whose lives have been purified and sweetened by the love of Jesus in their hearts. How has this love constrained them to react to the tragic circumstances which have come into their lives?

In our village lives an illiterate, middle-aged Christian woman whom we shall call Kubili. She lives with her husband and two younger children in the family compound. Kubili's oldest daughter is also in Garkida but she lives in the boarding compound of the school. The second daughter also lives away from home, working as a nursemaid in a fine Christian home. Kubili is very happy that her two oldest children do not live at home, for her husband treats her in a cruel, brutal manner many times. Though a nominal

Christian, he has refused, stubbornly, to accept the fact that God created woman to have a place of honor in the plan of the universe. The husband at times becomes a victim of mental illness. He then picks up Kubili's earthen cooking pots and in a rage dashes them to the ground, one after another, until all are broken. He beats Kubili contemptuously and unmercifully at times. He compels her to sleep on the floor. He even refuses her permission to go to the hospital to greet the patients and have prayer. He will not supply the family with clothing, and then farms only under compulsion. Still Kubili remains with her husband, enduring these degrading experiences over and over again. Why does she do it? Sitting on our veranda steps one peaceful African evening she told me simply, in her own language, "If I had only myself to think of, I could not endure it. I would go away. But I love our children. They are more precious to me than



Modena Studebaker visits an African woman in the latter's compound

my own life. If I go away and they go with me, I would have to take them away from all the good things of life I know. I would have to take them away from the church whose services I never, never miss. I would have to take them from school, and I want them to have the blessings of school which I did not have. I would have to take them away from the hospital and the place where they learn how to find health. No, I could not take my children into a pagan community and deprive them of all that is worth while in life. And I could not leave them in my husband's hands. No, I must stand all the cruel things he does to me. I can do it, if only my children can have a good life because I stay here and endure, and keep them in a Christian community. But it is a bitter life. Pray for me."

The second woman is still a young and vigorous woman. She is intelligent and educated. We shall call her Binta. The round mud huts of her African home are beautifully kept. Binta has added goatskin rugs on the floor and curtains at the doorway to

make her home much more attractive than the average woman's home. She has an educated and progressive Christian husband. Binta and her husband seem very happy together and are planning on a life of Christian service of preaching and teaching, as soon as their school training is over. However, there is one fly in the ointment, and it is a tragic one. Binta and her husband have been married quite a number of years, and still there is no laughter of little voices in their home. This is a heartbreaking experience to many people of many lands. But to a couple in Africa, it seems to be one of the very worst tragedies which they may be called upon to face. An African woman who cannot present her husband with a child feels disgraced in the eyes of all her people. She feels that she has been a complete failure in life. Even if a woman loses a child before its birth, she is vindicated in the thinking of the people. She has proved that she is a normal woman. But never even to carry a child, that is the bitterest cup one can be called upon to drink.

Our Binta feels all of this most keenly. One can see it in the unspoked misery in her eyes, as she watches her friends casually holding their infants. The usual procedure in a case of prolonged childlessness is for the couple to get a divorce. What are Binta and her husband planning to do? They are facing the problem in the Christian way. We have been talking to them about the possibility of taking or adopting a child. That is not the customary way of doing in Buraland. But we are praying that they may desire to try this method of finding happiness and that they still may have the joy of holding a child in their arms.

The third woman we shall call Mary. She and her husband are a splendid young Christian couple. About a year ago they had one dearly loved child. While Mary was in school one day, a nursemaid came running to call her, saying that they had carried the little daughter to the hospital in a convulsion. Mary was at once excused and we followed her to the hospital as soon as school was dismissed. The child's body was wracked with terrifying convulsions which lasted in some degree for about twenty-four hours. It appeared to be a case of cerebral malaria, a violent form of malaria which does not occur very frequently among those who get proper treatment. Everything which could be done medically was done for the child. We prayed with the parents, but none of us hardly dared to believe that the child could survive, but, by the grace of God and the wonderful drugs now available, the child lived. However, it was soon apparent that she had been so terribly ill that her body was partially paralyzed. All her movements had been affected. For many long weary months the poor child

Continued on page 24

KINGDOM GLEANINGS

Daily Bible Readings

Saturday Matt. 25
Sunday John 1:1-17
Monday John 3
Tuesday Matt. 5:1-26
Wednesday Matt. 5:27-48
Thursday Matt. 6
Friday Matt. 7

These readings are suggested by the American Bible Society.

Dr. A. R. Cottrell, former missionary to India, is now located at 39 Oak Ave., Sebring, Fla.

Northeastern Kansas has chosen Henry Stover as its representative on the 1952 Standing Committee.

William C. Crumley has been elected by the District of Tennessee to the 1952 Standing Committee. A. F. Lewis is the alternate.

Word has been received that Brother and Sister William Kinzie of Jalalpor, Surat District, India, have a new daughter, Mary Eliza, who was born on Nov. 6, 1951, at Bulsar.

Albert Williams will represent the District of Oklahoma, Fairhandle of Texas and New Mexico on the Standing Committee of the Richmond Conference. Edwin Collings is the alternate.

Those who have been licensed to the ministry recently are: Bro. Harry Smith in the Flower Hill church, Md.; Bro. Dale Young in the Springfield church, Northeastern Ohio; Bro. J. Willard Bowman in the Bethlehem church, Va.; and Bro. Paul M. Mason in the Bethany church, Northern Missouri.

The Miami church, Fla., located at the corner of Northwest Ninety-fifth St. and Sixth Ave., welcomes visitors to share in its services and fellowship. Bro. C. H. Petry, pastor of the church, would appreciate having the names and addresses of Brethren people in that area. His address is 585 Northwest Ninety-fifth St., Miami 38, Fla.

Our contributors this week are all members of the Africa mission staff, with the exception of Dr. Kellersberger. Dr. Kellersberger, for twenty-four years a medical missionary in the Belgian Congo, is now general secretary of the American Leprosy Missions. Of the missionaries writing some have served nearly a quarter of a century on their chosen field; others have been there only a few years.

Bro. L. W. Shultz, who headed the Brethren tour in Europe, wrote that the group attended Armistice Day services in the American church in Paris. Francis B. Sayre, a member of the U.N. delegation spoke on the topic, The Christian and the United Nations Organization. Bro. Shultz states further that he is available to speak in churches on two topics, Seeing Europe With a Purpose and The Purpose and Achievements of the United Nations Organization. He also has a slide lecture ready for presentation. The tour left Europe on Nov. 13.

R. E. Loshbaugh is Standing Committeeman for Southeastern Kansas at the 1952 Annual Conference. H. D. Michael is the alternate.

Rodney Davis of La Verne, Calif., is now serving as director of volunteer training, taking the place of Ed Crill, who now is national youth director.

The Everett Fasnacht family arrived in India on Nov. 5. They left San Francisco on Sept. 8. They are located at Umalla, Broach District, India.

Bro. Earl M. Bowman, pastor of the Harrisonburg church, Va., will broadcast talks on the International Sunday-school lessons each Saturday morning during the month of December, at 9:15 a.m. over station WSWA (550) from Harrisonburg.

The ministers' group life insurance and hospital benefits plan has been adopted by three more districts: Northwestern Kansas, Western Pennsylvania, and Western Montana and Idaho. This brings the total to ten districts.

Gift subscriptions to the Gospel Messenger are two dollars. The regular price of the Messenger is three dollars. Wouldn't this make a nice Christmas gift to your friends? Also consideration might be given to gift subscriptions for public libraries in your home town.

Bro. William G. Nyce, 900 Columbia Ave., Lansdale, Pa., writes that a number of issues of the Missionary Visitor and the Gospel Messenger, dating back as far as 1910, are being disposed of unless there is a call for them from some interested person or persons. If you are interested in the total file or in selected issues, please get in touch with Bro. Nyce.

The Messiah will be broadcast over the Columbia Broadcasting System at 11:30 p.m. (E.S.T.), on Dec. 23. The hour and a half program will originate from the TV Playhouse of radio station KMBC in Kansas City, Mo. The 280-voice Messiah choir of Independence with guest soloists and the Kansas City Philharmonic orchestra will participate. Free tickets to the performance may be obtained on request.

Ministers, please note: A three-month subscription to the Gospel Messenger is sent to each newlywed couple as a gift from the Brethren Publishing House. In order to do this it is necessary to have the address at which the young couple will be living. By sending this address with the marriage notice much correspondence can be saved, and the new family will receive the paper much sooner. Some years ago the fee of fifty cents for printing a marriage notice was discontinued.

Recent visitors through the Publishing House and General Board offices: Mr. and Mrs. Loren V. Miller of Findlay, Ohio; Mr. and Mrs. N. J. Stong of Flint, Mich.; Elmer Cripe; Mr. and Mrs. John W. Zunkel and Clara, all of Denver, Colo.; Ray A. Zook of Kansas City, Kansas; Mr. and Mrs. Rufus Good of Quarryville, Pa.; Mrs. David Waas of Nevada, Mo.; Mr. and Mrs. Charles Spohn of Hutchinson, Kansas; Charles V. Hess of Goshen, Ind.; Eugene Van Dusen of South Bend, Ind.; E. L. Crumpacker of Conway, Kansas; Lizzie B. Lam of Astoria, Ill., and Della Groff of Elgin, Ill.; Mr. and Mrs. Albert F. Podwils, Mrs. Herman Burket and Donna Mae Burket, all of Curryville, Pa., and Don Podwils of Euclid, Ohio.

Theme: Teaching Them to Observe All Things

The Greatest Story Ever Told was televised on Sunday, Nov. 25, and will be again on Dec. 23, over the ABC-TV network from 7:00 to 7:30 p.m. (EST). The two programs, The Story of Lazarus and No Room at the Inn, take the place of the Paul Whiteman show on those two evenings. The Greatest Story Ever Told continues on the radio as before, including the two Sundays on which it is on television. The radio time over the ABC network is 5:30 to 6:00 p.m. (EST) every Sunday.

Juniata College

If Juniata College representatives boast that they like being a small college, they may have just cause. A survey of this year's freshman class of 150 reveals that the number one reason for selecting Juniata is because "it is a small college." Rating a close second according to the college's alumni office, is "the scholastic reputation of the college."

Students with a religious preference for the Church of the Brethren outnumber others at Juniata College this year. A total of 120 of the college's enrollment of approximately 550 listed this denomination, according to a statistical summary by the college's public relations office. Thirty-four different denominations are represented in the survey. Methodists rank second and Presbyterians third in total numbers.

The Juniatian, student newspaper at Juniata College, has retained its rating as a first-class small college weekly, according to Associated Collegiate Press. The Juniatian was classed with 41 other papers in the 500-900 enrollment group for the second highest division of excellence.

Dedication of a memorial physical education building highlighted the one-day program for Juniata College's annual fall home-coming on Nov. 3. The \$300,000 structure was dedicated as a memorial to the men and women of the college who served in World War II.

Among the artists who appeared on the Juniata College campus for the fall entertainment program were George Bolet, Cuban pianist; Elizabeth Bowen, Irish-English novelist; Cornelia Otis Skinner, actress and author; and Soulima Stravinsky, pianist.

Lois E. Miller, Tuckahoe, N. Y., and N. Douglas Martin, Colver, Pa., both seniors, have been named as the first recipients of the Charles C. Ellis memorial scholarships at Juniata College. The scholarships, which carry a monetary value of \$250 each, are rated as the top academic awards available at Juniata. Friends and alumni of the college established the scholarships last year as a memorial to the late Dr. Charles C. Ellis who served the college as teacher, vice-president, president, president emeritus and trustee from 1894 until his death in 1950.

The college has opened its fall term for 1951-52 with an enrollment cutback of 10.5 per cent from last September. A registration summary released by the office of the registrar shows a total of 553 students of all classifications enrolled. The enrollment summary reveals that 456 of the students—263 men and 193 women—are resident students. Of the remainder, 86 are listed as nonresident—63 men and 23 women; and 11 are unclassified specials. Men again outnumber women 329 to 224, but the margin was not so great in the freshman class. There were 86 men and 63 women among the 149 freshmen who registered.

La Verne College

Final enrollment figures for the fall semester indicate a total of 307. Of this number 240 are regular students working for degrees. In the regular student enrollment this represents a drop of approximately four per cent from the second semester of last year. Total enrollment including part time is up to last year.

President Rufus D. Bowman of Bethany Biblical Seminary spent several days on the campus in late October. He addressed the chapel services and counseled with student ministers.

The New Era banquet for 1952 will be held on Friday evening, March 7, in connection with the Pacific Coast regional conference which will convene at the college March 4-9.

Three new trustees for the college have been elected by the District of Northern California: Maurice Heiny of Modesto, Harry Hoff of Fresno and Richard Moon of Waterford. Isaac Bashor of Waterford was re-elected. Retiring from the board are Wayne Heiny, H. M. Stutzman and Richard Landis, all of whom have served six years.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. J. L. Miller of York, Pa., in the Hatfield church, Pa., Dec. 2-16.

Gains for the Kingdom

Three baptized in the Flora church, Ind.
Two baptized in the Keyser church, W. Va.
Four baptized in the New Paris church, Ind.
Four baptized in the Brownsville church, Md.
Seven baptized in the Mt. Vernon church, Va.
Fourteen baptized in the Spring Run church, Pa.
Seven baptized in the North Liberty church, Ind.
Four baptized in the Prairie View church, Kansas.
Six baptized in the Maple Avenue church, Canton, Ohio.
Four received by letter in the Donnels Creek church, Ohio.
Five baptized and five received by letter in the Rockford church, Ill.
Eight baptized and three received by letter in the Long Beach church, Calif.
Ten baptized and two received by letter in the Kingsley church, Iowa.
Six baptized and one received by letter in the Flower Hill church, Md.
Six baptized and six received by letter in the Bethlehem church, Va.
Four baptized and seven received by letter in the West Milton church, Ohio.
Five baptized and two awaiting the rite in the Old Furnace church, W. Va.
Thirty-three baptized and two received by letter in the Buena Vista church, Va.
Four received by letter and one on former baptism in the Ivester church, Iowa.
Twenty-three baptized and five received by letter in the Hollins Road church, Va.
Forty-one baptized and thirteen received by letter in the Prices Creek church, Ohio.
Six baptized and one received by letter in the Springfield church, Northeastern Ohio.
Twenty-five baptized and five received by letter in the Cedar Grove church, Ohio.
Thirty-three baptized, four reconsecrated and two received by letter in the Buena Vista church, Va.

Calendar for Sunday, December 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, A Doubting and Disobedient People.—Ex. 32; Num. 11—14. Memory Selection: If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 1 John 1:9 (R.S.V.).

CBYF Topic for December, Missions in Latin and South America.



A German work camper, Peter Stuhl-macher, is seen here placing a step to break the speed of the water in the ditch which the work campers were digging on the mountainside from a stone reservoir

Photos by Annabel Rupel

W. Harold Row
Brethren Service Commission

WITH OUR SECRETARY IN GREECE

MY PLANE arrived in Athens at noon on Sept. 7 and I discovered that I had time to catch another plane to Ioannina in northwest Greece, where I was to visit our joint Brethren Service and World Council project.

I quickly got money changed so I could pay 320,000 drachmas for a round-trip ticket (about \$20 total). I arrived in Ioannina without our workers knowing when I would come, and without my knowing where to find them.

After several hours of exploration, I arrived by jeep at the experimental station, ten kilometers out of the city, where the unit lives when they are in Ioannina. Fortunately two of the boys were there, and the others arrived later.

This Greek unit, under the name of Inter-Church Service in Greek Villages, works directly under an administrative committee made up of representatives of the participating denominations and centering at the World Council headquarters in Geneva.

The team is made up of Edson Sower (Brethren and the director),

James Gribble (Disciple from the United States), Olle Naesmann (Swedish Lutheran), and Lloyd Wakeman (Brethren BVS).

Dean Neher (Brethren BVS) recently completed his term of service and is returning home. Harley Kline (Brethren BVS) is soon joining the unit. Others have served for brief periods.

The office of the team is in Ioannina. It is an ancient city with evidences of both Turkish and Greek culture. It is famous for its silver shops. It now serves as a business and governmental center for the area.

Most of the team's work is out in the villages. About ten villages have been selected on the basis of special need and because they are neglected by other agencies.

They are scattered over a large area, all of it quite mountainous. They range from about 75 to 400 or more people.

Life in the villages is very crude. This is the area which has seldom been free from war. It was the scene of fierce civil war two to five years ago, and just before that was occupied first by the Italians and later by the Germans.

Even now there are occasional armed incidents with Albanians whose border is near. The whole district is closely guarded by police and soldiers, and martial law is a daily possibility.

The unit's major project thus far has been to drain a large swampy valley of about 1,000 acres. This is a closed, flat valley without a water outlet. About 800 years ago the Turks built a mile long drainage tunnel with slave labor. Many years ago this filled with debris and was lost and forgotten. Today the valley is hardly farmed at all.

Our team, with the help of government surveyors and a daily average of twenty or more villagers, has undertaken to open and repair the tunnel.

It is a daring undertaking. Every twenty-five yards or so they have discovered rock-walled wells leading down into the rock-lined tunnel itself, often forty or more feet below the surface of the ground.

The task is to find the wells by digging deep ditches over a wide area for the tunnel does not run straight. The wells must then be cleaned and repaired. Then the dirt-filled tunnel is cleaned out between one well and the next one, and so on until the job is completed.

All but about 100 meters has been opened, but this remaining portion promises to be the most difficult. A whole new tunnel may have to be made for this distance.

Finally the wells must be repaired and capped over for future use in cleaning and repairing the tunnel. All of this is a tremendous undertaking.

The probable results, however, are also tremendous. Once drainage is possible, this valley promises to be a highly productive area. The several surrounding villages will farm the land co-operatively. Our unit is now helping the villages to get equipment, and is starting night-training classes in farming. The villages are enthusiastic about the project.

This project is almost three hours from Ioannina by jeep. The first hour is on a fairly good paved road. The second is over steep and moderately rough gravel road. The last part is fit only for a donkey, but the unit goes in and out almost daily by jeep.

The terrain is almost vertical in places, and in many spots there is not the faintest evidence of a road.

Our unit is working with the villages on all phases of agriculture and also on general welfare and education. This summer hybrid corn was used for the first time, and the results are beyond expectation.

The young men of our unit work directly with the people, gaining entree through the village president and the area agricultural supervisor. This approach is the key to the unit's amazing success.

Much emergency relief had been poured into this area over the last several years, but nothing was done on the village level to improve basic conditions. The government agricultural and educational services seldom reach down to the village level.

Therefore, the work of our unit seems almost miraculous in its effectiveness. Our workers are



A group of the villagers assembled to watch the Greek celebration on Festival Day

highly regarded by the people and by the government and church leaders all the way from Ioannina to Athens, and likewise by the international agencies in Athens.

The first international work camp in Greece was held in a village a few miles out of Ioannina this summer, with the unit giving the principal leadership. The camp was jointly sponsored by the World Council and Brethren Service.

The work project was to build a stone irrigation aqueduct down the mountainside from a stone reservoir, fed by a large spring and built by the Turks long ago, to the terraced fields below.

This too was a big undertaking. It is more than half finished, and the villagers who assisted the work

campers this summer are in the process of completing the project. This has inspired a village farther out to build themselves a reservoir and aqueduct. So the chain reaction goes on.

Wednesday and Thursday, Edson Sower and I spent in Athens visiting government, church and agency persons connected in one way or another with the project.

These included Prof. H. Alivisatos, who represents the World Council and the British Council of Churches in Athens, the Rev. Christopher King, who represents the World Council on refugee matters, as well as a dozen or more people at the American embassy, the Near East Foundation, and the ECA mission to Greece.

Everywhere we went Edson Sower and the unit seemed to be well-known and highly respected.

Wednesday evening Edson and I walked out to the Acropolis and stayed after night to admire the Parthenon, stroll up Mars' Hill, and muse on "the grandeur that was Greece." Three years ago I had spent more time in sightseeing and so I limited it to one evening this time.

Thursday night I left by Italian plane for Rome and the closing weeks of this trip to Europe.

This is the final installment of Bro. Row's notes on this summer's visit to Europe and the Middle East. He returned to the United States, Oct. 1.

A village scene. This Greek lady and her daughter are threshing grain by whipping the heads against the stone floor





This manger scene appeared on the lawn of the Highland Avenue Church of the Brethren in Elgin, Illinois, last Christmas. The life-size figures were made and costumed by several artistically inclined members. Others built the rough stable and manger and wired it with electricity so that the eyes of passers-by day and night would be drawn to the scene and be reminded of the real message of 'Christmas.

CHRISTMAS is eternal. It lives forever in the hearts of those who believe in the Christ. It is treasured with other never-to-be-forgotten memories all embroidered with silver and gold and precious gems of wonder, awe and beauty.

Christmas began two thousand years ago in a crude stable with animals standing about. The King's first bed was of crackly, sweet-smelling hay in a manger trough. Born to simple uncouth travelers without prestige, fame, or wealth, he lay unnoticed by the unnamed, almost forgotten teeming throngs outside the stable doors.

Yes, Christmas is eternal and eternity is being built in tiny churches all over America as Christians once more celebrate the birthday of the King. Nowhere else, perhaps, do Christians reach the highest peak of real Christian spirituality as they do in these small churches everywhere.

Northeast of Kokomo, Ind., in the heart of one of the richest farm lands of America stands a little white country church.¹ Its one room and basement is the haven for

LET US GO OVER TO BETHLEHEM

The Small Church Keeps Christmas

Doris Clore Demaree

peace-loving country folk, and the laboratory for the Christian education of its children and youth. Many fine things happen there, not the least of which is the way they celebrate Christmas. Last year their theme was Sharing and Rededication. This theme was chosen weeks ahead by a committee appointed by the church-school superintendent. All the activities of the Christmas season were related in some way to the theme.

The committee chose the theme but everyone else in the church had some part in the activities planned to develop the theme. The youth fellowship served refreshments one night and had charge of the white

gift service. The men's class furnished transportation for the caroling. The young married people's class planned the Sunday night program, and—but I'm getting far ahead of my story.

The sharing came first. For many years it has been the custom to have a caroling and white gift service. Last year this was planned for the Friday night before Christmas. Everyone in the church was invited to participate. A large percentage of them did. The high school and intermediate classes had charge of the caroling. They listed the names of the sick of the community, the invalids, the convalescing, the elderly, the shut-ins. They planned the itinerary. They chose the carols.

¹Rich Valley Christian church.

The men's class furnished the transportation. About 6:30 the group left the church in a large school bus. How they enjoyed singing the loved carols. And how the shut-ins enjoyed listening, too. Twelve times they stopped the bus to sing the carols. It was 8:00 o'clock when they returned to the church. There they joined the others who had been unable to go caroling, mostly the grandmothers and the young children too small to participate. But no one was too small or too old to enjoy the sandwiches, cookies and hot chocolate waiting for them.

Planning and serving the refreshments was the special responsibility of the youth fellowship. They, also, were responsible for the white gift service which followed. Early in December the Salvation Army at Kokomo had been contacted. Was there a needy family in Kokomo that the church might help at Christmas time? There was. The church assumed full responsibility for making their Christmas a happy one. In the service that Friday evening gifts of food, clothing and toys were brought for every member of that family. When the gifts were all placed in the baskets they were dedicated in a simple service of prayer and thanksgiving. By having this one Friday evening they could make the giving an act of worship and yet have the gifts in plenty of time to deliver for the family's own Christmas celebration. So ended the sharing part of their Christmas in the church.

The rededication part of the Christmas celebration came in the Sunday evening service. The young married people's class had charge of the program, a Christmas Eve service. One of the class members wrote the program to tell the story of the Christmas Eve worship by a family in their own home. The setting, of course, was the family living room. On a table at the back of the "room" was the open family Bible with candles and evergreens to add beauty. A deep blue wall hanging was behind the table for background beauty. The family grouped themselves about the table. Through simple conversation the family recalled the Christmas story and the grandmother opened the Bible to read the story there. As she read from the Bible "The Christmas Story" (Cathedral Films) was projected.

As the pictures were shown the family thrilled once more to the dear, familiar phrases of the story of the Christ Child and, after a brief

but simple dedication service, they left the sanctuary while a recording of Christmas chimes echoed softly through the church.

• • •

On the western edge of Camp Atterbury (near Franklin, Indiana) is a tiny town biting a segment out of the side of the camp area. It is one of the early settlements of the state. There, too, is another small rural church.² Its Christmas program last year was simple but exceedingly effective. In fact, it was so effective that members who helped with the planning and preparation still marvel at the wonder of it all and still ask themselves, "Why?"

Their program was just the Christmas story dramatized by the children and youth of the church by candlelight. The minister's wife had gotten them together. They planned the characters they would need, the costumes, the scenery. It was all so very simple. There were no speaking parts, only the reading of the Christmas story from the Bible as the children and youth acted the story out. The properties were very, very simple. The manger was only a wooden box piled with fresh straw. Nothing else was fancy, but as simple and crude as the Bethlehem stable must have been. Lighted candles about the church shed soft rays of light upon the faces of Mary and Joseph, the shepherds and the wise men.

The beauty of the service and the message of that first Christmas story so touched the hearts of the congregation that when it was finished each and every one left without a word of conversation. No one asked them not to speak. No one suggested that they go quietly. "We just didn't want to say anything," said one.

• • •

Bargersville, Ind., is a nice little country town, incorporated but not large. The church³ there is not large either, though a bit larger than the other two churches mentioned. They, too, had their lovely Christmas activities but the thing that was most unusual about their Christmas plans was their outdoor setting. They wanted to do something that would call the attention of the community to the real Christmas story, for they knew that not all would come to the church for the program. In their church was at least one lady with artistic ability. Could that ability be put to use? It could be and was.

²Nineveh Christian church, Nineveh, Ind.
³First Christian church.

Two sheets of heavy plywood were used. On one she painted figures of Mary, Joseph, and the Baby in the manger, against a background of the stable with a lighted lantern overhead. On the other she painted the figures of the kneeling shepherds with their arms outstretched. The upper part of this piece was cut away, leaving the figures in silhouette. Both the sets were mounted on standards. The manger scene was set against the side of the church next to the street. The shepherd panel was set up nearer to the street and to the right of the first panel. This gave the effect of the shepherds kneeling before the manger. With straw strewn about the bases and a spotlight thrown on the scene it very effectively told the story of the first Christmas to every passer-by.

Only three small churches but the things they did very adequately answer the questions asked earlier: Why do Christmas celebrations in the small church so often reach the highest peaks of spirituality? What do they do? How do they do it?

If we look deeply enough within the stories I think we will find the answer to the other question, too. What makes it so? Is it not partly the spirituality of the people themselves? Where else does one find the reverent worshipful attitudes toward the Christ? Where else does one so easily find people living Christianity, so earnestly trying to be true to the spirit of the story itself? Where else will one find so little of show?

Perhaps the remainder of the answer is found in the simplicity and naturalness of what they tried to do. The things they did only served to breath more of the breath of life into an old, old story.

"Let us go over to Bethlehem" this Christmas in our own church.

"Do you open your third-class mail coming from Elgin or the regional office or from New Windsor?" asks the editor of the *Eastern Region Letter*. "If you do not, you are likely to miss something important. Very important mail is distributed under third-class rates in order to save thousands of dollars. When and if postage rates go up the problem will still be more bothersome to those whose business it is to give full promotion to the many items in the church program."



Extending Wandali's Fellowship

Herman B. Landis
Wandali, Nigeria

Work with babies opens the gates into the African compounds and wins friends for the Christian cause, as Herman and Hazel Landis have found at Wandali

we name the baby and have a service for it.

After greeting the family we sang several songs, then the leader spoke of the old custom and of the custom of the Bible people in naming the children on the eighth day. He spoke of the desire of all that the child would grow up to be a good worker, and that only God could help him to be a good and righteous and honorable man. The hoe, ax and bow and arrow were on the ground before us. Now we added the Bible to the symbols, that we would pray also that the little boy might grow up to be a follower of the Lord Jesus Christ and know his Book well. Then Mrs. Landis held the baby up, but instead of imploring a vague spirit not to molest the child and allow it to grow up to be a man, she prayed to the heavenly Father, who loves children, that he might guide, lead and protect the little one. Then she said the name of the child, "Madu," at first aloud, then according to an old custom whispered it three times in the baby's ear, "Your name is Madu."

And so our little fellowship at Wandali is growing by various means. God has been good to us. Day by day we see evidences of the widening circle to include others of the villagers.

A GROUP of sixty friends and neighbors met in the compound of Bata to give a name to her baby. She herself was not a Christian and her husband claimed to be a Mohammedan, but they had asked the Christian people to have a service in the naming of the eight-day-old baby. The baby had not been taken out of the hut in which it was born. Now was the coming-out time, and the baby was carefully washed. The old custom would have been to take the baby and mother to a place where the paths crossed; then one person would hoe a bit, another would cut a shrub with the ax, another would shoot an arrow at a tree. This was to symbolize their hope that the boy would become a good worker with the hoe and

ax and become proficient with the bow and arrow. If it had been a girl, along with the hoeing and cutting with the ax, someone would have swept a bit with a broom. The girl does not use a bow.

This family has only one other child, for four of the babies have died during babyhood. This is the story with most of the mothers in Buraland. Most of their babies have died. But Mrs. Landis has helped with the delivery of twenty-five babies in the two years we have been back to Wandali, and all of them are alive and well. Of course, there has been medical care in between times, but not one has died and this is a modern miracle to the people here. So the father, even though a Mohammedan in name, called Mrs. Landis to help his wife in the delivery and later asked that

Happenings at Gulak

James B. Bowman
Gulak, Nigeria

FROM 1948 until August 1951 the Gulak staff lived in the schoolhouse. It was large. There were two rooms, each eighteen by thirty feet, and these were further divided by temporary partitions. We were comfortable and happy. But the school was outgrowing its small temporary quarters.

Therefore, many of the happenings at Gulak during the first half of 1951 had some relationship to the erection of a new permanent residence. As you have no doubt heard, things sometimes move slowly in tropical Africa, and so we were hurried to get the roof on before the rains should spoil the walls of sun-dried brick. Another incentive was to move out and remodel the older house for classes before the beginning of school on the 6th of August.

Happily we were able to meet this "deadline," even though many of the finishing touches remained to be carried out after the new house was occupied. We appreciate the new home immensely, and feel that we can work more efficiently now.

In the schoolhouse the temporary partitions were removed

and benches built in of mud brick. Three-pupil desks were made of planed planks, six feet long, each supported by two mud pillars. Blackboards were made of cement. They were quite serviceable, though not as nice and smooth as those in American schoolrooms.

In January 1952, some of our pupils will be starting in Standard III, their fifth year of study under our system here in Northern Nigeria.

Another happy event is the comparatively large yield of our guava section in the orchard. These fruit trees were set out here in 1948. They bore a few guavas last year, but they have really set to work in earnest this year. The orchard is still very young, but it is beginning to show promise of bananas, lemons, limes, oranges, grapefruit, tangerines, mangoes, guavas, papayas and "ndirima" which will add to our enjoyment and health. We hope that the community as a whole will see these values and accept trees for their own use, too.

We were happy to open two new outvillage schools this season. However, the palavers in-

volved in getting roofs on the houses before the rains came were sometimes amusing and sometimes not. In fact, after several efforts, eight bundles of thatch grass were collected to fix one roof that had been skimped in the first place and, of course, leaked. But before these bundles could be put in their proper place, the chief carried them off to his own compound because a couple of his houses were leaking.

There are other prospective locations for these outvillage schools, and we look forward to many and varied experiences in getting work going in new places.

Some of our strangest experiences come by way of our "dressing station." The people of this area are renowned for their much drinking. Under the influence of the local brew they produce frequent cases for our treatment. Some of them are caused by pure and simple fights, with stabbings, beatings and "cracked heads." Others are testings, such as the two men who came the same day from opposite directions. Each had been involved in a friendly argument over the efficiency of his charms to ward off injuries, specifically to "turn the blade of a knife." Needless to say, each had inflicted upon himself a rather serious wound.

One of the most interesting knife cases we have seen was the young fellow who had a perfectly straight incision about an inch and a quarter long straight through the upper arm between the bone and muscle. His account of this was that his horse had stumbled, and the rider fell off onto a sharp stone. We try to be "wise as serpents and harmless as doves" in any and all situations.

A most remarkable occasion was the visit of two white men at the height of the rainy sea-



Building, whether on the schoolhouse at Wandali (above) or on the residence at Gulak, means sun-dried bricks and thatched roofs

son. Ordinarily we see only our African neighbors during August and September; but September 6 brought us the district officer and the provincial veterinary officer. They came to supervise the election of local representatives under the new constitution of Nigeria. So that day was of some historical importance to all of Gulak.

Our hope and our prayer is that each day may mark some growth in us and in some of our neighbors. Many of them are still in darkness, but are beginning to see a little of the Light. They are persons, just as you and I are, and we love them and want to see them grow into a better way.

Three Women

Continued from page 15

struggled to learn over again how to swallow food, then how to lift her hands, later how to move her feet and to try to speak again.

Through all of this trying experience, the mother and father manifested a trusting Christian spirit. The final test of their faith came, however, when they were asked if they would go to a village some twenty-five miles from Garkida, away from hospital and doctor, to take charge of the religious and educational work at that place. They consented without a protest, though we are not sure they could not

help but realize the danger of taking the child, who was still far from normal, away from the doctor's care. Their willingness to go in the face of such circumstances and the unusually fine work they are doing in this village have been a real inspiration and joy to us. The little daughter continues to improve slowly.

Does Christ make a difference in the lives of many of our African women? Do their Christian experiences help them to face the tragedies of life in a finer way? What would you say?

For in the wilderness of Africa shall the waters of Christian love break out, and streams in the desert.

The Church at Home

Edited by Alberta Yoder



We Build at Buena Vista

John F. Graham

The Buena Vista church, Virginia

THE Buena Vista church of the Second District of Virginia during the pastorate of Bro. Henry C. Eller decided to enlarge its present edifice. The members called Bro. C. H. Deardorff, then Brotherhood church building counselor, to assist them in their plans. Plans were made and blueprints drawn up. They set to the task of securing funds for the project.

In September 1947 the present pastor, John F. Graham, began his work and it soon became evident that we would need all the room that had been planned. Everyone

made a genuine effort to gather the money needed for the project. The giving far exceeded what anyone had dreamed could be done. So by June 1, 1950, the contract was given. The construction was completed by Easter 1951.

The main construction was a Sunday-school annex placed to the east of the present building. It is a concrete block building, fifty by twenty-two feet and two stories above the basement. In the basement we have a fine, large, fully equipped kitchen, one furnace room and one large classroom. On the first floor we have two rest rooms, a choir room with two wardrobes, and a

classroom. On the second floor there are three large rooms, one of which is used as a nursery.

Two doors lead from the new building into the chancel of the building. The baptistry is placed back of the pulpit between the new and old parts. The sanctuary was painted and the woodwork changed to a light color. In the rear of the sanctuary was placed a balcony. Three classrooms in the balcony and one under the balcony can be thrown into the sanctuary.

The basement under the main church was completely renovated. There is now a large auditorium in

Continued on page 26

Thinking About the News

Trained to Kill or Trained to Serve?

THE campaign to make America military minded is now in full swing. The most alarming development in that campaign is the preparation of a series of fourteen films by Coronet Films designed "to help young people give their best to, and make the most of, military service."

An article in Coronet magazine says that American boys and girls have been taught that peace is basic, that they should abhor violence. Now the pattern must be changed and these films, produced with the cooperation of the Department of Defense, are to be shown to high school students throughout the nation, one each week in a semester course.

We were able to preview the first three films in the series. They make training for war sound like training for peace. They assume without question the inevitability of military service and attempt to convince boys and girls that a term of military service must be a part of each one's future.

But here are some facts for parents and teachers that such propaganda films overlook:

1. The warden of a prison at Canon City, Colorado, says, "Our problem prisoners are mostly sixteen to twenty-five. Before World War II, at that age they seldom had been anywhere or seen anything. Now these same kids have been to foreign countries, learned how to kill, and often applied that knowledge. You can't discipline them by the same methods you used to use."

2. Military leaders have frequently stated that the chief purpose of military training is to train to kill and destroy the enemy. Parents should look at the October 8, 1951, issue of Life Magazine to see how the Marines go about toughening up raw recruits. As an ex-Marine said, "Profanity is still liberally used and nobody urges anybody to write home to mother."

3. Army training emphasizes obedience to authority. The good soldier is expected to obey orders without question. This authoritarian training is contrary to all good democratic educational procedures. We are surprised that some schools and educational agencies will stand silently by while their best work is undone by a military system.

There is still time to avert UMT. The report of a commission appointed to set up the program will need to be considered, early in 1952, by Congress. Parents and teachers can do something in their P.T.A. groups to check the widespread use of films like those produced by Coronet. In our homes and Sunday schools we can teach the disciplines of the Christian life. And we can support programs like our own Brethren Volunteer Service programs which give youth Christian training and guidance in Christian service.—K.M.

Around the World

Quakers Find Russian People Misled About the West

Russians enjoy their own brand of freedom, including freedom of worship, but they are completely ignorant and misled about the Western world, according to the experience of a recent Quaker "Mission to Moscow." A firsthand report on this "history-making" mission was given to the American Friends Service Committee by Paul S. Cadbury, prominent English Quaker and head of the century-old Cadbury and Fry chocolate firm.

The report cites three important impressions made upon the mission during its visit to Russia.

"The Russians, contrary to our own expectations, have a fairly high standard of living; about the equivalent of that in England," it states. "Everyone we met and nearly

everyone we saw in our travels appeared contented, and adequately clothed and fed.

"They are entirely ignorant of conditions in the world outside. Though justly proud of their record of literacy and education of the masses over the past thirty years, they measure everything by their own standards and against their own past. They think of England as Dickens described it in *Oliver Twist*. Their children are reading this book in school.

"They have been told, and they believe, that business interests in America and Great Britain want war, or a state of near-war, because it is profitable to them. This 'dollar urge' is something the Russian workers understand, because it has been instilled in them to encourage full production." (RNS)

Protestant Gains in Latin European Countries

Protestants have made gains in Latin European countries with the exceptions of Italy and Spain, Dr. John A. Mackay, president of Princeton Theological Seminary, said. Dr. Mackay reported on a recent trip to five European countries in which he surveyed the problems faced by Protestants in carrying on their religious work. His trip was made under the auspices of the International Missionary Council, of which he is chairman.

In Belgium and France, Dr. Mackay said, Protestants enjoy full religious freedom and official protection. This same protection is given them in Portugal, but there they have "relative" freedom, he said. In Italy, he declared, although Protestants are constitutionally entitled to religious freedom, "they are merely tolerated." And in Spain, according to the theologian, "freedom is dead," and Protestants live under "intolerable" conditions. (RNS)

Laubach Bids United States Win Loyalty of Asia Masses

Dr. Frank Laubach, pioneer literacy expert, told a dinner meeting of nearly 200 church and business leaders in New York that there will be "a dozen more Koreas" all over Asia unless the United States can win the loyalty of the masses of Asian people. The dinner, given in Dr. Laubach's honor, was sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches.

Dr. Laubach, who recently returned from a seven-month working tour of Asia, warned that "our everlasting advertisement of our terrible weapons is losing the cold war."

"We are losing the masses of Asia and Africa," he said, "because they read and hear only how we are using our money to make hydrogen bombs and jet fighters. This will not awe them into submission. It makes them hate us. It drives them toward the Communists." Not military strength, but technical skills and resources used in "compassionate service," can save Asia from becoming "an island of freedom surrounded by a hostile sea of Communism," Dr. Laubach said. "The masses will welcome any nation that unselfishly offers to help them and has the good sense not to drive shrewd bargains." (RNS)

Help for Chinese Students in the United States and Canada

Though the United Board for Christian Colleges in China has had to terminate aid to the colleges in China, it is planning to extend help to Chinese in other ways.

One of the most important projects in the United Board's 1951-52 program is that for a spiritual ministry to Chinese students in the United States and Canada. A very large proportion of Chinese students have never been guests in American homes, have never been encouraged to become members of any church families, do not know of anyone to whom to turn in case of trouble. Many have had unpleasant experiences with the law. Never has the need for friendship and understanding advice been more needed by a greater number of these people, who all too often continue strangers in our midst.

The United Board is co-operating with several other agencies in trying to place in all the chief areas in which Chinese students live, individuals who will devote themselves to this ministry.

Job-placement is an important corollary of an educational activity and the United Board is making contributions to two organizations interested in this problem—the Christian Medical Council for Overseas Work and the China Institute.

The Council has thus been enabled to avail itself of the services of Dr. Frederick G. Scovel, who returned from China this past year. Dr. Scovel spends half-time in an office put at his disposal by the United Board, screening applications for assistance from doctors, dentists, nurses, pharmacists, searching out work for which they are best suited, and giving advice on the numerous problems which alien professionals meet in a foreign country.

One important service rendered by Dr. Scovel has been to collect and classify information on state medical licensing laws, something of greater importance for Chinese who wish to practice in this country. Such information has not hitherto been gathered together in convenient form. The Christian Medical Council has been able to place many Chinese in suitable posts in this country and elsewhere.

The United Board also aids the department of placement of the China Institute. This department makes contacts with foreign stu-

dent advisers of colleges and universities, and with various organizations and business firms regarding job opportunities. Names of applicants having appropriate qualifications have been submitted to interested organizations.

In the first two months of the department's activity one hundred and fifty applicants have been given individual attention and ninety of these have been referred to specific openings. Four scholars have already received academic appointments. Interpreters have been provided for the Immigration and Naturalization Service. Others have found permanent or temporary employment in such varied types of work as banking, photography, television, civil engineering, mechanical engineering, and general office work.

Emphasis is now being put on finding suitable openings in the business and industrial world, not only in New York but in larger cities throughout the country, for the many well-trained engineers in all fields of engineering and for men trained in business administration and commercial economics.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Children in a Christian Home. Ethlyne Babcock Staples and Edward Staples. Abingdon-Cokesbury, 1951. 128 pages. 50 cents.

Many of the psychological principles related to child development are woven into this book and given a Christian basis. It is easily read and deals rather generally with such topics as understanding children, growth, religion, problems, and human relationships as children develop.—*Dessie R. Miller.*

Living With Teeners. Grace Sloan Overton. Broadman, 1950. 83 pages. \$1.25.

Written for parents of teen-agers to help them understand their children and to guide them through these important decisive years, this little book contains practical helps on living and learning together through the growing years and proper suggestions for allowing children to become adults and take their positions of responsibility in turn. The author states her purpose thus: "That good parents may the better learn their own skills in living with their teeners. That they may see their teeners' viewpoint before they speak the possibly too-harsh words. That they may

We Build

Continued from page 24

the shape of a T. In addition, there are four classrooms and a furnace room. The entire basement has a concrete floor covered with tile. Cinder blocks form an inside wall to the old wall and all partitions are made of cinder block. The heating of the entire plant is cared for by three gas furnaces with forced hot air through ducts. All the wiring in the plant is of new and modern construction except the lighting in the auditorium.

In the back of the baptistry there is a painting of Christ in Gethsemane. It was painted by Elder William Kinsey and dedicated to the memory of all former pastors. This beautiful picture when lighted lends much to the worship services.

The total cost of the construction and renovation amounted to about \$30,000. The excellent response of our people has lowered our debt on the project to about \$8,000. The reopening services were held on Easter. The sermons were preached by Bro. Ora Delauter, secretary for the Southeastern Region. Surely the Lord has blessed us and led us.

learn how their own teeners show those first signs of tension. That they may learn how to avoid all possible strain between themselves and those they love more than their own lives." Written in simple, straightforward language, this is a helpful and practical book for parents and those who work with teeners.—*Mrs. Nevin H. Zuck, Elizabethtown, Pa.*

The Home Christian. Carl Kardatzke. Warner, 1951. 111 pages. 60 cents.

Thirteen lessons, simply and conservatively stating the basic principles of home and family life. Good discussion questions and bibliography with each lesson; also a poem that could be used as the basis for a brief worship period. The appendix contains good tests for home, mothers and fathers; a fairly complete list of visual aids; valuable suggestions for teachers and leaders. This manual will be valuable as an undated unit for the church school or as a discussion guide for Sunday evening or weekday groups. Brethren will appreciate the sympathetic treatment of our traditional emphases.—*Mary H. and DeWitt L. Miller, Washington, D. C.*

Anniversaries and Weddings

Golden Wedding Anniversary

Brother and Sister Charles S. Hykes of near Hagerstown, Md., celebrated their fiftieth wedding anniversary on Dec. 20,



1950, with open house in the afternoon and evening when their children, friends and relatives came to call and to wish them well. They received many lovely gifts, beautiful flowers and cards.

Brother and Sister Hykes joined the Broadfording Church of the Brethren in 1907, and a few years later he was called to the office of deacon, in which they have served faithfully and well. They have lived in the same congregation for fifty years.

They have five children: Martha V. Strite, Naomi Anderson and Charles S., all of Hagerstown, Md.; Ruth C. Mowen of Maugansville, Md.; and Miriam Stitely of Baltimore, Md. One daughter, Mary Lou Harsh, was lost with her husband on the China mission field in 1937. They also have twelve grandchildren.—C. S. Hykes, Hagerstown, Md.

Belcher-Baker.—Herman Belcher of Empire, Calif., and Yvonne Baker of Wenatchee, Wash., in the Wenatchee Valley church Aug. 25, 1951, by Bro. S. Loren Bowman and the undersigned.—Jay V. Eller, Wenatchee, Wash.

Cayford-Neher.—Afton Cayford of Glendale, Calif., and Marilyn Neher of Wenatchee, Wash., in the Wenatchee Valley church, June 17, 1951, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

Cramer-Mangle.—Clarence E. Cramer, Jr., and Betty Lou Mangle, both of Shippensburg, Pa., Sept. 15, 1951, in the Shippensburg church, by Bro. Elmer Hall, uncle of the bride, assisted by the undersigned.—Glenn E. Kinsel, Shippensburg, Pa.

Deaton-Mathias.—Emory W. Deaton and Edith Mae Mathias, both of Ottawa, Kansas, Oct. 14, 1951, at the home of the bride's uncle, by the undersigned.—J. M. Ward, Ottawa, Kansas.

Diehl-Dedrick.—Clyde T. Diehl of Grottoes, Va., and Arliss F. Dedrick of Staunton, Va., in the Grottoes parsonage, Sept. 13, 1951, by the undersigned.—Allen D. Pugh, Grottoes, Va.

Diehl-Hemp.—Claude S. Diehl of Grottoes, Va., and Hazel P. Hemp of Crimora, Va., in the Grottoes parsonage, May 25, 1951, by the undersigned.—Allen D. Pugh, Grottoes, Va.

Heminger-Hill.—Dwight W. Heminger of Wenatchee, Wash., and Joann Maureen Hill of San Dimas, Calif., Sept. 21, 1951, in the Pomona church, by the undersigned.—W. Earl Breon, Pomona, Calif.

Hoover-Booth.—Robert Hoover of Albany, Oregon and Vera Booth of Wenatchee, Wash., Aug. 12, 1951, in the Wenatchee Valley church, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

Hughes-Travis.—John Hughes of Kennewick, Wash., and Vera Travis of Wenatchee, Wash., Aug. 18, in the Wenatchee Valley church by S. Loren Bowman.—Jay V. Eller, Wenatchee, Wash.

Lapp-Getchman.—LeRoy Lapp of Grants Pass, Oregon, and Juanita Getchman of Wenatchee, Wash., Aug. 19, 1951, in the Wenatchee Valley church, by Rev. A. P. Becker of Grants Pass.—Jay V. Eller, Wenatchee, Wash.

Loutzenheiser-Dulabaum.—Harvey L. Loutzenheiser and Lois E. Dulabaum, both of Uniontown, Ohio, in the East Nimishillen church, Ohio, Oct. 12, 1951, by the undersigned.—Arthur H. Hess, North Canton, Ohio.

Moore-Gockley.—Gene Moore and Marjory Gockley, both of Wenatchee, Wash., May 25, 1951, in the Wenatchee Valley church, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

Peterson-Aeschliman.—Raymond R. Peterson of Randolph Kansas, and Arlene Aeschliman of Sabetha, Kansas, Oct. 14, 1951, by the undersigned, at his home.—H. R. Stover, Sabetha, Kansas.

Peterson-Peterson.—Alfred F. Peterson of Hollsopple, Pa., and Dorothy Peterson of Boswell, Pa., in their new home, July 21, 1951, by the undersigned.—John M. Geary, Hollsopple, Pa.

Saylor-Cohen.—Ladson K. Saylor and Marilyn Cohen, in the Coventry church, Pa., Aug. 30, 1951, by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Sheaffer-High.—Max G. Sheaffer and Joyce High, in the Coventry church, Pa., June 30, 1951, by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Shrum-Brockerman.—George W. Shrum and Barbara D. Brockerman, July 16, 1951, in the Coventry church, Pa., by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Stevenson-Chodderton.—Kenneth Stevenson of Cashmere, Wash., and Marjory Chodderton of Wenatchee, Wash., in the Wenatchee Valley church, by the undersigned.—Jay V. Eller, Wenatchee, Wash.

Thompson-Randall.—Massy Lee Thompson of Afton, Va., and Viola P. Randall of Crimora, Va., in the Grottoes parsonage, Aug. 25, 1951, by the undersigned.—Allen D. Pugh, Grottoes, Va.

Vest-Gordon.—Fredrick Vest of Afton, Va., and Nancy Gordon of Grottoes, Va., in the Grottoes parsonage, Sept. 13, 1951, by the undersigned.—Allen D. Pugh, Grottoes, Va.

Williams-Whiteside.—Lenard R. Williams and Loretta M. Whiteside, both of Milford, Mich., Oct. 2, 1951, by the undersigned, at his home.—L. W. Shafer, Pontiac, Mich.

Obituaries

Mary Susan Rinker

Mary Susan, daughter of John and Martha A. Rinker of Bismarck, W. Va., was born Jan. 3, 1874, and died at the home of her sister, Mrs. Edward J. Cosner, May 11, 1951.



Early in life she united with the Church of the Brethren and remained a faithful member until her death. She was an active help in the work of the church as long as health permitted.

For many years she lived at the home of J. R. Cosner and daughter, Mrs. Mable Moreland of Bismarck.

She is survived by four brothers and sisters, Mrs. Edward J. Cosner, Mrs. Milford W. Cosner and Jesse Rinker, all of Bismarck, and Silas Rinker of Mount Storm, W. Va. One brother, Tyler Rinker of Bismarck, preceded her in death.

Funeral services were held by Bro. Daniel Spald in the Locust Grove church, Bismarck. Burial was in the Cosner cemetery near by.—Mrs. Osa B. Cosner, Baltimore, Md.

Eavey. Raymond A., son of Viola Eavey Linsley and the late Herman A. Eavey, was born in Augusta County, Va., Feb. 25, 1911, and died Aug. 29, 1951, at the Waynesboro Community hospital, Va. On Aug. 7, 1943, he was united in marriage to Mary Clay Simmons, and to this union were born four children. He is survived by his wife, two sons, two daughters, two brothers and one sister. He united with the Church of the Brethren in young boyhood. Funeral services were held at the Barren Ridge church by his pastor, Bro. Homer J. Miller, assisted by Bro. Paul Coffman. Interment was in the church cemetery.—Mrs. Mary C. Eavey, Staunton, Va.

Fike. Emma Blough, daughter of Andrew and Susan Blough, was born in Berlin, Pa., May 24, 1858, and died in a Devil's Lake hospital, N. Dak., July 17, 1951, as the result of a fall. She was married to Jacob S. Fike on Dec. 31, 1875, at Lanark, Ill. She became a member of the Church of the Brethren early in life. She is survived by three daughters, one son, seven

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grandchildren and fifteen great-grandchildren. Her husband, one son and one daughter preceded her in death. Funeral services were held at the Ellison church by Bro. Duncan of Cando.—Mrs. J. E. Brown, Rock Lake, N. Dak.

Gingrich, Amos L., was born Nov. 20, 1877, and died at his home near Lebanon, Pa., Sept. 18, 1951. He was a member of the Midway church. He is survived by his wife, Caroline Geib Gingrich, one son, one grandchild, one great-grandchild and one brother. Funeral services were held in the Midway church by the home ministers. Interment was in the adjoining cemetery.—Mrs. Howard Risser, Quentin, Pa.

Gochenour, Ora A., son of John A. and Elizabeth Blicknstaff Gochenour, was born in Clinton County, Ind., Dec. 21, 1888, and died suddenly while engaged in his farm work, Oct. 8, 1951. He was united in marriage to Josephine Roth on Feb. 18, 1914, and to this union were born two sons. He united with the Church of the Brethren when he was quite young. He is survived by his wife, two sons, one grandson and one brother. Funeral services were held by his pastor, Bro. G. L. Wine, in the Rossville church. Interment was in the Rossville cemetery.—Mrs. Vernie Jackson, Rossville, Ind.

Heisey, Mary Strohm, died Oct. 6, 1951, at the age of sixty-nine years. She was a member of the Midway church. She is survived by two sons, two daughters, one sister, two brothers, eleven grandchildren and four great-grandchildren. Funeral services were held from the Risser funeral home by the Midway ministers. Burial was in the United Christian cemetery.—Mrs. Howard Risser, Quentin, Pa.

Heisey, Samuel P., son of Jacob and Susan Heisey, was born Dec. 17, 1882, in Palmyra, Pa., and died May 15, 1951, while at work in Carlisle, Pa. Forty-three years ago he united with the Church of the Brethren. On Feb. 10, 1906, he was united in marriage to Sarah Houser of Annville, Pa., and to this union three boys were born. He is survived by his wife, one son and two sisters. Funeral services were held in the Palmyra church by Elder Frank S. Carper and the writer. Burial was in the Gravel Hill cemetery at Palmyra.—J. Albert Cook, Dillsburg, Pa.

Hinkle, Ruth Rachel, daughter of Lewis and Mary Elizabeth Mentzer Walter, was born June 16, 1902, and died at her home in Baker Summit, Pa., Sept. 7, 1951. She was united in marriage to A. Wayne Hinkle in September 1925. She is survived by her husband, one daughter, two sisters and three brothers. Funeral services were held in the Holsinger church, Pa., of which she was a member, by Bro. J. H. Clapper, assisted by Bro. H. M. Snively. Interment was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Horst, Milton B., son of Levi D. and Catharine Zug Horst, was born near Chambersburg, Pa., Oct. 4, 1881, and died at his home in Waynesboro, Pa., Oct. 4, 1951. Forty-six years ago he united with the Church of the Brethren. For twenty-one years he was a member of the deacon board. He also served many years on the trustee and finance boards of the church and for thirty-one years as Sunday-school secretary. In 1911 he was married to Olive Snader. He is survived by his wife and two sisters. Funeral services were held in the Grove funeral home by his pastor, Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Keen, Ada, daughter of Milton K. and Catherine High and wife of Walter Keen, died Aug. 6, 1951, at the age of fifty-seven years. She was a long-time member of the Coventry church, Pa. She is survived by her husband and three children. Funeral services were held by her pastor, D. Howard Keiper, from White's funeral home. Interment was in the East Coventry Menonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Klotz, William H., son of Fred and Christina Lienau Klotz, was born at Gnisau, Schleswig Holstein, Germany, July 16, 1876, and died at his home in Frederickburg, Iowa, July 23, 1951. He was baptized into the Lutheran Church in infancy but he attended the Church of the Brethren and was a faithful worker there. He was married to Hattie Milne on March 15, 1903. Two sons preceded him in death. He is survived by his wife, four sons, two of whom are ministers in the Church of the Brethren, two daughters, eleven grandchildren, two sisters and one brother.—Lyle M. Klotz, Bellefontaine, Ohio.

Miller, Jacob C., son of Paul and Elizabeth Kenneman Miller, died April 29, 1951, at his home in Somerset, Pa., at the age of eighty years. His wife died in 1947. He is survived by four sons, one daughter, twelve grandchildren, two brothers and four sisters. Funeral services were held in the Hauger funeral home

by Bro. W. F. Berkebile, assisted by Bro. Galen R. Blough. Interment was in the Somerset County Memorial park.—Mrs. Lillian H. Bruner, Rockwood, Pa.

Seal, Wilbur R., son of Henry and Carrie Good Seal, was born June 19, 1870, near Luray, Va., and died July 12, 1951, at his home in Stoneyman. His wife, Victoria Gochenour, preceded him in death several years ago. He was a member of the Mt. Zion church. He is survived by two brothers and one sister. Funeral services were held by his pastor, Bro. Galen Crist. Interment was in the cemetery near by.—Ruth Painter, Luray, Va.

Varner, Cameron, Jr., son of Cameron and Helen Moon Varner, was born May 9, 1944, and died March 3, 1951. Funeral services were held at the maternal grandparents' home by Bro. J. M. Geary. Interment was in the Maple Spring church cemetery.—Mrs. John M. Geary, Hollsopie, Pa.

SUNDAY-SCHOOL LESSON COMMENTARIES, 1952

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Church News

California

Glendora.—Our delegates to the district meeting at Long Beach are Lulu Miller, Hazel Netzley and Galen Walker. Speakers during the summer were J. M. Blough, Leland Brubaker, Wayne Gerdes, Galen Lehman, Robert Sink and C. H. Hoff. Daily vacation Bible school, directed by Marguerite Davisson, was held July 2-15, with an enrollment of forty-nine. It was closed with a program on July 15. Relief goods have been sent to Korea, to migrants near Bakersfield, to Kansas for flood relief and to a missionary in Africa. One of our young women, Vereta Hardy, is with Brethren Service in Chosen, Fla. On the evening of Aug. 26 the film, *My Peace I Give to You*, was shown. During September we are giving heavily to our building fund to reduce our debt. Election of church officers was held at our quarterly council. —Mary E. Ford, San Dimas, Calif.

Colorado

Rocky Ford.—Our church gave an offering of \$23 to the local Red Cross for the Kansas City flood victims. On Aug. 12 Sister Katie Trujillo gave an inspiring report of her month's service at the George Washington Carver center in Kansas City and of the campers' part in helping the flood victims through Red Cross relief work. Our young people gave reports of their stay at our new church camp, Camp Colorado, near Denver July 22-28. Bro. D. W. Bittering was the guest leader. The camp program was closed with a love feast service instead of a banquet as in years past. The young people of the Rocky Ford church gave \$300 this past year and bought and shipped a goat to Japan. Mrs. O. C. Frantz was appointed district historian to obtain material for a history of each of the Brethren churches in Colorado District. The quilters of the women's work division have given thirty-five dollars for the support of a girl at the Khergam boarding school in India. Since our last report, Sister Anna Talhelm Brown, one of our pioneer members, died. Brother and Sister Walter Beaver observed their fiftieth wedding anniversary with open house. On July 1 we had an all-church dinner in honor of our pastor, Bro. Nies, and his wife's twenty-third wedding anniversary and in honor of our guest speaker for the day, Bro. Wilfred Stauffer, and his wife of Ephrata, Pa. Other guest speakers have been Mr. Harry Rosenblum, a Christian Jew, who is giving out Gospels and testimony to the Jews and Gentiles; Bro. H. M. Coppock of Miami, N. Mex.; Bro.

James Renz, our national temperance director; Rev. Simpson of the local M. E. church; Rev. Donaldson of the Baptist church and Rev. Mendrano of the local Spanish Baptist church. On Sept. 16 Bro. Nies had charge of the morning service in the Wiley church and Bro. Harold Wilson filled our pulpit in his absence. On July 15 our youth fellowship presented the pageant-drama, *The Lost Church*. The films, *For Good or Evil*, *Against the Tide*, *My Peace I Give to You*, *The Difference* and *They Follow On*, were shown.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Idaho

Weiser.—The main auditorium of the church has been redecorated with the completion this spring of a new hardwood floor. The men's group has been busy cleaning the lawn and landscaping it, having built a large fireplace back of the church. They have built new tables and chairs for use in the children's department and are making other repairs. A dedication service for several new babies was held on children's day. A fellowship dinner is held the second Sunday of each month, or oftener for special occasions. During July Yolanda Cerezo of Ponce, Puerto Rico, and Hotsuke Kanazawa of Shincchi Michi, Nagasaki, talked for us twice one Sunday. Three deacons and their wives were installed on Aug. 24. Our regular council meeting was held Aug. 31. Installation services for the new church and Sunday-school officers will be held soon. During the first part of July the annual outdoor meetings were held at Camp Stover and most of the Weiser congregation was present for part or all of the week. The regional conference held at Medford, Oregon, was attended by Brother and Sister E. J. Glover, Mrs. Pearl Hoover and Lloyd Brechbiel.—Mrs. Pearl Hoover, Weiser, Idaho.

Illinois

Polo.—On Sept. 1 our pastor, Bro. B. Wayne Crist, began his sixth year of work in the Polo church. Recently Bro. Crist has compiled a church directory which is interesting and helpful. At our council meeting on Sept. 7 officers were elected for the coming year. Bro. C. B. Fike of Dixon was re-elected elder and Clay Garrison Messenger agent. The film, *My Peace I Give to You*, was shown on Sept. 23. Rally day and fall communion were observed on Oct. 7. Several persons from here have helped with the work at Camp Emmaus.—Mrs. Fred Krum, Polo, Ill.

Indiana

Andrews.—Seven of our members at-

tended Camp Mack this summer. The aid society and church paid part of each camper's expense. Paul Sollenberger and Mrs. Sarah Howes gave interesting reports of our district conference, which several of our members attended. On Sept. 9 we held our harvest meeting with Bro. R. H. Miller bringing the morning message. In the afternoon Bro. W. C. Stinebaugh delivered the message and was in charge of the installation service for our new pastor, Bro. David L. Holl. Floyd Priser is serving a year in Geer, Va., with Brethren Volunteer Service. Our aid society sent 265 pounds of used clothing for relief and made 18 pairs of house slippers, 6 layettes and 5 lap robes for the Red Cross.—Mrs. Kenneth Shaffer, Andrews, Ind.

Howard.—On Sept. 6 our church met in regular quarterly council with our elder, Bro. Thomas Shively, presiding. Our Sunday school was reorganized for the new year beginning Oct. 1. Our pastor, Bro. Perry Coblentz, represented our church at the district meeting near Hagerstown. Our district has decided to join with the Middle and Northern districts in supporting the aged people's home at Mexico. Since the regular date for our communion service conflicts with the revival of our neighboring church, Bachelor Run, we will hold it one week later, Nov. 3. On Aug. 26 our pastor and his wife celebrated their golden wedding anniversary and several of our members attended their open house. Bro. Willis Maugans of the Pipe Creek church brought us the message that day. Our ladies' aid meets each month and we are working on clothing for our Christmas box for relief.—Mrs. Lillie Bailey, Kokomo, Ind.

Middletown.—Our church met in regular council meeting on Sept. 7, and Bro. Carl Hilbert was chosen elder for the next three years. Our love feast will be held on Oct. 27. On Oct. 28 we will hold our harvest meeting with Bro. Carl Hilbert as the speaker. Bro. Hilbert is also to conduct our two weeks' revival meeting following the harvest meeting. We enjoyed the reports of Brother and Sister Hamilton, our delegates to Annual Conference. Sister Margaret Spearman, our delegate to district conference, also brought back a splendid report. Bro. Edgar Spearman represented our young people at the conference and we were very pleased by his report of the work of the young people.—Winnie Conn, Middletown, Ind.

Monticello.—Since our last report, our men's group has harvested a crop of beans and corn and has planted another which will be ready for harvest soon. The men have painted the church and a new furnace is being installed. Our two weeks of Bible school were very successful. We started with a birthday party, celebrating fifty years of Bible school. We were very fortunate to have the co-operation of some of the surrounding churches. Bro. Ray Shank of Covington, Ohio, will be our next evangelist. Our women's group made seventy-two pairs of house slippers for the district project. Our pastor, Bro. John Mishler, left us in July to take up the work at the Pleasant Dale church and Bro. Charles Oberlin, formerly at Marion, came to take up the work at Buffalo in September.—Mrs. Joe Hirt, Monticello, Ind.

Walnut.—Several of our children and young people attended Camp Mack this summer and some of our members have helped as cabin mothers. The men have spent quite a few hours painting and making repairs at the church and planting, cultivating and harvesting on the church farm. The women meet twice a month at the church for their work. Much sewing has been done besides the quilting and knotting of comforters. The women have been asked to can an extra can or so of food for the home at Mexico each time they can. The young people have had several paper drives to help reach their Youth Serves goal of \$135. Karolina Lauer, a

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German exchange student who made her home with the Clarence Ault family during her year in this community, returned to her home in July. A farewell party was held at the church for her. The second Sunday of each month is Brotherhood Sunday and all the offerings on that day go toward our goal of \$1,795.59. One of our members, Treva Swihart, a student nurse at the Memorial hospital in South Bend, was killed in an airplane crash at Ft. Wayne this summer. Our church is still sponsoring the Church of the Brethren radio program each Sunday afternoon at two o'clock over Warsaw station WKAM 1220.—Mrs. Earl Bolinger, Argos, Ind.

Kansas

Ottawa.—The men's building committee sponsored the building of a new parsonage on the church lot next to our church this summer and it is now occupied by our pastors, Brother and Sister Blair Helman, and their daughter. Much of the labor was donated by members of the congregation. Our group was well represented at the various camps held at Mt. Hermon this summer. Our church joined other churches of the city for union services during the summer months. Much of our town was flooded and Red Cross centers were established to care for those whose homes were flooded and destroyed and the various churches assisted with feeding and distributing clothing for the groups. Our church assisted with this work also. Our group was saddened by the death of our oldest church member and one of our charter members, Mrs. Mary Shomber. We had three additions by baptism this summer. Our love feast was held on Oct. 7. Our birthday supper for the Ella Ebbert fund was held on Sept. 23, with two Japanese students from Ottawa University as the speakers. Several of our group attended the district meeting held at the Kansas City church, Sept. 27-30. We have held elections for all departments.—Mrs. L. E. Turner, Ottawa, Kansas.

Maryland

Glendale.—On Sept. 30 two persons were received on former baptism and one was baptized by the pastor, John H. Buffenmyer. We concluded a two weeks' revival service conducted by Elder Daniel M. Vickers, pastor of the Amaranth church, Pa. Our love feast was conducted by Bro. Vickers and the pastor. There were twice as many persons who communed at this love feast as there were at our spring love feast.—Marian F. Buffenmyer, Cumberland, Md.

Missouri

Shelby County.—The Shelby County junior and intermediate camp was held Aug. 21-24, with Weldon Beach as camp director and Brother and Sister George Harvey of Warrensburg as the guest leaders. The filmstrip, My Peace I Give to You, was shown on the evening of Aug. 19. Twenty-three persons from our church, including our pastor and his wife, attended the district conference. Mr. and Mrs. Joe Fifer and Weldon Beach served as our delegates. Bro. J. A. Strohm and his wife will continue as our pastors for the coming year. Our business meeting was held on Sept. 25 and officers were elected for the coming year. Bro. Strohm was elected moderator and Mrs. Irene Fifer as Messenger agent and correspondent.—Mrs. Pearl Beach, Leonard, Mo.

Ohio

Akron.—During the summer several of our members attended the various camps at Camp Zion. Seven adults served as leaders. John W. Detrick, returned missionary to China, was with us for a Sunday service; the Eastwood and Springfield churches joined with us in the evening. On Aug. 12 we dedicated our new Brethren Hymnals, which were a memorial to a former pastor, Newton D. Cosner. Mrs. Cosner and Yvonne returned to Akron to participate in the service. Kenneth Morse of Elgin brought the message in the evening. We have been saddened by the passing of one of our members, Mrs. Judson Newman. On Sept. 21 Dr. Mabel Reidinger of Akron University was the speaker for our teachers and officers' banquet. Bro. Ora Huston was in our church for a week of evangelistic meetings, Sept. 30—Oct. 7. Our love feast was held in the evening of Oct. 7.—Edna Disler, Akron, Ohio.

Black River.—Our new pastors are Jesse W. Whitacre and his wife. The district ministerial board conducted installation services for the pastor and new deacons, with Bro. A. H. Miller bringing the message. The women's work has a program monthly and meets for quilting weekly. We had an adult class which studied the book, You and Your Church. Our revival meeting was held by our pastor, Sept. 9-23. As a result nine persons were baptized and one was reclaimed. We had all-day rally services on Sept. 30. Our pastor brought the morning message and in the afternoon several persons gave reports of the Christian education program which they had attended at the Ashland church on Sept. 28 and 29. Our love

Brethren Placement and Relocation Service . . .

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feast will be held on Oct. 28, with all-day services.—Mrs. Ruth Whitacre, Spencer, Ohio.

Brookville.—One new member has been received by baptism and seven by letter since our last report. One of our youth, Ray Dull, has begun his training period with Brethren Volunteer Service. On the evening of Aug. 12 Paul Montgomery of Michigan gave a piano concert. Our pastor, James H. Beahm, delivered his farewell sermon on Aug. 26. Brother and Sister Beahm, having served us for three years, are now serving the Chicago church. Bro. James Boitnott and his wife of the Toledo church were installed on the evening of Sept. 2 as our new pastors. Three weeks later there was a housewarming at the parsonage. We sent one heifer overseas in the last shipment and are raising five new ones for the coming year. For our Achievement Offering we raised \$1,030 in September. Our entire offering on the morning of Sept. 30 went toward that fund. On Oct. 2 Bro. Robert Sherfy of New Carlisle was the guest speaker for our local Christian workers' meeting. Our fall communion and love feast was held on Oct. 7. Evangelistic meetings will be held Oct. 28—Nov. 11 with Niels Esbensen of Lewistown, Pa., as the evangelist.—Mrs. W. Russell Miller, Brookville, Ohio.

Eagle Creek.—Our children attended Bible school at a neighboring church. Our annual home-coming was held with Bro. A. D. Helser as the speaker. The men are quite busy on the church farm as different crops ripen. Our women are making comforters for relief. On Sept. 27 we had our annual family night. During the summer there have been eight persons baptized. Our young people have organized. Recently we had a prohibition speaker at our morning service.—Mrs. Nelson Sampson, Williamstown, Ohio.

Pennsylvania

Lancaster.—We are very happy to welcome our new pastor, Bro. Robert Nelson, and his family from Vermillion, S. Dak. Bro. Nelson and his wife were installed on Oct. 2 by our elder, Bro. Norman Musser. A reception followed the installation service. Our building fund is progressing slowly. Paul Markley, Joseph Resser and Walter Mellinger and their wives were recently installed in the office of deacon. A farewell social for our former pastor, Bro. Wayne Dick, and his family, who are now at New Enterprise, was held on Aug. 25. During the month in which we were without a pastor Bro. Will Glasmire took care of the pastoral needs of the church. Our new hymnals have arrived and a special dedicatory service was held on Sept. 30. The CBYF and the women's work recently installed new officers with impressive candlelighting services. The men's work is currently working on a project to erect

a number of signs bearing the name of our church and its location on all the main highways that lead into Lancaster. This summer about twenty of our CBYF members spent a week end at Avalon, along the Jersey shore. Our CBYF also entertained the young people from Lititz, Ephrata and Mountville at a social on Sept. 9. We attempt to keep in touch with the boys from our church who are in the service. Their names and current mailing addresses are posted on the bulletin board in the reception hall of the church.—Mrs. Walter D. Mellinger, Witmer, Pa.

Lebanon.—Our delegates to the Labor Day Sunday-school meeting held in the Mohler's church near Ephrata were Iram Lentz and Lester Unger. Three missionaries are supported by our church and several groups are partially supporting two others. The women's missionary group has given fifty dollars annually for the last ten years to the Vyara school for boys in India. The women's work group has responded well toward the national project of supporting the girls' school in India. Bro. George Landis, pastor of the Amwell, N. J., church, conducted one of our regular morning services. Since we have received our new hymnals, we sent some of our used ones to the Amwell congregation. Most organized groups had election of officers for the new year so they could be approved at our church council on the first Tuesday in October. We held our fall rally day service on Sept. 23, with Dr. Henry E. Walley, field secretary of the Philadelphia Methodist Home, as the morning speaker. At the evening service we saw the film, My Beloved Son. Bro. Dana Z. Eckert had charge of our morning and evening services on World Communion Day. The women's Business and Professional Club of the city met in our church for a Sunday evening service. Eighteen of our Sunday-school teachers attended the annual banquet and program of the county Sunday-school organization held in the Midway church. E. E. Meyer, one of our teachers, is the president of this county group. A recognition dinner was held in honor of our pastor, Carl W. Zeigler, who will receive an honorary degree from Elizabethtown College on Oct. 27.—Ruth B. Reinhold, Lebanon, Pa.

Little Swatara.—Bro. Lester Bucher of the Long Run church held our revival and as a result of the meeting nine persons accepted Christ. Mr. Coleman, a member of the Temperance League, spoke to us at one of our Sunday morning services. Bro. Robert Young was the guest speaker at our youth meeting. Elder Jacob Merkey gave a talk on his trip to the Conference. The welfare board sponsored a program of sacred songs by the Sanger quartet. At our regular council meeting Bro. Jacob Merkey was re-elected as our elder for a period of three years. Florence Miller gave an interesting talk on

her preparation as a missionary to the African field. Bro. Ralph Schlosser is conducting a Bible study on church doctrine at the present time. The course is very well attended. The men's organization presented interesting slides at one of our evening meetings.—Mrs. K. Eugene Stump, Bethel, Pa.

Palmyra.—Our hearts were deeply stirred and challenged recently when Sister Bessie Crim spent an afternoon and evening with us and told us of some of her experiences in China. The cabin at the Pine Woods was dedicated, with Bro. Carl Zeigler of Lebanon bringing the dedicatory message at the afternoon service. The evening service was in the form of a vesper service with many young people taking part. Our chapel choir took part in the regional conference, which was held at Elizabethtown recently. At the Friday morning service they furnished the music for a tableau on the prophets. They also sang in the Sunday morning worship service. On Sept. 23 they presented the same program in the home church. As a result of our year-round evangelism three persons were baptized in September. Our evangelistic meeting will be held Nov. 5-18, with Bro. M. Guy West as the evangelist.—Mrs. George W. Bell, Palmyra, Pa.

Philadelphia, First.—We miss the Paul Hoovers, who are planning to go to the mission field on Oct. 10. After the morning service on Aug. 26 we all met in the recreation room to have a farewell luncheon for the Hoovers. During our pastor's vacation Bro. Book and Bro. Paul Hoover preached for us. During the summer several of our young people spent a week at Camp Swatara. The young adults have been holding regular monthly meetings during the summer. They are planning to have Ben Bushong as their guest on Oct. 27 and are inviting the young people of our other city churches to attend this meeting. Several of the officers and teachers of the church and Sunday school spent the week end of Sept. 28 and 29 at the planning retreat held at the College Settlement farm camp, talking over the work of the church and planning a program for the coming year. Interest and attendance seem to be on the increase. October is being observed as loyalty month. On the morning of Oct. 7 we had our rally day program and in the evening we held our love feast.—Mary K. Spence, Philadelphia, Pa.

Shippensburg.—Our pastor and Donald Fogelsanger showed pictures of their trip to Conference. Our pastor preached a series of sermons on the Book of Galatians. The picture, Again Pioneers, was shown recently. Bro. Jesse Reber of Harrisburg, a former pastor, was with us for rally day. He preached three sermons. We had 190 persons in Sunday school on rally day. Our new officers were installed on Oct. 7. The men's work banquet will be held in the Shippensburg church this fall. We are having our communion service on Oct. 7.—Anna J. Varner, Shippensburg, Pa.

Texas

Falfurrias.—We met in council on Sept. 30, with Elder K. O. Thralls presiding. Officers were elected for the coming year. Bro. Landis was elected elder and Bro. Thralls as pastor. The educational building is progressing nicely but is not yet completed. Bro. Landis is convalescing in the Veteran's hospital in Houston. Since our Latin-American members have returned from work in the north our Sunday-school attendance is increasing. Members coming south for the winter will be welcomed here.—Mrs. C. M. Whisler, Falfurrias, Texas.

Virginia

Browntown and Glen Echo.—Council meeting was held at the Browntown church on Aug. 26 with Bro. J. W. Hess presiding. Also present at the meeting were Bro. I. C. Senger, Bro. M. J. Craun,

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Mrs. C. D. Lantz, Mr. Luther Kohne and Bro. Fenton H. Platter, pastor of the church. The Gospel Messenger correspondent for both churches is Edith Jenkins. Allen Jenkins was elected delegate to the district conference to be held at Timberville on Nov. 2 and 3. We decided that council meetings be held twice a year, the second Sundays in April and September.—Edith Jenkins, Front Royal, Va.

Copper Hill.—Bro. O. D. Eller was elected as our elder for another year. On Sept. 16 we had home-coming day at the church with a large attendance. Our guest speakers were Brethren A. R. and A. H. Showalter. Our love feast was held on Sept. 23, with Bro. Chester Harley of Cloverdale presiding. Our parsonage is undergoing some repair work. Plans are being made for a revival in the summer of 1952, with Bro. Carroll Ringgold of the Peters Creek church as the evangelist. Bro. Ray Showalter, a representative of Bridgewater College, was in our church and community, Sept. 23-28. He showed the film, *The Difference*, at both the Copper Hill and Mt. Union churches. On the evening of Sept. 30 Bro. Merlin Garber of the Central church in Roanoke showed the film which he took while he was touring Europe. A revival will be held at the Mt. Union church Oct. 10-21 by Bro. Hartman Rice of Shady Grove, Pa.—Mrs. Carl Stump, Copper Hill, Va.

Lynchburg.—Brother and Sister Arthur L. Warner, who have been with us for the past fourteen years, celebrated their twenty-fifth wedding anniversary when the church held open house for them and presented them with a gift. The Warners gave the church a mohair pulpit cloth and a table runner with a walnut cross and candlesticks. They left Sept. 1 for a new pastorate at the Flower Hill church near Gaithersburg, Md. We joined in a union Bible school this summer which was held in the Euclid Avenue Christian church, with Bro. Warner as the director. At our council on Aug. 23 we adopted a new constitution. The church will be divided into basic area commissions. Inactive members will be referred to the deacon board, who will try to effect their reactivation; if inactive for two years they will lose their voting rights. We have created the office of junior deacons for loyal boy members who are too young to hold office on regular commissions. Our deacon body has recently added Laban Coleman, Herman Gosnell, John G. Myers, Sr., John G. Myers, Jr., Richard Clingenpeel, Sr., Melvin Smith, Lewis Driskill and Leonard Norris. Mrs. D. B. Weaver, chairman of the evangelistic committee, announced that Bro. Cecil Showalter would hold our meetings beginning Oct. 14. Bro. Carl Seidler of the Green Hill church near

Salem took up the pastorate on Sept. 1.—Lelda Smith, Lynchburg, Va.

Midland.—We met in council on Sept. 15 and church officers were elected. Bro. J. A. Hinegardner was elected elder. The ladies' aid society has been giving comforters which they made to burned-out families and buying clothes for needy families. The men's club has been improving the outside grounds of the church. We had our church painted inside and out and new blinds and Sunday-school curtains were added. We were very fortunate in having Bro. William H. Garner as our summer pastor. He held our revival, which resulted in four converts. He was an inspiration to all of us and we hope he can be with us next year. The undersigned was elected church correspondent.—Mrs. Ernestine Embrey, Midland, Va.

Roanoke, Williamson Road.—This church was organized on April 6, 1949, with 105 charter members. Ray Showalter held a revival. Twenty-three members were received by letter and eighteen by baptism. Since then five have been received by letter. Our Sunday-school attendance has averaged 108 for the three summer months. Our present membership is 155. We will observe our third anniversary of services on the first Sunday in October, at which time a special offering will be received for our church debt. We have an active women's work group that meets monthly for fellowship, worship and study. Our fall revival will be held Oct. 28—Nov. 4 with Bro. Robert Earl Houff as our evangelist. Our pastor is Bro. Carson M. Key.—Mrs. Everette F. Jones, Roanoke, Va.

Unity.—Since the first of the year regular Sunday evening meetings have been held alternately with two each month at

each meetinghouse. The program consisted of outside speakers, plays, outdoor vespers, musical programs, films, slides and film strips. Some Sunday evening high lights have been the play, *The Lost Church*, presented by the Bethel young married people's class; the play, *The Forgotten Man*, presented by the Northern Virginia youth cabinet; a concert by the Bridgewater College clericus chorus; an organ recital by Ruth E. Weybright, organ-piano instructor at Bridgewater College, at the dedication program for our new electric organ at Bethel; our communion service following a week's revival held at Bethel by Bro. Joseph Glick of Bridgewater; the showing of colored slides of our members at work in our community on Rural Life Sunday and the showing of Kodachrome slides taken by our pastor, Bro. Jesse Robertson, and our elder, Bro. C. E. Nair, on their trip to Annual Conference. The Bethel women's work group has plans under way for a more active and unified program for the coming church year. Five members have been added to the church by baptism.—Wilma Robertson, Broadway, Va.

West Virginia

Bean Settlement.—Brother and Sister Jesse Whitacre were with us for two weeks, July 2-15, in a revival which resulted in five persons being baptized. Our communion service was held on Sept. 1. Progress is continuing on the improvement of the church. The basement is near completion and plans have been made to install a furnace and to lay a new floor in the church auditorium. The ladies' aid has ordered new carpet for the church. The young people have recently sponsored two films, *God's Wonders* and *The Two Kingdoms*, and plan to present a play in the near future. We lost one of our members, Mrs. M. L. Riggleman, by death.—Mrs. Evelyn Bean, Rock Oak, W. Va.

Wiley Ford.—Our pastor, Vernon Beckman, spent a week teaching juniors at Camp Galilee. In his absence Brethren A. S. A. Holsinger and David Tusing preached for us. Allen Whitacre from the Old Furnace congregation preached for us on the evening of Sept. 9. The average attendance for our summer Bible school was seventy-seven. Six of our young people attended the district round table at Shady Grove. Five of our women attended the women's work rally at Keyser. The church has again agreed to allow the Wiley Ford school to use the basement for two classes until the school is completed. Brother and Sister Dale Miller were our delegates to the district meeting held at Shady Grove. The young married people's class of the Old Furnace church presented the play, *The Pill Bottle*, in our church on the evening of Sept. 23. Our pastor will hold a two weeks' evangelistic meeting at the Pleasant Valley church, Oct. 8-21.—Mrs. Vernon Beckman, Wiley Ford, W. Va.

EAGLE IN THE VALLEY

by Frances Kohan and Truda Weil

—Juan Cruiz, a Mexican Indian boy of junior age, loves his home on the primitive island called Janitzio. When his uncle comes to take him to Mexico City to educate him, Juan leaves home sadly and reluctantly.

—On the way to Mexico City, and then after arriving there, he finds much to fascinate him and he adjusts rapidly to the living conditions in this beautiful and progressive center of Mexican life.

—Reading this story will help bring about an understanding of our southern neighbor—her customs, people, climate, history, geography, and sharp contrasts of primitive and modern life.

Price, \$2.50

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

Church of the Brethren
Gospel

MESSENGER

DECEMBER 8, 1951

THE WAY OUT



OF THE DARK

"THY WORD IS . . . A LIGHT UNTO MY PATH"

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 8, 1951

Volume 100

Number 49

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Going to Another Church

I have just finished reading the advice of H. K. Zeller, Jr., in the Oct. 20 issue, to a dear sister, a member of the Church of the Brethren, now living sixty-five miles away from the church of her choice. I am shocked to think that he advised her to leave the church of her choice and make another church her church home when it is impossible for anyone who has lived and practiced the ordinances of God's house, in faith believing, to feel at home in any other church organization.

No one should advise a member of our church to go to another church now or any time. The whole Brotherhood is making a strong plea for new members to our church. So let us not encourage the older members to leave just because they feel a little isolated.

The Church of the Brethren today is coming to the front all over the world. I am glad that I belong to it, not because of its popularity but because of its benevolence towards all nations, kindred and tongues.—W. E. Burroughs, Independence, Kansas.

Stand Together

I united with the Church of the Brethren fifty years ago in this month of November. However, I started on the Christian life with the Old German Baptist Church (Old Order Brethren) about fifteen years before uniting with the Church of the Brethren. So I have had around sixty-five years of Christian experience.

I have been a reader of the Gospel Messenger for fifty years or more and I like the paper.

Just why some members take a daily paper at \$10 to \$12 per year and don't take the Gospel Messenger at \$3 per year is hard to understand. Seems to me the Brethren card should be in the Gospel Messenger once a month to show what we stand for. We should stand by the New Testament teaching and stand together. I heard Bro. D. L. Miller at an Annual Conference say, "Stand together whatever you do," and I did not forget it.—Amos O. Brubaker, Conway Springs, Kansas.

A Layman's Viewpoint

For several years I have been reading reports from our missionary points throughout the world, and I believe you will agree with me that our missionaries are our best ambas-

sadors in these troubled times. Every report stresses the need for more personnel, more material and more funds to spread God's work in distant lands.

We seem to have just a skeleton force out on our fields of greatest opportunity. Actually we seem to be pulling out of some locations just for lack of funds and workers at a time when we should be going into those fields in great numbers. We Brethren don't seem to be able to put enough workers, material and funds together to keep up with the need.

But if we noticed the amount we spend on ourselves for things which our fathers and mothers never knew existed, including a new shiny automobile, and if we could tap this supply, I believe we could make a very different showing. I wonder if Jesus were here, just which it would be—luxuries or a healthy missionary enterprise? Many ministers and leaders do not teach tithing and some argue with me against it but I believe if we are to hold back this godless tide of communism we will have to go way beyond giving the Lord what is really his anyway; we might even have to make an offering to the Lord from our own resources.

When the Master sat in the treasury and watched the people go by and drop their offering into the box, he made mention of the widow and the two mites which she gave. But it wasn't the two mites which seem to satisfy so many of us today; it was all she had, even her living. This is why he made mention of her. I do not believe Almighty God will ever forgive us for spending so much money on luxuries for ourselves while at the same time four out of five of the inhabitants of this earth are in dire need of physical help as well as spiritual food. Let us take stock of our whole system of giving and dedicate quite a sizable part of our income to the spreading of God's Word. We are commanded to do just that.

If we fail to take advantage of this opportunity while we still seem to have time, our children may never have a chance like this, indeed they may be in slavery.—Hobert H. Harvey, Easton, Md.

My sister and I find the Messenger attractive, interesting, informative and permeated throughout with a deep ethical and spiritual call that surely must challenge every thinking reader.—Batavia, Ill.

"Behold, thou
hast instructed
many, and thou
hast strength-
ened the weak
hands"

Religious News
Service



The BIBLE Speaks to Me

of the continuing drama of God's revelation

Roy D. Boaz

VOLUMES have been written about the Bible! This greatest of all books has been described as rare literature; its importance is partly measured by its sales value; it offers to mankind the only hope of the world; but, basically, it is an inspired Book of Life. As such, what does it mean to me? What difference does it make in my life?

The Bible tells me that God was in the beginning, and that all things were made by him, and that the creation of man was his crowning achievement. Because the Bible opens with this eternal fact of God, it rests on the everlasting faith that back of all the superficialities and changes in the world, there is Someone by whom our lives

were created and are sustained. If I listen to my Bible speak to me, I find that I am not alone "the master of my fate and the captain of my soul." God enters in.

Just as God sought Adam in the Garden of Eden; just as he haunted Jacob at Bethel; just as he spoke to Joseph, to Moses and to hosts of others; just as he has revealed himself to men in every age, so he desires to speak to you and to me. My responsibility is to keep the lanes of communication open. My constant concern must be not to choke these lanes with the secondary values of life, for then I cannot hear. I find that only as I refresh my thinking and stimulate my will by reading these numerous accounts in the Bible, can I possibly hear his

voice above the distractions of the world.

Someone has wisely stated that there are three great questions which every thinking man faces sooner or later: Where did I come from? Where am I going? What must I do? Only in the Bible do we find a satisfactory answer to these questions. My Bible tells me that I came from God, since he is the author of all life. Only as I see him as the author of my life and as my Father, do I find the answer as to whence I came.

Where am I going? We are living in a time when this question pushes itself more and more into our thinking. The confusions and tensions of modern life are so great that the goals of

life are constantly shifting. One man says: "I am going to make more money; then I will be satisfied." Another says: "My highest ambition is to get a new home, just as I want it; then I will be satisfied." A young man may say: "Let me get the girl I want for my wife and I will ask for nothing more." If I listen to my Bible speak, I find that our God desires first place in our lives. Many of the goals which we have set up as most important are not great enough to satisfy the real wants and needs of the human soul. These material wants are only the secondary needs of life. I find, too, that to regard these secondary goals as major goals, leads only to further wants for more of the same kind. David, who openly and blatantly satisfied his passionate wants, cried out, "Why art thou disquieted within me?" He knew what he needed and later cried: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Where am I going? As I came from God, I needs must go to him. He must be my primary goal. As I read the Book of Exodus, I am always impressed by the conversation between Moses and God. The job of delivering the Israelites seemed to depend upon this two-way con-

versation between God and Moses. The story of the part that Joseph played while in the court of Egypt stemmed from the claims of his God, the God of the Hebrews. The basis of the Jewish nation was established in Egypt because Joseph maintained his goal which was the fulfillment of God's purpose. Philip, in the New Testament, expressed the longing of his heart when he said, "Show us the Father, and it sufficeth us." St. Augustine will always be remembered by these words, "Thou hast made us for thyself, and our hearts are restless until they find rest in thee."

What must I do on this pilgrim journey? Why could not Eden have continued to be a place of bliss? So often I feel like Paul, who said, "When I would do good, evil is present with me." All through the Bible, from Genesis to Revelation, I find this problem of sin. I am glad that the Bible never blinks at this unpleasant fact of life. My Bible tells me that sin is not necessarily due to the environment, although environment may contribute to it. Sins are not only mistakes, although some mistakes may be sins. I appreciate the Bible because there I can find a counterpart or a sample of almost every temptation that besets my own life. I find

that temptation, suffering, ill-will, pride, jealousy, anger, lust and other sins persist all through the Bible—the Old Testament and the New. I should like to wipe them off altogether, but our Lord never did away with the devil. He only overcame him. In reply to the servants in the parable, when they wanted to gather up the tares, He said, "Nay, lest while ye gather up the tares, ye root up also the wheat with them." Jesus would say, "Grow wheat!" By cultivating wheat, you may not destroy the tares but you will certainly subdue and overcome them.

The New Testament, based upon the person, the character, the example, and the teachings of Jesus Christ, constantly exhorts me to be a servant. If I would be happy, if I would fulfill my responsibility in the home, the church and the community, I must definitely cease being a dictator of any sort and become a servant to God and to man. Nowhere does my Bible teach me that by being a servant, I shall live in a perpetual Garden of Eden. In fact, I find that a cross must be carried, even as the Master himself carried a cross. This cross appears to be the best salvation of life ever discovered. The cross is

Continued on page 9

SNOWSTORM

Margaret Glick

The people of my town are kings tonight.
Carpets of cloud-white ermine lie all about their palaces.
The trees are laden with jewelry that the sun

Will rob them of tomorrow.

And precious little stones, and diamond dust, and gold dust
Keep falling from the sky.

Perhaps an angel, working for the Master Jeweler.

And polishing his gems,
Has dropped, so carelessly,
A trayful of his stones for me.

The people of my town are kings tonight.
But they are all asleep,
And sleep, the thief, will leave them poor tomorrow.



EDITORIAL

Innovations in the Church

A NEW church in Indianapolis has been designed to offer some unique services. The most novel is a cashier's cage in the vestibule where members and visitors can change their large bills into smaller ones. The pastor believes this provision will discourage the giving of so many pennies in the offering plate by persons who arrive on Sunday morning with only large bills and a few pennies.

We are tempted to point out what happened to some temple money-changers who got in Jesus' way, but our observation could easily be unfair. We question, though, whether devoted Christians who accept responsibility for supporting the church and its program really need a cashier's cage. They find ways of giving regularly and substantially whether by a weekly gift, a monthly check or the careful division of small change into the envelopes provided for every member of the family.

In fairness to the church mentioned here let us hasten to add that another innovation in it should appeal to Brethren. That is a sizable pantry which will be kept well stocked, not for money-making church suppers, but for the needy in the community to draw on when depression comes or disaster strikes. A pantry dedicated to such a purpose might well symbolize the storehouses of Christian faith and charity which should be found in every church.—K. M.

Gifts That Keep On Giving

THE volunteers and Brethren Service personnel working at New Windsor sometimes wonder whether the old, worn-out clothing which some people discard for relief really represents a gift. Our workers know that many persons sacrifice to send even a used garment; they realize that many gifts of clothing are really shared. But they cannot help asking if some contributions were ever of any value to the giver.

The volunteer workers who canvass church members for financial support of a local church program often remark that persons who seem least able to give are most ready to give and that frequently the stiffest resistance to their appeals comes from persons obviously able, but not really willing, to carry their share of the financial load.

The trouble may be that few of us have learned to give ourselves with our gifts. We have memorized the familiar line from Lowell's *Sir Launfal*, "The gift without the giver is bare." We may also have noted Paul's tribute to the Macedonians

(2 Cor. 8:3-5) as having given not only according to their means but beyond their means because they first gave themselves to the Lord. But too often we have given our gifts from a sense of obligation, a desire to do what would be proper, rather than from a heart which felt the need of another and was prompted to help.

We can be selfish in our giving, just as we may be selfish in our receiving. Neither to give nor to accept will be gracious unless it becomes a sincere and heartfelt expression of sharing. A gift means more when it represents labor and time, when it bears the mark of one's personality in place of a carefully removed price tag.

May we suggest, at this season of shopping for gifts, that we think less of the price and more of the purpose of giving? With the gift that you make or choose give a sincere prayer to God that the recipient will find in this token and in this season a new joy in Jesus Christ. Let your own radiant faith overflow into the greeting you write, knowing that the gift which continues to give is the gift of yourself. In giving his Son, the "inexpressible gift" of Jesus our Lord, God also gave himself. Let us give our gifts in the name and spirit of a giving Lord.—K. M.

Deeds That Persuade

IN ALL our enthusiasm for evangelism let us never forget that acts of unselfish service provide a real witness to the faith we profess. And often the deed, rather than a spoken invitation, will commend the church of Jesus Christ to one who is not a member.

One Sunday morning a Middle Western pastor mentioned in his sermon that his congregation would be sending \$1,000 to Christians of another denomination and of another nationality in order to strengthen them in their work. That afternoon a visitor came to the church office and said, "I want to belong to a church that does things like that which you mentioned this morning." Soon afterwards he made his confession of faith and was baptized.

There are many ways by which men are won to Christ. Perhaps the most persuasive appeal is the evidence of an unselfish spirit in the church which bears his name.—K. M.

• • •

"I will praise the name of God with a song,
And will magnify him with thanksgiving.
Let the heaven and earth praise him,
The seas, and every thing that moveth therein."



"I was naked
and you clothed
me"—For those
in need shoes
and clothing

THE CHURCH LOOKS AHEAD to a continuing and growing ministry to the dispossessed. Recently arrived in Germany to direct our work there DON SNIDER says

SEEING IS BELIEVING

A FEW kilometers from Kassel I saw happy singing children in plaster of Paris casts lying on simple cots. The famous Litchenau hospital looks like an old CCC or CPS camp in America with its long wooden barrack buildings. But several refugee orthopedic doctors do miracles in this camp by operating on diseased bones or by making artificial limbs. Within these plain walls Brethren volunteers gave assistance and one received an operation on her leg, a treatment which she would have difficulty in securing in America. The modest doctors who escorted us through the rooms are being recognized throughout Europe; yet five years ago without accreditation

they could not work in the big hospitals. Brethren Service helped them get started in this camp, even to the extent of donating two heifers for precious fresh milk for children suffering from malnutrition. Other organizations have also helped. The heifers have been named Mary and Barbara after two volunteer girls. Eighty people here are receiving the best possible aid though they could never afford help in city hospitals. I saw, and I believe that our church should continue to give "unto the least of these."

Across the river in Kassel I saw families climb to the third floor of a building that had no windows, only twelve-feet thick concrete walls. It was a bunker to which Germans fled for safety when American bombers

rained their death and destruction. But these families were invited by Americans to come for clothing to help them through the coming cold winter. I heard one man say, "Give me just for my five children, not for myself." Many were refugees who have fled with all their possessions in their arms from the east zone. Every day new people arrive here "black," with no ration cards, no papers, no right to be here. I saw some of them take the leaflets written in German with a message which explained who gave this clothing and why. One worker described how these few garments were equivalent to the recipient's salary for one or two months. I saw, and I believe American Christians do right when they send new and used clothing to

so-called former enemies. "I was naked and ye clothed me."

I saw the sparkle in the eyes of a German pastor as he proudly pushed out of his basement a motorcycle, which was a donation of a Brethren church. His work is doubled because 2,000 members cannot be adequately served on a bicycle. But more important was what I learned in his study as we talked. He described the joy of having an American Brethren pastor and his wife live with them, not three days, not a week, but a whole month, and in the dead of winter. A host of misconceptions about each other's countries was slowly removed from the minds of both families as they shared intimately while eating, while visiting, while working together. Not only did they experience new insights concerning Christian love for one another, but they carried their congregations a step higher also. Every time this pastor now makes a visit his people know that an American church helped make it possible through the motorcycle. This pastor was a chaplain in the German army and served and suffered in Africa and France. I witness a miracle in human relations as I hear him talk about feelings toward America before and after this month. I hear, and I believe this experiment should be carried on in dozens of parishes and on both sides of the Atlantic.

I attended a community service which ended a six weeks' international work camp. I heard the pastor describe how skeptical he was when these young idealistic Americans, and Frenchmen and Italians first came to Oberzwehren. Every type of person turned out for the meeting, even the children in the school where the work campers lived. I heard a Dutch boy say how he appreciated working without pay to help German children have a better

school. Immediately I remembered a Dutch pastor on our ocean ship telling how bitter the Hollanders feel toward the Germans for wrecking their country. I heard an Austrian youth express his deep appreciation for becoming a part of the lives of all campers, including the German youth. I remembered a talk with an Austrian boy in the United States who said that Austrians look down on Germans as uncouth and beneath them. I heard a Swedish girl confess that she did not know what she was getting into when she signed up for a work camp, but she found something she had long sought. Her father was a rich merchant in Sweden who sent his \$3,500 automobile to Germany for her return trip. She found something new and thrilling in working with her hands and living with only bare necessities. I heard an American youth lead a worship service with the German people that was creative and fresh and brought everyone next to God. I heard an Italian boy speak his appreciation with deep-felt emo-

tion. It did not matter that no one understood Italian. I heard a German girl describe how the work gang uncovered an old rifle butt. Then and there they had a short service to bury the rifle and declare themselves new soldiers of the Prince of Peace. This girl learned pacifism in the West Milton church in Southern Ohio during a year spent there as an exchange student. I saw, and I believe that international work camps, a growing movement, can furnish the basis for a fresh approach to religion and for an international bridge for peace.

To our offices on Wilhelms-hoher Allee come the strangest requests. A girl from the east zone who has fled to Kassel comes in timidly with a letter. We open and read, "This girl is my sister. I send her from England a British pound. Her money was stolen. Would you help her cash into German marks the money she carries?" Someone told her Brethren Service in Kassel would be sympathetic and help. A refugee family near Munich had a \$500 check sent



Hilfswerk

"I was hungry and you fed me" — Food for the hungry

them from Stanley Bittinger's church in Northern Indiana for their passage to America. Now they write that because of some technical unanswerable questions they are held up. A U. S. law expires on December 31 which means they have little time to work out this new quirk. Can we help quickly? The mother is pregnant. They have several children. All their hopes seem hanging in a balance and they are powerless to tip it. A family writes from the States that their boy has served in the army in Europe and has married

proved by the regular German selection committees to go to America on the high school exchange program. I hear the mother put straightforward questions inquiring about her son's welfare. They are Protestants and belong to the apostolic church. The father of this family of four was killed in the last four days of the war. He was driving a post truck between villages. An American tank crossed his path and his uniform was mistaken for military. He was killed. Maybe the year in America for his son will

Through our house in Kassel, which is a type of Brethren Fellowship House, pass the greatest cross-section of youth imaginable. One day we see a work camp organizer from Paris who was born in Russia. Next day we may eat with a French girl who was in one of our work camps. She hitchhiked here. Next day we may see an Indian boy who wears a yellow turban. It may be again a German boy working for the United States State department and visiting our returned teen-agers. He asks us to go along on a trip for a week. His chauffeur will drive. It may be a YMCA worker from Munich attending a leadership training conference in Kassel. It may be a fellow worker from Austria on her way home after three and a half years of service. It may be a new volunteer worker from the States on his way to Greece. It may be a German student who spent two years at Manchester College. It may be a refugee boy whose relatives are still in the east zone. It may be a boy who came over for a work camp experience from the Hollywood Presbyterian church in California and who stayed to work for B.S.C. a year. It may be two Brethren youth who toured the Scandinavian and Low Countries on bikes. It may be an American soldier, a Brethren from Texas, who craves some Christian fellowship. It may be an Illinois layman who just brought over a shipload of cattle. It may be the director of the Mennonite work in Europe who lives in Switzerland. It may be a Brethren family from America visiting German families they know either from high school teen-agers who were in their district or families who were recipients of gift packages through five postwar years. It may be the children of a refugee lawyer's wife who comes to help wash the sheets for all these guests.



The Windischgarten (Austria) work campers are excavating the basement for the parsonage. Rodrick Rolston, BVS camper, is manning the wheelbarrow while Rosemary Block, director, is ready to add one more shovelful of dirt to the load. Anna Servetaz of Italy (left) is helping with the shoveling while three other Italian campers dig out the other corner. Digging in the opposite corner are Donal MacCoitir, (Ireland, left) and Preben Jensen (Denmark, right)

a girl. They tried to get married before but red tape kept them from it. The boy returned, re-enlisted and came back to Europe. They have a three-year-old child. Would we please visit the mother and see if something can be done to get them to America? I believe many Brethren boys in uniform in Europe desperately need the ministry of the church.

I visited a boy who was ap-

partly reconcile this family toward America. I hear a college-age exchange youth who returned from the States tell how faith in God was restored to their family by receiving a package at Christmas time. I hear a returned teen-age girl tell of her wonderful experience in America but also feel inward pain when she relates how the people will not believe what she says about Americans when they see American soldiers behave so differently.

Material aid, work camps, heifers, exchange students, visitations, refugee emigration and fellowship centers—all are needed in Germany. We have handles to make deep impressions on a people who have suffered greatly in the last ten years. That there are Christians who care means much to fellow Christians in an occupied land. A German girl who worked for B.S.C. for several years said, "You restored my faith in people, faith that I once had but that I had lost completely during the war. I trusted no one. At first when I met you I could not believe you when you shared your idealism. But gradually I learned that you were sincere. It is wonderful to know there are people who trust one another and have faith in God."

Material aid has been tapering off, but the need is still great, especially with the dispossessed constantly coming across from the east. Work camps are recognized by governments, churches, labor organizations, common people as invaluable. The exchange program to America is enormous. Five thousand people of all vocations during the last year were helped to America. High school exchange gets right down into the home where basic attitudes are held. "It is one of the best grass roots programs ever devised by the United States State Department," says Mr. Keim, of Frankfurt. Thousands of refugees crowd western Germany.

My brother is working on a \$14,000,000 dam project near Seattle, one of many being developed in the Northwest. I read in Time magazine that the new land being made available by irrigation through these new dams makes land available which is equal to the total agricultural capacity of Germany. If that is true America should take 2,000,000, not 200,000 war refugees. The overpopulation here is a most serious problem

and twenty per cent non-Germans forced into western Germany can be a political block of dangerous proportion if not assimilated and assisted.

Fellowship centers where hungry, disillusioned, discouraged people can find spiritual refreshment are needed throughout Europe. There are no kitchens in the churches in Europe. People go to church mainly to meet God. At Kassel we hope to make a model center where people can meet Christian friends in the highest type of Christian fellowship, combining work, worship, play, eating, and discussion. We depend largely on volunteer Brethren youth from America for this growing program. At the same time more and more German youth are being used to make the program indigenous. I saw, and continue to see Christianity in action and I believe this type of ministry in the name of our Master is the only hope for a peaceful world.

The Bible Speaks to Me

Continued from page 4

the way of the good life. To try to escape the cross or to live as if it were an outworn theological dogma is to miss the joy of a Christian—that of overcoming.

The Bible also speaks to me of the unspeakable joys which come to the faithful—joys which are foreign to aliens of Jesus Christ. Does secular literature hold forth any joys equal to those described by John the Divine? Can there be any joy to match that of the returned prodigal? What persons could sing in jail as did Paul and Silas, unless the Christ lived within? Today, who can fail to see the joy written on the countenance of Frank Laubach?

The Bible speaks to me of the eternal character of God, who is the same, yesterday, today and forever. The sins of the Old Testament heroes are not different from the sins of men today.

Rewards to the faithful are always the same. I find everywhere today the temptation, not to disbelieve, but merely to overlook the sovereignty of God. We have been able to advance so far in a material sense that these joys and satisfactions have blinded us to the higher good. Such short goals blind us and move us to a lower level, in which the whole difference between right and wrong becomes blurred. We often think that we are worshiping God when, we are really worshiping the work of our own hands, thinking that it is God. The eternal God, as revealed through the Bible, reminds us again and again that no idol of our own choice or making can successfully supplant God. Whoever sets himself up against the everlasting standards of truth, honor, justice and love writes his own doom. "God is not mocked, whatsoever a man soweth, that shall he also reap," is true today and will be true forever. In fact, the harvest of some of our careless and evil sowing has already begun.

The Bible implores me to play my part in the great drama of God's revelation which began centuries ago, which came to a perfect realization in Jesus Christ, which continues today and will continue forever.

IN FUTURE ISSUES—

What Darkness Cannot Dim, by Joseph Sizoo, gives three reasons for reading and studying the Bible; it points the way to God, it meets the desire for significance and it brings hope.

In the second article of the series, Authority of Jesus, R. H. Miller says that a personal experience with Jesus acts as a restraining force on our evil desires.

John Barwick, in his report from Beirut, points out the opportunity and the challenge the plight of the Arab refugees brings to Christians.

Why did Jesus come? Foster Statler answers it in an article which will appear in the Dec. 22 issue.



Artist: Axel Hou

Camera Clix

Children were aware of his power through the touch of a hand made gentle by love

THE AUTHORITY OF JESUS

CAN you not see him talking to a small circle of listeners? His manner bespeaks complete understanding and utter sincerity. From the crowds that go to and fro a few more join. Then more, and still more, until there is a great multitude. Idle curiosity has given place to intense interest. They are not conscious of passing time. He talks on through lunch hour, but nobody thinks of eating. It is out of this world! Finally he is done speaking. The astonished listeners come suddenly back to the earth again. You hear them exclaim, "He speaks with authority, and not like our scribes!"

He said to four fishermen,

R. H. Miller

"Follow me," and they did!

In the midst of a pressing crowd, he filled his lap with small children who left their parents to come to him. The bait was not candy or bubble gum but the touch of a hand made gentle by love which also breathed a prayer for each one of them. The children were aware of his power.

And so were the Roman rulers. They were a proud lot, and they had a certain justification for their pride. Roman law had brought peace and unity to the world. Pilate and Herod belonged to a great tradition. They shared the dignity of the law which they administered. But when they confronted the inno-

cence of the Savior they, not he, trembled. Pilate sends him to Herod. Herod, discerning in him the same terrifying innocence which Pilate saw, sends him back to Pilate. Pilate, knowing that he must make some disposition of the case, becomes frightened. He races back and forth between the judgment seat and his inner office, seeking ways to release him. Finally he consents to his death, washing his hands in the presence of those who scared him into committing the great injustice.

Most mighty of all, Jesus conquered those who killed him. If, at the moment of nailing him to the cross, he had screamed and cursed and tried to tear away from his executioners, everything would have been as

usual for them. They had been trained for that unspeakable business. They even lifted it to mass production—as many as two thousand victims had been crucified at one time! But he did not scream or cry or lift up his voice, except to pray at zero hour of the agony, “Father, forgive them; for they know, not what they do.” That they could not take. Their demonizing discipline had built up no defense against such love. The commander of the squad which crucified him said of him, “Certainly this man was innocent!” He conquered those who killed him.

Now turn to an altogether different quarter for evidence of his authority. Over nineteen hundred years have elapsed since he lived a physical life. The faith which has arisen from him is one of the world’s eleven living religions. Eight of them are older and two younger. More people in the world today adhere to some form of Christianity than to the two next largest religions, which are Confucianism with 250,000,000 adherents

and Hinduism with 240,000,000. Approximately one person out of every three of the world’s population professes Christianity. It has 650,000,000 adherents.

In the light of these figures which present a picture of the religious map of the world in the middle of the twentieth century, is there not something divine in his talking to his twelve Palestinian peasant followers about the gospel being carried to the ends of the earth and of a great ingathering at the end of time when men shall come from east, west, north and south! He knew what he was talking about!

Set these two things together: (1) the authority which was so clearly present during his life on earth, whenever he came in contact with people—all kinds of people, in all kinds of circumstances—and (2) the way he has commanded the allegiance of men over the last two thousand years. Yes, men follow him all too poorly, but whenever they look life’s grimmest realities squarely in the face and when-

ever they reach toward that which is highest, a third of all the people of the earth whisper the name of Jesus! Set these two things together! Clearly, here is authority which only a foolish person will think of ignoring.

Christ and the Christian Home

S. G. Meyer

Lebanon, Pennsylvania

CHRIST gave us a marvelous revelation of the Father. He offers to all mankind forgiveness for the past made possible by his atonement and his saving grace; help for the present made possible by his divine companionship and Biblical instructions; and also hope for the future made possible by his resurrection and the precious promise of the Book.

During the Lord’s earthly life, he grew up in the good home of Joseph and Mary in Nazareth, where “he increased in wisdom and stature and in favor with God and man.”

Christ in the heart and life makes one a Christian. Real Christians make Christian homes. Christian homes are a real glory to any nation. Christian homes with a family altar have “the greatest school of religion in the world.” “Christian homes are beautiful and happy gardens where little children grow and love and learn the way of life.” There the wisdom of God is shared with the unfolding life of youths and maidens. There guidance is given in the ways of righteousness.

Since the institution of the home is God-ordained, the following is a worth-while slogan:

Live Christ!—and all thy life shall be

A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

Jesus has commanded the allegiance of men for two thousand years



John C. Bennett



Henle from Monkmeier

The multitudes of the Orient are no longer satisfied with a religion that withdraws from the harsh realities of life; communism offers them a better life in the here and now. Will Christianity show them a way to an abundant life now and to eternal life after death?

IN MY earlier articles I have emphasized the power of communism as a promise of a social revolution in countries where there is desperate need for radical change. We must not allow this primary emphasis upon the social appeal of communism to obscure the spiritual power of communism as a faith.

Communism is a total view of life that gives to many souls a sense of direction. It provides a cause to which they can give themselves with complete devotion. It is a means of discipline for the person who yields to its authority.

The fact that it claims to meet social needs makes communism as a faith win many morally sensitive souls. It is not likely that convinced Communists will be reached by Christian teaching, until some events have brought the beginning of disillusionment. But those events will come to raise questions in the minds of Communists in every country.

Europe has a great many disillusioned Communists. The God that Failed, a book written by six ex-Communists, gives a common pattern. Men become Communists because of their moral sensitivity as they confront the poverty and injustice of the old

society but after five or ten or fifteen years they often begin to sicken of moral compromises that Communist loyalty exacts from them, the ruthlessness, the treachery, the endless development of tyranny, the everyday distortion of the truth.

I met a man in India who had been a Communist for ten years and for him the event that caused him to leave the party was an order to participate in the blowing up of a train. Specific acts of ruthlessness or the corruption of a regime by its uncriticized and unchecked power with a consequent betrayal of the original revolutionary promise will create this disillusionment.

I have become convinced that the Christian church has a responsibility in relation to Communists and all who are attracted by the Communists' program which it has hardly begun to recognize. Probably the Roman Catholic Church in France has been most active in the effort to evangelize Communists.

The churches in Asia and the Protestant missionary movement have begun to consider what can be done to reach those who are drawn by the Communist faith. This past year one of the mission boards in the United States brought twenty missionaries from many fields together for four months to study communism and to find ways of presenting the Christian faith in Asia and Africa. A broader interdenominational project of the same sort is planned for next year. This is a beginning of the kind of effort that should receive great emphasis in the next few years.

In the short run Communism

Christian Faith and the Communist Faith

The church must prepare itself to meet the spiritual situation when communism passes, for aspirations will have been kindled that only Christianity can fulfill

has some advantages over Christianity. It combines a faith with a program of action that in some countries is convincing to a secularized generation. Christianity cannot offer a total political and economic program. But Christians should be driven by obedience to Christ to find programs that will deal radically with the problem of justice.

Christianity does have a real concern for what happens to men in history. It is both this-worldly and otherworldly. The complete lack of otherworldliness in Communism is one of its greatest sources of weakness. It has nothing to say about death. It knows no God who transcends society. There is no ultimate judgment beyond the will of the state and there is no ultimate mercy for the person.

Communism has sometimes been a corrective for types of Christianity that allow hope of an otherworldly fulfillment to undercut concern for justice in this world. But Christianity, when its adherents are true to the whole gospel, combines this-worldliness and otherworldliness in such a way that each serves the other.

It is in the Communist understanding of evil that communism will finally be shown up to be the superficial faith that it is. Any conception of life that sees in the economic system the only source of evil and that promises a world without destructive selfishness and without social conflict and without the corruption of power if only capitalism is destroyed is sure to fail. It cannot know how to

prepare to meet the new evils in the Communist society. It must continue to keep up belief in a fiction. It has no way of dealing with the perennial sources of sin or of suffering. As I have said, it cannot face realistically the fact of death. This very failure to understand the depth and persistence of evil in human life makes it all the more certain that it will bring disillusionment to its own adherents whose expectations it cannot fulfill. The realism of the Christian faith will always be a point of contact with people who are beginning to question the Communist view of evil.

Conversion to Christianity will always depend on something quite different from apologetic arguments. They have their place in preparing minds to become interested in Christ and his gospel. Encounter with Christ in the New Testament, a sense of personal need for meaning and forgiveness and power, relationship to a community of Christians — these are indispensable. But many a person must be prepared for these by events and by a Christian interpretation of events.

I came away from Asia with the idea that for many individuals communism may prove to be a halfway house to Christianity. It is unlikely that anyone who has shared the Communist hope for a better society in this world will find the otherworldly religions of the East adequate. He may drift into cynicism or despair or into a complete emp-



The World Health Organization is helping to control and eradicate disease through inoculations as shown in the picture (right); Christianity does more: it helps people deal realistically with the problem of death

Unatons from
Monkmeyer

teness of spirit. But he may become open to the Christian gospel.

When the Communist tyranny passes from a nation there will be a new spiritual situation which the church must prepare itself to meet. Ancient crusts will have been broken. The many conversions to communism may dispel the notion that the adherents of some religions are almost immune to conversion. Aspirations will have been kindled that only Christ can fulfill.

The Good Book

M. S. Heinz

Windber, Pennsylvania

IS IT not queer how some of us will "kill" and "die" for the Bible, but will not live for it? Is it not amazing how kings and empires destroy people? Nations want the sanction of Scripture to wage war; churches of every description put this Book up as their highest authority (as long as it suits their purpose) and when it does not suit, the excuse is, "It's all a matter of interpretation," or "There is a hopeless conflict between the Old and New Testaments."

Literally, in the Book is life or death. No one will ever know how many lives have been saved because the Bible went first in the hands of missionaries, and just a little further in the rear came hospitals and doctors, medicines, hope, prayer and life. But no one will ever know either how many men have died because nations and cities and neighborhoods and individuals thought they were doing God a favor to kill because we thought it said so in the Bible.

We swear on this Book, we kill for it, die for it, buy it, sell it, and when the time comes to change from men of this world to God-men in the next, we want to use the Bible for a pil-

The Family Counselor

Naomi Will

Dear Counselor:

Recently I took a job in a new community. We cannot find a place to live, and even after six months my wife and children are living with her people in another state. Landlords too numerous to mention have said, "We rent only to adults." It is out of the question for us to buy a house now, prices being what they are. Did we make a mistake in having children? I sometimes wonder. No, I don't really wonder, but I do question whether landlords are being fair or Christian!

Discouraged Father.

Dear Friend:

Certainly everything can look rather discouraging when we can't make arrangements to have our family together. I am aware of the attitude of many landlords on renting to families with children. Let me say just one word in defense of the landlords. If all families were careful of a landlord's property there would be no problem of finding a place where children would be welcome. One or two experiences of renting to families where children draw pictures on the wallpaper, chop the woodwork with toy hatchets, etc., and a landlord vows he will not rent if there are children. I think the landlords are wrong to generalize in this fashion, but perhaps we can understand.

I wonder if you are not spending too much time on the renting idea. Renting is almost impossible in most cities and suburbs. Why not start now to own your own home? Some are doing it simply out of income

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

low. We try to master this Book, forgetting that unless it masters us it is no better than an encyclopedia or a dictionary or a Saturday Evening Post.

This Book is not to make us common, ordinary, decent citizens who find Christian living convenient only when it does not cost money or prestige or rank or reputation. The purpose of the Book is to make "saints" and a saint is one who gives a demonstration of the mind of Christ—not words but a demonstration.

H. K. Zeller, Jr.

Jesse Ziegler

with the small savings they may have and small loans from other members of the family. Several methods are used where the family would rather live together, even though the living is rough.

Some people build only a basement with the first-floor joists covered with roofing paper. In good elevations and where carefully built basements can be dry and warm, living space on a temporary basis can be secured at a minimum cost. It is usually necessary to go outside incorporated areas to do this. Another way is to build a portion of the shell of the final house. This may be made livable at small cost. If you do most of this labor yourself and with help of friends you may have a very small investment when you move in. Some banks are willing to take a house in this condition as the down payment and lend money for completion.

Consider the possibility of co-operative building, buying and owning of property. At York Center, Ill., we bought a ninety-acre farm, subdivided it and are building a very nice community. Most of the work is being done by the owners themselves. We have discovered ways of making very fine savings on building materials through buying co-operatively. We put in a co-operative water system and saved much money for ourselves.

There is a way to get a home of your own and get your family together. It takes imagination and nerve but many people are doing it on modest incomes.

Jesse H. Ziegler.

That is why common, ordinary, decent citizens say, "Do good to your neighbor," but saints demonstrate good, come what may—poverty or plenty, peace or war, plowshares or tanks and guns. Saints follow the mind of Christ and the mind of Christ does not put flags above persons or dollars above children, or empires or nations above the kingdom of God.

This is the Book that leads men to the kingdom and this is the Book men have in mind when they say, "We do not need

the Bible to get to the kingdom." God will not be jealous if they find their way without the light of Scripture—why should we? But we ought to mention that just because ships cross the ocean it does not mean we cannot swim across if we want to—but after a little honest thinking most of the swimmers will use the boat.

Meanwhile, we who are using the Scriptures, if we see someone swimming, let us not push him under; instead let us hold out the helping hand of Biblical truth.

Partners With God

Francis Shenefelt

McCune, Kansas

PARTNERSHIP is the relationship between two or more competent persons who share the profits. A partner is a sharer. We who are Christians have entered into a partnership as one phase of our relationship with God. In this partnership our central purpose is the spreading of the good news of salvation. We can understand certain definite relationships that exist between the parties involved.

The first of these is man's spiritual relation to God. We are asked to love, to believe, to worship and to trust our Senior Partner. He says, "If you love me, you will keep my commandments" and "Thou shalt have no other gods before me."

The second such relationship exists between man and his fellow men. Our duty to these other members is to love them to the extent that he will not harm them. We must be willing to practice the Golden Rule in this relationship.

The third relationship pertains to the physical universe. Here we need to pause for more thorough investigation. The Old Testament begins and ends with reference to this process of sharing. The New Testament gives

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Teach Me to Pray. Bill and Bernard Martin. Tell-Well, 1951. \$1.25.

A verse, a story that really happened, and a family prayer for each day for a month will create in children a desire to pray and to make prayers of their own. Two brothers, with words and pictures, have made a charming and practical book which will delight children and their parents.—*Hazel Kennedy.*

Blessings of Suffering. William Goulouze. Baker Book House, 1951. 175 pages. \$2.00.

A seminary professor was faced with the pathologist's diagnosis of cancer in the naso-pharynx. After health was restored by radium and X-ray treatments at the Mayo clinic, he felt the urge to give witness to the marvel of recuperative strength of the human body and the power of God to make new creatures in Christ Jesus. The book consists of the author's story, brief testimonies from hundreds of other sufferers, favorite poems and Scripture selections for the ill. It is ideally appropriate for the sufferer and the convalescent.—*Edith Barnes.*

Willy Wong: American. Vanya Oakes. Messner, 1951. 174 pages. \$2.50.

Willy Wong lived in Chinatown, San Francisco. He went to two schools in one day—public school and Chinese school. Going to Chinese school did not leave him time to play ball with his friends, but some things Willy learned there helped him win the friendship of his classmates. Willy learned other things too. From his grandfather he heard stories of how the Chinese had done important work in making America great.—*Hazel Kennedy.*

Exploring the Child's World. Helen Parkhurst. Appleton Century, 1951. 290 pages. \$3.50.

Many new insights concerning children and the way they think and feel. The book is based on recorded interviews with more than five thousand children on such subjects as conscience, lying, stealing, sportsmanship, death, and religion. The author has had years of experience in studying and working with children. She is a very outstanding educator and psychologist. *Dessie Miller.*

more concern to it than to any other relationships in the partnership. But there might be a constant reminder that God reserved a tree for his own in the garden where he placed man but man was not content until he had taken God's part and was driven out of the garden. Then man became ashamed of his actions toward the Senior Partner and began to give him a portion of his possessions as a constant reminder of the partnership.

Abraham set that portion at a tithe, a tenth. Throughout the Old Testament those who gave God the tithe were blessed and those who did not suffered. At the conclusion of the Old Testament Malachi speaks in behalf of God saying, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith,

saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Jesus not only endorsed the Old Testament requirements for partnership with God but actually raised them. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Ye pay tithe of mint and anise and cummin, . . . these ought ye to have done, and not to leave the other undone" (Matt. 23:23). In other words, he is saying, "You have given your tithe of all you have but you should have done more." Christ asks that we give all. If we give a tithe we become so much interested in God's work that we seek for other ways to help and to give more.

An Emergency Call

On the eve of recent meetings of the General Brotherhood Board an urgent call came from India for help in meeting critical famine conditions within our large Gujarat area. Writing for the relief committee of the mission's Joint Council, Bro. P. G. Bhagat says: "The need is so great we feel very helpless in the face of it. . . . Besides our school children there will be many Christian grownups and community people who will need our help."

Touched by their plight, the board voted a \$7,000 emergency appropriation for food supplies, and authorized an appeal for famine relief contributions. Remembering members' united response to emergency calls for help in coping with the Okeechobee, Fla., hurricane and the great earthquake disaster in Ecuador, generous "over-and-above" sharing is anticipated. Gifts may come through special India famine offerings in local churches or direct to the General Brotherhood Board, 22 S. State Street, Elgin, Ill. Brotherhood Fund credit will be accorded cash contributions.

Northern Indiana will be represented on the 1952 Standing Committee by Harper S. Will, Charles Stouder and T. G. Weaver.

Northern Illinois and Wisconsin will have as its representatives on the Richmond Standing Committee L. S. Brubaker and Orion Stover.

Representing Middle Maryland on the Standing Committee of the 1952 Annual Conference will be Clarence Hunsberger and Newton L. Poling.

Middle Pennsylvania will be represented on the 1952 Standing Committee by S. B. Kauffman, Roy S. Forney and Alvin S. Cox. Alternates are D. I. Pepple and T. F. Henry.

Okeechobee church, Fla., is one-half mile south of the traffic light, not fifteen miles as was given in the Nov. 17 issue. The latter distance would probably put you in the middle of the lake.

Standing Committeemen from Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware for the 1952 Conference are Ivan Fetterman and Glen E. Norris. The alternates are D. Howard Keiper and George W. Landis.

Marjorie Little, who has spent a term of volunteer service working in Germany, will be sailing from Europe on Dec. 9 on the Ryndam and is scheduled to arrive in New York on Dec. 18. Marjorie's home address is 1131 Braddock Ave., Braddock, Pa.

A list of twenty-five churches of each region contributing the most Brotherhood Fund money this past fiscal year, including translation of totals in terms of per-member sharing, is available on request. Address the Stewardship and Brotherhood Fund Department, 22 S. State Street, Elgin, Ill.

Otto Laursen has moved from Eaton, Ohio, to Phoenix, Ariz. Accordingly, he should now be addressed as 2142 E. McKinley St., Phoenix, Ariz. Will his correspondents please note this change?

Western Pennsylvania will have John M. Geary, H. Q. Rhoades and J. A. Robinson as its representatives on the 1952 Standing Committee. A. J. Replogle, David H. Markey and Galen R. Blough are the alternates.

Gift subscriptions to the Gospel Messenger are two dollars. The regular price of the Messenger is three dollars. Wouldn't this make a nice Christmas gift to your friends? Also consideration might be given to gift subscriptions for public libraries in your home town.

Richmond church, Ind., will have dedication services for the newly built Sunday-school rooms on Sunday, Dec. 9. Bro. V. F. Schwalm, president of Manchester College, will be the guest speaker for the morning and afternoon services. A basket dinner will be served at noon.

Among the contributors this week are Roy D. Boaz, pastor of the Daleville church, Va.; Margaret Glick, Brethren Service worker in Germany; Don Snider, director of Brethren Service in Germany; R. H. Miller, professor of religion and philosophy at Manchester College, Ind.; Francis Shenefeld, pastor of the Galesburg church, Kansas.

Roanoke church, La., will observe the sixtieth anniversary of its organization with a dedication service for its new addition and remodeled building on Sunday, Dec. 9. Bro. C. D. Bonsack will be the speaker at the afternoon service. Those not able to be present are asked to send greetings in care of Mrs. E. E. Butson, Box 807, Jennings, La.

L. W. Shultz, director of the third Brethren tour, and his party arrived in New York on Nov. 19, from Europe. This tour left the States on Sept. 14 and has spent much time viewing the work of the Brethren Service Commission in Europe, as well as other contemporary and historical scenes. Members of the group were: Mr. & Mrs. Parker M. Filbrun of Dayton, Ohio, Mrs. Myrtle Wrigley of Salford, Pa., Mrs. Nellie Helman of Bradford, Ohio.

Recent visitors through the Publishing House and General Board offices are: Mr. Birchhoff, who is with Church World Service in New York; Verna L. Rapp of Elverson, Pa.; Rosemary Block of Adair, Ill.; Carolyn Swihart of Milford, Ind.; Sam Robins of North Manchester, Ind.; Mary Ann Ferguson of Grand Junction, Colo.; Virginia Royer of Arcanum, Ohio; Grace Trimmer of York, Pa.; Daniel Merrifield and Dwight Enberg both of Champaign, Ill.; and Mr. and Mrs. Emmert Bittinger of Burkittsville, Md.

A seventeen-year-old high school senior, brought up in a Quaker Sunday school, has informed Ann Arbor, Mich., school officials that he will go to prison rather than take a required military orientation course. Though Robert O. Winder does not consider himself a conscientious objector in the usual sense, he said, "I don't like to have it dinned into us week after week that war is inevitable and that we'll all be in uniform within a year." The youth will not receive his diploma in June unless the board of education reverses its ruling.

Theme: Teaching Them to Observe All Things

The church on the Antietam battlefield, near Sharpsburg, Md., known as the Dunkard church, is to be restored, thirty years after a windstorm blew it down. The church, riddled by shot and shell during the Civil War battle, served as a hospital. The Washington County (Md.) Historical Society has bought the site and the National Park Service will restore the structure.

A Christmas parade, designed primarily to point out the religious significance of the Christmas season and to detract from the commercialism, was staged in Rockford, Ill., on Dec. 6. More than fifty Protestant and Roman Catholic churches and affiliated organizations in the area entered floats in the procession. The parade is sponsored by the Rockford Ministerial Association and the Chamber of Commerce and is the third one to be staged.

A special room for meditation and prayer has been set aside in the Palais de Chaillot, where the United Nations Assembly is holding meetings. This was done at the suggestion of the American and several other delegations, who asked that the Paris sessions follow the custom set at UN meetings at Lake Success, N. Y. The room is like that in New York, a large, bare chamber decorated only with flowers and completely soundproof.

A workshop for Brethren, Quakers and Mennonites will be held at Camp Mack, Ind., on the week end of Dec. 15. They will tackle the problem of the resolution formulated by the workshop which was held in October. This resolution calls upon the peace churches to create jointly "the best legislative program for peace consistent with their heritage that is likely of acceptance by the rank and file of the American people after due chance for consideration." To be considered in making this legislative program are prevailing plans calling for disarmament and world building. It is hoped that a representation of pacifist social scientists will be present at this workshop. Kenneth Boulding, an outstanding University of Michigan economist and a Quaker, will be one of the resource leaders.

Manchester College

In October Manchester College received a gift of \$20,000 from the Lilly Endowment, Inc., at Indianapolis to be used as the trustees of the college may desire. The Lilly Endowment is a foundation set up by the Eli Lilly Company, manufacturers of pharmaceuticals and biologicals. The college deeply appreciates this, the first substantial gift from a foundation.

The college has had a series of important events on our campus this fall including the largest regional conference in our history, a very successful homecoming, and a splendid Dad's Day. Speaking on our chapel platform we have had recently Glenn Clark of Minneapolis; Bishop Hazen Werner of Columbus, Ohio; Congressman Walter Judd of Washington, D. C.; Rabbi Ferdinand Isserman of St. Louis; Andre Trocme of Le Chombon, France; Dr. Herbert Mayer from the Association of American Colleges; Dr. H. H. Nininger of Winslow, Ariz.; and Roy Burkhart of Columbus, Ohio.

From Dec. 4-6 Manchester College had a Christian Vocations Conference, during which time representatives from our various commissions and boards presented the challenge and opportunity open to young people in various Christian vocations. Coming from

Elgin were Raymond Peters, Leland Brubaker, Harold Row and Charles Zunkel, and from the seminary, Jesse Ziegler. The district superintendent of the Methodist Church, who is especially interested in Methodist students, was here.

The Alumni Association of Manchester College has this year launched a campaign for an alumni fund for the college in the interest of supporting the current program. Encouraging responses have followed the beginnings of the effort.

President Schwalm is working with ten other presidents of the private colleges of Indiana in contacting the corporations of the state in the interest of support for private colleges. Dinners for the leading industrialists of Indianapolis and Fort Wayne regions have been arranged for the 19th and 20th of November with Beardsley Rumel of New York City as the speaker.

The new Winger Memorial arts building is almost enclosed. The completion of a heating system will soon make it possible to work on the interior this winter.

World-wide Daily Bible Readings

Dec. 8	Luke 8:1-21
Dec. 9	Psalms 119:1-16
Dec. 10	John 14
Dec. 11	John 15
Dec. 12	Luke 15:11-32
Dec. 13	Eph. 4
Dec. 14	2 Tim. 2

World-wide Bible reading, sponsored by the American Bible Society, is being observed by people in thirty-four countries. The program started eight years ago when a marine on Guadalcanal wrote home to ask his family to join him each day in reading prearranged Bible texts. High point of the period of Bible reading is Universal Bible Sunday, Dec. 9.

With Our Evangelists

*Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?*

Bro. Robert O. Hess of Mastersonville, Pa., in the Stevens Hill church, Pa., Dec. 9-16.

Gains for the Kingdom

Three baptized in the Stevens Chapel, Va.
Two baptized in the Pasadena church, Calif.
Four baptized in the Elkins church, W. Va.
Three baptized in the Pontiac church, Mich.
Five baptized in the Beachdale church, Pa.
Seven baptized in the Barren Ridge church, Va.
Seven baptized in the North Liberty church, Ind.
Fourteen baptized in the Saunders Grove church, Va.
One received by letter in the Antelope Valley church, Okla.
Four baptized and five received by letter in the County Line church, Pa.
Eight baptized and four received by letter in the Conemaugh church, Pa.
Two baptized and four received by letter in the Salamonie church, Ind.
Three baptized and ten reconsecrated in the Brummetts Creek church, N. C.
Fourteen baptized and one received by letter in the Western Mt. Carmel church, Va.
Thirteen baptized and five received by letter in the Spring Creek church, Hershey, Pa.

Calendar for Sunday, December 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, Moses' Charge to the People.—Deut. 29-34. Memory Selection: The eternal God is thy dwelling-place, And underneath are the everlasting arms. Deut. 33:27.

CBYF Topic for December, Missions in Latin and South America.



ADVENTURES AT CARVER



A door-to-door canvass. This year thirty-three blocks were covered by the work campers in their work on the housing project



One need in the Carver center neighborhood is for recreation. Here a work camper directs some activities for the children

I FEEL that the month I spent in the Brethren Service work camp in a Negro district of Kansas City, Mo., was one of the most profitable investments that I have made in my entire life.

I admit it was a big decision to make. Early last spring when I first had the vision of participating in a work camp, I had to struggle with the problem of finding enough money to return to college in the fall.

After much careful and prayerful thought I decided to attend a work camp and have faith that everything else would work out. I was even willing to stay out of school a while and work if that was what it would mean.

I was very happy with my decision and was made even happier when my parents added their approval, as well as their gracious help to make a work camp experience possible for me.

On July 1 my dream became reality when we stopped the car in front of the George Washington Carver neighborhood center.

The community that we could see was anything but a pleasant sight.

Margaret Hilbert
Hagerstown, Indiana

As we crossed the street and climbed the steps to the center, we felt that big beady eyes were peering at us from every porch and window. For once I was able to sense what it is like to be in the minority.

Once inside we were warmly greeted by the directors of our camp, Lois and Orville Sherman. Within our first few minutes there a big neighborhood scrap took place in front of the center. When we got to the scene, one little boy had been knocked down and his nose bloodied. That was our first challenge.

We had little sleep that first night. Some of our Negro neighbors were having a beer party and were quite noisy. Above this commotion was the constant howling of half-starved dogs in the neighborhood. Later on that night we were awakened by a threatening scream, "I'm going to kill you even though I will have to pay for it." Yes, God needed us here, but the question that confronted me was "Am I able?"

The next day the rest of the work campers arrived. There were only five of us girls besides the directors.

In a matter of minutes we seemed like one big family.

First, we took care of such physical needs as purchasing groceries, setting up our sleeping cots and unpacking. Next we concentrated on organizing our work for the month. The kitchen duty was divided out by the week. Some rare times were had by each camper during her week to cook.

All of us felt inadequate for the work that awaited us. We decided that the best remedy for this would be to spend some time together each morning and evening in devotions and worship.

While I am sure we will all remember the loads of fun we had and the many humorous incidents which occurred, the power and growth we experienced through our discussions and devotions together were the most influential and made the most lasting impressions on our lives.

Our work consisted of improving physical conditions at the center. We painted several rooms, varnished woodwork, painted furniture, waxed floors and washed windows. I was happy to get to help an hour a day in the center's day nursery. I was in charge of a table of five- and

six-year-olds during the noon meal. I also had the chance to tell or read them stories before lunch. I really became attached to them during that one short month.

During the month we also helped the Federal Housing Authority in its survey to find vacancies for the people of the slums who were living in the housing project site.

We covered thirty-three blocks of the Negro district, going from door to door and asking for vacancies. While we found just a few available places, we counted ourselves fortunate to come into contact with so many people.

In about every home we visited, the people had a story to tell about their hardships. I am sure all our eyes were opened.

Some of the people would comment that we had certainly taken a big job upon ourselves and that probably we were being paid well. They were greatly surprised to learn that we were doing it as a service rather than a job. Many people told us that they would pray for us and our work and certainly hoped that we could all be living as brothers soon.

Our little group also had the opportunity to help with flood relief a couple of days. To me it was one of my most unforgettable experiences. To meet and try to be of encouragement to people who had lost everything was really heart-breaking. I had never been so close to such real need before.

I will always remember the gratitude of those people and how they struggled to keep back tears as they asked for food and clothing for their families. There was the big warm smile of a little Mexican girl when I personally handed her some of the clothes that I took along to work camp. I wish every giver could receive that same thrill.

If every person who gave to relief would imagine himself handing his gift to someone personally, he would not send the ragged, un-mended, buttonless clothes which sometimes comes in.

The director of the center was John Henry Harris, known as Uncle John by all. We were concerned because he was always mentioning in a joking way that he was "black." We told him that we wished he wouldn't keep mentioning it because we didn't even notice his color.

We asked him what made him do it, and this is how he answered: "Don't let anybody kid you; a Negro never forgets that he's black."

"Why should it be this way," I

asked myself. I think the answer is fairly simple. Some time during every Negro's life he has been rudely reminded of it by the actions or words of some dominating white person—maybe you or me.

This summer was really good for what ailed me. I was so concerned helping others that I forgot about my own selfish interests. The one big thing that work camp did for me was to make me more aware of need and the opportunities to serve.

When I came home at the end of work camp, I didn't leave the people I had met and worked with in Kansas City by any means. They came home with me. A day doesn't go by and a prayer isn't offered, but what they are in my thoughts.

These Kansas City friends of mine constantly remind me of people who live right in my own family community, church, school and everywhere I go. Then the other work campers, Mary, Katie, Frances, Phyllis, Lois and Orville, remind me of all the people around me who are willing to band together and dedicate themselves to unselfish service.

In our camp's closing worship and discussion we tried to evaluate what we had accomplished during the month. We found it hard to find a great many tangible things. We felt, however, that just our being there and serving tore down miles of the wall which separates the races.

We could see the change in attitude even at the center where we stayed. The cook, the janitor and all the other workers became much better friends when they saw that we were not there to be served but to serve. We realized that we had received much more than we were able to give.

NEW FILM AVAILABLE

The Barrier. 16 mm. sound film. Black and white. 30 minutes. Rental, \$8.00.

This film, which was recently added to our audio-visual education department's film library, has the merit of an interesting story. There is a moral too, but it is implied rather than openly expressed.

The story is about a respectable family in a good neighborhood who discover that a new housing project is going up at the end of their street. The father becomes upset for he fears that the wrong kind of people will move in. What he does about it, and what his children do about it makes up the story.

NEW WINDSOR NOTES . . .

The sixth conference on youth voluntary service was held at New Windsor on Oct. 18-20. This conference is sponsored by the United Christian Youth Movement. Thirty-five persons representing twelve different organizations came together to discuss youth service projects, national and international, in practical terms. Brethren leaders present were Ora Huston and Dan West.

The Heifer Project Committee has a shipment of valuable Brown Swiss breeding animals and a number of purebred goats ready for shipment to two mission stations of the United Mission Agency in Ecuador.

Ed Crill gave his farewell speech to the New Windsor center group the last Monday in October. He and his family have arrived in Elgin, where he will take over the duties of national youth director. Rodney Davis, son of C. Ernest Davis, succeeds Ed as the director of volunteer training at New Windsor. Mrs. Davis will join Rodney at Christmas time after she completes some college work.

Anna B. Mow of Bethany Biblical Seminary, Lorell Weiss of Elgin, and Conrad Snavelly, pastor at Manassas, Va., served as visiting instructors for the volunteer training sessions at New Windsor during the weeks of Oct. 8, 22 and 29, respectively.

At the meeting of student exchange sponsors in Washington on Oct. 19 assurance was given that the high school student exchange program will continue next year and will include about the same number of students.

During October more than 50,000 pounds of relief materials were received just from the state of Virginia for American Relief for Korea.

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On Halloween night the CBYF of the Valley River church, Junior, W. Va., went out to try a new type of "trick or treat." They asked for relief clothing instead. Other young people from the various churches in town joined in and four bags of clothing were collected. On the following Sunday evening a service was held to dedicate these clothing gifts. This might be a good idea for other CBYF groups next year.



Several hundred children's workers are now enrolled in the Fellowship of Growth in Service. It is hoped that many more teachers, parents and pastors may be added to the fellowship through the coming year

SEVERAL years ago an exciting plan for in-service growth of teachers of children was developed. Ideas for the plan were first born in the mind of a district director of children's work who saw a need for organization for growth. She shared her ideas with the national director of children's work and letters began to flow back and forth as they discussed its development. It was first thought that if workers would read professional books and magazines a great deal of growth might take place but it finally occurred to the national director that many other opportunities were open for growth today and all of these should be given consideration in organizing the plan. Thus, the Fellowship of Growth in Service plan for children's workers in the Church of the Brethren began to take on life. Regional workers, district workers, pastors and lay people are lending support to the promotion of the idea. Gradually the membership for the organization is growing through their efforts.

Four purposes stand out in the minds of those who promote the plan and its development.

1. To develop a fellowship of workers who have a sense of consecration concerning working with children and are interested in growing as they serve.

2. To lead workers with children to be aware of all types of opportunities to grow and to take advantage of training in the local church, the district and region, through interdenominational work and study.

3. To make the requirements flexible and simple enough so that all workers can qualify regardless of geographical area or type of church in which they are serving.

4. To offer new challenges each year which will broaden the experiences and insights of the members of the fellowship so that it will



THEY GROW AS THEY SERVE

Dessie R. Miller

Director of Children's Work

continue to be a vital challenge for development through the years. These objectives are realized as the plan unfolds in the following way:

The worker receives a first-year folder. Besides introducing the plan and giving specific directions concerning how it should be followed, four areas are listed which have a number of subheads lifting up the possible experiences which one may plan for as a means of growth. The areas are: (1) study, with credit given for reading books or magazines in the field of children's work; (2) training in local church, including workers' conferences, training classes, parent-teacher meetings, observing other classes and visiting children's homes; (3) training in districts or regions including opportunities such as laboratory schools, workshops, special conferences, sectional meetings, etc.; (4) interdenominational training of different types. A list of

suggested books in varied fields of children's work are given on the back of the leaflet to help the worker in choice of reading materials.

When a worker qualifies he checks the areas in which he has found it possible to meet the requirements, sends his checked list to the district director who keeps a record of those achieving membership in the district and sends it to the national children's work department. A membership card is then sent to the worker from the national office and he is officially enrolled in the Fellowship of Growth in Service for children's workers in the Church of the Brethren. When he receives his membership card he also receives a new folder for the coming year since membership must be renewed each year. The second-year folder lifts up some new challenges for training including such things as developing a new art or skill, contacting an inspiring

personality, or deepening one's personal devotional life through some form of discipline or contact. The listing of books on this folder are by areas, suggesting that workers might choose a particular area for growth where they feel their need is especially great.

The third-year folder is less specific and a greater number of experiences are required for membership. It is assumed that after making an effort to qualify in specific areas for two years a worker is ready to fill in his growth experiences and work on a more flexible plan. Nine areas are suggested and in order to achieve membership six experiences are required.

Since the fellowship is still young the in-service training plan has been in operation for only three years. Other folders will be added with additional suggestions for ways of growing as we move ahead.

Several hundred members are now enrolled and district and local directors are setting goals and planning for ways of promoting growth. Some of the following methods have proved to be successful.

1. Folders are presented and the plan is discussed at worker's conferences in local churches. Follow-up is made from time to time and opportunities are provided in the local church whereby workers may add to their qualifications.

2. Special recognition is given on national, regional and local levels for those attaining membership. During Annual Conference at San Jose members who were attending the Conference had a special breakfast meeting. At some district children's work conferences small corsages are presented to members or a chart listing names is displayed. In local churches announcements are made from time to time concerning additions to the fellowship. Names are sometimes listed in the church bulletin. Special mention is made during services or consecration for teachers and during Christian Education Week.

3. A list of those receiving new membership cards is published each quarter in the Brethren Children's Worker, which goes from the children's department to every local director and to those subscribing for this publication.

Like diplomas and certificates of recognition in general, a membership card for the Fellowship of Growth in Service for children's workers has little meaning apart from what it stands for. Since it

signifies a willingness and desire on the part of a worker to grow as she attempts to guide children in growth it is very meaningful indeed. Parents and pastors may qualify for membership as well as workers with children in the local church. It is hoped that every local church in the Brotherhood will have members added to the fellowship through the coming year.

Local churches have membership in the fellowship as follows: Churches starred (*) have five or more in the fellowship.

EASTERN REGION

Eastern Pennsylvania

Elizabethtown	Lititz
East Fairview	Bareville

Middle Pennsylvania

Spring Run	New Enterprise
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Western Pennsylvania

Roxbury	Greensburg
Scalp Level	Berkley
Walnut Grove	Morrellville

Southern Pennsylvania

Carlisle	Mount Olivet
First church, York	

CENTRAL REGION

Northern Illinois and Wisconsin

Polo	Naperville*
Elgin	Franklin Grove
Dixon*	Freeport

Southern Illinois

Walnut Grove

Middle Indiana

Roann	Wabash
West Manchester	Wabash City
Eel River	Manchester

Northern Indiana

New Paris	Fort Wayne
2nd South Bend	Wakarusa
North Liberty	Plymouth
Pine Creek	Rock Run
Union Center	

Southern Indiana

Muncie	Pyrmont
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Michigan

Flint

Northwestern Ohio

Fostoria	Toledo
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Southern Ohio

Greenville	Trotwood
Mack Memorial,	Springfield
Dayton	Gratis
Fort McKinley,	Pleasant Hill
Dayton	Bradford

PACIFIC COAST REGION

Northern California

Paradise*	Yuba City
Empire	Bakersfield

Southern California and Arizona

Calvary	San Fernando
Pomona	Valley

La Verne	Imperial Heights
Los Angeles	

Idaho and Western Montana

Weiser	Twin Falls
Nampa	

Oregon

Medford

Washington

Seattle

SOUTHEASTERN REGION

Eastern Maryland

Pine Creek	Monocacy
First church,	Meadow Branch
Baltimore*	Washington City
Locust Grove	Westminster
Sam's Creek	Thurmont
Union Bridge	Bush Creek

Middle Maryland

Hagerstown	Stone Bridge
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Northern Virginia

Mill Creek	Dayton
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Southern Virginia

Antioch	Fraternity
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Eastern Virginia

Manassas*	Nokesville
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First Virginia

First church,	Lynchburg
Roanoke	Peters Creek

Second Virginia

Mount Vernon	Moscow
Pleasant Valley	Barren Ridge
Staunton	Waynesboro
Bridgewater	Summit
Middle River	

First West Virginia

Mt. View

Second West Virginia

Mount Zion

WESTERN REGION

Colorado

Rocky Ford

Northwestern Kansas

Quinter

Texas & Louisiana

Roanoke

Middle Iowa

Des Moines	Cedar Rapids
Valley	Prairie City

Panther Creek

Southwestern Kansas

McPherson	Wichita
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Northern Iowa, Minnesota & South Dakota

Guthrie	Preston
South Waterloo*	

Southeastern Kansas

Osage	Fredonia
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Northeastern Kansas

Navarre

Oklahoma, Texas and New Mexico

Falfurrias	Pleasant Plains
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NEW WORKERS FOR INDIA



Paul Sayer Hoover

Wilfred N. Stauffer
Ephrata, Pennsylvania

LIGHT of day first dawned for Paul S. Hoover on Sept. 11, 1916, in a parsonage in Tyronet, Pa., where he entered the world as the second of four children of Elder David P. and Ruth Sayer Hoover.

The influence of this home was, undoubtedly, a major factor in bringing about the ultimate choice of his lifework. During the years his father remained in pastoral work a young boy was receiving impressions from contacts with missionaries, evangelists and other church leaders who were invited into the home to eat a meal or spend some time.

More than that, the home itself formed a natural environment for the development of a Christian life and purpose. Paul pays tribute to the practical sermons of his father, which upheld the need for Christians to practice the good life in all the world. Then he adds: "This made a strong impression because it was practiced in our home."

School was to him, from the beginning, a pleasant place to attend. He attended high school at Windber, Mt. Pleasant and New Enterprise, Pa., being graduated

from the latter in 1933. His college career was spent at Juniata, where his academic interests were primarily mathematics and science. Through the kindly interest of Dr. Norman J. Brumbaugh he was directed to the field of chemistry, but was also encouraged to use his mind to the fullest capacity in other fields as well. In his senior year he was news editor of the college paper and served as president of the Student Volunteers. He was graduated with high scholastic honors in 1937.

It was during these college years that there were developing a number of factors which can be interpreted as the work of the Spirit of God in directing the choice of a lifework. Into Paul's mind there entered the disturbing fact that people seemed to be more important and interesting to work with than test tubes and chemicals. Then, too, it did not take a keen imagination even in 1936 to realize that, with war clouds apparent, a chemist's energies could be directed very easily towards materials of destruction.

At about the same time Elder D. T. Detwiler of the New Enterprise congregation asked him to consider entering the ministry. A few months later his decision was made easier by the beginning of an association with the new pastor of the congregation, who, as Paul states, was to have an important influence on his life during the next decade. After a strong inner struggle, the decision to enter the ministry was made, and he was licensed to preach on April 14, 1936. He was ordained to the eldership July 17, 1949.

Problems still remained, however. His training was mainly in the field of science, and he felt his best contribution would not be in the pulpit. His great desire was to serve the church, but for several years there was indecision as to the best method. Then came the summer of 1939 when Paul was a

counselor at Camp Harmony at the same time that Dr. Daryl Parker, China missionary, was there as a leader. At last the answer seemed to come, a challenge to use science in preparation for medicine. So one night that week after the boys in the cabin were asleep a counselor decided to become a medical missionary.

In the meantime, the years following college graduation were being filled with purposeful activities. He served as both president and later adult adviser of the BYPD of Middle Pennsylvania, as a member of the board of Christian education of the district, and as president of the United Christian Youth of the county. For three years he was superintendent of the New Enterprise Sunday school. Other activities included a summer of graduate study at Duke University in 1940, and a most enriching experience at the Willow Grove work camp in the summer of 1941.

For five years he was instructor in mathematics and science in the Replogle high school, New Enterprise, Pa. In this work he earned the respect of the school and community. Once during this time and again in a later year he was invited by the graduating class to preach the baccalaureate sermon. During two years of this high school teaching period he served acceptably as pastor of the Clover Creek congregation.

The long road toward medical education involved college debts and future financial concerns, but the way opened for him to begin medical studies at the University of Pennsylvania in 1944. This occupied most of his time until graduation in 1948. Then followed sixteen months internship in the Philadelphia General hospital. Since that time he served as a physician at the University of Pennsylvania student health service.

During the period of medical training a friendship which had begun at college was deepening, and on Aug. 23, 1947, Paul Hoover and Mary Elizabeth Wentsler were united in marriage. The resulting happy home was gladdened further by the arrival of Linda Lee on Jan. 13, 1951.

As a field of service, China had been his first choice because of Dr. Parker and also the memory of Alva Harsh, whom Paul had met at the Hershey Conference before his sailing for China. Later events closed the China field, and at the Ocean Grove Annual Conference in 1949 Paul and Mary Elizabeth were consecrated to service on the India field. They sailed for India from New York City on Oct. 11.



Mary Elizabeth Hoover

Mary Kirk Spence

Philadelphia, Pennsylvania

ALTHOUGH we at the First church had heard much of "M. E." most of us had not met her until she came to Philadelphia as a bride in the fall of 1947. She at once became one of our church family. Her sincerity, her delightful sense of humor and her genuine interest in others immediately endeared her to all of us.

Mary Elizabeth Wentsler Hoover was born in Ruffsedale, Pa., on Sept. 13, 1917. Her parents, Mr. and Mrs. E. Guy Wentsler, had four children, of whom "M. E." was the eldest. She attended the elementary school at Ruffsedale, and the East Huntingdon Township high school at Alverton, Pa. During these precollege years "M. E." taught in the Sunday school and was active in the work of the Tarrs Methodist church, of which the family were members.

In the fall of 1935, "M. E." entered Juniata College and was graduated with the A. B. degree in June 1939. Her activities at college were varied and numerous. During the first year she was a member of the J-Club, International Relations Club, Student Volunteers, and the Y.W.C.A.

In her sophomore year, in addition to the above activities she was news editor of the *Juniatian*. In her junior year, "M. E." was chairman of social activities of the Juniata Senate and news editor of the *Juniatian*. In the senior year she was president of the Y.W.C.A. as well as chairman of the social activities of the Senate and news editor of the *Juniatian*. At commencement she was awarded the Justina Marsteller Langdon prize, awarded to "that senior girl in the college who best exemplifies the spirit of helpfulness to others, gentleness of character, and loyal devotion to the college."

During these college summers she worked as camp counselor for the Godman Guild Settlement House in Columbus, Ohio, and for Hull House in Chicago. During the summer of 1945 she worked with the Red Cross in Los Angeles.

Ever since childhood, "M. E." had wanted to be a teacher. For eight years after her graduation she taught French, Latin and social studies in the East Huntingdon Township schools, and for two and one half years she taught English in the Chester high school. During her teaching at Chester, she was selected by the principal to give the course in social relationships.

While teaching in the East Huntingdon Township school, "M. E." continued her work with the Tarrs Methodist church. She was active in the district young people's work, chairman of the official board and pianist. During this time she served as state speech contest director for the W. C. T. U., and state recreational director for Youth Temperance Council.

"M. E." did graduate work at both the University of Maine and the University of Pittsburgh.

Aug. 23, 1947, was a big day for "M. E." She received her M.Ed. degree from the University of Pittsburgh as well as her guidance counselor's certificate—and she was married to Paul Hoover, whom she had met at Juniata. They moved to Philadelphia to begin housekeeping, where Paul was entering his senior year at the University of Pennsylvania Medical School.

"M. E." became a member of the Church of the Brethren in Philadelphia on Sept. 1, 1947.

During her four years here she was extremely active in many phases of the church work, serving as chairman of the relief committee of women's work, and later as superintendent of the young people's department and vice-president

of the council of women's work. Both she and Paul were very loyal members of the young adult group.

Since Jan. 13, 1951, Linda Lee has been one of the most active members of the Hoover household. She has taken her inoculations and booster shots with a stoicism that is seldom seen in a seven-month-old. Her cheery, infectious smile will be an asset on any mission field.

One of the greatest lessons in missions which the young adult group could have received was helping the Hoovers pack for India. Through such an experience one realizes a bit of what being a foreign missionary really means.

As is very evident from her many activities, "M. E." was always interested in working with people. It was during her early years in college that she first became interested in missions. Her final decision to enter the foreign field was made prior to her marriage to Paul.

"M. E."s work speaks for itself. Nothing need be added. We do feel that in the Hoovers, India is getting the very finest of our American youth. It is from the unselfish, untiring work of such as they that international understanding may some day be reached.

Surely the Lord Is Here

Marianne Michael

McPherson, Kansas

DO YOU sometimes look down on the pink face of a child, peaceful now in sleep, and feel the Presence of another in that room? Though no one speaks, you know that "surely God is in this place . . . and this is the door of heaven."

One day I came home to find an old man, weary of his vigil, stretched out in our yard, his head pillowed on a stone. Unaccustomed to living comfortably, he had made use of what was at hand to give him rest. Since then I have often come upon our people napping under a tree, brown head carefully laid on a stone. I am always startled a bit to find a pillow of stone, but no Jacob rising a new man.

But more and more I have come to realize that one looks unawares into an opening gate of heaven, with the glory streaming just as surely down.

Leaving a friendly home one night, we stepped out of doors to see high above the shadowy roof top of that mission home the bright form of Orion striding across the

heavens just as you see him when you step out of your back door on a warm summer evening. As one looks into bright windows everywhere, where mothers and fathers are sitting in the lamplight, the children playing near, how surely one knows that under those tight roofs, with Orion watching over the way, "God is in this place . . . and this is the gate of heaven!"

Before the humble gratitude of an African who perhaps through some miracle of healing has found

life coming back into a body which, by African concepts, would long since have been ready to die—or perhaps the even greater miracle of finding a heart heaped up and running over with the love of Jesus, where once was only fear and distrust—one cannot but feel that surely God is in this place.

As one stands awe-struck beside some miracle of God's out of doors and is wordless as he feels the power that has fitted the mountains into their places, he knows that here

too "God is in this place . . . and this is the gate of heaven." But as he reaches out to touch a close familiar hand, he realizes too, that while the ladder's tip is touching heaven and though angels' voices echo up and down each golden rung, its base is grounded—and firmly too—on earth.

Here is no stony bed, no golden stair, but one who seeks finds each day that "surely God is in this place . . . and this is the gate of heaven."

The Church at Home

Edited by Alberta Yoder



Drawing of the parsonage of the Peters Creek congregation

Mary E. Naff
Roanoke, Virginia

Peters Creek Acquires a Parsonage

THE Peters Creek parsonage, located in Roanoke County, Va., has been completed and special dedicatory services were held on May 20, 1951.

The house, colonial in style, was built at a cost of \$20,000. There are eight rooms with full-size basement, also an underground garage and large porch. On the first floor is the modern kitchen, dining room, living room, pastor's study, and half bath. The second floor consists of four bedrooms and full bath. The building is heated by an oil furnace. It is truly country in setting, being surrounded by large oak trees, and the creek from which the church

obtained its name runs near by.

Bro. Carroll S. Ringgold, who came to the church as pastor on Sept. 1, 1950, and his family occupy the parsonage.

Special services were held May 20, with an all day's meeting. Bro. Ralph E. White, former elder of the church and now pastor at Frederick, Md., was present at this service and brought both the morning and afternoon messages. His theme for the morning service was entitled A Working Church and in the afternoon, The Gift of an Ancient King was the subject used. We were very happy to have Bro. White with us and his messages were most inspiring. Special music was furnished by the adult and temple choirs of

the church. Also taking part in the service were Brethren J. S. Showalter, Ralph E. Sober, Raymond E. Martin, C. M. Key and the pastor.

This was truly a joyous day for the members of our church, since the completion of our parsonage was indeed the realization of a dream. The many friends present were further testimony of this happy occasion. It offered an opportunity to all to praise and thank God, our Creator, for his many blessings that have made this dream a reality. We trust that we may be worthy of his love and care, and that we may strive more diligently to do the work he has for us to do that his kingdom may come more fully in our hearts.

Thinking About the News

Do Federal Employees Need a Code of Ethics?

A SPECIAL Senate committee has recommended that a code of ethics be developed for government employees. After reviewing many examples of corruption in political life, the committee asked that a bipartisan commission of twenty prominent citizens be appointed to make a thorough two-year study of public morals.

The past several months have witnessed investigations into the Reconstruction Finance Commission, the Internal Revenue Bureau and other government agencies. Federal employees, military personnel, chairmen of political parties and other prominent persons have been involved.

The special committee's report recognized the need for higher ethical standards in all these cases but went further and raised questions about some of the tactics used by their fellow senators. The report noted also that influence peddlers can exist only so long as people are willing to patronize them. In many recent cases the man who accepts a bribe has been justly condemned, but very little attention has been given to the pressure group or business concern that offered the bribe.

The senators concerned about ethics in government have asked some questions that should disturb all Christians. The committee declared that the responsibility of churches, schools and parents for the moral climate of America is enormous. "Have the churches declined as a training ground for moral conduct?" they asked. The reminded their co-workers that corruption has been discovered in state and local governments and the problem is not confined to federal agencies.

We can be grateful for the integrity of some of our national leaders and for their efforts to raise ethical standards in government. Whether a code of ethics will help greatly remains to be seen. But we can well afford to look more critically at the "training ground" for moral conduct, the Christian churches and schools for which WE are responsible. Are we effectively teaching the high standards of ethics presented in the Ten Commandments, the writings of the Hebrew prophets, the words of Jesus and the practice of the early church? How thoroughly do we reject, in our own personal affairs, the materialistic motives which encourage greed and corruption?—K.M.

Around the World

Presbyterians Planning New Joint Hymnal

Plans for a new joint Presbyterian hymnal were mapped at a meeting of representatives of five Presbyterian bodies. The meeting decided to appoint an editorial committee of twelve with proportionate representation from the Presbyterian Church, U.S.A., Presbyterian Church in the U.S. (Southern), United Presbyterian Church, Reformed Church in America, and the Associated Reformed Presbyterian Church.

The editorial committee will be given full authority for preparation of the hymnal's contents. It is expected that an outstanding musician will be secured to act as editor-in-chief. The completed work of the editorial committee will be submitted to the original committee. They, in turn, will submit it to the highest courts of the churches which they represent for action.

A joint hymnal for use by members of the United Presbyterian Church and the Reformed Church has been under way for two years. These two groups have now joined

the larger effort and the results of their studies will be made available to the editorial committee representing the five denominations. (RNS)

Bible and Evangelization Theme of French Conference

The place the Bible can and ought to occupy in the work of evangelization was the theme of a conference held at Nancy, Sept. 25-28, under the auspices of the United Bible Societies. This was set up as a regional conference intended primarily for the churches and Bible societies of the French-speaking countries, but representatives of several other countries were also present. Among those who led the discussions were Professor Michaeli of Paris, Professor Miegge of Rome, Pastor Marc Boegner, president of the French Protestant Federation, and M. Olivier Beguin, secretary of the United Bible Societies.

The conference made no attempt to discuss theological issues, but confined itself to the day-to-day practical problems that face those

who work with the Bible. The delegates concerned themselves with the Bible as an instrument of evangelization in the Europe of today, and the part the Bible plays in the conversion of individuals and the building of the church. The conference gave a good deal of thought to ways of getting the Bible into the hands and homes of people, studying the many aspects of colportage in the modern world, and the responsibility of the churches for the distribution of the Scriptures. They considered, also, the significance of the revival taking place in the Roman Catholic Church for the circulation and study of the Bible.

Leaders said that the conference was one more indication of the way in which the Bible is coming into the center of the church's life and thought. (EPS)

Creed of a Christian New BBC Offering

The Creed of a Christian is the title of a new series of Sunday night broadcasts for discussion groups planned by the British Broadcasting Corporation. The intention is that groups of Christians who want to know more about their faith should meet, after their own Sunday evening service, in church halls or manses, and make the broadcasts a starting point for their discussions. The first talk, on Oct. 21, was on The Meaning of Salvation. (EPS)

Preaching Mission to the Defense Forces

An evangelistic effort in which more than 200 preachers of 40 denominations will join in carrying the message of the Christian Gospel to America's defense forces in the United States during early 1952 was announced today.

Plans for week-long preaching missions, beginning the first week in January, 1952 in approximately 90 army camps and 30 naval bases were announced by Dr. Stewart M. Robinson of Elizabeth, N. J., on behalf of a committee representing the sponsors—the General Commission of Chaplains of Washington, D. C., and the National Council of the Churches of Christ in the United States of America.

It is planned to hold about 125 week-long missions during January and February. Each mission will open Sunday and continue through the following Friday night. The preaching mission program will

include mass meetings, individual counseling, discussion groups and conferences of team members with base chaplains.

Two or three clergymen drawn from civilian life, principally pastors, will comprise each evangelistic team. (NCCN)

New Bible Translations

The British and Foreign Bible Society is publishing the complete Bible in Cambodian. This is the first time that the Bible appears in that language. The New Testament in Cambodian was brought out by the Christian and Missionary Alliance in 1934. Versions of St. Luke and Acts had been printed forty years earlier.

A revised version of the Vietnamese New Testament is also to be published. The British and Foreign Bible Society first printed the Gospel of St. Luke in Vietnamese, in 1890. The Christian and Missionary Alliance completed a version of the Bible in 1925. An earlier version of 1916 also exists, made by Roman Catholic missionaries. (EPS)

News Briefs

It is reported by the *Agence Mondialiste de Presse*, world federalist news bureau at Paris, that more than 400 towns in France, Germany, Belgium, Italy, Denmark, India and other countries have adopted the charter of world citizenship declaring themselves collective members of the world community. (WP)

Determined that the British war office should not take over 5,000 acres of land for live ammunition practice, Welshmen have fought the project for months. Small farmers, religious organizations and rural and urban councils roundabout the Trawsfynydd district, where the land is located, have protested. When the British government finally acted to start preparations despite the protests, seventy-five unarmed citizens, locked arm in arm, blocked the road in nonviolent resistance on the Gandhi model. Army trucks drove up to within inches of Welsh resisters, but at the last moment gave up and withdrew. (WP)

The powerful Dutch Reformed Church has put the question of war and peace on its official agenda for discussion at local and regional religious council meetings. This is regarded in the Netherlands as a new and important step. (WP)

Weddings

Amstutz-Thompson.—David Amstutz of Marshallville, Ohio, and Arlene Thompson of Dalton, Ohio, June 3, 1951, in the East Union Lutheran church, by Rev. Starkey of Smithville, assisted by the undersigned.—D. R. McFadden, Smithville, Ohio.

Anderson-McCrickard.—Richard A. Anderson of Rocky Mount, Va., and Katie Lou McCrickard of Penhook, Va., Oct. 13, 1951, by the undersigned, at his home.—L. A. Bowman, Martinsville, Va.

Andes-Dellinger.—Herman Andes of Timberville, Va., and Miriam Dellinger of Edinburg, Va., in the Pleasant View parsonage, Sept. 6, 1951, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Andrus-Ruiz.—Robert Andrus and Darlene Ruiz, both of Modesto, Calif., June 29, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Frazier-Hetrick.—Willard Frazier of Tarentum, Pa., and Virginia L. Hetrick of New Bethlehem, Pa., June 14, 1951, in the Oakdale church, Pa., by Bro. S. K. Bowser.—Mrs. S. K. Bowser, Kittanning, Pa.

Grubb-Goad.—Darden Grubb and Mavis Goad, both of Roanoke, Va., Oct. 26, 1951, in the First church, Roanoke, by the undersigned.—S. Earl Mitchell, Roanoke, Va.

Hart-Sunderman.—Robert L. Hart and Carolyn J. Sunderman, in the Loon Creek church, Oct. 26, 1951, by Bro. Garland Borden.—Mrs. Garland B. Borden, Hunting-ton, Ind.

Hauser-Davis.—George J. Hauser of Halsey, Nebr., and Ann J. Davis of Morrill, Kansas, in the bride's home, Sept. 22, 1951, by the undersigned.—L. M. Baldwin, Morrill, Kansas.

Heatwole-Beery.—Daniel P. Heatwole of Dayton, Va., and Betty Lou Beery of New Hope, Va., in the Barren Ridge church, March 22, 1951, by the undersigned.—Homer J. Miller, Staunton, Va.

Hecker-Robinson.—John Hecker, Jr., and Ruth Robinson, both of Lansing, Mich., in the New Haven church, Mich., Oct. 27, 1951, by the undersigned.—Lloyd E. Evans, Carson City, Mich.

Hess-Wolf.—John E. Hess and Patsy N. Wolf, Oct. 6, 1951, in the Akron church, Ohio, by the undersigned, assisted by the groom's father, John S. Hess.—George B. Wolf, Akron, Pa.

Hixson-Johnson.—Eldon Hixson of Renton, Wash., and Elva Johnson of Yakima, Wash., in the Outlook church, Wash., Oct. 20, 1951, by the undersigned.—A. R. Fike, Sunnyside, Wash.

Hoover-Fairgrieve.—Loyal Hoover and Jacqueline Fairgrieve, both of Modesto, Calif., June 23, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Hostetler-Stevens.—Glen W. Hostetler and Thelma M. Stevens, both of Hollsopple, Pa., Aug. 19, 1951, in the Maple Springs church, by the undersigned.—Millard H. Weaver, Windber, Pa.

Howard-Brendle.—Van Buren Howard of Bloomfield, N. J., and Dorothy Mae Brendle of Somerset, Pa., in the bride's home, Oct. 20, 1951, by the undersigned.—Eli S. Keeny, Sipesville, Pa.

Hulvey-Wine.—Robert D. Hulvey of Staunton, Va., and Joyce Y. Wine of Fishersville, Va., Oct. 11, 1951, at the bride's home, by the undersigned.—Homer J. Miller, Staunton, Va.

Kirkpatrick-Wied.—Mason C. Kirkpatrick of Live Oak, Calif., and Sandra S. Wied of Auburn, Calif., Oct. 24, 1951, in the Live Oak church, by the undersigned.—Ralph G. Rarick, Live Oak, Calif.

Kramer-Koffel.—Roy Kramer of Telford, Pa., and Valeria Koffel of Vernfield, Pa., April 7, 1951, in the Ambler church, by the undersigned.—Glen E. Norris, Ambler, Pa.

Leazier-Hoffman.—Fred E. Leazier of Friedens, Pa., and Esther Hoffman of Somerset, Pa., in the Sipesville church parsonage, Pa., Aug. 3, 1951, by the undersigned.—Eli S. Keeny, Sipesville, Pa.

Snyder-Fulford.—Claude E. Snyder of

Albion, Ind., and Virginia L. Fulford of Wawaka, Ind., in the Wawaka church, Sept. 2, 1951, by the undersigned.—Beryl E. Hoover, Wawaka, Ind.

Wolford-Melville.—Roy J. Wolford of Sipesville, Pa., and Joan Melville of Wilpen, Pa., in the Sipesville church parsonage, Oct. 10, 1951, by the undersigned.—Eli S. Keeny, Sipesville, Pa.

Wood-Weiss.—Joseph Wood, Jr., and Louise S. Weiss, in the Coventry church, Pa., June 16, 1951, by the undersigned.—D. Howard Keiper, Pottstown, Pa.

Zeigler-Mullendore.—Richard Zeigler of Middletown, Md., and Alberta Mullendore of Boonsboro, Md., in the Rocky Ridge church, Sept. 24, 1951, by the undersigned.—S. R. Weybright, Detour, Md.

Obituaries

Beydler, Alimon Emmanuel, was born in Clinton County, Ind., Dec. 16, 1880, and died July 18, 1951. As a young man he became a member of the Church of the Brethren and remained a faithful member until his passing. He was united in marriage to Lula Kemp. He is survived by his wife, one daughter, two sons, one brother, six grandchildren and one great-grandchild. Funeral services were held by his pastor, Bro. W. T. Luckett, in the Church of the Brethren at Hermosa Beach, Calif. Burial was in the Pacific Crest cemetery.—Margaret Hughes, Hermosa Beach, Calif.

Carr, Ella, was born Nov. 17, 1861, and died at the home of her son in Carlisle, Pa., Feb. 3, 1951. She was always present at church services until the last few months. For many years she lived in Boiling Springs, Pa., and attended church there. Her son preceded her in death. She is survived by one daughter and several grandchildren. Funeral services were held by the writer from the Shulenberger funeral home. Interment was in the Baker church cemetery.—J. Albert Cook, Dillsburg, Pa.

Carr, Frank, son of John and Ella Carr, was born Oct. 15, 1882, and died Jan. 24, 1951, in the Carlisle hospital. For many years he lived in Boiling Springs, Pa., and was an active member in the church and Sunday school. He taught the adult Bible class and was church treasurer. He is survived by his wife, his mother, one sister and several children and grandchildren. Funeral services were held from the Lutz-Hoffman funeral home by the undersigned. Burial was in the Baker church cemetery.—J. Albert Cook, Dillsburg, Pa.

Dickey, Ira J., son of Elder Alpheus M. and Rebecca Dickey, was born at Ashland, Ohio, July 14, 1868, and died at a rest home in Fresno, Calif., May 11, 1951. He was a member of the Church of the Brethren. He was active in the Raisin City congregation for several years. He is survived by his wife, Mrs. Alice Dickey, one son and three daughters. Funeral services were held by the undersigned, pastor of the Fresno church, in the Lisle Memorial chapel. Interment was in the Belmont Memorial cemetery at Fresno.—Vernon F. Miller, Fresno, Calif.

Hershberger, Margaret Frances, daughter of Elder John and Elizabeth Baker, was born near Astoria, Ill., July 24, 1886, and died in the Macon County hospital, Decatur, July 8, 1951. On Feb. 5, 1905, she was united in marriage to Milton A. Hershberger. Her father was a minister in the Church of the Brethren of the Southern District of Illinois. She was a member of the church at Decatur. She is survived by her husband, Milton Hershberger, two sons and one sister. Interment was in the Graceland cemetery in Decatur.—Wilbur M. Bantz, Decatur, Ill.

Johnson, Mervin, son of Noah and Catherine Smith Johnson, was born May 31, 1890, near Nappanee, Ind., and was killed instantly on June 28, 1951, while at work for the city. He was married to Virgil Adams on Jan. 31, 1915. He is survived by his wife, one son, four daughters, his father, one sister and fifteen grandchildren.

Early in life he united with the First Brethren church and several years ago became a faithful member of the Nappanee Church of the Brethren. Funeral services were held in the Nappanee church by his pastor, Bro. S. W. Longenecker. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

Kesler, Julia May, was born in Teegarden, Ind., Feb. 1, 1873, and died at her home there, July 12, 1951. She was married to James O. Kesler on Sept. 4, 1892. Besides her husband, she is survived by four daughters, one son, twenty-two grandchildren, nine great-grandchildren and one sister. Funeral services were held at the Center church. Bro. Edward Stump of Osceola conducted the services. Burial was in the Center cemetery.—Mrs. Clara Meeker, Walkerton, Ind.

Kulp, C. Rudolph, brother of H. Stover Kulp of Africa, died at his home Oct. 2, 1951, at the age of fifty-three years. He was a long-time member of the Coventry church and was a trustee of the congregation at the time of his death. He originated and carried to a successful completion the Lord's acre project of the congregation. He was elected the first president of the men's work organization of the Southeastern District of Pennsylvania and held this office at his death. He was also active in civic affairs. He is survived by his wife, Mary Jane, one daughter, two sons, two brothers and three sisters. Funeral services were held in the Coventry church by his pastor, Bro. D. Howard Keiper. Burial was in the East Coventry Mennonite cemetery near Kenilworth, Pa.—D. Howard Keiper, Pottstown, Pa.

Miller, Ida Mary, daughter of James and Martha Meeks Stephenson, was born June 15, 1858, in Illinois, and died at the age of ninety-three years. When she was twenty years of age she was united in marriage to William Arthur Miller, who preceded her in death thirty-six years ago. Three sons and three daughters were born to this union. She is survived by two sons, three daughters, eight grandchildren and eleven great-grandchildren. She was a member of the Baptist Church. Funeral services were held by the undersigned in the Little Church of the Flowers in Forest Lawn at Glendale, Calif. Interment was in Forest Lawn park.—Van B. Wright, Glendale, Calif.

Moyer, Katie B., daughter of Reuben and Mary Bergey Gehman, was born Oct. 30, 1876, in Montgomery County, Pa., and died May 23, 1951, in the Grand View hospital in Sellersville, Pa. She was baptized in the First church, Philadelphia, Pa., on June 29, 1904, by Elder T. T. Myers. She was married Feb. 19, 1908, to Frank B. Moyer and was received into the Indian Creek congregation, Vernfield, Pa., by letter on June 6, 1908. She is survived by five children, four stepchildren, four sisters and two brothers. Funeral services were held from the Indian Creek church by Elders A. A. Price, Elmer M. Moyer and Reuben G. Brumbaugh. Interment was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Pote, Adam Z., son of Adam and Nancy Zook Pote, was born May 9, 1861, and died in the Nason hospital, Roaring Spring, Pa., Aug. 17, 1951. His wife, Mary Ann Biddle Pote, and one daughter preceded him in death thirty-five years ago. He is survived by two daughters, one son, seven grandchildren and nine great-grandchildren. He was a member of the Holsinger church, Pa. Funeral services were held by his pastor, Bro. H. M. Snively. Interment was in the Holsinger cemetery.—Mrs. Vernon Stayer, Curryville, Pa.

Poullignot, Rex Lloyd, son of Rex and Florence Poullignot, died Dec. 15, 1950, at the age of twenty months. Funeral services were held in the Church of the Brethren by Bro. Frank Nies.—Blanche Frantz, Rocky Ford, Colo.

Pridemore, Amanda, died in February 1951 at the age of eighty-five years. She was a member of the Old Order Brethren. She is survived by five children. Funeral

services were held by our pastor, Bro. Frank E. Nies, in the Ustick funeral home.—Blanche Frantz, Rocky Ford, Colo.

Reidenbaugh, Andrew B., son of Mr. and Mrs. Martin Reidenbaugh, died Sept. 25, 1951, at the Neffsville Brethren Home, Pa., at the age of eighty-seven years. He was a member of the Lititz church. He is survived by one brother, one niece and several nephews. Funeral services were held by Elder J. T. Dick, assisted by Elder P. J. Forney, at the Groff funeral home in Lancaster, Pa. Interment was in the Moravian cemetery in Lititz, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Routzong, Jermima, daughter of Peter and Mary Ann Utz, was born in Darke County, Ohio, Dec. 29, 1874, and died at the home of her daughter in Dayton, Ohio, Sept. 12, 1951. On Dec. 5, 1901, she was married to Charles Routzong, and to this union were born three children. She is survived by her husband, one son, one daughter, seven grandchildren, two brothers and one sister. Funeral services were held by the undersigned at the Miller funeral home in Gettysburg, Ohio. Burial was in the Abbotsville cemetery.—Moyne Landis, Gettysburg, Ohio.

Saylor, Mrs. Isa, was born Sept. 12, 1883, and died Sept. 13, 1951. She had been a member of the Church of the Brethren for several years. She is survived by two daughters and one sister. Funeral services were held in the Barnes funeral home at Eaton, Ohio, by the undersigned.—Ellis G. Guthrie, Eaton, Ohio.

Shuss, Rachel, daughter of Daniel H. and Maria Snively Shuss, was born Feb. 19, 1880, and died at the Bedford County Memorial hospital, Pa., Sept. 11, 1951. She graduated from Juniata College in 1904 and taught school for twenty-three years in Bedford County and in North Dakota. She was also a Sunday-school teacher in the Snake Spring Valley church for thirty-four years. She is survived by three sisters and one brother. Funeral services were held at the Stewart funeral home in Everett by J. W. Stewart. Burial was in the Everett cemetery.—M. Bernice Shuss, Everett, Pa.

Simmons, Anna W., died July 22, 1951. She was not a member of the Church of the Brethren but she had attended our Sunday school at Hatfield, Pa., faithfully since childhood and was very active in the Other Folks Sunday-school class. She served many terms as president and worked diligently on various committees. Besides this, she was very active in the conduct of the missionary society of the church of her choice. She attended our Annual Conference several times and subscribed to and read the Gospel Messenger regularly for many years. In 1937 she and a friend visited Emma Ziegler on the India mission field. During World War I her husband died. At her death her family were given gifts of money which was divided between the Methodist Church and the Church of the Brethren. The Other Folks class applied this portion to a missionary project which they are sponsoring.—Helen K. Ziegler, Hatfield, Pa.

Smucker, Darrell Dean, son of Carl and Verda Griner Smucker, was born March 18, 1932, in Orrville, Ohio, and died Sept. 7, 1951, as the result of a diving accident. The family moved to Rockford in 1940, when his father became pastor of the Church of the Brethren there. At the time of his injury he was a senior at West High School, where he was a member of the a cappella choir, the Madrigal singers and the track and swimming teams. He became a member of the Church of the Brethren at the age of ten years and had been active in youth and camp work in the church. Because of his interest and ability in music and his devotion to his church, the family designated gifts in his memory to the memorial organ fund of the Rockford church. He is survived by his parents, one brother, one sister and his paternal grandparents. Funeral services were held in the Rockford church by Bro. David Fouts of Freeport and the undersigned, and in the East Chippewa church,

Ohio, by Bro. D. R. McFadden and the undersigned. Interment was in the East Chippewa cemetery.—Paul B. Haworth, Rockford, Ill.

Speece, O. Burt, was born in Champaign County, Ohio, Nov. 27, 1875, and died May 17, 1951. His wife passed away in 1931. He is survived by one daughter. Funeral services were held at the Rexer funeral home in Degraff by the writer. Burial was in the Greenwood cemetery.—C. Walter Warstler, Degraff, Ohio.

Valentine, Nellie Marie, was born Sept. 6, 1896, in Wells County, Ind., and died at the home of her daughter in Ft. Wayne, Ind., Sept. 11, 1951. She is survived by her husband, Rosil, one son, five daughters, her mother, one brother and two sisters. She was a loyal member of the Church of the Brethren for almost thirty-five years. Funeral services were held from the Ft. Wayne church by her pastor, the undersigned. Burial was in the Elm Grove cemetery at Bluffton, Ind.—W. Harlan Smith, Ft. Wayne, Ind.

Vogt, Mary A., daughter of John and Hannah Ehret Ramer, was born July 13, 1869, near Fortuna, Mo. Her parents were charter members of the Prairie View church and she professed her faith at the age of eighteen years. On Dec. 29, 1889, she was united in marriage to Albert J. Vogt, and to this union were born ten children. Soon after the death of Mr. Vogt in 1938, Mrs. Vogt moved to Kansas City, Mo., where she was active in the Church of the Brethren until her death. Funeral services were held at the Prairie View church by Bro. Floyd Bantz, pastor of the church in Kansas City, assisted by Bro. James M. Mohler of Leeton, Mo. Interment was in the Prairie View cemetery.—Mrs. A. C. Young, Kansas City, Mo.

Wagner, Dora M., daughter of Silas and Malinda Ebersole, was born Aug. 27, 1884, in Marshall County, Ind., and died at her home in Wakarusa, Ind., Aug. 17, 1951. On Feb. 7, 1907, she was married to William H. Wagner. She is survived by her husband, two sons, one daughter and ten grandchildren. At the age of seven years she was baptized into the Church of the Brethren at Sweetwater Lake, N. Dak. She was a teacher of children and an active worker in the aid for many years. She and Bro. Wagner were elected to the office of deacon in 1917. Both have been members of the Yellow Creek church for many years. It was always a great joy of hers to visit the aged and shut-ins until her own failing health prevented such activity. Funeral services were held in the Yellow Creek church by Brethren Stanley Bittinger and Harold W. Miller. Interment was in the Yellow Creek cemetery.—Harold W. Miller, Goshen, Ind.

Wheeler, Clara Rossau, was born Dec. 30, 1874, in Arndsee, Germany, and died in the Good Samaritan hospital in Williston, N. Dak., Sept. 20, 1951. At the age of seventeen years she came to this country and settled at Hampton, Iowa. In February of 1895 she was united in marriage to E. E. Wheeler of Hampton. She was a member of the German Lutheran Church. She is survived by her husband, two sons, two daughters, one brother and ten grandchildren. Funeral services were held in the Froid Congregational church by the undersigned. Interment was in the Grandview cemetery east of Froid.—Mark Em-swiler, Froid, Mont.

Wortman, Hattie Almeda, was born in Logan County, Ohio, April 25, 1888, and died at her home in Bellefontaine, Ohio, Aug. 31, 1951. She had been a member of the Bellefontaine church for many years. An anointing service was held for her. She is survived by four daughters and two sons. Funeral services were held at the Kennedy funeral home in Bellefontaine by her pastor, the undersigned. Interment was in the Greenwood cemetery at Degraff, Ohio.—C. Walter Warstler, Degraff, Ohio.

Church News

California

Imperial Heights.—A rally day for the Sunday school and commitment of pledges for tithes in money, time and talents was held in a near-by park. Our first daily vacation Bible school, directed by Eugenia Brubaker, had an average attendance of eighty-six. On Sept. 30 dedicatory services were held for the sanctuary. Bro. Norman Baugher, pastor of the Long Beach church, was the speaker. Several former pastors were present. Pastor Bruce Flora conducted impressive installation services on Sept. 30 for all Sunday-school and church officers. Twenty-two of our young adults are planning to attend the district banquet at Santa Ana, at which Dr. Evans will be the speaker. Our delegates to district conference are Lowell Brubaker and Tom Duddleston. Eighteen members have been received during the past year.—Mrs. Charles Ardinger, Hawthorne, Calif.

Long Beach.—The new hymnals were dedicated at a Sunday morning worship service. Robert Walker, choir director, gave a series of talks at the Sunday evening service, introducing the hymnal and leading in a discussion and song service. An all-church dinner was held to preview the program for the year. A women's work meeting was held in Fellowship Hall, at which each group presented reports on their activities and their contributions toward the women's work of the Brotherhood. One member has been received into the fellowship by baptism and one awaits the rite. Recent guest speakers at the men's brotherhood meetings have been Dr. J. O. Kinnaman, archeologist, and Chaplain Garrett Taminga of the Medical Facility Department of Correction on Terminal Island. Gwen and Norlyn Dull brought reports on the Asilomar missionary conference at a Sunday evening service. Our congregation has been well represented at the summer church camps. At present, a group is in attendance at the leadership training school held in the Congregational church. We are preparing to entertain the district conference of Southern California and Arizona, Oct. 18-21. Plans are being made for evangelistic meetings to be conducted by Bob Richards of La Verne, Oct. 28—Nov. 4.—Mrs. Homer E. Fike, Long Beach, Calif.

Raisin City.—Our vacation Bible school was directed by Ethel Dice the first two weeks in August. There were ninety-two enrolled with an average attendance of seventy-two. Brother and Sister Wilbur Liskey, our pastors, and several of the young people spent a week in summer camp at Peaceful Pines. The Kohrman male quartet of La Verne College presented a musical program here on the evening of Aug. 20. One of the members of the quartet, Norman Johnson, is teaching in our school. Mr. and Mrs. Johnson have been received into the church by letter. Three letters have been granted recently. At our September business meeting F. A. Yearout of Fresno was elected elder to replace Vernon Miller of Fresno, who has served us faithfully for the past two years. Installation services for the new church and Sunday-school officers were conducted by the pastor on the morning of Sept. 30. Our missionary society is taking up the study of Latin America. The men of the church are harvesting the cotton on the Lord's acre. Members of the young adult Sunday-school class are sending relief packages to a family in Greece. Our church attendance has kept up well during the summer months.—Mrs. Sadie Scott, Raisin City, Calif.

Colorado

First Grand Valley.—Six new members have been received into the church recently, four by baptism and two by letter. One of our younger group, Mary Ann Ferguson, entered Brethren Service for one

year. Three other young people are attending McPherson College this year. They each served one year in Brethren Volunteer Service. A large per cent of our members attended the district conference, which was held at the Fruita church in August. Our women's group meets once a month for a business meeting and book review study. Our quilting ladies meet twice a month and have quilted ten quilts this year. Our women's group sent \$149 for missions.—Berma Norton Kelley, Grand Junction, Colo.

Haxtun.—Church letters were granted to our retiring pastors, Brother and Sister Leonard Birkin, and their children on Aug. 26. Our new pastor, Bro. Willis O. Neff, and his family from Twin Falls, Idaho, were with us for our annual Sunday-school picnic on Labor Day. Mrs. Strohm, our pastor's mother, is now making her home at the parsonage as she was one of the recent flood victims. In the absence of a regular pastor, Bro. Roscoe Baker preached at the morning service on Aug. 26. Our ladies' aid resumed its meetings again on Sept. 12. This was our annual meeting for the election of officers. Our Sunday-school teachers and officers of the various classes were elected on Sept. 16 and on the morning of Sept. 30 our pastor had a short installation service for them and the church officers. Our Achievement Offering on Sept. 23 amounted to \$29.24. On Sept. 9 one of our faithful members, Bro. Henry E. Stryker, was called by death. We received the first bulletin edited by our new pastor on Sept. 30. Our pastor leads our Bible study and prayer meeting on Wednesday and Sunday evenings. He also tells a story to the children prior to his sermon on Sunday mornings.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Florida

Miami.—Brother and Sister E. J. Gascho, who have been with us during the past year until we could get another pastor, have resigned their pastoral work here and returned to Orlando. To fill their place we welcome Brother and Sister C.

H. Petry of Dayton, Ohio. We are happy to have them and the interest and attendance at the church activities are encouraging. On Sept. 9 Bro. C. E. Bower of Winter Park held installation services for Brother and Sister Petry. Our church met in regular council on Sept. 30 with Bro. C. E. Bower, our elder, presiding. Church and Sunday-school officers were elected for the coming year. Bro. C. E. Bower was chosen as our elder for another year. Bro. C. H. Petry and Sister Pearl Overholser were chosen as our delegates to district meeting. On Oct. 1 the women's work group elected officers for the coming year and revealed their secret pals and selected others.—Mrs. J. E. Jones, Miami, Fla.

Illinois

Walnut Grove.—Since our last report we have had a two weeks' revival meeting conducted by Bro. Kintner of North Manchester, Ind. As a direct result four persons were added to the church by baptism. We held our love feast on Sept. 10, with Bro. Kintner presiding. On Sept. 30 the sectional meeting of the churches of the southern part of the district was held at Walnut Grove, with Bro. Olden Mitchell as the speaker. Nine ministers were present. We had Sunday school at the regular hour followed by a sermon by Bro. Mitchell, a basket dinner at the noon hour and a program by the young people, directed by Sister Dooley, and a short sermon by Bro. Mitchell in the afternoon.—Mrs. Maranda Ridgely, Parkersburg, Ill.

Indiana

Beech Grove.—Our church met in regular council on Sept. 4, with Bro. McCullough presiding; church and Sunday-school officers were elected. Our communion service was held on Oct. 13. Our revival will be held Oct. 21—Nov. 4, with Bro. Stump of Virginia as our evangelist. We are planning to have a 100% Messenger club again this year.—Mrs. Leonard Reeves, Pendleton, Ind.

Bethel.—We met in our regular council

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

on Sept. 10, with our elder, Bro. Galen Bowman, presiding. Two letters were granted. Church and Sunday-school officers were elected for the coming year. Bro. Ira Long was elected as our elder. Bro. C. C. Cripe resigned as our pastor effective Sept. 1. At the morning worship hour on Sept. 30 an installation service was held for Bro. Ernest Bowman, who was chosen as the new pastor of our church. The service was conducted by Bro. Mark Schrock of Middlebury. Six Negro girls from Piney Woods, Miss., presented a short program of hymns and spirituals. An offering was taken for the benefit of the Piney Woods school. Our Achievement Offering amounted to \$193.50. We received our new Brethren Hymnals and a dedication service was held for them. Our communion service will be held on the evening of Oct. 21. The ladies' aid continues to sew for relief, to make comforters, piece quilt tops and mend clothing.—Mae Vorhis, Milford, Ind.

Center.—At our regular council meeting on Sept. 20 Bro. Thomas Gordon was elected Sunday-school superintendent for 1952. We will have our communion service on Oct. 21.—Clara Meeker, Walkerton, Ind.

Clear Creek.—At our last council meeting we elected Sunday-school officers. Bro.

E. R. Fisher was elected as our elder. Our former elder was Bro. Amsy Snell, who passed away recently. Our aid meets once a month and they have been quilting and making comforters. They made thirteen pairs of slippers and gave three comforters for relief, one comforter to a family who had polio in their home and fifty dollars for canned fruit to the Mexico Welfare Home. Lottie Mishler and Marshall Miller were our delegates to the district conference in Florida. Our revival meeting will be held Oct. 22-28 with Bro. Lon Karns as the evangelist. Our communion service will be held following our revival meeting.—Mrs. Effie B. Lininger, Huntington, Ind.

Four Mile.—Since our last report Esther Laird and Mr. Song were with us. Miss Laird is a missionary who was forced out of Korea and Mr. Song, a Korean teacher, is now a student at Miami University at Oxford, Ohio. He gave an interesting talk and she showed pictures of that country. A short time later Paul F. Montgomery brought us a sacred piano concert. Gottfried Gaydoul, a German high school student, is making his home with Mr. and Mrs. Albert Brown. Several people from here attended the district meeting at Hagerstown. Our pastor and Mrs. Joe Turner brought back interesting reports. On the afternoon of Sept. 9 we had our business

meeting, with Bro. L. S. Shively presiding; officers were elected. On Sept. 16 Mrs. Galen Clem conducted a song fest. Our home-coming will be held Oct. 14 with Bro. Robert Tully as the guest speaker. Five persons were baptized and three received by letter recently.—Alice M. Brower, Liberty, Ind.

Indianapolis.—We observed the fiftieth anniversary of the establishment of our church, with Bro. V. F. Schwalm as our guest speaker. Our church school co-operated with another in a community vacation Bible school. We helped send eight of our children to junior and intermediate camps at Camp Mack. A special service was held on Sept. 9 to dedicate our new hymnals. Since our last report we have had eight gains and eleven losses in our membership. Five of the losses were by death. The desire of our church to have a local moderator instead of a nonresident elder was evident in the election of Virgil Stinebaugh as moderator for the coming year. We have decided to have family fellowship nights every two months during the coming year. The first one will be in charge of the women's organizations. Our delegates to the district meeting held at Hagerstown were Mr. and Mrs. Roy Matthews. Our pastor wrote the Sermon of the Week for one of our local newspapers on the subject, Riches to Share.—Mrs. Ola A. Farmer, Indianapolis, Ind.

La Porte.—Since our last report, our new pastors, Brother and Sister Walter Fisher, have moved into the parsonage. On Aug. 30 the church gave an appreciation party for Brother and Sister Kenneth Murphy at their home. On Sept. 22 we held a welcome party for our new pastors. At this time we also had a dedication service for the parsonage. On Sept. 23 our harvest meeting was held, with Bro. Ernest Ikenberry as the speaker. A one-week revival meeting began Sept. 24, with Bro. Paul Thompson as the evangelist. Two persons were added to the church. Our love feast was held on Oct. 13.—Mrs. Tom Tomlinson, La Porte, Ind.

Monticello.—Our council meeting was held at the Pike Creek church with our pastor, Bro. Jay Johnson, presiding and officers for the new year were elected. Bro. Johnson held two weeks of meetings at the La Motte Prairie church in southern Illinois. On Sunday evenings during his absence we enjoyed two sound films, *Into the Good Ground* and *The Prodigal Son*. Several of our members attended the district meeting at Flora. Final payment was made on our parsonage debt and a mortgage-burning ceremony was held at the parsonage on Sept. 30, with open house in the afternoon. Twelve persons were baptized in our church this year.—Opal Foster, Monticello, Ind.

Pleasant Valley.—We held our council meeting on Sept. 4, with Elder Homer Schrock presiding; officers were elected for the coming year. Bro. Schrock was re-elected elder. We decided to purchase new hymnals as soon as we can raise the money. Brother and Sister Howard Bosler, returned missionaries to Africa, presented a program one evening. Mrs. Titus Schrock presented a musical program one Sunday evening. Sister Claudette Hershberger and Sister Ethel Tomlinson were our delegates to the district meeting at Camp Mack. We sent several towel kits for relief. Over 500 were sent from Camp Mack. In the absence of our pastor the pulpit was filled by Bro. John Tomlinson, Rev. Israel Gorden and Bro. Lewis Overholser. The men's work harvested a fine lot of wheat this year and put out twenty acres again this fall. The ladies' aid is busy working for relief. On Sept. 30 Mrs. Carrie Kindy from the Middlebury congregation gave us a very interesting report of her plane trip to Puerto Rico. She and her son and daughter-in-law of Pontiac, Mich., made the trip a few months ago to visit Mrs. Kindy's son, Paul, who is a doctor there.—Mrs. Lizzie Berkey, Middlebury, Ind.

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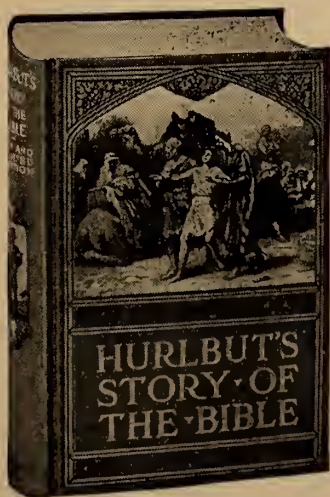
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Kansas

Morrill.—Our church held a business meeting in September to elect church and Sunday-school officers. Bro. L. M. Baldwin was elected elder. Mrs. Will Devine and Mrs. Clarence Bailey were our delegates to the district meeting which was held in the Kansas City church, Oct. 27-30. Union Bible school was held in our church with an average attendance of fifty-five. The total offering was twenty-one dollars. The children voted to give this money to the new community hospital in Hiawatha for the nursery department. Our women's work group meets once a month for all-day work consisting of tying comforters, packing secondhand clothing and sewing for relief. We also canned fruit and vegetables for the Darlow Old Folks' Home. Some cans were donated making a total of 177 quarts which were sent to the home. We had a fellowship supper recently with the teachers of the school as our guests. After the meal a musical program was presented by Marian Spencer of Sabetha, assisted by two of her pupils. We are looking forward to a week of special meetings, beginning Oct. 28, with Bro. W. H. Yoder of McPherson, one of our former pastors, as the speaker.—Mrs. C. P. Guillems, Morrill, Kansas.

Olathe.—In spite of the abundance of rain that fell on Kansas this past summer, the church building and the garage at the parsonage have been repainted. The inside of the parsonage has also been redecorated. The men of the church are working on the church basement. A classroom for kindergarten children is being planned now. The last Sunday in August five young people from Central Bible hall had charge of the services. Bill Cook, who brought the message, is the son of missionaries to South America and was born in Bolivia. He will teach Spanish in Bob Jones University this school year. Several persons from our church went to our district family camp at Mt. Hermon on Sept. 2. On the evening of Sept. 19 Rev. A. G. Weiss, an evangelist in the Church of the Nazarene, showed colored slides taken when he and his wife were missionaries among the Mojave Indians in the Southwest two years ago. One person was recently received into the church by baptism. The local church has opened its doors to one child evangelism class a week. The pastor's wife teaches a child evangelism class

for Negro children with the same theme as that of the white children. The local church has voted to retain the pastor for another year. Our district meeting was in Kansas City this year and many of our members attended. The elders' body at district meeting voted to advance the pastor to the eldership but the date for the service has not been set. Our pastor, Bro. Willard G. Brammell, is enrolled in night school at Kansas City Bible College.—Mrs. Willard G. Brammell, Olathe, Kansas.

Michigan

Flint.—Our choir has started again after a two months' vacation during the summer. Each member of the choir was responsible for a special number during the vacation period. Our church has adopted the new constitution. Three new members were baptized by our pastor, Ralph Schrock. We are considering getting new pews for the church. The young married folks are enjoying the new nursery room located at the rear of the church auditorium. Our church attendance is good.—Ella Leffel, Flint, Mich.

Nebraska

Enders.—Bro. Berwyn Oltman directed our vacation church school. It closed with a special program. Sister Bessie Crim, missionary to China, spoke to our congregation. Brother and Sister Dallas G. Wine were ordained to the eldership. Bro. Lewis Naylor was in charge of this service. One member has been received by baptism since our last letter. A very successful family night was sponsored by our women's work council. The youth stimulators were in our community one week. Our pastor and his family attended the minister's retreat at Camp Schwarzenau July 31—Aug. 1. The whole church fellowship enjoyed a Sunday evening service beside Enders Lake on Aug. 5. Fifteen of our members attended family camp this year. Two of our young men attended the youth camp. Bro. Dale Oltman of our church has entered BVS. He is the first young person from our district to do this. Films shown recently were *My Peace I Give to You* and *Again Pioneers*.—Miriam C. Hoover, Enders, Nebr.

North Carolina

Spray.—Our daily vacation Bible school was well attended and was concluded with

Brethren Placement and Relocation Service . . .

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a program by the children. They brought canned goods for relief each day and a part of their offering also went for relief. Several young people and intermediates attended Camp Bethel this year. We were happy to have the district conference in our church this year with messages by Calvert N. Ellis, Ora DeLauter, O. R. Fike and Wilmer O. Crummett. The intermediates of the Southern District and the First church at Spray are sponsoring a German student in high school this year. She is making her home in Randolph Hylton's home. We have just closed a two weeks' evangelistic meeting conducted by Bro. Russell West of Pampa, Texas. Five persons were baptized as a result of the meetings. Six persons were baptized a few weeks ago. While here, Bro. West painted a picture at the back of the baptistry. Our fall communion was held on Sept. 30. In our last church council meeting Sunday-school officers and teachers were elected.—Mrs. Flora B. Berry, Leaks-ville, N. C.

Ohio

Bristolville.—Our new pastor, Bro. Holly Garner, and his wife of White Cottage were installed by Bro. G. S. Strausbaugh. Bro. Wilmer Petry of Akron delivered a very wonderful and inspiring sermon. The welcoming address was given by Rev. Daniel Carmany of the Bristolville Methodist church and music was furnished by the men's quartet of Bro. Petry's congregation. We held a father and son banquet in the church dining room with John Strausbaugh, county agent of Trumbull County, as the speaker. We sent Sisters Bertha Christleib and Elizabeth Everitt to Camp Zion to the district conference. Our communion service was held on Oct. 7. Our annual business meeting and election was held in September, with Elder G. S. Strausbaugh in charge. Our new Messenger correspondent is Mrs. Mary Kiewlich. A belated memorial for our deceased pastor, David E. Sower, was held on July 29. His widow, Dorothy Sower, four of her children and various members of their families were with us. Bro. Jacob Zigler of Alliance delivered a most impressive sermon. The church at Bristolville was built in a large part by Bro. Sower's labor.—Mrs. Ralph Everitt, Bristolville, Ohio.

Cleveland.—Aug. 12 is remembered as a big day by the congregation of the First church of Cleveland. On that day Bro. Robert Gemmer of Indianapolis preached. In a council following the service it was

voted to extend a call to him to become our pastor. Following the council a basket dinner was enjoyed by the church family. The guest of honor was Bro. J. A. Crowell, who was celebrating his seventy-fifth birthday. Mr. Crowell was one of the founders of the Cleveland church and preached its first sermon more than a quarter of a century ago. Bro. Gemmer, who assumed the leadership of the congregation on Sept. 1, is a graduate of Indiana University and Chicago Theological Seminary. His wife, Myrna Flory Gemmer, was formerly district director of children's work of Middle Indiana. The Gemmers and their son are now at home in the newly remodeled and redecorated parsonage adjoining the Cleveland church. Installation services were held on the morning of Sept. 8, with Bro. Wilmer Petry of Akron in charge. Greetings from the Cleveland Church Federation were extended by Rev. Spoerri, executive secretary. Keys to the church were presented by Henry Harley, moderator of the council. A coffee hour honoring the new pastor and his wife was held immediately following the service.—Genevieve M. Seese, Cleveland, Ohio.

Eden.—Our regular quarterly council meeting was held on Sept. 7, with our elder, Bro. Ziegler, presiding. We elected our church and Sunday-school officers for the coming year. Our daily vacation Bible school had an average attendance of sixty-three pupils. Our ladies' aid has been repairing clothes for relief. They sent ninety-seven pounds to the relief center. On Sept. 9 our elder, Bro. Ziegler, preached the installation sermon for Brother and Sister Ed Richards and Brother and Sister H. H. Leaman. Sister Esther Brumbaugh and Sister Nancy Engle were our delegates to the district meeting at Camp Zion.—Mrs. Clyde L. Barkley, Massillon, Ohio.

Fairview.—Our regular quarterly council meeting was held on the evening of Sept. 11, with our elder, Bro. J. A. Guthrie, presiding. Our Sunday-school officers were selected by a nominating committee and then voted on by the Sunday-school body on the Sunday following. Bro. Floyd Mallott will hold a seven-day meeting for us during Thanksgiving week. We also plan to have our communion on Monday evening following Thanksgiving. Our pastor, Bro. J. A. Guthrie, began a week's revival meeting at the Ross church on Oct. 7. Our ladies' aid group has been refinishing the church chairs as a work project, besides

sewing for Bethany Hospital and making comforters. Our church co-operated with the various churches in the township to hold a two weeks' evangelistic tent meeting in August. Several of our juniors and young people attended summer camps. Our Sunday-school attendance has been very good the past year.—Mrs. Floyd Fike, Jasper, Mich.

Lick Creek.—Our daily vacation Bible school was held for two weeks with an enrollment of eighty-one and an average attendance of sixty-four. The offering of \$35.42 was given to help equip the children's department of the new Tiffin church. The women's work has been tying comforters, quilting and gathering relief clothing. Several of our group attended the various summer camps of the district. Our fall council meeting was held on the evening of Sept. 20. Bro. Edward Kintner of North Manchester was re-elected as our elder. Bro. Clyde St. John and Bro. Chester Connolly were elected as our delegates to the district conference in the Stony Creek church, Oct. 30—Nov. 1. Our fall communion meeting will be held on the evening of Nov. 4. Our pastor, Bro. A. P. Musselman, conducted a revival meeting in the Adrian church, Mich., Sept. 27—Oct. 7. Bro. Chalmer Faw of Bethany Seminary was with us on the morning of Sept. 30. We are looking forward to having Bro. Robert A. Byerly of Elizabethtown, Pa., with us in a ten-day revival meeting, Nov. 9-18.—Mrs. Leo Stombaugh, Bryan, Ohio.

Strait Creek.—We are looking forward to our revival to be held Oct. 14-28. Bro. John Hurst of Circleville has been secured as our evangelist. Our annual home-coming meeting will be the first Sunday of the revival, Oct. 14. This will be an all-day meeting. The church, Sunday school, adult class and ladies' aid have combined to purchase a power lawn mower for the church. This summer the young people have organized into a fellowship, meeting once a month. This year marks the seventy-fifth year since the organization of the Strait Creek church.—Mrs. Glenna Blackburn, Hillsboro, Ohio.

Virginia

Mt. Hermon.—Semimonthly meetings are held by the CBYF. Nine young people attended the week-end camp at Ferrum College, Aug. 24-26. The intermediates attended the district rally at Antioch, district day camp at Spray, an overnight camp for the Mt. Hermon and Bassett intermediates, which was held at the Boy Scout cabin, and an overnight camp at Topeco. We had representatives at both the youth and intermediate camps at Camp Bethel. Bro. Roy K. Miller of Rocky Mount held a two weeks' meeting in August and sixteen persons were added to the church by baptism and one by letter. The women's work has reached its goals for the year and in addition gave an extra mission offering and one for the regional project, the Bridgewater home economics building. Our pastor, Bro. Guy S. Wampler, who has served us for eight years, closed his pastoral work on Aug. 31 to become full-time fieldworker. Bro. Zion Mitchell of Boones Mill had charge of our love feast on Sept. 22 and the service on Sunday morning. The organization for the new church year has been completed and an installation service for all officers will be held on Sept. 30 by our elder, Bro. Price E. Bowman. We are recalling our evening service in order to co-operate with a union service in charge of Wayne W. Womer, executive secretary of the Virginia Church Temperance Council.—Ruth W. Nolen, Bassett, Va.

Roanoke, First.—Our pastors, Brother and Sister Ralph E. White, tendered their resignation after serving the church for twelve years. There have been preaching services twice each Sunday by our elder, J. S. Showalter; Raymond Martin; D. P. Hylton and Ova Garber. Other guest speakers supplying in the absence of the



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regular supply ministers were Carroll Ringgold, Merlin Garber and H. C. Eller. Our delegates to the district meeting were Mrs. C. A. Pucket, John Brubaker, L. C. Moomaw, Mrs. Fred Swan, J. N. Via, Mrs. Mildred Stone and the writer. Our newly elected deacons are Brethren Howard Emmons, U. A. Hoal, Charles Mitchell, DeWitt Miller, E. E. Harper, Homer Morris and Roy Lee Forbus. Our elder, J. S. Showalter, has assisted the deacons in some of the church work. Eight members were received by letter and two by baptism. J. S. Showalter, who has served as our elder for the past twelve years, was re-elected elder for the coming year. Eleven members represented our church at the regional conference at Bridgewater for one day. The missionary committee has presented several mission programs and secured Bro. H. C. Eller for a talk on What the District Expects of Our Work for Missions for the Coming Year. Our new pastors, Brother and Sister S. Earl Mitchell, began their work on Sept. 2, and on Sept. 9 were officially installed by Bro. J. S. Showalter. The sermon was delivered by Bro. Ora DeLauter of Bridgewater, executive secretary of the Southeastern Region. A reception was held for the pastor and his wife on Sept. 21, at which time fifteen bushels of groceries were given to them.—Mrs. Lula A. Shickel, Roanoke, Va.

Washington

Sunnyside.—Our quarterly council meeting was held on Aug. 19, with our elder, Bro. Frank Wagner, as moderator. Our vacation Bible school was held with a good attendance. One person was received into the church by baptism. On Sept. 2 Bro. J. M. Blough, returned missionary to India, gave an interesting talk and a special offering was taken for missions. Religious films are shown once a month. Our church will be host to the district meeting, Nov. 14-16. Some of our members attended the summer assembly, Aug. 28—Sept. 2. We will have our home-coming and festival on Oct. 14. Our Sunday-school and church attendance is increasing under the leadership of Bro. A. R. Fike and his wife.—Bessie Moser, Sunnyside, Wash.

West Virginia

Bethany.—At our spring council we decided to hold a two weeks' evangelistic meeting, beginning Aug. 19 and closing with our love feast and communion. Later the church decided not to get an evangelist but have the home ministers hold the meeting. The ministers then offered to conduct the services free and to use the offerings to repair the church. As a result, the offerings amounted to \$80.15 and

we baptized nine persons. On the evening of Sept. 1 we had our love feast with our new members participating. On Aug. 5 we held our council and elected our delegates to district meeting. The writer was elected elder for two years, with Bro. G. B. Clayton as pastor and Bro. D. F. Hines as assistant. Our Sunday school is moving along nicely and we are now gaining in church membership.—A. C. Auvil, Tunnelton, W. Va.

Locust Grove.—One member was received into the church by baptism. Young people's meetings were held each Sunday evening during the summer. The young people of the church presented the programs and when it was possible they invited in groups from other churches. One Sunday evening in August the Keyser choir presented a musical program for us. Bro. Ray Showalter presented a film and gave a talk in the interest of Bridgewater College on Sept. 9. One evening Bro. Galen Fike showed the film of his trip to the Sunday-school convention in Toronto, Canada. On another evening he showed the film, My Peace I Give to You. Our council meeting was held on the evening of Sept. 15. Bro. Earl Cosner was elected

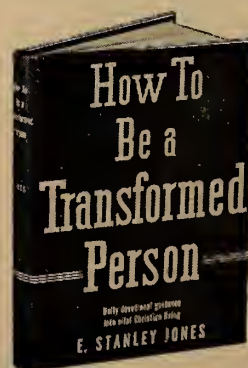
elder for the coming year. Mrs. A. B. Cosner is our Messenger agent. Since our last report, we have had electric lights installed in our church.—Waneda Cosner, Mt. Storm, W. Va.

Maple Spring.—Since our last report the interior of our church has been painted. Our revival meeting was held with Bro. C. D. Bonsack as the evangelist. The children of various age groups attended camp at Camp Galilee. The ladies' aids of the congregation sponsored a church birthday social and program. Our CBYF has been well represented at the youth rallies and round tables. During the summer months we sang for the various rest homes at Oakland and Mountain Lake Park, Md. Our council met on Sept. 2 and elected church officers. Bro. Galen E. Fike was elected as our elder. The films, Report on Refugees, Crossroads, Second Chance, Birthday Party, Again Pioneers, Return to Jerusalem, Ambassador for Christ, Who Is My Neighbor, Love Thy Neighbor and Yesterday, Today and Forever, were shown recently.—Mrs. Ruth Shaffer, Egdon, W. Va.

Wisconsin

Worden.—Our church was the recipient lately of two memorials, one an electric clock given by the children in memory of our good friend and neighbor, Mrs. Etta Carmien, and the other a chair for the church rostrum in memory of Sister Jennie Henderson's mother, Mrs. Henry Holderman. On Aug. 29 we held our fall council meeting and elected officers for the coming year. Bro. Walter Miller, our pastor and elder, was in charge. Among the things discussed was the possibility of choosing one or two deacons. This was held over until our next council meeting. The church enjoyed a visit from a former summer pastor, Bro. Clarence Brubaker, and his family.—Mrs. LaRoy Felix, Stanley, Wis.

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Invitation to Christmas

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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 15, 1951

Volume 100

Number 50

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Brethren Emblem

Several weeks ago in the young people's paper Vernard Eller showed a picture of an emblem designed for the Brethren church—it is fine. For a long time I have deplored the creeping into our pictures and literature of the cross. Now, I have no special pick at the emblem of a cross with the exception that it tends to make us more aware and, therefore, more prone to worship a dead Christ than a living one—but we are merely copycatting in doing so. Years ago some of our forefathers underwent many persecutions to break away from a totalitarian regime and secured for us a blessed heritage—the right to worship God as we choose and as we believe. Now we have forgotten and are letting it get hold of us again. . . . I have also seen lately in the Messenger pictures of ministers in black robes, churches with steeples, etc.—all these things we established a new church in a new country to get away from. . . .

So I am glad to see that someone in our church has ideas of his own, and if we have to have symbols at least let us create our own and not what someone else has started.

I like the idea of the heart (it represents love and other good things) and the idea in the Brethren Service emblem, the handclasp. These are things Brethren stand for and are trying to live by.—Kathryn Mohler, Scottville, Mich.

Trine Immersion

Thank you for the article, "Trine Immersion and the Schwarzenau Brethren," in the Oct. 20 issue. I found it most enlightening and helpful. I wish we might have a series of articles on the development of the early church, for I fear many of us are not as familiar with the conditions and principles that guided our founders as we should be.

In regards to the question being raised in many of the churches today, if we insist on the literal compliance of the ordinance of trine immersion, we are going to pass up a reservoir of talent and workers the Christian church today can ill afford to lose. With conditions as they are, making it necessary for many people to move away from their old homes and friends as they follow their occupation, a church of our denomination may not always be found. This same holds true with members of other churches. This condition is especially true here in

the West, where sometimes it is fifty miles between Protestant churches of any denomination.

Many of these people seeking Christian fellowship are natural leaders. They are willing and anxious to work for God and to raise their families in a Christian atmosphere. They need, and fully repay, a full fellowship in the church.

For the past twenty years it has been my lot to live in such a situation, living and working in localities where there was no Church of the Brethren. Twice we lived for short periods where there was not even a church. But wherever we went, my wife and I have always attended and entered into the fellowship of a church. These have been of many denominations. In several we both have held positions of trust and responsibility. In all we have been heartily welcomed as Christians.

And, after all, I believe that is the true test. When I stand before men and say with Peter, "Thou art the Christ, the Son of the Living God"; when I duly repent of my sins and ask to be buried with Christ in the ordinance of baptism to rise to a newness of life, I expect to be accepted into the congregation of the Christians. And I will stand by any man who makes the same decision. For as Paul writes in Galatians, "A man is not justified by the works of the law, but by the faith of Jesus Christ."—Paul D. Hamm, Pocatello, Idaho.

An Impression

After having read in the Nov. 3 Gospel Messenger the article on teaching children how to give, a little incident came to mind. One of our leaders was making an appeal for a special offering as suggested by the elders' body of the Northern District of Virginia, asking for only one day's wages of the men. The leader proceeded to distribute envelopes to those who would enter in the opportunity. A small lad requested one. Fearing that the envelopes would not be sufficient for the men, the leader refused the boy until he found that sufficient envelopes were on hand. He sought out the boy and handed him one. The envelopes were collected on the next Sunday and the lad brought his too, saying that he did not get so much this time. It was an offering of fifty cents. Who gave the boy the suggestion? His parents attend church rather regularly.—S. D. Zigler, Broadway, Va.

IN FOREIGN MISSIONS

Rufus D. Bowman

The love of God constrains the church to preach the gospel to peoples of every race and nation

DOES the church look ahead in foreign missions? Or have foreign missions about run their course? The answer to this question is found in the mission of the church. And the mission of the church is seen in the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The church dare not neglect this command. The "why" of missions is revealed in the love of God for man.

Looking ahead in foreign missions we see first on the horizon relief for India. This is an immediate thing. Bro. P. G. Bhagat writes about the famine conditions in our Gujarat terri-

tory. Rice and wheat crops have almost completely failed. Reports from village schoolteachers indicate that many of the school children are already half starved. The General Brotherhood Board is asking the churches to help in this relief program through money and material aid. This is an opportunity to help our own brothers and sisters and to give a testimony for the Christian faith in the territory in which we have worked for over fifty years. The Christian message is given through deeds as well as words.

Our church looks ahead in missions through the continued development of our mission fields. This is the long pull. It is not spectacular to go into a

country, put our roots down, and develop the church. But that is how Christianity spreads. We are building the church in Africa, India and Ecuador.

How about China, that land of tragedy? All of our missionaries are home from China and we thank God for their safe return to us. Some of the Christians in China are suffering severely. But the Christian church in China is not dead. Through the fires of persecution a faithful and influential church will emerge. China is not written off as a Brethren mission field. We have members there who are loyal to Christ and are carrying on. We should pray for the Christians in China. Someday the door may open for our return to China.

Ecuador is our new mission field. The Brethren have the opportunity of planting a vital Christianity in a corrupt Catholic country. Brethren L. S. Brubaker and Norman J. Baugher, after visiting our mission in Ecuador last winter and studying the conditions, gave the interpretation that this mission has good possibilities. Ecuador has been taken as one of our main-line mission fields.

In Africa we have a growing church. The urgent calls for new workers and for funds to open up new mission stations make us realize that opportunities present themselves faster than the church can take advantage of them. People who were once in our leper colony at Gar-



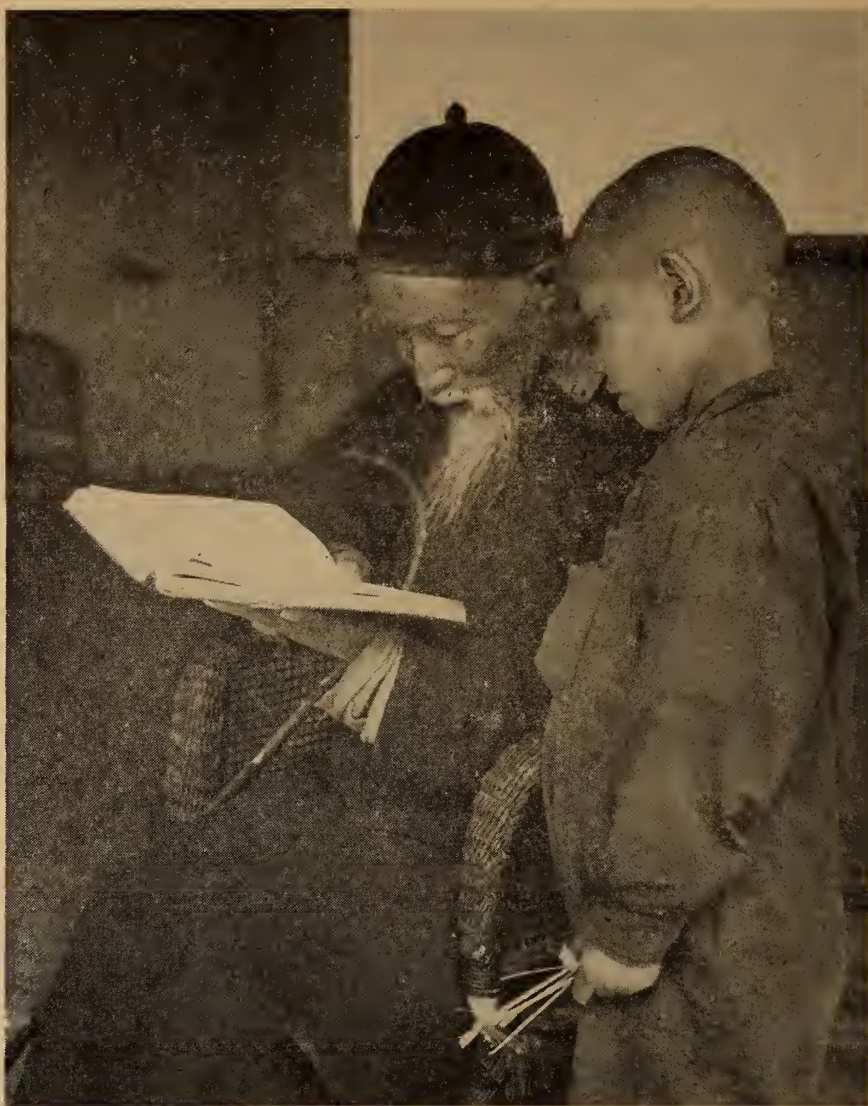
With parts of India hitherto closed to Christianity now open our responsibility and opportunities in that country have increased

kida go back to their villages and bring Christ to their people. Small groups of believers are sometimes discovered as a result of the testimony of lepers who were healed. Africa presents an unlimited opportunity.

India is a land of freedom. The new constitution guarantees religious freedom. And since many Indian states have been brought under the India government, new sections of the country have opened up to Christianity. The territory of the Brethren has increased. In fact, we have enough territory in India to challenge our church for a hundred years. The Church of the Brethren in India has over eight thousand five hundred members, twenty-one organized churches, and three hundred forty-seven villages with clusters of Christians. Many of these will in time develop into churches. The church in India has a great future.

As we look ahead we see mission fields with possibilities for unlimited growth. The future calls for steady continuous efforts to build the church. The fellowship between the younger churches and the mother church should be increased. More leading Christians from the younger churches, like P. G. Bhagat and Bassey Minso, could well be brought to this country. They have many valuable things to teach us.

Looking ahead in foreign missions calls for the creation of a strategy to meet the growing ideologies of the world. Syncretism is developing in the East. Syncretism holds that all religions are good, that men should take the best from all religions, and put that best together as the basis for their thought and life. Syncretism can be met only by a greater emphasis upon doctrine. Christianity is the final religion because of the Christian revelation. Through Jesus God



Stockwell

**The older teaching the younger, neighbor winning neighbor—
thus will the Christian church continue to exist and grow in China**

spoke his word, expressed his spirit, and revealed his nature. The incarnation is the great fact of the Christian religion.

Communism is a spreading ideology in the world. Communism condemns private ownership of property, proclaims a classless society and brings it about by eliminating dissenting minorities, establishes a dictatorship of the proletariat, teaches atheism and the complete subordination of individual personality.

Christianity, on the other hand, is based upon faith in God, and Christ as Savior and Lord. Christianity condemns the selfish use of property, proclaims

the supremacy of the individual as a child of God, protects the freedom of dissenting minorities, and teaches the supreme worth and dignity of persons.

Christianity should not meet communism by fighting it. The way to meet communism is for Christians to have courage enough to live like Christ. Christian missions must find a way to enter countries dominated by communism. The way may be to enter through the approach of service to the needy. Missionaries who go to the fields now are being asked to study communism so that they may understand it and be more able to meet it.

Continued on page 11

EDITORIAL

A Campaign That Deserves Support

ONE of the unfortunate results of President Truman's appointment of an ambassador to the Vatican may be an increased tension between Protestants and Roman Catholics. It is important that when we make vigorous protest against the action of the President and ask the Senate to reject his nomination, we do not at the same time encourage prejudiced attacks on Roman Catholics. However much we differ with their doctrines and practices, we should recognize the sincerity and devotion which characterize many of our Catholic neighbors. Even while we make a case for our mission work in South America we ought to be on guard against opposing some of the splendid efforts of Catholics in this country to raise moral standards.

We could well afford to support the efforts of Roman Catholic girls in Chicago in a drive for modest dress. Last summer they started a campaign to induce stores to furnish something besides low-cut dresses and strapless evening gowns. They believe that if enough girls demand acceptable modest dresses, manufacturers and stores will put them on sale. Similar campaigns in Cincinnati, New Orleans, St. Louis and Cleveland have received the co-operation of local stores. This is the kind of movement that, whether it be of Catholic or Protestant origin, deserves the support of all young Christians.—K. M.

The Board Listens—and Speaks

OUR readers will be interested in studying a statement prepared by the General Brotherhood Board at its regular November meeting and printed in this issue. We usually think of this Board of twenty-five persons appointed by Annual Conference as being concerned chiefly with administering the world-wide program of our Brotherhood. We may easily overlook another duty of the Board—to keep its ears attuned to the voice of the church and to represent the local churches which look to it to guide our larger efforts.

In its recent meeting the Board devoted a period of time to considering the state of the church. The members discussed many of the comments and criticism that are frequently heard. They recognized that many of these are to be expected as we try to be true to our heritage as a New Testament church and also to minister to the confused and suffering world in which we live.

Out of this discussion came a paper which we commend to our readers. It begins with a state-

ment of confidence in the church, although recognizing our many shortcomings. It continues with six resolutions that the Board sets for itself in fulfilling its stewardship. It concludes with a call to greater loyalty and devotion to the doctrines and practices of our church.

Occasionally some of our members become greatly disturbed because of local difficulties, because of a failure in brotherhood on the part of a leader or because of an honest conviction that in some areas the church has been misled. So we need frequently to be reminded that there is a great core of loyal and devoted Brethren who believe in God and in one another and who, by the grace of God, are committed to serving Christ through the fellowship of the church.—K. M.

Places of Honor

DURING the recent visit of a British royal couple to Canada and the United States, probably the most indispensable person at every public affair was the official authority on "protocol," the prescribed rules of etiquette for state ceremonies. Such rules are usually carefully regarded because an international crisis can be caused by the wrong seating of diplomats and their wives at a formal dinner. Even the United Nations was upset last April when its secretary-general was six places removed from the guest of honor at a reception for the president of France.

For Christians who may be unduly concerned about matters of etiquette in either state or church affairs, we recommend reading again the words of One who reversed the accepted protocol of his day. Seeing how men sought places of honor at a feast, Jesus urged them to take the lowest places (not to be confused, however, with the back seats of a church). Even more radical was his advice to those issuing invitations, that they seek out the poor, the lame, the blind, those who could not possibly return the favor.

The etiquette of Jesus, like his ethics, is based on a profound respect for all persons as children of God. In his kingdom the highest honors go to the humblest servants.—K. M.

• • •

Praise to the Lord! O let all that is in me adore Him!

All that hath life and breath, come now with praises before Him!

Let the "Amen"

Sound from His people again;

Gladly for aye we adore Him.

Joachim Neander

No. 37, The Brethren Hymnal



The thought of Jesus is the STOP sign that keeps evil impulses from issuing into wrong actions

R. H. Miller

Photo by H. Armstrong Roberts

THE AUTHORITY OF JESUS

Jesus awakens within the human spirit a sensitivity to sin

IN A former article we viewed together the personal and historical aspects of Jesus' authority. We said that all who came within the horizon of his personal presence were made aware of his power, children and adults, learned and unlettered, friends and enemies. After nineteen centuries he is now the Lord of one third of the human race, more than the next two largest of the world's religions, a numerical growth

strangely in agreement with his own predictions. These two together present men with an authority no sensible man will ignore.

To these one may add a third, which is the testimony of the experience of countless people. The thought of Jesus is the inhibiting factor which prevents many an evil impulse from issuing in action. And where an evil deed is done, a sense of having added to his already too great sorrow is often the beginning of repentance. Even non-

Christian peoples have fallen into the habit of speaking of 'right' action as "the Christian thing to do," and of wrong as "un-Christian," so pervasively has he taken possession of man's mind in relation to good and evil. It is no small matter to have borne an unjust trial and a cruel death as Jesus did, so that thereafter throughout the world countless millions of people, when they do what they know to be wrong by their own accusing conscience, are set in the class of those who con-

demned, blasphemed, smote, spat upon, crucified and mocked him. Yet this is exactly the sort of sensitivity to sin that he awakens in the human spirit. Such is the inescapable power of his authority.

We wonder why and how this is. Our wonder is heightened by his lack of every means by which men are wont to wield authority over their fellows.

The complete answer to this question is, of course, that he is the Son of God. He is the Word of him who made us, telling us what we are meant to be. Let us try to spell out in some detail the meaning which is implied in this answer.

In Jesus' teaching and example and in the whisperings of the Holy Spirit, which probably few living men wholly lack, God is waging a kind of two-front war upon men's lives. A two-front attack is hard to resist. Let an illustration serve to clarify the point.

Have you ever been the victim of slander or gossip, which did not rankle or roil you a bit? And again, have you ever been the victim of slander or gossip, and it made you hopping mad? And maybe the vilification that angered you was milder than the one that left you calm. May the difference have been this? In the former case there was utterly no accusing thought in your mind, echoing the voice of your detractor; in the latter case there was such an accusing thought; and, joined with what fell on your ears, you were violently shaken.

Let Jesus' teaching and example be the voice from without, and the Holy Spirit the inner voice, the two together making a two-front impact. He somehow gets under our skin. He leaves us no place to hide. He captures all roads which lead to the heart of man. When we see him we know what we were meant to be, and that is more important than all else!

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

Dear Counselor:

We have a problem of too many moods in our family. Or perhaps it is that we aren't in the same mood at the same time. My husband, for instance, may come home in the evening all lit up with enthusiasm. He got an unexpected raise; or the car repair bill was less than he thought. But not so with me. The washline broke down, a salesman took my time while the potatoes burned and sold me a gadget I didn't want, and I heard a bit of mean gossip that made me boil. So when Joe comes home to share his unexpected happiness, can I rise to the occasion? I cannot. Instead, I go into a deep and moody silence. Or the situation is reversed. I am the one feeling on top of the world. But the children come home from school, where everything had gone wrong. One was late and got scolded, another got a poor report card. So again I must adjust, but in another direction. Should the happy people give in to the moody ones, or do the unhappy ones rise to the spirit of the rejoicing one?

Dear Friend:

Your family certainly sounds like a very normal family. Most of us react in mood to the things that happen to us. One of the values of a family style of living is that here in the love and understanding and comradeship of our family we can achieve balance again. This balance

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

comes not when we insist on staying in our mood but when in the process of sharing which is so characteristic of family living we get rid of our burden.

Let's take a look at Scene I of your letter. The healthy thing that could happen would be something like this. Joe comes home filled with enthusiasm. You put on a smile and greet him and he spills out his happiness. Then he smells the burnt potatoes and says, "But honey, you've been having trouble!" At this point you probably break into tears. He takes you in his arms; you tell him all about it. He puts on an apron and helps you through the mess and you discover you are closer together than you have ever been. You are now feeling fine.

What happened? You didn't lift yourself by your own bootstraps. It has never been done. You shared Joe's enthusiasm; he shared your blues. The happiness is multiplied and the blues are dispelled. It is funny, but that's the way it works. Husbands and wives can do this for each other and every parent knows that when a child tells its grief to its parents, most of the grief disappears.

Eddie Guest saw that it's both the sun and shadow that makes a home when he said, "It takes a heap o' livin' in a house to make it home. A heap o' sun and shadder." A good home has both.

Jesse H. Ziegler.

MINORITY

Theda L. Pobst

Leavenworth, Washington

Youth spoke to me, with sorrow in his eyes:
"And now the cause of peace is lost, it seems."
How ease this brutal shock, this cruel surprise?
Age has small skill for mending shattered dreams.

Yes, son, we are the "strange" ones, we who strive
To win with love, not take by force and might;
Despite the reasonings that statesmen give,
We stubborn ones still seek to serve the right.

No cause is lost, I think, if but a few,
Binding themselves by faith (more sure than gold!)
So live—though 'twere but for an hour or two—
That men may know God's Truth cannot be sold!

What if that night in lone Gethsemane,
The Savior had rebelled at so great cost?
("Could ye not watch for but one hour with me? . . .
Sleep on now . . . take your rest.") Was his cause
lost?

What Darkness Cannot Dim

The Bible lights the road to God, to a feeling of significance, to forgiveness and hope

Joseph R. Sizoo

THERE are two things the Bible never takes into consideration. These two things mean nothing to it. They are these:

The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language.

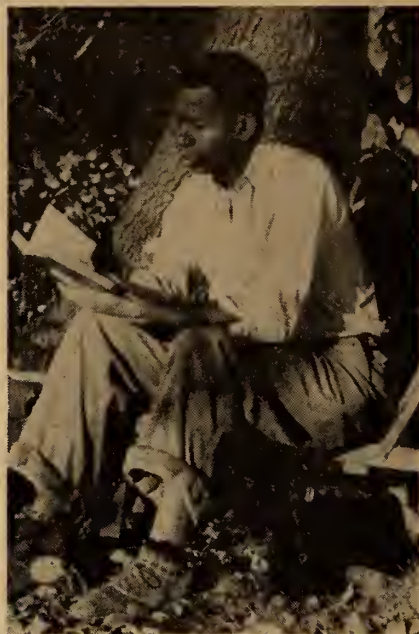
Then, too, it never takes time into consideration. Time means nothing to it. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages and all times. The Bible belongs to the ages.

It may be asked why we need the Bible. Granted that, beyond any shadow of doubt, what is recorded is genuine, the more minutely it is studied, the more certain can we be of its authenticity. Is it just another book in the making of many books? If we can find our way to God directly through prayer and worship, what is the necessity of this Book? What does it do to us which could never happen without it? Take the predominant attitudes and moods which

have haunted men since the beginning of time and which cling so tenaciously to life today. Does the Bible resolve them? Can it penetrate into these shadows and dilemmas with light and hope? These questions go to the very heart of the issue.

Take the longing for God. There is in the heart of man an ageless, nameless, indefinable longing for something, he knows not what, but without which he shall never know peace, joy or strength. Something cries out, "O that I knew where I might find him!" Our hearts are restless till they rest in him. Underneath this topsy-turvy world, tumbling apart into broken and brittle bits, full of disintegration, there is the longing for something that will give it stability. We have a way of saying that this is a new world and that hitherto undreamed of forces are at work; but in reality this is the same old world it has always been. The human heart surges with the same old hopes, the same dreams, the same sorrows and the same ageless longing.

When you carry that longing to the Bible, you will discover it clarifies that quest. The Bible expresses as no other book in the world this searching of the human heart. The Book of Psalms mirrors this longing; here you have glimpses of the innermost depths of the soul. The hand of man reaches up through prayer and supplication, in praise and thanksgiving, in pain and despair: "My soul waiteth for the Lord more than they that watch for the morning"; "I shall be satisfied, when



American Bible Society

The grace of God can transform and glorify the humblest and the weakest, bringing to them a sense of worth and significance

I awake, with thy likeness"; "Lead me to the rock that is higher than I." The hopes and fears of all the years come to focus in the Psalter. In it we see ourselves reflected—our longing and aspirations, our anguish and our needs. That is why the Psalms are so meaningful for public and private worship.

You meet this same groping after God in the Book of Job. It is the epic of a human soul struggling to find God. It is the story of a man who, stripped of his wealth, family and possessions, cries out in the night for someone who can tell him the meaning of these things. It does not answer the question of suffering, but it does give an answer to the question of how to deal with it. Through the long night of pain, misunderstanding and adversity Job came to say,



E. G. Hoff

"I know that my redeemer liveth."

But the Bible not only mirrors our longings, it also resolves them. If it is true that a hand reaches up wistfully out of the night, it is also true that a hand reaches down to us. It is never enough to know that man seeks God; what he wants to know is if there is Someone somewhere who hears and answers. The Bible does not leave us in the dark long; it is really a two-way street. Up that road man travels to God through prayer and supplication and fasting; but down that road God travels to man through visions and revelations and communion until they meet in Christ, the Word of God made flesh.

The Bible is therefore a book about God. It is not a book about science, although it has many scientific data. It is not a book about botany, although it has some lovely things to say about flowers. It is not a book

on astronomy, although it tells us much about the stars. It is not a book of jurisprudence, although law is there. If you want to know what stands at the center of it you must read again. "If with all your hearts ye truly seek me ye shall ever surely find me, thus saith our God." It is a Book about God. It gives courage to the timid, companionship to the lonely, confidence to the confused and forgiveness to the sinful. God has made himself known to mankind through his Word.

The God who wrote his omnipotence on star clusters and Milky Ways, who wrote his painstaking care in the making of the simplest crustacean cells, also wrote his endless mercy and compassion across the pages of this Book of books. Its pages are radiant with everlasting hope and resonant with the voice of the Redeemer. What a compass is to a pilot, what a song is to a weary heart and what a

latch is to a homeless wanderer, the Bible is to us.

You remember the story of the child, Samuel. Three times one night while he was asleep in the temple he heard a voice calling him. Three times he rose from his couch in answer to the voice and ran to the aged priest Eli to ask why he had called him. Twice Eli denied that he had called him. But when Samuel appeared the third time Eli knew who it was that had summoned the youth. "Go, lie down," he told Samuel, "and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth." So the infinite God made himself known to finite men.

When you ask, therefore, what is the purpose of the Bible, you have the answer in the last sentence of the twentieth chapter of John's gospel, the last book of the New Testament, perhaps, to have been written: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

There is the longing for significance. Perhaps no mood is so grimly real today. Many have made themselves believe they do not count; they are sure the world has passed them by and that they are of no consequence. Great movements are surging through the world, but they will never have a chance to advance them. Mighty tides are thundering to the shores of time, but a relentless fate is carrying them farther out to sea. It does not matter whether they gain or lose, rise or fall, sink or swim, live or die; they have made themselves prisoners of defeat.

I recall spending an evening

The Bible expresses the searching of the human heart for God

American Bible Society



with Clarence Darrow. In many respects he was one of the saddest men I have ever met. During the course of our conversation he said, "I will give you my definition of life: life is an unpleasant interruption of nothingness." Many have come to that conclusion. It is dreadful to lose the esteem of others, but it is far more dreadful to lose your self-esteem. It is one thing to lose your reputation, but it is much more tragic to lose your self-respect. If in Europe one find nihilism, then among us one comes upon cynicism. There is a vast difference between a cynic and a skeptic. A skeptic is a man who has lost faith in the power of truth; a cynic is a man who has lost faith in the power of virtue. A skeptic says, "It makes no difference what you believe"; a cynic says, "It makes no difference how you live." For many life has no meaning—it is nothing to live for; their personalities never come to focus on some great task or commitment. That shadow hangs over our age.

Now turn to the Bible and notice how it penetrates that darkness. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. The Bible teaches by telling the stories of people. He is the God of Abraham, Isaac and Jacob. It is always saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsibilities which confront him, but when he placed his hands in the hands of God he became one of the five great men of history and the founder of a great nation. A supplanter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of a righteous Redeemer; a tax collector, never a popular man, becomes the writer of the first

gospel; a fallen girl by the well becomes a city missionary. A slave girl becomes the instrument through which a general is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love. The stone which the builders reject becomes the head stone of the corner. Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is made a little lower than the angels, capable of thinking God's thoughts after him. "What can a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are no iron curtains to keep the power of God from lifting the humblest and weakest to places of influence and power. The Bi-

ble lights up the road to significance.

There is the longing for forgiveness. You do not have to travel far or listen long to discover that our age is morally and spiritually bewildered. What we hoped to achieve by our own strength and genius has not turned out very well. Just look around at this world. This is not a happy age; we seem to be at the end of the rope and know not whither to turn. And what is more, we are becoming conscious of the fact that, whatever has happened, it is something we have brought upon ourselves. What fools we have been! We know what will work and what won't work, yet we have insisted upon doing what won't work. We know that man cannot live by bread alone, yet we go on living as if that is all that matters. We know that peace can come only under the will of God, yet we go on supposing that the atomic bomb will save us. We know that God has made of one blood all nations, yet we go on race-baiting and race-hating. There were three crosses on



Religious News Service

This float in the 1951 tournament of roses parade has for its center of interest the Bible, testifying that in it we find reason for faith

Calvary. The man on the left called out, "Save thyself and us." The one on the right announced, "This man hath done nothing amiss . . . and we indeed justly." We have brought it on ourselves.

Late one Sunday night I was in my study when the telephone rang. A woman's voice told me that her brother had died, and asked me to take the burial service. She refused to tell me what her name was or where she lived. She only made a plea for me to render this service. When I arrived a few days later at the place of destination I discovered I was presiding at the burial service of a man out of the underworld who had been shot down in cold blood by a rival set of gangsters. His father was a ne'er-do-well; his mother had been a Sunday-school teacher. On our way to the burying ground it had begun to rain. When I had pronounced the benediction at the grave, these comrades in crime told the father they wanted to take him back home. He fought them off and refused to go with them. I asked him what he wanted. He said he did not want to go away until he had said a prayer. I asked these men to step back, and the old father and I knelt beside the grave. It was still raining. He took off his hat, knelt in the mud and slush with me and lifted this prayer: "My boy, your mother was entitled to something better of you than this. Amen." When this generation looks itself in the face and becomes aware of how it has disavowed and abused the goodness and grace of God, something of this prayer comes to its lips. Theologians call it a world under judgment; psychologists speak of it as an age with a sense of guilt; sociologists say it is an era of insecurity.

What has the Bible to say to a world haunted by the sense of guilt, seeking for forgiveness? The Bible lights up the darkness

by assuring us that judgment never speaks the last word. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." God has made available and put within the reach of man amazing resources for his re-

In Foreign Missions

Continued from page 4

Looking ahead in foreign missions involves the meeting of many new situations. We have one gospel for the ages but conditions are changing. The white man himself is not respected as he once was. The United States of America is severely criticized in many parts of the world for its imperialism. The colored races of the world are asserting themselves. Nationalism is developing in all countries.

What does all this mean for Christian missions? The meaning is very clear. We must take Christ to other peoples but not our culture. Missionaries must be brothers and comrades. We go to share and not to dominate. Native Christians need to be educated to take more and more responsibility in the leadership of the church.

How about missionaries from a "power culture" like ours going to other countries? There is one way to go. The true missionary must have the spirit of forgiveness in his heart and be ready to apologize for the sins of America. Only in this way can we present Christ to other peoples, and allow the church to be established in other cultures.

Should we look ahead in foreign missions? Evangelism is the central work of the church. The Church of the Brethren carries a responsibility to preach the gospel to the world. We have developed mission fields with unlimited areas for expansion. As a Brotherhood let us set our eyes toward the rising sun of a new missionary advance.

demption. That is the heart of the Book. It can make the drunkard sober, the miser magnanimous and the sinner a saint. To an age overwhelmed with regret and transgression comes the gospel of redeeming grace: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When Evangeline Booth returned from a world tour for the Salvation Army, she told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves and thugs. Every attempt by the government to stamp out the wrong failed. Then the government resolved to destroy the village entirely and scatter the people. The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of Salvationists preached on the street corners and in the rice fields. The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized. Strangely enough, stealing stopped; not a complaint was made against them. The village had been made over. The government police thought this was too good to last and, sure enough, robbers broke out in the next village. The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him and unwrapped the bundle. They expected to see loot tum-

ble out of the package. To their surprise they saw that the bundle was a Bible which he had borrowed from a neighbor in another village. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book which pierces the darkness of sin and offers redemption.

Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house. One day I asked the guard who was always with me when I talked with him if I could give him a copy of the New Testament. The guard looked the book over very carefully and handed this New Testament to this condemned man through the steel screen which separated us. I remember well the last visit I had with him a week later. It was his last night on earth; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come, and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face was lit up with a light and a peace that I have never seen before. It would be Luke—the gospel of redemption for all those who have lost their way; for sheep that are lost; for lilies that fade and of prodigals who step across the pathway of indiscretion. "Be merry: for this my son was dead, and is alive again; he was lost, and is found." This is the Book which sheds a light which no darkness can dim.

There is the longing for hope. People often ask today, as they

THY KINGDOM COME

David E. Myers

Though time moves on, some land, somewhere
Is welcoming a dawn's new glow.
And at each moment there is born
A child, God's image here below.

The sun climbs high, the day is full,
And half the Earth is bathed in light.
A wayward soul hears God's soft voice:
"I am the way of truth and right."

A storm begins, though one has ceased;
And wind and wave are ne'er suppressed.
A life, endangered, trusts the Word:
"Fear not, for I will give you rest."

Somewhere on Earth the sun sinks low;
Night moves ahead eternally.
So too the constant call, "Come home,"
And man responds, "I come to Thee."

have asked through the centuries: is history coming out somewhere? To many life is a squirrel cage going round and round, but getting nowhere. They want to know if anything will come of it. Many will tell you that goodwill is a wonderful thing, but it will not work; that kindness is a supreme virtue, but we must not expect anything to happen because of it. They have made themselves believe that hunger will always gnaw, disease will always ravage, ignorance will always have a toe hold and the four horsemen of the Apocalypse will always ride.

Some time ago a very elderly person said to me, "Thank God I am old and I won't have to live in this mess much longer." A few weeks later I was walking across the campus of a university, when one of the students hailed me and said, "Why are you so excited about building the kingdom of God? Tomorrow comes the revolution, when GI Joe and Ivan will be buried in the same icy trench in Siberia or Alaska." The sense of defeatism and despair is overwhelming our time.

Does the Bible penetrate and pierce that gloom of despair and hopelessness? What always impresses me in reading the Bible is the ring of finality and tri-

umph which you find in it. It assures us that history is coming out somewhere, that truth prevails, and that issues in which God has a stake may be deferred and postponed, but can never be defeated. Evil never speaks the last word. In the face of ten thousand shadows the Book shouts triumphantly, "You cannot win; evil hasn't a ghost of a chance." Some time ago I went to my Bible to find out what it had to say about shadows and darkness and storms. There I made a great discovery: always and everywhere it records or implies that these do not last. In the opening chapter of the Book of Genesis you read, "And the evening and the morning were the first day"; and as if to give emphasis to it and assure you that it is not a typographical error, it is repeated five times. What does that mean? Darkness never speaks the last word. God's day never ends in night; sooner or later the dawn comes. Turn the pages of the Book until you come to the prophets. Then you find the matchless promise, "At eventime it shall be light." Darkness and shadows have no finality about them. The Book approaches its conclusion with the victorious shout, "There shall be no night there."

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Regarding the State of the Church

THE General Brotherhood Board in session at Elgin, Illinois, from November 5 to 9, 1951, following a study of the condition of the church and after long discussion makes the following statement:

1. We believe in the soundness and the loyalty of the great body of the church.

2. We believe in the sincerity and the honesty of purpose of the leadership of the church.

3. We believe in the basic ideals and doctrines to which the church has given her loyalty through nearly two and one half centuries.

4. We believe that the program of the church in its major aspects is sound.

5. We recognize that we have been living through unsettled times, a period of confusion and insecurity—a time when people are in need of wise guidance and careful shepherding. Our society has been rapidly changing. Our church program has in the meantime also been greatly changed and vastly expanded. From a long period of separatism and withdrawal from society generally, we have moved into an era when we recognize our obligations to society at large, and have undertaken extensive services to mankind. For many who grew up under the period of separatism, the church of their childhood has changed and they do not feel fully happy in the new situation.

6. In any shifting of emphasis and change of program in the church in periods of transition, it is difficult to avoid neglecting some important aspects of truth while developing new emphases. It means that some new aspects of the changing program are not wholly acceptable to all of our members.

Therefore, we, the General

Brotherhood Board, resolve:

1. That the Board periodically examine its program in the light of the teaching of the New Testament to determine whether this program is adequate, free from objectionable features and in keeping with the historic teachings of the church;

2. That the Board give the weight of its influence in support of a program of teaching and preaching, which will tend to ground our people in the basic doctrines of the Christian faith;

3. That the Board again reassert its faith in the importance of a vigorous program of evangelism in all aspects of our church life;

4. That the Board continue to examine all service projects with care, so that they clearly belong to the mission of the church;

5. That the Board endeavors to maintain throughout our entire Brotherhood a warm spirit of fellowship including all groups; that we make conscious effort to bring together into a common fellowship those who hold differing views, in order that we may learn from each other, and that the church may be one;

6. That we as a General Brotherhood Board pledge ourselves to a greater loyalty and devotion to the ideals and doctrines of the Church of the Brethren, in our personal lives and in our preaching and teaching;

The General Brotherhood Board therefore calls upon the entire Brotherhood:

1. To undertake a much more extensive program of Bible study and doctrinal teaching as a means of deepening our spiritual lives, of fortifying ourselves against the inroads of sin

and secularism, and for guidance in determining the program of our churches;

2. To much greater faithfulness in our efforts to win men and women to Christ as their personal Savior and Redeemer. Men everywhere need him. The world needs the influence of redeemed men;

3. To faithfulness in the practice of stewardship. Too much of our money is now spent for warmaking and for luxuries, too little for the work of the kingdom. Let there be a great outpouring of "gifts for the King" as we approach the Christmas season. Great and urgent needs will be unmet if we are not faithful;

4. To cultivate throughout the Brotherhood a warm spirit of Christian fellowship, "that we may be one," as Christ and God are one. This spirit of fellowship should include every group in the church, and every individual in every church; "by this shall all men know that ye are my disciples because ye love one another";

5. To greater loyalty and devotion to the ideals and doctrines of the Church of the Brethren in personal living and in teaching.

A Look at Coming Issues

The third and last of R. H. Miller's articles on *The Authority of Jesus* will appear in the Dec. 22 issue. Have you read the one in last week's paper and the one on page 6 of this week's?

In next week's issue will be a *Christmas meditation* based on three paintings of the nativity.

A Stauffer Curry says that *UMT can still be defeated*. Read his article in the Dec. 29 issue to find what you can do.

The article, *The Joy of Salvation*, by Inez Long, is one to read at the beginning of a new year.



Countless flies that follow the swarming mass of refugees, harass children, and spread infection. The conglomeration of nearly half a million people living in camps, in unhygienic conditions, such as shown here, presents a constant threat of diseases among them

Unations from Monkmeyer

John Barwick

AN OPPORTUNITY AND A CHALLENGE FOR CHRISTIANS

DURING the first eight days of May this year, over fifty representatives of churches, Eastern and Western, met in Beirut to study the problem of the refugees who had left or been expelled from Palestine three years before. It had taken a year of planning and discussion to assemble these leaders of Christian thought and missions. The United Missionary Council and the World Council of Churches sponsored the meeting.

One half of the time was spent visiting the wretched camps and hovels in which the refugees have spent over three years and one half was used to discover by study and prayer what could be done to put an end to the slow destruction of a people, and particularly what the Christian peoples could do toward that end. After seeing the tattered tents, the caves and mud huts into which large families had been crowded and what happens

to bodies that are compelled to live on \$2.00 per month for all purposes, it was a shaken and deeply moved group of well-fed Christians that gathered on the morning of May 4 in the University of Beirut.

The sponsoring organizations faced distinct problems: missionaries in this area felt deeply the loss of confidence of their nationals and the World Council had met bitter criticism of their failure to help the ancient churches of the East who had lost practically everything when the Jews had overrun their dioceses. Although definite figures are not available, it is said that the number of Christians turning to Islam in this area is greater than the number of converts from Islam. The prestige of the Western nations and the United Nations was never lower. Elementary, secondary, technical and orphanage schools were now in Israeli territory. The lands, on the income of which the clergy depended for a living, had been taken by the Jews.

Every one of the churches whose traditions go back almost to apostolic times was bankrupt. Russia had shown more interest in their welfare than their Western brethren.

The conference statement shows courage and wisdom. It should be quoted in full but herewith are the salient points:

Whose fault is it? This question has racked the UN for several years, while the U.S. public read and heard little of the Arab side of the controversy. The conference decided: "The responsibility for the present situation must be shared by many nations and political groups. In so far as Christians by their action, or inaction, have failed to influence in the right course the policy and decisions of their governments and of the United Nations, they too are guilty. The greater proportion of the Palestinian refugees are the victims of a catastrophe for which they themselves are not responsible. A deep injustice has been inflicted upon them, a measure of suffering they never deserved. To them is owed a debt of restitution by their fellow men, especially by those who in any way shared in the responsibility for their present plight."

Is there a political solution? Working party three said: "We have been startled to realize the depth to which the prestige of the United Nations, together with that of certain member states, has sunk in the opinion

of the refugees." Yet the conference maintained: "We are convinced that there can be no permanent solution of the problem of the Palestinian refugees until there is a settlement of the outstanding political differences between the Arab States and Israel. Churches are not competent to lay down the lines of a political solution. It is the duty of all governments in co-operation with the United Nations to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving a lasting solution of the refugee problem."

What can the churches do about it? Working party one recommended that the voluntary agencies direct their attention to "real emergency needs which would not otherwise be met," and went on to specify collection and distribution of clothing, legal advice and "moral building activities such as schools for children, literary classes for adults, clubs and recreational activities for young and old, vocational training for young and old."

Working party two would "encourage refugees to accept the challenge of the present situation so that instead of brooding with resentment over their admitted wrongs and injuries they may be stimulated to constructive thought and action."

Working party four was concerned with the responsibility toward the dispossessed Christian churches of the Middle East. "It should also be noted that the evangelical churches have considerable property remaining in Israel. It is of great importance for the future of Christian work in the Near East that these assets be made available to the churches for their use principally outside Israel, where most of their members are located." Many other useful suggestions were made too for channeling the resources of the wealthier churches of the West into proj-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Family Pleasure Chest. Helen and Larry Eisenberg. Parthenon Press, 1951. 207 pages. \$1.00.

This supplement to *The Pleasure Chest*, which has been a best seller among Brethren, should also be very popular. Families need to be creative in this T. V. age. This little inexpensive volume can be a useful tool in keeping the home the best place on earth to develop character. Recreation is not just for children. Families should join together in spending more time enjoying leisure wisely. This book will give hundreds of handles.—Don Snider.

The Interpreter's Bible, Volume VII. Abingdon-Cokesbury, 1951. \$8.75.

This is the first available volume in a twelve-volume commentary on the Bible by the outstanding modern scholars, preachers, and teachers of the larger Protestant denominations of the English-speaking world. This first New Testament volume carries two hundred twenty-seven pages of scholarly introductory articles on the New Testament and the interpretation of Matthew and Mark. Each commentary page has a passage in the King

James and the Revised Standard versions in parallel columns, followed by a page-wide exegesis and then a two-column interpretation for preaching and teaching. The exegetes in this volume are Sherman E. Johnson and Frederick A. Grant, and the expositors are George A. Buttrick and Halford E. Luccock. The writers have and use freedom to write their own convictions and insights, and readers must also use their freedom of judgment.—Ernest G. Hoff.

I Seen Him When He Done It. Gladys Muller and Dorothy Bennett. Van Kampen, 1951. 70 pages. \$1.25.

A clever, entertaining, instructive little volume by two sisters, daughters from the parsonage. Just as the title shocks our sense of English, the authors attempt by humor and exaggeration to shock Christians out of many unlovely attitudes, practices and habits. A little book which should be read with profit by every family of the parish and the parsonage. Reading time, about one hour, chuckles and laughs excluded.—Charles E. Zunkel.

ects for the relief of their unfortunate brethren in this area.

The withholding of the bank balances of Arab depositors amounting to millions of pounds was roundly condemned and their release recommended as a means of helping some who never needed help really.

The booklet contains several of the addresses given at the conference which probably constitute the ablest presentation of the problem ever made. The meeting was marked by its Christian statesmanship and was never allowed to degenerate into recrimination but always strove for a constructive suggestion toward the solution that dares not be delayed longer, for "the widespread unrest of these dispossessed people creates a tense situation which not only endangers the stability of the region but could easily develop into a threat to world peace."

The statement ends: "Finally, we appeal to all Christians to use their influence in persuading their governments and the United Nations as to the need for a definite political settlement and large-scale schemes of relief and reconstruction. We would urge all Christians to give personally on a far more liberal scale to all the activities of the Christian voluntary organizations engaged in the work of relief, rehabilitation and resettlement in the Near East. We would call upon the Christian churches throughout the world to co-operate more actively with the churches of the Near East which have been so hard hit by the present tragedy in order that they may maintain their Christian witness, and face in a constructive way the opportunities of the new situation."

KINGDOM GLEANINGS

World-wide Daily Bible Readings

Dec. 15	Rev. 22
Dec. 16	Rom. 12
Dec. 17	1 Cor. 13
Dec. 18	1 Cor. 15: 1-34
Dec. 19	1 Cor. 15: 35-58
Dec. 20	Gal. 6
Dec. 21	Phil. 4: 1-13

Delbert Smith has been ordained to the ministry in the Beaver Creek church, Iowa.

Northern Missouri has chosen **J. A. Strohm** to be its representative on the Richmond Standing Committee.

Wilmer M. Lehman, pastor of the Bethel Center church, Ind., has moved from Hartford to Dunkirk, Ind. He should be addressed at R. 1, Dunkirk, Ind.

James L. Houff, pastor of the Hopewell church, Va., has moved to a new address in Hopewell. He should be addressed now at 2900 Pickett Street in the same city.

Rufus B. McDannel, who has been serving the Burks Fork and Pleasant Hill churches, Va., became pastor of the Woodbury church, Pa., on Dec. 1. His address is now Woodbury, Pa. Will his correspondents please note?

Frank Crumpacker, pioneer missionary to China, is in Bethany Hospital critically ill. He has been in ill-health for some months. Though visitors are kept at a minimum, the prayers of the Brotherhood and any messages are appreciated.

These men have recently been licensed to the ministry: **Paul Hoover** in the Washington Creek church, Kansas; **Edward Smith** in the Ft. Wayne church, Ind.; **Harold Smith** in the Beaver Creek church, Iowa; **Lowell Ritchie** in the Damascus church, Va.; **Butler Sizemore** in the Flat Creek church, Ky.

The Prohibition Party at its national convention in November nominated **Stuart Hamblen** to head its ticket as candidate for president in the 1952 campaign. Mr. Hamblen is a well-known song composer and former radio star, who was a convert at the time of Billy Graham's Los Angeles campaign.

John C. Eller has been appointed to become administrator of Bethany Hospital to succeed **Ellis M. Studebaker**, who recently resigned. Mr. Eller is well qualified to assume this responsibility. He has served as chaplain, purchasing agent and assistant administrator at the hospital and will receive his M.A. in hospital administration from Northwestern University in June.

Among our contributors this week are **Rufus D. Bowman**, president of Bethany Biblical Seminary in Chicago, Ill., and a member of the Foreign Mission Commission of the General Brotherhood Board; **Joseph R. Sizoo**, Reformed Church minister, former missionary to India and pastor, at present president of the New Brunswick Seminary, N. J.; **David E. Myers**, who is serving in the armed forces in the Pacific area; **John Barwick**, who is working under the World's Y.M.C.A. with the Palestinian refugees and has his headquarters at Beirut.

Friends of Betty Marie Shultz may wish to write to her at Lutheran Hospital, Ft. Wayne, Ind., where she is recovering from injuries suffered in an automobile accident near Camp Mack. She is the daughter of Brother and Sister L. W. Shultz of North Manchester, Ind.

The campaign for funds to build a nurses' home and inaugurate nursing education at Bethany Hospital is progressing nicely. Over \$43,000 in cash has been received in addition to some pledges.

Southern California and Arizona will be represented on the Standing Committee of the Richmond Annual Conference by **Dayton Root** and **Walter S. Coffman**. The alternates are **G. O. Stutsman** and **Donald E. Rowe**.

At the trustee meeting of Bethany Hospital on Nov. 4 the resignation of **Ellis M. Studebaker** as administrator was accepted to take effect on or about July 1, 1952. He has served the hospital in this capacity since 1950.

J. Orrville Click of Cleveland, Ohio, has blood of a rare type which is valued at fifty dollars a pint. Last year and again this year he gave blood to a patient at the University hospital. The checks for these donations he has sent to the Brotherhood Fund.

Dr. and Mrs. Curtis B. Bowman of Chicago, Ill., are leaving Chicago the middle of December for a four months' trip to visit the Mennonite and Church of the Brethren missions in Africa. They will take pictures which will help interpret the work of the missionaries.

Mr. and Mrs. Henry Lewis celebrated the forty-fifth anniversary of their marriage on Sept. 16, at the home of their daughter and son-in-law, Mr. and Mrs. Clifford Babcock of Lewiston, Minn. The Lewises have served in the office of deacon for many years in the Lewistown church.

Bro. Nevin H. Zuck and an ensemble from the senior choir of the Washington Street Church of the Brethren, Elizabethtown, Pa., will conduct Sanctuary Time over WGAL-TV, Lancaster, Pa., Channel 4, on Sunday evening, Jan. 6, 1952, at 6:00 p.m. Television viewers in the area are invited to share in the service.

A conference on the Christian and his daily work is being planned by National Council of Churches and the Canadian Council of Churches for Feb. 21-24 in Buffalo, N. Y. This is a part of a world-wide study on the Christian meaning of work. Some 350 delegates—including doctors, lawyers, factory and office workers, farmers, housewives, military men, businessmen and clergy—are expected to attend the meeting. In the sessions they will aim to see more clearly the value and significance of daily work as Christian vocation and to discover how they, as Christians, should conduct themselves in their occupations.

Dr. Franklin K. Cassel of Lititz, Pa., who has been a member of the World Health Organization serving in Korea since October 1950, has been assigned as director of public health with the UN civil assistance command in Korea. In this job Dr. Cassel advises the Republic of Korea as to methods through which it can best combat disease and the spread of epidemics through more than four million refugees. The UN has given direct assistance through a mass inoculation and vaccination program against smallpox, typhoid and typhus. Dr. Cassel is stationed at Pusan, Korea, where he works closely with the minister of health.

Theme: Teaching Them to Observe All Things

Bro. Carl Beckwith has recently been licensed to the ministry in the Fruitland church, Idaho.

Plans to send 10,000 milk goats to Korea, beginning as soon as possible after an armistice, have been announced by the Heifer Project which will cooperate with the United Nations Korean Reconstruction agency in this endeavor, according to Thurl Metzger, executive secretary of the project. Metzger recently returned from an extended tour of Korea, during which he explored the need for shipping livestock to war-devastated areas.

The white gift offering of the Naperville church, Ill., for Brotherhood work will top previous years' sharing by a wide margin if members accept the challenge of the finance committee to give at least ten percent of what they spent for Christmas gifts. Our correspondent reports the challenge is likely to be approved at a fellowship gathering even though thousands of dollars were given this year to a new building program, now under way.

John D. Metzler, chairman of the board of the Christian Rural Overseas Program (CROP), is now in Europe for a six weeks' study of refugee problems. Mr. Metzler will ascertain how CROP commodities have helped displaced persons, refugees and others in need. He was expected to confer with officials of the World Council of Churches in Geneva and also attend a meeting in Rome of the Food and Agriculture Organization of the United Nations.

A special committee of the National Council of Churches, meeting in Atlanta, Georgia, whittled its search for a national headquarters site from twelve to six cities. Six of the cities were eliminated on the basis of transportation, communications, hotel facilities, and in some measure, race relations. The committee left the way open, however, for other cities to bid for the headquarters site. Remaining for consideration are New York, Cleveland, Cincinnati, Pittsburgh, Chicago, and Columbus, Ohio.

Churches must use television in the future if they are to present their contribution to American life in the most effective manner, Federal Communications Commission chairman Wayne Coy told a church-sponsored conference on religion and television. Describing to more than 100 religious workers the tremendous growth which television will have once the present "freeze" order on new stations is lifted, Commissioner Coy said: "It's clear as a pikestaff that anyone who wants to reach the minds of the millions in America in the most compelling, most dramatic, most vivid fashion yet devised, must avail himself of this new electronic marvel."

Bethany Biblical Seminary

Bethany's new chapel is a dream come true. On Nov. 27, the first worship service was held in the sanctuary. The worshipful atmosphere is an inspiration to us all.

The enrollment for the winter quarter is 178 in the Seminary and 62 in the Bible Training School.

Bethany students and faculty members enjoyed a high season of spiritual blessing during Founders Week, Oct. 1-5. Dr. A. Ray Goff of the Chicago Temple brought a message on Monday evening. Brethren Dean Frantz, R. H. Miller and Kenneth Morse and Jesse N. Smucker,

the latter from the General Conference of Mennonites, brought deeply spiritual chapel messages.

Calvin and Harriett Bright gave strong challenges to Bethany students through addresses and personal conferences during their visit to the campus Nov. 1 and 2.

Chalmer E. Faw brought messages on the Gospel of Luke at the annual Bible institute of the southwestern section of the Michigan churches, Oct. 26-28.

Jesse H. Ziegler participated in the Northeastern Ohio district Christian education conference, Sept. 28 and 29, at Ashland, and the Northeastern Ohio spiritual life conference at Akron, Ohio, Nov. 16 and 17.

Warren W. Slabaugh took part in the Nebraska district meeting, Oct. 12-14, held at Lincoln.

William M. Beahm brought the dedicatory message at Camp Emmaus on Oct. 29, and held a week's meeting at Carlisle, Pa., Sept. 23-30.

Mrs. Anna B. Mow was teacher for one week with the volunteers at New Windsor, Md.

Floyd E. Malloitt has been busy meeting various groups since his return from Europe. He was a special speaker at the regional conference, North Manchester, Ind., on Oct. 15-18, he participated in the Southern Ohio district meeting, Oct. 23-25, and he was a leader at the Indiana young peoples' assembly at Camp Mack, Oct. 27 and 28.

President Rufus D. Bowman participated in the district conference of Southern California, held at Long Beach, Oct. 18-20, and in the district meeting of Northern California, held at Waterford, Oct. 25-28. A visit was paid to the campus of La Verne College on Oct. 22-24 to have interviews with students. President Bowman preached the dedicatory sermon for the new church at North Manchester, Ind., on Nov. 4, and held a preaching mission at the First Church of the Brethren, York, Pa., Nov. 18-25.

Gains for the Kingdom

Three baptized in the Flora church, Ind.
Four baptized in the Damascus church, Va.
One baptized in the Salamonie church, Ind.
Two baptized in the Midland church, Mich.
Two baptized in the Bear Creek church, Md.
Nine added to the Spring Creek church, Pa.
Three baptized in the Lewiston church, Minn.
Seven added to the Gravel Hill church, Kansas.
Five baptized in the Allison Prairie church, Ill.
Two baptized in the Liberty Mills church, Ind.
Four baptized in the South Whitley church, Ind.
Six received by letter in the Stanley church, Wis.
One baptized in the Locust Grove church, W. Va.
Three baptized in the East Chippewa church, Ohio.
Two received by letter in the Prairie City church, Iowa.
Twenty baptized in the Berkey church, Shade Creek congregation, Pa.
Five baptized and three received by letter in the Ephrata church, Pa.
Six baptized and five received by letter in the Frederick church, Md.
Seven baptized and four received by letter in the Johnson City church, Tenn.
Six baptized and one received by letter in the Root River church, Minn.
Fourteen baptized and seven received by letter in the Waynesboro church, Va.
Two baptized, one received by letter and four reconsecrated in the Blue Ridge Chapel, Waynesboro, Va.

Calendar for Sunday, December 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The Conquest of Canaan.—Joshua 1-11. Memory Selection: As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Joshua 1:5.

CBYF Topic for December, Missions in Latin and South America.



This Kalmuk mother and her family look hopefully toward the future and possible resettlement in a country where they may have a home of their own

The Kalmuks: A LOST PEOPLE

WHO or what are Kalmuks? Everybody in Brethren Service was asking this question several month ago when Church World Service asked Brethren Service to help resettle the Kalmuks.

To the writer, whose parents spent their childhood in the vicinity of the Black Sea, there came faint memories of hearing Kalmuks mentioned before. In his own childhood he sometimes heard his parents describe a dark-complexioned, dark-eyed child as "a regular Kalmuk." But this was about all he remembered.

The Kalmuks, Brethren Service now learned, are a unique little group of refugees, perhaps 700 or 800 of them, left stranded in Germany and other parts of Europe by World War II.

They are of Mongolian origin, descendants of the Asiatic invaders who overran Europe in the Middle Ages and later.

For several centuries now, however, the Kalmuks had lived quite peacefully in European Russia keeping flocks and herds, doing crop farming, and even drifting into non-agricultural occupations.

Some fled from Russia into the more western parts of Europe after the Russian revolution. The remainder of the group now under consideration became DPs during World War II. Most of them are now huddled in one refugee camp near Munich, but some are scattered over Europe working as miners or in other occupations.

The International Refugee Organization (IRO), an agency of the



United Nations, has been trying to find a new home for these people but has found the task most difficult. Most of the countries which have room for additional population have been reluctant to receive the Kalmuks because of their Asiatic background and somewhat unusual characteristics.

Recently, however, the Attorney General of the United States ruled that they were eligible for immigration into our country. Despite their Asiatic background, they are considered Europeans by reason of their centuries of residence in Europe.

The IRO has asked Church World Service to undertake their resettlement, and Church World Service in turn asked the Brethren Service Commission to take charge of the task. It was explained that the Brethren were asked because of their previous good record in resettling DP's.

The Brethren received this compliment with appreciation and a little surprise, but were not at all certain that they knew how to handle the Kalmuk problem.

In this case the problem was not financial as it so often is with proposed Brethren projects. Church

World Service and IRO promised the necessary funds. But there were other factors which made the Brethren hesitate.

For instance, the Kalmuks are distinctly oriental in appearance. In view of the unfortunate race prejudice found in far too many American communities, the Brethren are not certain that they know how to find the places where the Kalmuks will be welcome.

Second, the Kalmuks are Buddhists. Unlike some of the other Mongolian peoples in Russia who became Mohammedans, somewhere in their wanderings the Kalmuks embraced the type of Buddhism which is found in Tibet. They cling rather firmly to this faith.

Should the Brethren help Buddhists to resettle in the United States? Would our church people understand? Would they approve?

To be sure, it is a basic Brethren Service principle "to relieve human distress and suffering around the world without regard to barriers of race, creed or nationality," as Annual Conference said in 1941. But do we really mean it?

Third, the Kalmuks have some other peculiarities. They have been

nomads and raisers of stock. Although they have lately been drifting into other occupations and even into city life, it is thought that one of the best places for them would be in the western sheep country. But there are few Brethren out there, and Brethren Service has had little experience in resettling such people.

Furthermore, the Kalmuks would like to preserve their own way of life. They would like to keep their language, their history and their religion alive. They would like to settle so as to form Kalmuk communities, as it were, so that no Kalmuk will be too far away from some of his own people.

These desires, if respected, would make resettlement much more difficult. There would not be much chance of absorbing Kalmuk families into our own settled Brethren communities as we have other DP's.

The whole problem was unusual, difficult and yet challenging. It was thoroughly discussed by the Brethren Service staff. Eventually they voted to recommend acceptance of the project to the Brethren Service Commission.

When the commission met in its regular fall meeting beginning Nov. 5, the commission went over all the ground again. After examining at length all the problems and hazards involved, the commission voted to recommend acceptance to the General Brotherhood Board.

Some members of the General Brotherhood Board were perhaps more startled by the proposal than the previous groups. But after another round of debate the Board also voted favorably.

In all these discussions, it was rather generally agreed that this project would test both our professed principles and our practical ability.

The race factor would be an opportunity to testify for better race relations.

The fact that the Kalmuks are Buddhists was particularly disturbing. Some who knew the Kalmuks thought it would be unwise to try to convert them to Christianity immediately. In the light of this some Brethren felt that we had better limit our aid to Christians. But some of our missionaries to China pointed out that we gave aid to the needy in China without distinguishing between Buddhist and Christian.

In the hope that the very fact of unselfish help will in itself be the best testimony for the gospel of Christ, Brethren Service is now committed to help this little, lost remnant of the Kalmuk people.

IS PEACE BASIC?

PEACE is no longer basic, according to Coronet magazine. In its October issue an article entitled Classroom Movies for Tomorrow's Draftees announces that Coronet Films, a subsidiary of the magazine, is now undertaking to correct some mistaken thinking on the part of American high school youth.

The errors which have stirred Coronet Films to action are, to put it mildly, surprising.

First, so says Coronet, our high school boys and girls have taken it for granted that peace is basic. Second, these young people have identified military training and war as the same thing.

This mistaken thinking Coronet Films will now proceed to correct by issuing a series of fourteen films on military training and service which, Coronet hopes, will be shown to all high school students in the nation as a semester course.

To be entirely fair to the article, perhaps it should be quoted more fully. Its writer states that universal military training will "demand great psychological adjustments by our young people and by their parents."

This adjustment, he says, is necessary "because of the cultural pattern of America in which these young people have been reared. The boys and girls now in high school

have grown up taking certain principles for granted. First, peace is basic. Youngsters have been taught to abhor violence and to value 'getting along with others.' This philosophy runs all through their training, from infancy through high school.

"Second, military training and war are identified as the same thing. The beginning of training means the beginning of war. To be taken into service means to start for the battle lines."

A second or third careful reading of the fuller quotation does nothing to improve Coronet's reputation. We gather that UMT requires that the cultural pattern of America must be changed and high school children must be prepared to accept military training and violence as a normal part of life.

Coronet magazine is stepping forward nobly to help bring about this readjustment and, incidentally, to create a piece of business for its film department. If the films can be supplied to every high school in the country, or even half of them, Coronet will have achieved a happy combination of patriotism and business.

The announcement has already provoked alarm in Protestant circles. The United Christian Youth Movement, for instance, has held several interviews with representatives of Coronet Films to discuss the project and its implications.

It is reported that the Coronet representatives were surprised and pained to discover that some Protestant leaders disliked the project. But, as this is written, there is no indication that the plan will be changed.

Several members of our General Brotherhood Board staff recently viewed the first three of the fourteen films. There was a difference of opinion as to their effectiveness.

Some felt that the films were a bit on the tedious side with more "preaching" than high school students appreciate.

Others in the group were more impressed with the subtle way in which the films assumed that UMT is here to stay (it isn't, at least not yet) and then suggested how a young man could make the best of it and even find advantages in it for his future.

All agreed that the films are entirely contrary to what Brethren believe and should be kept out of our high schools.

The Facts

The proposed plan for UMT is not designed for the present emergency.

The existing draft system will continue to supply manpower for this emergency. UMT probably will not even begin until it is over. UMT is intended as a permanent peacetime policy.

The war in Korea and our alarm about Russia are simply being used as tools to fasten on our country a system which is repugnant to it. Militarism has always been contrary to American traditions.

But for at least a generation American military leaders have been looking enviously at the systems of universal military service maintained by many European countries, particularly the undemocratic ones.



PREPARING FOR CHURCH MEMBERSHIP

Carl W. Zeigler

Lebanon, Pennsylvania

ALEXANDER MACK insisted on the principle that one should "count well the cost" and thus be fully prepared before taking the most important step in life—becoming a member of the church. For this reason Luke 15:25-33 was used for some time as the scripture for public instruction when applicants were received into the fellowship of the church. The modern application of this principle would call for classes in church membership.

One of the long-standing criticisms of the religious education movement has been that it failed to give proper attention and honor to the Christian church. We as Brethren ministers have erred in not having a consuming zeal to make the church central in the lives of the children and young people whom we have received into church membership.

According to Dr. E. A. Agar, authority in church administration and statistics, 86% of all converts are under 21 years of age, 70% are junior-high age or under, whereas only 14% are 21 years of age or older. These facts would suggest the age areas in which there is special need for preparation and instruction.

The holding of a church membership class does not imply that the Sunday-school teachers have not done their tasks well. Even if the Sunday schools were to do their work perfectly (which they do not), so that boys and girls came to church membership age fully instructed concerning the church, its doctrines and its practices, the church membership class would still be necessary. It would still have the invaluable functions of magnifying to its proper size the experience of joining the church, and of affording the pastor intimate contact with each successive group of young people whom he receives into church membership.



It is the high privilege of the pastor to be a friend of children and young people, to instruct them in the Christian faith, to baptize them, and to see them grow in the Christian life

This last is one of the choicest privileges of a pastor, to learn to know his children and young people in a personal way, to instruct them in the great truths of the Christian faith, to administer to them the rite of Christian baptism, to see them participate in the love feast and communion service, and to follow them as they grow in the Christian life.

The details of administering the church membership class vary widely, and necessarily so. The local situation will determine the time, the place, and the age groupings. The pastor or, where there is no pastor, the elder in charge, or one of the ministers who has the respect and confidence of the young people should be the teacher. This is an essential part of the teaching ministry of the pastor or his equivalent.

Instruction for a short period, such as from ten to twelve weeks, is often more effective than a longer time. The season from New Year to Easter is excellent. This will include the Lenten season and proper emphasis can be given to its meaning. Easter will be a splendid occasion to culminate the work of the class in an

impressive baptismal service. The love feast and communion is often held at Easter or shortly thereafter. Preparation for this service will thus be assured for new members. People come to church on Easter; hence, it can be made a time to emphasize the meaning of church membership.

These classes may be held on week days, during the regular Sunday-school hour or on a Sunday evening. Certainly a minimum of a half hour for instruction will be needed. The hour of morning worship during this time of class instruction might well center around themes of especial interest to the class. They might sit together as a group in the service; they could discuss the sermon and the service at the subsequent session. This emphasizes church attendance and is an excellent tie-up between the work of the class and the activities of the church.

Age groupings may well follow those commonly used in the Sunday school. The strategic age with which to begin is the junior age (9-11), followed by the intermediates (12-14), the seniors (15-17) and young people. If the work is carefully planned

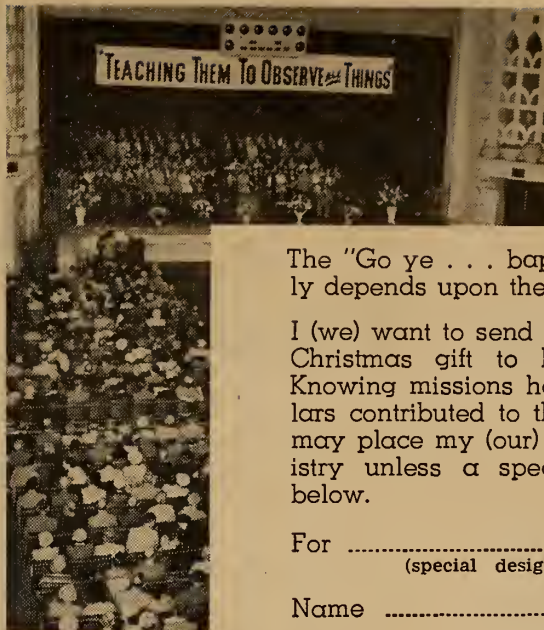
all children in the church should be attending such classes every year between the ages of nine and fourteen, whether they have been baptized or not. After that age, yearly classes are still good; maybe the same results may be obtained in shorter periods of instruction in a less formal way. Certainly seniors and young people need and will want guidance in their growing experience of fellowship in the church. Study groups, forums, discussions in these ages will often take the place of the earlier classes. No one should be received into church membership without some instruction, therefore, the need for occasional classes for young adults and older folks. Feeding the lambs and the sheep is the great privilege of every pastor.

The question may arise as to the matter of baptism. These classes need not violate our Brethren tradition of individual choice. Overpersuasion must never be used. Children may attend these classes for several years before they ask for baptism. However, if after one period of instruction, they ask for baptism, this experience should not be denied them. Baptism, even for an adult, does not mean complete understanding.

What shall be the scope of the courses taught? Definitely it need not be a compendium of theology. It should use the best methods of religious education and deal with the basic things of our Christian faith in a plain and practical way, helping the pupils to an intelligent understanding of what it means to be a Christian and, more especially, a member of the Church of the Brethren.

Primarily, there must be teaching of the meaning of dedicating one's life to Christ, and the meaning of personal salvation. This is basic. The meaning of church membership follows. Its obligations and privileges must be specifically pointed out. Here is the occasion to emphasize church attendance, stewardship and tithing, the work of personal witnessing and evangelism. There might well be a unit on the means of developing the devotional life, with specific emphasis on Bible study, prayer and the work of the Holy Spirit. The subject of the church, with its claims for ecumenicity, should be presented. One of the strongest emphases of the course should be on the history, symbols and practices of the Church of the Brethren.

The Church of the Brethren has a beautiful name, Brethren. The



church developed out of a beautiful tradition, pietism and Bible study; its ordinances are filled with dramatic significance and beauty. They must be preserved. If careful instruction is given to their meaning, they will be. What is more symbolical of our salvation and commitment to the Christian way of life than our mode of baptism by triune immersion? Every part of the baptismal service has essential meaning; our youth will appreciate this if they are taught.

Our love feast and communion service is the finest sacred drama in all of church history. It can be taught as a drama in three acts, with us as the players and Christ as our unseen, but nevertheless real, host and guest. The basic needs of the world are dramatized in the feet washing and fellowship meal. These are unique rites; their beauty and value must be understood to be appreciated. The teaching of the appreciation of the love feast and the holy communion is a pastor's privilege in such a class. Any pastor who neglects this privilege is missing a priceless opportunity to perpetuate our Brethren faith and heritage.

If the courses are planned systematically, there need be little repetition of material over a six-year ten-week period. Repetition of essentials is always good teaching. Recruits for the class can easily be gotten through the Sunday school, pastoral letter, pastoral visitation

and parent co-operation.

The General Brotherhood Board recommends courses of study to be followed. These are excellent. However, a pastor need not be a slave to them. They should only be used as suggestive guides. A pastor can profitably outline his own material. If it is his own, he can teach more effectively and with greater conviction.

One of the happiest experiences of the pastorate should be these intimate face-to-face relationships begun in the church membership classes and continued in subsequent membership in the church.

Some New Resources for the Church Membership Class

Choosing the Christian Way, by S. Loren Bowman. A new manual for pastor or other leader preparing classes of candidates for church membership ranging in age from upper junior to adult level. \$1.50.

I Choose the Christian Way, by Hazel Kennedy. The workbook for pupils to be used with *Choosing the Christian Way*. 35c.

Learning the Brethren Way With Jim and Jane, by Dessie Miller. A series of stories about two junior-age children who visit their grandparents one summer and learn many things about the Church of the Brethren and what it means to be a member of the church. \$1.50.

CHRISTMAS OFFERING

General Brotherhood Board
Church of the Brethren
22 South State Street,
Elgin, Illinois

Dear Brethren:

The "Go ye . . . baptize . . . teach" so largely depends upon the liberality of all members,

I (we) want to send \$..... as a Christmas gift to keep the church strong. Knowing missions has a just share in all dollars contributed to the Brotherhood Fund, you may place my (our) gift back of our total ministry unless a specific designation appears below.

For \$.....
(special designation)

Name

Church

Street or R.F.D. District

City State



Pastoral Training

Ira S. and Mary G. Petre
Chibuk, Nigeria

FOR a number of years the mission has been confronted with the problem of providing better trained leadership among our African Christian group for bearing responsibilities as related to the program of the church. Also the African Christian group had requested that facilities be provided for giving promising young men who have had considerable experience in church work an opportunity to further their training in preparation for full-time church work.

Six men were chosen by the church and approved by the elders' body of the mission. The following are those who were chosen: Karbam of Lassa, Mai Sule of the leper colony, Gwanu of Garkida, Thlama of Dzonggola (an outvillage point), Madu of Marama, and Hamnu of Wandali. These men have had wide and varied experiences in forwarding the work of the kingdom here in Nigeria. They have all been teachers. Nearly all have served as assistant pastors. All have been preachers of the Word. Some have served in hospitals and dispensaries. All have shared in a large way in district work—some in an advisory capacity and others in Christian service in the outvillages.

These men have come to Chibuk with their wives and families. Classes are conducted daily

for the husbands and their wives along the line of their chosen field of service. While here they are making a fine witness for the Christian way. Their advice and judgment are sought by the local Christian group.

On being asked what motivated their coming here, the class provided the following varied replies:

1. "Because I have experienced Christ's saving power in my own heart, I am constrained to tell others and to seek this

opportunity to improve my own worth to him."

2. "To me it is putting first things first. Seek ye first the kingdom of God and his righteousness."

3. "This class has been an answer to prayer and because I take it as such I have entered it."

4. "A divine realization of a great need among our people for the message of salvation through Christ and a response to the leading of the Holy Spirit."

5. "A deep sense of my own inadequacy in understanding God's message as revealed in his holy Word and a desire and willingness to become a better laborer in his vineyard."

6. "It is my desire to give my entire self to the work of Christ's



An African family
by one of the huts
in their compound

kingdom and I believe this class will greatly aid me in so doing."

7. "So that I may be a good shepherd to my people."

8. "A longing to know more of the Holy Spirit and his work and to be able to carry on for him and in his strength."

9. "I believe that the time has come for local leadership to carry a larger share of responsibility in shepherding the church."

10. "As we share a larger portion of the load in directing the church the critics of the mission will see and know that we are of the church and that the

church is ours."

Such are the deep-seated reasons in the hearts of these Christian young men for their willingness to take out two years to prepare for further Christian service.

The churches which sent them here are backing them daily before the throne of grace. May the home church also remember them in like manner.

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (R.S.V.).

REJOICE WITH US!

Florence M. Bollinger

Anklesvar, India

THREE times a ship turned seaward, wrenching the heart with sadness at parting of parents and child. The first time it left a young lad of sixteen standing on a grassy hilltop in Massachusetts, ready to begin his senior year in high school, while his parents after crossing the wide continent sailed from the port at Seattle, Wash., to return to India's mission field. It was the first parting of its kind, and to the mother it seemed like the blackest day of her lifetime.

Five years later the second ship to turn seaward carried a cherished young daughter back to college in America. Wartime restrictions allowed only one pass per passenger to the pier, making it necessary for the mother to alight outside the gates confining the pier, so that she did not even see the ship on which her daughter would sail. This ship sat in the harbor for a day waiting to sail in convoy with another ship. Less than twenty-four hours after these two ships had sailed, the harbor and city of Bombay were rocked by a terrific explosion.

Three years later a third ship to turn seaward summoned the young son on less than a day's notice to hurry to Calcutta in order to find passage for sailing to America, also to enter college. Trunks were speedily packed and in a matter of a few hours the lad was saying good-by to his mother on the veranda steps of home; a train in the night carried him with his father on the first lap of the journey to Bombay, where ar-

rangements were completed before he started alone for the port city of Calcutta from whence he sailed. This travel was also under wartime restrictions and the parents did not know until the journey was complete that the freighter on which the son traveled had carried a cargo of T.N.T. Owing to this the freighter was not allowed to stop at any ports along the way and no letters were received to lighten anxieties over a young son of seventeen making a voyage all of his own.

Many ships have sailed the seas in the twelve years just passed. Painful memories though not erased are dimmed. The blessings of health and

strengthened home ties even across the distances of time and space make one know that God is good and mindful of his own. The scene changes and on the bright, clear morning of Sept. 29 a ship turns shoreward into the harbor of Bombay.

At Ballard Pier, we, the parents, stand watching the Strathmore ply her course through the waves still so far out that only the ship is clearly defined in view. We look into the horizon where a golden sun is rising; as the ship comes nearer we see figures appear on the decks. The tugs stand ready to bring her into port when the big ship shuts off her own power, and soon it is near enough that we strain to sight two familiar faces.

Could that tall young man be our son Richard with his petite and lovely bride of last year? See, they have spotted us and are waving! Yes, they are Dick and Anna Mae! The ship has turned shoreward, bringing our loved ones home to us. God is good!

They have come to India to teach in the music department of Woodstock School. For Dick it means returning to his high school alma mater, for Anna Mae it is a brand new adventure. We had known Anna Mae only by her letters and her pictures; three days spent together in Bombay before they started northward showed us what a rich blessing and pleasure this new daughter will be to us.

Christmas time will bring them down from the mountaintop for a long winter visit. Home will no longer be so lonely at those seasons when one longs for close home ties. We are all so happy!



Left to right:
Florence M.,
Richard and
his wife, Anna
Mae, Amsey F.
Bollinger

Florida and the Brethren

Rufus B. King

FLORIDA is a land of opportunity. It is still in the developing stage. Almost 900,000 new inhabitants settled in Florida from 1940 until 1950. It is the most rapidly growing state east of the Pacific Coast.

Tourism is the biggest single Florida industry. Many tourists fall in love with the climate and natural semitropical beauty and settle down in Florida. One Brethren layman who has been an accountant in a Florida city since he came to the "sunshine state" following the Orlando Conference remarked to me: "I like it in Florida. I feel as though I have been on a vacation since I moved here with my family." This man has become active in one of our churches and in district work.

Tourism and its attendant services is not the only business in Florida. Agriculture, industrial and commercial activity, goods and services of many kinds have created a year-around economy that is associated with permanent residency. Good roads, schools and professional services are similar to those which one would expect in many another progressive state. Florida has attained its share of firsts in many areas of production and importance.

The first Brethren settled in Florida before 1900. The first church organized by the Brethren was in 1884 at Keuka in Putnam County, since disorganized. The district was organized in Florida in 1924. In the intervening years the progress of the churches has been slow. Some have dropped by the wayside and no longer exist. Others may have a similar history.

But with some there has been steady progress. Two of the churches have a full-time pastoral program supported wholly by the churches concerned. Two others have full-time programs with some aid from the Brotherhood Fund. Several are in need of ministerial help but cannot support a pastoral program. It is reasonable to expect churches to be organized in other growing centers in the future.

Why have not the Brethren succeeded in establishing more and stronger churches in Florida? Many

reasons have been advanced.

1. For one thing, Brethren coming to Florida have not always brought the interests of the church with them. Many have followed a pattern of getting away from the church. Brethren are scattered all over Florida without regard to colonizing for a church or strengthening existing churches. Often church interest does not go with the vacationist.

2. Churches have not always been wisely located. Some were organized before there was an adequate base to build on. An enthusiastic organizer moved elsewhere and the work died. Not enough sound judgment and scientific study were given to the location of churches.

3. Some of the leadership did not command "followership." In some cases individuals had not succeeded in Northern congregations because of personality difficulties or because of ambitions beyond their abilities. These shortcomings show up in Florida's sunshine, too.

4. Brethren from the North often have not succeeded too well in adjusting to a different Southern cultural pattern. Our "brotherhood" emphasis, our pacifism, the Brethren mode of dress, our staunch Republicanism (my observation has been that most Brethren are Republicans.), have not found effective avenues of appeal in the face of the race problem, a militant Bible fundamentalism (stressing the militant), a more relaxed attitude toward dress and appearance, and the solid Democratic South.

5. The Brethren have been largely agricultural in background. This Northern brand of agriculture requires re-educating to succeed in Florida. Florida is a significant agricultural state but it is a different type of agriculture. For instance, the state is eleventh in cattle population in the U.S. But there is not the corn available or the alfalfa to produce the sleek finished steer of the average Illinois farm. This is a hard fact for a Midwestern cattleman to adjust to.

6. Perhaps the churches in Florida have not, in an organized way, developed effective ways of guiding and advising prospective Brethren colonizers coming to Florida so that

they might be brought into a Brethren community.

A Brighter Future

I believe that the Church of the Brethren has a brighter future in Florida than has appeared evident in recent years. Florida should get the same consideration as the Pacific Coast as a field for genuine home mission opportunity. As more and more people settle in Florida, so will more and more Brethren be there.

There should be a more pronounced program to guide Brethren to communities where Brethren churches now exist. With churches scattered throughout the state, almost every interest of the vacationist or permanent colonizer can now be served. Perhaps there are several centers that should still be developed for Brethren interests.

Undoubtedly, next to colonization, the most effective program of evangelism for the Brethren in Florida is through Sunday-school work. A church located where there are children that have not been adequately served with church opportunities should have a good future. Of course, there must be competent and dedicated workers and adequate and attractive facilities.

Brethren tourists who spend one fourth to one half of the year in Florida should think in terms of spending a comparable amount of their church support through the Church of the Brethren in Florida.

The Brethren have churches in or near Jacksonville, Winter Park, Sebring, Tampa, Miami, Arcadia and Okeechobee. The district owns a splendid camp near Orlando. Brethren Volunteer Service workers serve in migrant camps at Pahokee and Belle Glade. There is also a pending query of Annual Conference regarding the establishing of residences in Florida for retired missionaries and other church workers.

Perhaps no one is in a better position to advise one about Florida as a land of opportunity and as a place for Brethren to set their stakes than the fieldworker for the district, Bro. C. E. Bower of Winter Park. A native of Indiana, he has been in Florida for more than twenty-five years. He knows Florida and loves it. He has succeeded in Florida in business and in church work. His judgment is respected by all who know him.

When you go to Florida, don't forget that you have a church there and that your contribution will be appreciated.

Thinking About the News

A Program for Peacemakers

PEACE talks and disarmament proposals are in the news as we write—two days before Thanksgiving and three weeks before these copies are in the mail. The dating is important because the whole picture can change radically in a few days' time.

There will be cause for thanksgiving if the peace talks in Korea result in a provisional cease fire and pave the way for an armistice within the next thirty days, possibly before Christmas.

There will be cause for thanksgiving if disarmament proposals are taken seriously at the United Nations sessions in Paris. We can be grateful also that the initiative for peace seems to have been taken at last by our own leaders. Unfortunately, our proposals for peace are too often denied by expanded preparation for war. We need to see that working for peace dare not become a propaganda device to gain ground in the cold war. If we accept the necessity of peacemaking as a Christian imperative, there is some hope of gaining the support of peace-loving people. But so far our leaders have been reluctant to admit that the threat of a third major conflict is as great as the menace of expanding communism. In this respect they have been unable to reach an understanding with European nations who know what war does.

While these momentary events give us cause for hope, we know that instead of really bringing peace, at best they will give us more time to work for it. But whether we get another year or two or not, our Christian responsibility is clear. There are certain things we must do as individuals, certain policies we must advocate for our nation.

1. Christian peacemakers never give up. Their policy is to seek peace because war is the cause of more evil than it checks. Their strategy may change in its details but always it is grounded in New Testament methods.

2. Christians keep faith whether their enemies do or not. They keep their side of a bargain even when the other party breaks it. They believe that being faithful yourself will encourage faithfulness even in enemies.

3. Christians are willing to lose face in order to keep faith. They will suffer rather than give way to anger. They believe that being right is all important; being victorious is incidental.

4. Christians are not discouraged when they lose a contest. They follow a Christ who suffered rejection, apparent defeat, obvious disgrace. But he outlived his enemies because he outloved them. Real Christians try to outlove and outlive.

5. Christians are committed to aggressive goodwill expressed in a ministry to the world's outcasts, in the relief of suffering (enemies as well as allies), in constant efforts to win men to the cause of Christ.

It looks to us as if this program is realistic and practical. It would cost much, but not nearly so much, in dollars and homes and lives, as the course we are now following. What is more important, it is the way our Lord, the Prince of Peace, calls us to go. As his birthday approaches, let us commend his way to a warring world.—K.M.

Around the World

Priest Suggests Standard Hymnal for Catholics

Some of the favorite hymns of America's Roman Catholic churches were deplored in a speech at Louisville, Ky., by a noted priest-composer and journalist. He is the Rev. Richard Ginder, Pittsburgh, Pa., who addressed the Louisville circle of the International Federation of Catholic Alumnae.

"It's cheap," he said of a top favorite among Catholic hymns, O Lord, I Am Not Worthy. He added, "I don't think even the words are appropriate." He made similar remarks about Good Night, Sweet Jesus.

While not "cheap," such hymns as

Franck's "Panis Angelicus" and Schubert's "Ave Maria" are "overplayed and should be locked up for thirty years," in Father Ginder's opinion. He said "there are plenty of other good Ave Marias." Father Ginder cited an instance where a beautiful hymn appropriate to a certain ceremony was elbowed aside "in favor of something that sounded like a victory march for a football team."

He suggested that a competent board compile a standard hymnbook for Catholic churches, comparable to the hymnals used in many non-Catholic churches.

Father Ginder's hobby is writing

church music. He is composer of a mass that was televised simultaneously last year at Easter services in New York City and Baltimore. He also is editor of the Priest, a publication for clergymen, and assistant pastor of the Pittsburgh's St. George's church. (RNS)

Peace Treaty Steps Up Plans for New Japanese University

Plans for the establishment of a new and unique international university in Japan are being greatly accelerated because of the signing of the Japanese peace treaty, according to Stanley I. Stuber, executive secretary of the Japan International Christian University Foundation, the organization which has been given the responsibility of opening the new institution by April 1952. Mr. Stuber said that the university will have as its major goal the training of Japanese youth in the ways of democracy, freedom and fundamental human rights. It will be entirely different, both in program and purpose, from any other school or college in Japan. (Japanese Foundation)

Strange Peace

One activity of the Communist-sponsored "peace committees" in some countries has escaped general notice. It is the raising of funds with which to purchase armament. The Chinese Peace Committee, for example, which is an affiliate of the leftist World Peace Council, has raised enough money for this purpose, according to the Peiping radio, to buy 2,000 war planes and 200 tanks.

Church Relief Shipment Goes to Mohammedan Refugees

A shipment of relief goods raised by Christian church agencies for Mohammedan refugees in Turkey was dedicated by church and government representatives at the port of Philadelphia. The refugees were forced from their homes by the Communist regime of Bulgaria.

The shipment included 25,000 pounds of clothes from Church World Service, the National Council of Churches relief agency, and two carloads of wheat and beans from CROP, the Christian Rural Overseas Program. It is being carried to Istanbul by the S. S. Exton.

"This is an offering from Christians of this country to their Mohammedan brethren, who because of their faith in God, were expelled without possessions from Bulgaria by the Communists," said Dr. W. C.

Fairfield, executive director of Church World Service, who presided at a brief ceremony.

The gift was accepted by Dr. Nuri Eren, director of the Turkish Information Office, New York, who said: "It will be regarded as a symbol of friendship and as the best answer to those who seek to demean man to the level of a crawling reptile." (RNS)

Lutheran Membership in U. S.

Passes Six Million

Membership in Lutheran churches of the United States climbed above the six-million mark last year for the first time, according to the annual statistical summary compiled by the National Lutheran Council.

There were 6,103,784 Lutherans in the U.S. in 1950, while Canada had another 198,164, for a grand total of 6,301,948 in the two countries. Confirmed (adult) membership in both countries increased by 94,861 to total 4,358,791, a gain of 2.2 per cent, as compared to an increase of 96,444, or 2.3 per cent, in 1949.

For the sixth successive year, the highest numerical increase in both countries was registered by the Lutheran Church-Missouri Synod which gained 50,672 baptized members or 3.0 per cent over 1949. With a membership of 1,728,513, the Missouri Synod is the second largest Lutheran body in America.

Greatest advance on a percentage basis among the major bodies was shown by the Evangelical Lutheran Church for the fifth straight year. Third largest Lutheran body in America, this church had a gain of 27,657, or 3.4 per cent, giving it a 1950 total of 841,494 members. (RNS)

Brotherhood News

Northeastern Kansas District Conference

The district conference of Northeastern Kansas was held in the First Central church, Kansas City, Kansas, Sept. 27-30. The conference began on Thursday afternoon with a meeting of the district board of administration, followed by a meeting of the elders' body, and a fellowship supper with Lorin E. Sibley of Topeka, Kansas, as speaker.

On Friday the business sessions began with moderator Charles Dumond, Sr., in charge, assisted by A. Blair Helman as reading clerk, and L. M. Baldwin as writing clerk. Delegates from all the seventeen

churches of the district were present.

Raymond R. Peters of Elgin, Ill., was the guest speaker, James Elrod was in charge of the Bible hour each day, and L. M. Baldwin gave the report of the 1951 Annual Conference.

Bro. A. Blair Helman was elected as moderator for the 1952 district conference which is to be held at the Morrill church, Kansas. Bro. Henry Stover was elected as delegate to the Standing Committee.

The Kansas City and Topeka choirs added to the inspiration of the conference.

Owing to the flooded conditions and the extremely wet season, the district will suffer financially. They are going forward in an effort to help in the promotion of the kingdom of God.—L. M. Baldwin, Morrill, Kansas.

Tennessee District Conference

The 1951 Tennessee district conference was held at Camp Placid, Blountville, Aug. 14-16. Elder R. E. Clarke was moderator and Paul Crumley, reading clerk. Visiting brethren were Ora DeLauter and A. R. Showalter, both of Bridgewater, Va.; each made an important contribution to the spirit of the meeting. This was the first meeting of the kind held on our new campground.

The report of the committee on the creation of a district nominating committee, which was adopted, marked a step forward in the efficiency with which these meetings will be conducted in the future. Probably for the first time in a generation or more, the race question became a topic for lively and serious discussion. To this writer it seems we Brethren do not always read the same Bible or have the same Lord and spirit as our guide. Some reports seemed most encouraging, especially the one by the young adults who have been promoting a fine fellowship through a camp construction program.

The moderator for the current year is Beverly Smith, Blountville, Tenn. Wm. C. Crumley was elected to the Standing Committee for 1952; A. F. Lewis is the alternate. John B. White was elected clerk for a term of three years.

At the beginning of this conference year we welcome F. C. Rohrer and his family to our district. Bro. Rohrer, now of Bean Station, Tenn., will serve the district as fieldman on a part-time basis. Mrs. Rohrer addressed the women's meeting. Other visitors seen on the ground were F. N. Biddix of Florida, Keither Wilson of Ky., and C. A. Wright of Va.—John B. White, clerk.

Resolutions Against UMT

The Southern Ohio district conference of the Church of the Brethren, meeting in New Carlisle, Ohio, on Oct. 25, 1951, voted to authorize the following official statement:

We reaffirm our opposition to any legislation providing for universal military training. This opposition grows out of the application of our Christian faith to the following concerns:

1. We are concerned for the preservation of our country. Every great nation which has resorted to the use of universal military conscription has fallen a prey to its enemies. France, Germany and Italy all have demonstrated that universal military training is a danger rather than a source of strength for survival.

2. We are concerned for the preservation of freedom. The military system is the opposite of democracy. To take young people out of the social, political and educational institutions of civilian life and indoctrinate them with the ideals of unquestioning obedience and reliance upon force which underly the military mind is a mistake. The result will be a generation of unthinking automatons, rather than of self-reliant, responsible, independent citizens worthy to perpetuate the heritage of freedom which is America's gift from our patriotic fathers.

3. We are concerned for the economic welfare of our nation. We simply cannot afford to waste the staggering sums in dollars, in productive labor and educational progress lost in drawing millions of young men out of education and industry.

4. We believe that there is a better way to achieve world peace. We hold, with Senator Brien McMahon, Mr. Walter Reuther, and others, that some project such as President Truman's Point Four proposal, adequately financed and honestly administered by the governments of the free peoples of the world within the framework of the United Nations, holds the only real hope of permanent peace. Communism feeds on hunger and despair. If we will unite with others to make it possible for all men everywhere to make a living for their families, all the world will turn toward democracy and away from communism.

For these reasons we call upon our representatives in government and upon all men of goodwill to unite with us to defeat any proposal for universal military training.

Paul W. Kinsel, moderator

Anniversaries and Weddings

Golden Wedding

Frank and Ina Cordier of Mogadore, Ohio, observed their golden wedding anniversary with open house at the Springfield church, Ohio, Sept. 16, 1951. They have lived in Mogadore forty-eight of their married years.

They were married on Sept. 15, 1901, at Mrs. Cordier's home in Smithville, Ohio. Mr. Cordier was a farmer and a teamster.

Seven children and sixteen grandchildren helped the couple celebrate. Their children are: Mrs. Lizzie Ingold, Mrs. Amanda Jennings, Paul, Donald, Merl, Albert and Mrs. Lois Bond.—Mrs. Mary Cordier, Mogadore, Ohio.

Bachman-Handtke.—Harold R. Bachman, Jr., of Laporte, Ind., and Shirley M. Handtke of Michigan City, Ind., in the Michigan City church, Oct. 13, 1951, by the undersigned.—Darrell C. Fryman, Michigan City, Ind.

Behny-Michel.—Gene Behny and Lavon M. Michel, both of North Manchester, Ind., in the Wabash City church, Sept. 26, 1951, by the undersigned.—Paul S. Bowman, North Manchester, Ind.

Bittinger-Guthrie.—Herman B. Bittinger and Elsie G. Guthrie, both of Grantsville, Md., Oct. 8, 1951, by the undersigned, at his home.—J. C. Beahm, Grantsville, Md.

Blakeman-Whitmer.—Russell O. Blakeman and Alice M. Whitmer, both of North Liberty, Ind., in the North Liberty church, Oct. 5, 1951, by the undersigned.—Homer A. Schrock, North Liberty, Ind.

Bowman-Young.—Donald Bowman and Mary Beath Young, both of Modesto, Calif., June 2, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Brightbill-Smetana.—Hiram Brightbill, Jr., of Cleona, Pa., and Catherine Smetana of Lebanon, Pa., Oct. 27, 1951, by the undersigned.—Carl W. Zeigler, Lebanon, Pa.

Brown-Stovall.—Bobby R. Brown of Lawrenceville, Ill., and Ramona Stovall of Vincennes, Ind., Oct. 15, 1951, by the undersigned, at his home.—Elmer F. Johnson, Lawrenceville, Ill.

Coldren-Wiles.—Walter Coldren of Akron, Ohio, and Roberta Wiles of Sterling, Ohio, Sept. 2, 1951, in the East Chippewa church, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Dolly-Hymes.—Harry A. Dolly of Flintstone, Md., and Virginia Hymes of Greenridge, Md., by the undersigned.—John H. Buffenmyer, Cumberland, Md.

Doxon-Johnson.—J. Olen Doxon and Pauline L. Johnson of Gove County, Kansas, Oct. 22, 1951, by the undersigned, at his home.—J. Edwin Jarboe, Lincoln, Nebr.

Flanigan-Bates.—J. Roger Flanigan of Woodland, Mich., and Janice Bates of Lake Odessa, Mich., Oct. 20, 1951, in the Woodland Zion Evangelical United Brethren church by Rev. Virgil Sexton and Rev. Glenn Peck.—Glenn J. Fruth, Woodland, Mich.

Obituaries

Adams, R. A., was born in Huntington County, Ind., Dec. 11, 1878, and died Sept. 11, 1951. He spent forty-seven years as a schoolteacher in Huntington, Wabash and Adams counties. He was a graduate of Manchester College. He was married to Minnie Shideler on Dec. 8, 1900. He united with the Church of the Brethren early in life and was a deacon at the time of his death. He is survived by his wife, three daughters, three sisters and one brother. Funeral services were held by the undersigned. Burial was in the Lancaster cemetery.—E. R. Fisher, Huntington, Ind.

Baker, William C., son of Robert H. and Elizabeth Whisler Baker, was born in Montgomery County, Ohio, and died at his

home in Lititz, Pa., Aug. 19, 1951, at the age of seventy-eight years. He united with the Wolf Creek church in Brookville in 1895, the same year in which he was married. He was a Sunday-school teacher and superintendent in the Dayton and Ft. McKinley churches. For six years he served as treasurer for the District of Southern Ohio and was elected to the office of deacon in 1916 in the West Dayton church. He served as a schoolteacher and postman at Dayton for thirty-one years. In addition to his wife, Emma V. Baker, he is survived by one daughter and three grandchildren. Funeral services were held by Elder J. T. Dick in the Lititz church and on the following day at the Marker funeral home in Dayton, Ohio. Interment was in the Parish cemetery at Arlington, Ohio.—Mrs. Louis Huebener, Lititz, Pa.

Barnhart, Mankin, son of Joel and Mary Mason Barnhart, was born in Franklin County, Va., April 10, 1864, and died at the Good Samaritan hospital in Dayton, Ohio, May 22, 1951. He was married to Rebecca Kinsey on Sept. 30, 1886, and to this union were born seven sons and seven daughters. Two sons preceded him in death. In 1894 he united with the Old German Baptist Church and a year later he was elected to the office of deacon, which office he held until the time of his death. He is survived by his wife, five sons, seven daughters, one brother, one sister, thirty-nine grandchildren and thirty-seven great-grandchildren. Funeral services were held at the Maple Grove church by Brethren Levi Bowman and Dennis Landis. Burial was in the New Carlisle cemetery.—Anna Mary Howe, Springfield, Ohio.

Benner, Alice D., daughter of John and Fannie Delp, was born July 19, 1882, and died June 8, 1951. She was united in marriage on Nov. 27, 1906, to Abram M. Benner, who preceded her in death on Oct. 27, 1944. She is survived by two daughters and one grandson. She was a member of the Church of the Brethren at Indian Creek for about forty years. Funeral services were held at the Indian Creek church by Brethren Elmer Moyer, Joseph Moyer and A. A. Price. Interment was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Boney, Robert W., son of Mr. and Mrs. Ralph Boney, died in Korea, March 24, 1951. He is survived by his parents, four brothers and seven sisters. Funeral services were held by his pastor, W. K. Kulp. Interment was in the church cemetery.—Flaura Bowser, Kittanning, Pa.

Boyer, Daniel M., son of Henry and Mary Ann Miller Boyer, was born in Darke County, Ohio, July 30, 1866, and died in the Wayne hospital in Greenville, Ohio, Oct. 20, 1951. He was twice married, first to Miss Lurena Jackson, who died in 1931. To this union were born two daughters. He was later married to Mrs. Sarah Bigler, who died March 1, 1948. He was received into the Oakland church in 1915, and was called to the office of deacon. He is survived by two daughters, fourteen grandchildren, twenty-seven great-grandchildren and two great-great-grandchildren. Funeral services were held at the Oakland church by the undersigned. Interment was in the Harris Creek cemetery.—Moyné Landis, Gettysburg, Ohio.

Brumbaugh, Mrs. Alva, was born July 21, 1874, in Artemas, Pa., and died Oct. 10, 1951, at her home in Artemas. She is survived by her husband and two sons. One child preceded her in death. Funeral services were held in the Church of the Brethren at Artemas by Elder D. I. Pepple, assisted by Rev. Henry May of the Congregational Christian church. Burial was in the Koontz church cemetery at Loysburg, Pa.—Marian F. Buffenmyer, Cumberland, Md.

Clary, Emma, daughter of Commodore and Ellen Rowsey Johnson, was born Feb. 18, 1869, at Liberty, Ill., and died in the Blessing hospital at Quincy, Ill., Sept. 9, 1951. She was united in marriage to John H. Clary on Nov. 21, 1889. She was a member of the Liberty church. She is survived by four daughters, one son, three

brothers, four sisters, four grandchildren and eight great-grandchildren. Her husband, one sister and one brother preceded her in death. Funeral services were held in the Liberty church by the undersigned, assisted by Bro. D. B. Cave. Interment was in Quincy Memorial park.—Delmar H. Moyer, Astoria, Ill.

Cline, William A., son of Elder John W. and Sarah Zimmerman Cline, was born Sept. 3, 1871, in Augusta County, Va., and died Oct. 7, 1951. He united with the Lebanon church, Va., on Nov. 8, 1914. He was elected to the office of deacon on Aug. 7, 1925. He also served as trustee for several years. On March 16, 1905, he was married to Marvy Berry, who preceded him in death on Jan. 23, 1946. He is survived by four daughters, six grandchildren, two brothers and two sisters. Funeral services were held in the Lebanon church by Bro. Delbert Hanlin. Burial was in the Thornrose cemetery at Staunton, Va.—Mrs. Ollie M. Byers, Mt. Sidney, Va.

Eckert, Aaron, son of James and Lydia Hertzog Eckert, was born April 5, 1867, and died Aug. 13, 1951. He united with the church in October 1889. His wife, Annie Reber Eckert, preceded him in death seventeen years ago. He is survived by one sister. Funeral services were held by his pastor, Bro. Ray A. Kurtz. Interment was in the Tulpehocken cemetery.—B. Mary Royer, Richland, Pa.

Etter, Abadell, daughter of Eli and Matilda Beck Hartley, was born April 18, 1877, and died Oct. 4, 1951, in the Graham hospital in Canton, Ill. She was married on Feb. 12, 1898, to Samuel Etter, who preceded her in death. She is survived by two children, three sisters and two brothers. She was a member of the Church of the Brethren. Funeral services were held in the Astoria church by Harold Deeter. Burial was in the Astoria cemetery.—Liz-zie Wherley, Browning, Ill.

Green, Lewis E., son of Perry and Mary Ellen Long Green, was born Oct. 4, 1870, in Carroll County, Md., and died Oct. 8, 1951. He was twice married, both wives, Sarah Baile Green and Carrie Cashman Green, having preceded him in death. He is survived by five sons, seven daughters, nineteen grandchildren, sixteen great-grandchildren and two brothers. Early in life he united with the Church of the Brethren and was a deacon for many years. He served as superintendent of the Edgewood Sunday school for twenty-five years. Funeral services were held at the Edgewood church by the pastor, Bro. Paul Fike, and the elder, Bro. E. C. Bixler. Interment was in the Pipe Creek cemetery.—Evelyn Barnes Wilhide, New Windsor, Md.

Hereter, Emma Grace, daughter of Thomas and Annie Keitel Newman, died at the Warner hospital, Sept. 14, 1951, at the age of sixty-eight years. She loved her church and was an active member of the women's work, a member of the program and flower committees and of the adult Bible class at the Gettysburg church. She and her husband, Jacob I. Hereter, were married forty-nine years ago. She is survived by her husband, two children, two brothers and one sister. Funeral services were held from the Bender funeral home by the undersigned, assisted by Rev. G. C. Carpenter of Ashland, Ohio, and Rev. Dwight Putman of Harrisburg, Pa. Interment was in the Evergreen cemetery at Gettysburg, Pa.—Robert Knechel, Gettysburg, Pa.

Hevner, William, son of Meth and Mary Jordan Hevner, was born at Upper Tract, W. Va., and died at his home in Keyser, W. Va., Oct. 21, 1951. He is survived by his wife, Ollie Rummer Hevner, two sons, two daughters, one brother and three sisters. Funeral services were held at the home by the pastor, Fred M. Bowman. Interment was in Queens Point cemetery.—Fred Bowman, Keyser, W. Va.

Houser, Wanda Lee, daughter of George and Anna Lou Houser, was born Oct. 15, 1948, and died Aug. 22, 1951, after being

suddenly stricken with Bulbar polio. She is survived by her parents and two brothers. Funeral services were held in the Hartman funeral home in Lakeville, Ind., by the pastor, Homer A. Schrock. Interment was in the North Liberty cemetery.—Homer A. Schrock, North Liberty, Ind.

Keltner, Rachel, daughter of Brother and Sister Ivan Erbaugh, was born June 22, 1912, and died Aug. 11, 1951. Early in life she accepted Christ as her Savior and served faithfully as long as her health permitted. For several years she was children's director in her local church and church clerk. She served as vice president of the women's work cabinet of Southern Ohio. She taught school and was active in community work. In 1936 she was united in marriage to John L. Keltner. She is survived by her husband and two brothers. Funeral services were held at the Union City church by the undersigned.—Kenneth G. Long, Union City, Ind.

Lancaster, Montague W., was born April 27, 1879, and died, as the result of being kicked by a horse, at his home in Copper Hill, Va., Sept. 23, 1951. He was united in marriage to Dora Shockley of Copper Hill on Sept. 17, 1903. He is survived by his wife, three daughters, three sons, two brothers, three sisters and ten grandchildren. One daughter preceded him in death on March 2, 1930. He was baptized into the Church of the Brethren on Sept. 12, 1930, and was called to the office of deacon on July 22, 1933. Funeral services were held in the Copper Hill church by Elder O. D. Eller, assisted by the home ministers, Brethren E. O. King, C. P. Stump and G. T. Stump.—O. D. Eller, Salem, Va.

Meredith, Cyrus, son of Jessie and Rebecca Meredith, was born Aug. 31, 1855, in Sandytown, Canada, and died Sept. 21, 1951. He was united in marriage to Rose Ruby in 1874, and to this union were born three sons and seven daughters. His wife died in 1917. In 1920 he was united in marriage to Flora Bachelor, who preceded him in death in January 1950. He united with the Church of the Brethren in 1921. He is survived by two sons, three daughters, twenty-nine grandchildren, thirty-one great-grandchildren and twenty-three great-great-grandchildren. Funeral services were held in the Church of the Brethren by the undersigned. Burial was in the Oak Hill cemetery.—L. W. Shafer, Pontiac, Mich.

Rose, Mary A., daughter of W. Scott and Hannah Fisher Schell, was born at Aitch, Pa., May 12, 1886, and died Aug. 31, 1951, at her home in Williamsburg, Pa. On May 19, 1909, she was married to Charles C. Rose. She is survived by her husband, one son and one sister. She was a member of the Williamsburg church. Funeral services were held in the Friedline funeral home in Williamsburg by Bro. F. J. Byer. Interment was in the Lutheran cemetery at Yellow Springs, Pa.—Elizabeth Sollenberger, Williamsburg, Pa.

Sewell, Rickey Joe, son of Hubert L. and Marjorie Hampshire Sewell, was born Nov. 25, 1945, and died, following an automobile accident, Aug. 28, 1951. He is survived by one brother, three grandparents and two great-grandparents. Funeral services were held at the Frazee funeral home in Union City, Ind., by the undersigned. Burial was in the Union City cemetery.—Kenneth G. Long, Union City, Ind.

Shawley, Theodore A., son of Thomas and Emma Watkins Shawley, was born in Centre County, Pa., Feb. 19, 1869, and died at the home of his daughter in Williamsburg, Pa. On June 20, 1895, he was married to Cora Jane Irvin, who preceded him in death several years ago. He is survived by two sons, three daughters, several grandchildren, six great-grandchildren, two sisters and one brother. He was a member of the Church of the Brethren at Williamsburg. Funeral services were held by his pastor, Bro. Lloyd Stauffer, in the Friedline funeral home. Interment was at

Canoe Creek, Pa.—Elizabeth Sollenberger, Williamsburg, Pa.

Slagle, Earl W., husband of Hattie Brennan Slagle, died July 5, 1951, at the age of fifty-nine years. He was a faithful member of the First church in York, Pa. He is survived by his wife, one daughter, two grandsons, one sister and one brother. Funeral services were held by the undersigned, his pastor, at the Anstine funeral home in York. Interment was in the Greenmount cemetery in York.—Bernard N. King, York, Pa.

Sommer, Peter, was born June 18, 1877, at Nexø, Bornholme, Denmark, and died at his home in Batavia, Iowa, Oct. 10, 1951. He was baptized in 1895 at Sheldon, Iowa, and was a loyal member for the rest of his life. He was united in marriage to Mabel Standafer on March 30, 1904. Four children were born to this union. He is survived by his wife, four children, thirteen grandchildren and one sister. Funeral services were held at the Libertyville church by the pastor, assisted by Bro. Ed Duncan, former pastor. Interment was in the church cemetery.—Leland F. Grove, Batavia, Iowa.

Swartz, William Varner, son of Frank M. and Laura Varner Swartz, was born near Luray, Va., Sept. 8, 1900, and died March 22, 1951, when a tractor turned over on him. He united with the Church of the Brethren at Nokesville, Va., at an early age. On Aug. 12, 1935, he was united in marriage to Dencie M. Strader. He is survived by his wife, his parents, one brother and two sisters. Funeral services were held in the Nokesville church by the pastor, Bro. D. D. Fleishman. Interment was in the Valley View cemetery.—Mrs. A. D. Sines, Nokesville, Va.

Sweitzer, Martha May, daughter of Samuel Y. and Barbara Bowman Keeny, was born near Shrewsbury, Pa., May 20, 1874, and died Aug. 6, 1951, at her home in Shrewsbury. On Dec. 24, 1899, she was united in marriage to Henry Z. Sweitzer, and to this union were born four sons and one daughter. Her husband and one son preceded her in death. She united with the Codorus church in her teens. She served as cradle roll superintendent and teacher of the primary class in Sunday school for over thirty-five years. She was always interested in the mission program of the church and was a faithful and consistent giver for all church purposes. In her will she left a sizable contribution for her local church. She is survived by three sons, one daughter and eleven grandchildren. Funeral services were held in the Shrewsbury church by Elder S. C. Godfrey, assisted by Elder George Keeny. Burial was in Bowser's cemetery near New Freedom.—William C. Sweitzer, Ridgeway, Va.

Church News

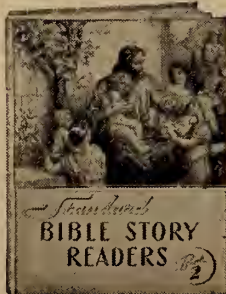
California

Fresno.—The women's auxiliary sent about ten duffle bags of used clothing to Korea for relief. The men's brotherhood meets every Monday evening at our new church to work. Much donated help has been given, resulting in reduced building costs. As the need arises, their labor is diverted out to the Lord's-acre cotton project. During the past months the Mariners have given a play, Your Church and Mine. Several of our young people attended the district CBYF rally in San Francisco. The intermediates and juniors met at the church for several Wednesdays during the summer for recreation, crafts, music and worship. An all-church retreat was held at Camp Sequoia on Aug. 24-26, during which time the various boards of the church met in special planning sessions for the new year.—Mrs. Dorothy R. Caywood, Fresno, Calif.

Lindsay.—A workshop for Sunday-school teachers was held at our church, which workers from surrounding churches attended. Margaret Lininger, children's director of the Pacific Coast region, was also present. Our vacation Bible school was held with an enrollment of 183 and an average attendance of 156. An offering of \$53.50 was given for Korean Bibles and Testaments. Glen McCune was supply minister while our pastor, Brother C. E. Brubaker, and his wife were on vacation. The various age groups continued on Sunday evenings during the summer with good interest. The adults were led in a study of the Holy Spirit by Glen McCune. Thirty-seven persons attended the family camp at Greenhorn during the week of Aug. 13. Bro. Funderburgh, Bro. Blough and Harvey Snell led in Bible study. Offering cups were placed on the tables in the dining hall and \$150 was donated to help a Puerto Rican young man to attend McPherson College. The women's work group has sent 290 pounds of clothing for relief.—Mrs. H. M. Stutzman, Lindsay, Calif.

San Francisco Community.—In place of vacation Bible school our classes of week-day Christian education were continued throughout the summer. Many of our members enjoyed rich camping experiences at Camp Peaceful Pines. Several members of our women's circle are helping the American Friends' Service Committee process clothing for Korea. We have welcomed our new volunteer worker, Betty Kindell of the Lanark church, Ill., into our midst. Our all-church school picnic was held in the Golden Gate Park on Sept. 23.—Barbara Alger, San Francisco, Calif.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

Delaware

Wilmington.—A dedication service for the hymnals was held on Aug. 5. We have made considerable progress on the new addition to our church. To date, more than 1,300 hours have been donated by the men and boys of our church and community. The third annual retreat of our church was held at Camp Tochwoh, the Wilmington Y.M.C.A. camp, Sept. 22 and 23. This was for the entire family. Brother and Sister Norman Ford are the parents of a new baby daughter. The annual election of church and Sunday-school officers was held Sept. 30. Many organizations of the church are working to raise money for the building fund.—Mrs. Dorothy L. Wickersham, Newark, Del.

District of Columbia

Washington City.—Several of our youth attended camp during the summer. Bro. Paul Kinsel, pastor at Trotwood, Ohio, was our guest minister on Aug. 12. Gerda Feischl, an Austrian high school student, is living with Brother and Sister Bennett Miller and their family, and Manfred Winkler, a German high school student, is making his home with the Ernest G. Lashlee family. Mrs. Charles Wampler of Harrisonburg, Va., entertained the women's

council with her pictures and lecture on Latin America on Sept. 6. In connection with the morning service on Sept. 9 a special service of dedication for the new hymnals was held. Through the generosity of Brother and Sister Wilmer Garber, the new sound filmstrip, *My Peace I Give to You*, was shown at the evening service. Two consecutive Sunday evenings have been given to festival hymn singing to acquaint ourselves with the new hymnal. Our fall council was held on Sept. 10. Six new deacons were appointed. On Sept. 17 our first children's workers' conference was held by our new children's director, Mrs. Paul Smith. Our pastor spoke over radio station WRD on the program, *Look to This Day*, Sept. 18-20. The Eastern Maryland district meeting held at Westminster, Md., Sept. 21 and 22, was attended by six delegates and several others from our church. Elder J. H. Hollinger was moderator. Several of our members took advantage of the first fall workshop for all church people held Sept. 24-26 at the National Baptist Memorial church. A consecration service for all Sunday-school workers and officers was held on the evening of Sept. 30. Our love feast was held on Oct. 7.—Mrs. Mary M. Hinshaw, Washington, D. C.

Illinois

Kaskaskia.—The regional women's work cabinet met with the ladies to get acquainted with the ladies' aid groups of Southern Illinois and showed slides on Puerto Rico which Mrs. Jeff Mathis told us about. Bible school was held with an enrollment of forty and with twenty-two having perfect attendance. On the evening of Aug. 5 Bible school closed with a program. Family night was enjoyed with a supper in the church basement and with Bro. Ausby Swinger of Romine as the guest speaker. Mrs. Dorse Rogers, Mrs. Orville Childress and Lon Rogers represented our church at a business meeting at Walnut Grove. Bro. R. E. Pepple, our pastor, and three young people attended the regional CBYF conference held at Canton. Sisters Dorse Rogers and Orville Childress served as our delegates to the district meeting in Cerro Gordo Aug. 24-26. Our revival services were held Sept. 3-16, with Bro. Charles Light of Columbia City, Ind., as the evangelist. There was one addition to the church by baptism. Our love feast was held on the evening of Sept. 14. Home-coming day was held on Sept. 23, with Bro. C. Ernest Davis of Elgin as our speaker. Bro. Olden Mitchell, our district field secretary, was with us on the evening of Sept. 23 on a get-acquainted tour through Southern Illinois.—Mrs. Orville Childress, Beecher City, Ill.

Oak Grove.—An interesting service, consisting of the Pauline song service and the young people's camp report by Gloria Anderson, was presented on the evening of Sept. 2. Our business meeting was held on Sept. 16. Our love feast was held Oct. 7. Brother and Sister J. Calvin Bright were with us in spiritual and inspiring services. They showed pictures of China and their work there and he had a question and answer period on the evening of Sept. 20. On Sept. 23 Bro. Bright brought the morning address and Sister Bright spoke in the afternoon. Sister Bright spoke at our missionary meeting and showed us garments and handwork made by the Chinese.—Juanita Whisler, Lowpoint, Ill.

Virden.—Several of our members attended the various camps for all ages at Camp Emmanuel this summer. We co-operated in the union Sunday evening services during the summer months. At our regular council in August all officers for the year were elected. Robert Hoover of Girard was chosen as our elder for the coming year. Sarah Clinton and Elsie Royer represented us as our delegates to district meeting. Many of our members attended the meeting which was held in the Cerro Gordo church. Bro. Kenneth Frantz and his family began their pastoral work here on Sept. 1, and on Sept. 2 installation services were held. Brother and Sister Frantz held open house on Sept. 23 for the newly redecorated parsonage. The new church hymnals have been dedicated and the adult and chapel choirs are practicing each week to acquaint the church with the songs and music. The women's council was reorganized recently and plans were made for the coming year. Two persons have been received by baptism since our last report.—Mrs. E. E. Brubaker, Virden, Ill.

Indiana

Cart Creek.—We met in our regular council on Sept. 17 with Elder Ralph Hoffman in charge. The church and Sunday-school officers were elected. Bro. Ralph Hoffman was re-elected as our elder and pastor for the coming year. Bro. Roy Richey of Logansport will hold a week's revival at the church beginning Oct. 7. Our communion service will be held Oct. 13.—Mabel E. Winger, Swayzee, Ind.

Manchester.—The remodeling is rapidly being completed on the church and we hope to dedicate the building in November. Appreciation goes to Manchester College for the use of the chapel and classrooms for services for over a year. We are sponsoring the 100% Messenger club again this year. We voted to give

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\$200 to religious education in the public schools. The women's work sewed for relief and Bethany Hospital and sponsored two study groups. District conference will be entertained here next year. Three volunteer service workers, Sam Robins, Vivian Hardman and Robert Neher, have gone from this church recently. The Home-builders class furnished funds for one hour of the Brotherhood program. The special events committee arranged a reception at the park one Sunday evening for college students. Brother and Sister O. S. Hamer showed pictures and lectured recently on their trip to Europe and one evening Allen Deeter, a student, presented a similar program on his experiences as a Brethren Volunteer Service worker in Europe the past summer. A potluck supper and consecration services were held for the new Sunday-school teachers. A promotion day service was presented on Sept. 30.—Edna Mae Younker, North Manchester, Ind.

Maple Grove.—Our church met in council on Sept. 15 with our elder, Albert Harshbarger, presiding. Sunday-school officers were elected for the coming year. The following evening we held our love feast. Brother and Sister Farrell Culler were our delegates to the district meeting held in Hagerstown. Brother and Sister Alfred Campbell also attended. In July many of our group met with members of the New Hope church in the Brown County state park for the CBYF area meeting. Since our last report we have had several guest speakers: Carl Moore, a state temperance worker; Bro. Henry Campbell; Bro. Glen Campbell of Bethany Bible School. Bro. Galen T. Lehman, our regional worker, filled the pulpit one Sunday and we look forward to his return for a weeks' series of meetings Oct. 21-28. We have responded to the various church proj-

ects and offerings. The women's group is canning and preparing a box of clothing for Church World Service.—Dora Mitchel, Clay City, Ind.

Nappanee.—Since our last report, two associate members were received, one letter was granted and several babies were dedicated. Several of our members took advantage of the local teachers' training school. One section of the city summer Bible school met in our church with our pastor directing. He conducted a service one Sunday for couples whom he had married, after which they all enjoyed a fellowship dinner at the parsonage. The young people, the choir and the women's work each presented Mechtilde Greschl with a gift before she returned to Germany. She had spent the year with the Walter Miller family. Janet Miller and Wayne McCuen and Margaret Farrington and Gene England were married in the church recently. Jesse Ziegler and Dan West were among the speakers at our community union Sunday evening meetings. Our delegates to the district meeting at Camp Mack were Sara White, Hazel Grasz and Clifford Klotz. Bro. Eldon Evans of New Paris, our elder, presided at the September council meeting, when Sunday-school and church officers were elected. Our love feast will be held Oct. 18. Bro. Kenneth Murphy of La Porte was our guest speaker when our pastor held a week's meeting at the Rock Run church. The women have been busy quilting. They took kits for overseas to the district meeting at Camp Mack. The young people contributed in various ways to the colored men's camp near town and served a public supper at the John Metzler farm. The men have been busy donating time and money toward improving the parking lot for the church.—Hazel Grasz, Nappanee, Ind.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 590. Southern Ohio member has grocery business and also good day job earning total of \$7,500 yearly. Wants \$15,000 loan at six per cent for five years. Interest paid monthly. Will give note, chattel mortgage on business and term insurance on self as collateral. Write: Brethren Service Commission, 22 S. State, Elgin, Ill.

No. 591. Brethren real estate broker offers following for sale: 140 acres on main highway, ten miles from Ithaca, the seat of Cornell University. Fifteen-minute drive to King Ferry Church of the Brethren. Farm is in high state of cultivation with rotation of crops, abundance of water, near modern school. Twelve-room house, conveniences, 114-foot basement, barn and other buildings. Also other farms available. Write: F. L. Baker, R. 2, Ithaca, N. Y.

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Kansas

Belleville.—Our church met in business meeting on Sept. 8 with our elder, W. W. Gish, presiding. Church and Sunday-school officers were elected for the coming year. We elected Bro. W. W. Gish as our elder for another year. Delegates were chosen to our district conference, which will be held Oct. 19-21. Sept. 16 was the date for our annual birthday and harvest meeting. We are happy to welcome Brother and Sister Delvis Bradshaw and their family into our midst. We are planning to have evangelistic services the first part of October, with Bro. G. G. Canfield as the evangelist. Our communion services will be held Oct. 28.—Mrs. Pearl M. Kuhn, Belleville, Kansas.

Maple Grove.—Our youth fellowship group made a Church of the Brethren sign and placed it at the corner on highway 36, thus making it easier for visitors to locate the church. Our women's work group sent a large amount of clothing to the flooded districts of eastern Kansas. We were pleased to have Bro. Charles Albin of Ottumwa, Iowa, deliver the morning message on Aug. 26. The young people had charge of the worship service on the evening of Aug. 16, with Lee Dean Preston as the speaker. Lee Dean is in Anderson College, Ind., preparing for the ministry. Bro. John Ditmars and his wife began their pastoral work with us on Sept. 1. Installation services were held for them on Sept. 9 with Bro. Floyd Crist in charge. We held our regular council meeting on Sept. 9. Bro. Crist of the Quinter church was re-elected as our elder. Our fall love feast was held Oct. 7. We plan to enter-

tain the district conference Oct. 19-21. We selected Mrs. Arthur Bishop and Guy Ankerman as our delegates to district meeting. One letter has been granted.—Mrs. H. G. Wertenberger, Norcatur, Kansas.

North Solomon.—We met in council and officers were elected for the coming year. Bro. W. W. McDanel was elected elder. Our delegates to district meeting are Sisters Mary Peterson and Alberta Lerew. Bro. Yoder of McPherson held a week's meeting and showed us the film, *The Prince of Peace*. Bro. Renner of Burr Oak furnished the music. In August our pastor held dedicatory services for a baby at a morning service. We enjoyed revival meetings held by the Solomon Valley Evangelistic Association. Rev. Joe Brookshire was the evangelist and Brother and Sister John Landis were the musicians. Daily vacation Bible school was held in connection with the meeting. Plans are being made for another campaign in the spring.—Mrs. Macy Moyer, Portis, Kansas.

Maryland

Beaver Creek.—During the summer months we had as guest speakers Brethren Earl Mitchell, Donald Sollenberger and Arthur Rice. The local 4-H girls' club group attended services one Sunday morning and conducted the opening devotions for the worship service. Our vacation Bible school was held in co-operation with the San Mar congregation with Garnette Martin as the director. There was an average attendance of fifty-five. The Homebuilders class has planned for the placing of a new bulletin board on the church lawn. Our communion service will be

held on the evening of Oct. 21.—Mae Fra-ver, Hagerstown, Md.

Broadfording.—We held our business meeting on Aug. 22, with our elder, Bro. David Petre, in charge; officers were elected for another three years. The writer was re-elected as Messenger correspondent. The Mennonite Gospel team and Rev. Paul Lantz, who sing and preach over radio station WCHA in Chambersburg, Pa., were with us one Sunday evening recently. Bro. E. Russell Hicks spoke for us on a recent Sunday evening. Our two weeks' series of meetings began on Oct. 7. On Sept. 23 Dr. Raymond Schmidt, a temperance worker, spoke at the morning service and Sunday-school officers were installed. At our recent council meeting Bro. Francis Litton was elected as our elder. Our love feast will be held on Nov. 10. Our attendance at Sunday school and church has been increasing. We have prayer meeting every Wednesday evening.—Harry C. Myers, Maugansville, Md.

Denton.—The women's missionary society gave \$102 to the Brotherhood Fund. The Michael family visited our church in which a joint meeting was held for the churches of the district. The Mardela District has assumed the support of this family for one year. Our pastor, Bro. Sherfy, attended the missionary and international relations seminar in Washington, D. C., and brought back a report to a joint meeting of Denton and Ridgely. The Lord's acre sponsored by our men's work yielded \$206. The district men's rally was held at Camp Mardela, with Denton as the host and Bro. Eller of Dundalk as the guest speaker. Our local church held a daily vacation Bible school. The young people enjoyed a weekly recreation night on the church grounds during the summer. At the close of the recreation period a business or professional man of the town gave a short talk. Bro. Sherfy attended regional conference as our representative. Our pastor is adviser to the district young adult group and our local group served as host for the quarterly meeting which was held at Camp Mardela. One of our young men, Clyde Nafzinger, who is giving a year of volunteer service and is now working in the Hastings State Hospital, Minn., was recently licensed to the ministry for one year by the home church. Our fall love feast was held on World Communion Sunday. Bro. Clingenpeel of Vienna, Va., will conduct a series of meetings for us in the spring.—Mrs. Norman L. Rairigh, Denton, Md.

Westernport.—A missionary play was presented in our church by the Keyser church and the proceeds went toward missions. Bro. John Musto of Brooklyn, N. Y., held our two weeks' revival for us. His son, Steven, was with us the first week as our soloist. As a result, eleven persons were baptized and one was received by letter. A few of our members took advantage of the three-week training course which was held in the Keyser church. A teachers' training school was sponsored by the district and was held in the Frostburg church with twenty-two of our members attending. Bro. Ora DeLauter and Mrs. Nevin Fisher were the outside speakers. Bro. O. F. Bowman also taught. Our temperance chairman sponsored a fellowship supper for the father and son banquet and presented a temperance program. Since our last report we have lost one member by death. In August a week-end institute was held in the church with Mr. and Mrs. Ora Huffman of New Windsor as the main speakers. The Sunday-school convention was held in our church the first Sunday of September, with Bro. Minor C. Miller as the guest speaker. He also brought the message in the morning. The district women's work met in our church on Sept. 22, with Mrs. Joseph Miller of Broadway, Va., as the guest speaker. Our pastor's report for the year was twenty baptized, four received by letter, ten weddings and twelve fu-

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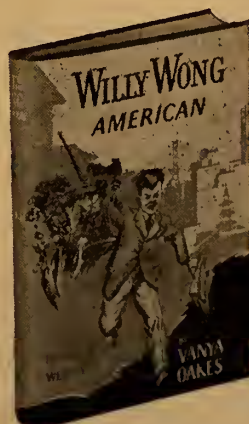
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nerals.—Mrs. Thelma L. Dettra, Westernport, Md.

Michigan

Elmdale.—We held a reception at the church in the form of a grocery shower for our pastors, Brother and Sister Robert Martin, and their son. Bro. Robert Martin and Mrs. Wilmina Wieland were our delegates to the district conference in August. Since our last report, two persons have been received into the church fellowship by letter and two by baptism. We held our regular council meeting on the evening of Sept. 6, when we elected Sunday-school and church officers for the coming year. Recently the church board met at the parsonage to plan the Sunday evening programs for October, November and December. We are looking forward to our harvest meeting to be held Nov. 4. We will have dinner together at the church and special services in the afternoon. We also plan to hold our fall communion on the evening of Nov. 10.—Mrs. Wilmina Wieland, Freeport, Mich.

Pennsylvania

Philadelphia, Calvary.—We were happy to have with us recently Brother and Sister Herbert D. Michael and their family of Africa. Sister Marianne Michael is supported by the Calvary church, and she and her husband spoke at both Sunday-school and church services. Bro. James D'Amico has served our church as summer pastor and now he has been called to serve as pastor. On Sept. 4 we had the installation service for Bro. D'Amico. The address of the evening was given by Rev. Alexander A. Balden, pastor of the Waldensian Presbyterian church of Chicago. The installation service was conducted by Elder B. F. Waltz of the Germantown church, following which we enjoyed a social period together. During the summer Bro. D'Amico called our men and boys together and had them paint the main Sunday-school room and the small classrooms. Two persons were received into the church by baptism.—Mrs. Margaret E. Mahler, Philadelphia, Pa.

Pottstown.—Since our last report our pastor, Bro. Wilbur A. Martin, has resigned and our new pastor, Bro. Ralph Frey, was installed as pastor. Seven persons have been received into the church by baptism and four by letter. We also had a successful daily vacation Bible school. Our church was the scene of two beautiful weddings when Joan Vanderslice was married to Eugene Hohl by Bro. Wilbur A. Martin and Lois Bowden to George Estes.—Edith Johnson, Pottstown, Pa.

Scalp Level.—Tom Shoemaker, Brethren Service Volunteer, was the director and our church supplied several teachers for the vacation Bible school that was held

during the week of Aug. 12 at Mine 42 under the auspices of the Windber ministerium. A Sunday school has been organized there and will meet every Sunday afternoon. Joseph Johns, a member of our congregation who has completed a year of volunteer service, was the speaker on the evening of Aug. 12. He is now attending McPherson College. A letter of appreciation for our contribution to the Anna Blough Memorial school in India was received from Bro. J. M. Blough. A feature of our morning service on Sept. 2 was the dedication of four offering plates, which were presented to the church by the C. C. Shumaker family. Our former pastor, Bro. G. E. Yoder, was the speaker at our morning services on Sept. 23 and 30, during the absence of Bro. Rosenberger, who was conducting evangelistic services at Stonerstown. Several of our members are attending the community school for Christian workers, which began Sept. 24 and will meet weekly for six weeks. Our aid has quilted four quilts and supervised the collection of 331 pounds of relief clothing. Our men's work organization has completed the demolition of the tippie at Mine 42 and this material has been hauled to our new church site, where it is being sorted and stacked. Much of the material will be used in the construction of our new church building and the rest will be sold.—Mrs. A. J. Casseday, Scalp Level, Pa.

Springville.—The young people spon-

sored a fellowship meeting with Bro. Aaron Breidenstine in charge. An all-church family night was held with Brother and Sister Robert Hess as the leaders. Guest speakers have included Bro. Earl Kurtz of Elgin, Bro. Robert Eshleman of Elizabethtown College and Bro. Donald Royer of Manchester College. A special offering was taken during the summer for fruit juices to be sent to the boys in Korea. A highly successful vacation Bible school was held this year with Sister Ruth Douple as director. The average attendance was 200 and the proceeds from a special project were sent to help Bro. Franklin Cassel's work in Korea. The district Labor Day meeting was held in the Mohler house with Brethren Minor M. Myers and DeWitt L. Miller as the speakers.—Mrs. Mark Royer, Denver, Pa.

White Oak.—At our last council Brethren Clyde Weaver and Frank Layser, representing the ministerial board, were with us for the installation of Brethren Charles Myer and Kenneth Hershey and their wives to the office of deacon. Our delegates to district meeting were Charles Myer, Milton Graybill and Kenneth Hershey. Harvest-home services were held at Manheim on Aug. 18. Guest speakers were Elders John M. Geary of Hollsopple and Rufus P. Bucher of Quarryville. An offering was lifted for district home missions and the orphanage. The same evening a Bible conference opened with Bro. Bucher bringing the message. The following Sunday Bro. Geary and Elder Joseph G. Moyer of Vernfield were the speakers. Sisters Lorraine Hershey and Lorraine Keller were our delegates to and gave a report from the Sunday-school meeting at Salunga. A missionary sermon was delivered at White Oak on Sept. 23 by Bro. David Gible of Chiques. An offering was lifted for missions. On Sept. 22 Brother and Sister Jacob Shreiner celebrated their sixty-second wedding anniversary. Sister Shreiner has been a member of the church for seventy-three years and Bro. Shreiner was a member for seventy-one years. Brother and Sister Clyde Hollinger were the delegates from Manheim to the Labor Day meeting at Mohlers; they brought back an interesting report. Bro. Benjamin Lebo of Carlisle brought the message at Longanecker on Sept. 16.—Kathryn M. Brubaker, Manheim, Pa.

Virginia

Mt. Zion.—As the result of revival services held by Bro. Charlie Grubbs of Martinsburg, W. Va., ten persons were baptized. Several of our people attended the various sessions at Camp Bethel this summer. Bro. Glenn Weimer of Timberville was with us in a revival at the Mt. Zion church. Our pastor just recently held a revival in the Mountain View church at Mathias, W. Va. He is now holding a revival in the Leakes Chapel church near Stanley. We co-operated with the other churches of the town in the union Sunday evening services at the Luray Carillon during the summer months. Bro. Ora DeLauter of Bridge-water was one of the speakers. The women's work group is helping with relief and raising funds for our parsonage debt. Our young people are also helping with relief. Five young people are in volunteer service. Our pastor and his family are now living in the new parsonage.—Ruth Painter, Luray, Va.

Summit.—We held our regular council meeting on Sept. 10, with Bro. John Glick, our elder, presiding; church and Sunday-school officers were elected for the coming year. Bro. R. V. Simmons was elected as our elder. Our pastor, Bro. Eicher, had charge of devotions over WTON for one week. Eight letters have been granted. Mrs. Helena Kruger of New Windsor gave a talk on relief and the relocation of DP's. When we had our Bible school there were twelve friendship packages and seventy-one pounds of soap sent for relief. The men of the church cut corn for a sick friend. Our communion service was held on Oct. 7.—Frances J. Knicely, Grottoes, Va.

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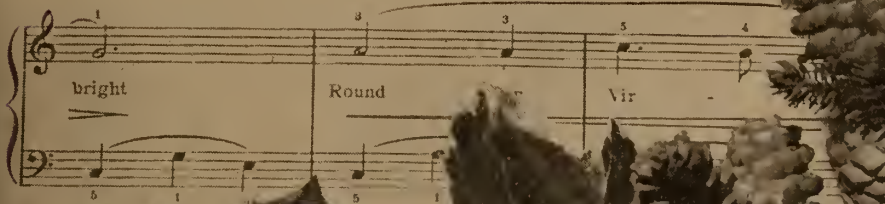
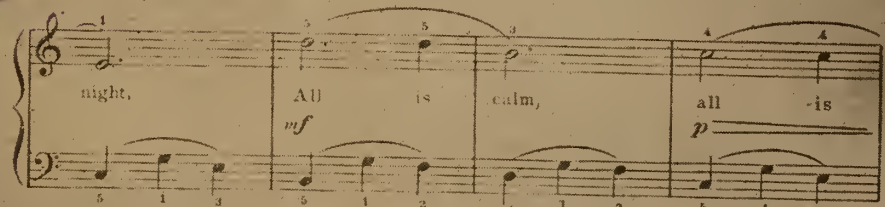
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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

DECEMBER 22, 1951

Volume 100

Number 51

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Solid Stuff

John C. Bennett's article in the Nov. 17 Gospel Messenger, entitled "The Issue Raised by Communism for Christians," is the kind of solid stuff on this controversial subject which will help us find our way through the present crisis. I want to express my appreciation for it.—Earl Snader, Panora, Iowa.

Frightening Parallel

Dwight Enberg, in the Oct. 27 issue, wrote as a true prophet. Man, what an article! It's true. It's true. From Europe, looking back at the U. S., I see it more clearly than ever. Recently we spent a week end with a German family, a Y.M.C.A. national leader. Once he was a captain of a German U-boat. His wife lost a leg from bombing. He said the Germans enjoyed the Hitler program, the jobs, the new strength, the vacations so much they were too tired and too blinded to analyze and think what was happening. The parallel to America today is frightening. Did I do my family a favor to leave America in the desire to be international, or did I shirk responsibility to reverse American trends?—Don Snider, Kassel, Germany.

A Beacon in the Night

We wish to thank you for your intelligent approach to the matter of communism as stated in your editorials and in articles which appear from time to time. Especially appreciated was the article, "The Impact of Communism on Asia," by John C. Bennett.

In these days when even religious and educational leaders are joining in the mass hysteria which is sweeping this country nearer and nearer to a third world war it is with great relief we can read your paper each week and find one group of Christian people who are not following the mob.

We are not members of your church, but through the Gospel Messenger we have come to respect and admire the courage and true Christ-like spirit which seems to motivate the members of your faith.

Articles bearing on the news of the world are passed around amongst our friends, one of whom is head of a department in a neighboring college. He says he waits for these articles before passing judgment on the controlled press of our country.

Rarely am I moved to write to

editors of periodicals coming into our home, but I feel you should be encouraged by your stand, and told to keep up the good work. Your paper is truly a beacon in the night.—Olaf M. Frodsham, Asst. Professor of Music, Occidental College, Los Angeles, Calif.

The Military!

As the truce talks go on in Korea I often wonder why the two sides cannot get together. If we look at the people who are conducting the talk we can easily see why little has been accomplished. A military force will never settle the real questions supposed to be at issue in Korea. Brute force is not the measure of right. The issues are not settled rightly by armies and navies and the strategies of war. For example, the problems of life in South Africa at issue between Briton and Boer were not settled at Magersfontein or at Mafeking or at Paardeburg. That problem began to be settled only when the military was swept out of the way and Boer and British sat down and reasoned together in a parliament of peace.

It can hardly be denied that nothing hurts the talks in Kaesong as much as General Ridgeway's refusal to base the dividing line on the 38th Parallel, in spite of the willingness expressed previously by Secretary of State Acheson to this effect. Most military men feel with the ending of hostilities in Korea the U.S. would relax on armament. This would affect their position of power. With continual crises the man on horseback could become very powerful; look at MacArthur and Eisenhower. Ever since the first world war military men are becoming more important as economic men. The rearmament program has become a major factor in national economic life.

Even though the meeting in Paris has a doubtful outcome there seems to be a much greater possibility of success in Korea, in spite of the fact that some men are trying to break up any kind of truce. If only the military could be swept aside and the state department send their representatives to Panmunjom. Good faith is needed on both sides, U. S. and China, jointly. I believe good faith with the military at the peace table cannot be possible.—Richard B. Waltz, 39th Air Instaln Sqdn, APO 942, % PM, Seattle, Wash.

The Wise Men followed the star, asking not why the king came, only "where is he who has been born the king of the Jews?"

H. Armstrong Roberts



Foster B. Statler

Why Jesus Came

CHRISTMAS shopping and Santa Claus, tinsel and lights, feasting and gifts to one another—these have all but shut out the real meaning of Christmas. Multitudes forget that it is about Jesus, that it is the joyous celebration of the great event of all human history when "the Word became flesh and dwelt among us." Lost among its merely carnal pleasures, satisfied with the merriment that dies with the day, they fail to realize that if Jesus had not come there would be no Christmas with its spirit of love and kindness which melts even the heart of a Scrooge.

We celebrate Christmas only as the love of Christ within us is lived out in our homes and in our communities

Christmas says that Jesus came. Twenty centuries ago he came. But why did he come? Not because he relished what befell him here among men. Not because he enjoyed the opposition, hatred and suffering which he was called upon to face and endure.

Why did he come? His coming was prompted by love in the heart of God. In love and in the desire for fellowship God had created man. This was the

crown of the creation. So to give him dignity he gave him freedom. And man abused that freedom, used it to wrench himself away from God, only to spoil and ruin his life. As God looked upon the pitiable sight of man bruised and broken by his sin, he had to do something about it. He tried to help him through judgment and prophet and seer, tried to tell him how

he could get back on his feet again. But he either could not or would not understand. And so when there was no other way, God "came down the stairs of heaven" as someone has said, "with a babe in his arms and laid him in a manger in Bethlehem."

In that Babe God was saying to men: "I love you. I want to help you. To be sure, I hate your sin because it spoils and ruins your life and is an affront to me. To show you how greatly I love you and how much I hate your sin, I am giving you my Son who will give himself for you so that you may live. Give up your enmity and rebellion. Be reconciled to me." Jesus came because of Love's desire to help lost, sinning men and women.

Why did Jesus come? He came to save us. The angel, you recall, came to Joseph and said, "You shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21). Jesus is God's gift to men "that whoever

believes in him should not perish but have eternal life." He came to be the Savior.

And how we need to be saved! Amid all our gaiety and hilarity at Christmas time we are sad and lost. How we need to be saved from our sins which cripple, blind and ruin our lives and make us sad! How we need to be saved from ourselves! The number one problem with all of us from the world's leaders to the commonest man is how to get free from the false, egocentric, prideful self which imprisons the real self. Jesus came to do that, to set us free. "So if the Son makes you free, you will be free indeed" (John 8:36). Only he can do it.

We have need to be saved from our fears, anxieties, hostilities, the sense of futility and frustration that has laid hold upon the men and women of this generation. We are in great need of being saved from our worship of force and violence,

to live by Christ's power of love which is the only hope of our civilization as it totters on the brink of destruction. Jesus came to save us.

Why did Jesus come? He came to give meaning to life. Our generation is lost in meaninglessness. We have nothing to live for. Life never has meaning unless and until we find something to live for that is worth dying for. Jesus gives meaning to life by saving us to a glorious purpose, a purpose as big as mankind and as large as the heart of God.

In our day we see an illustration, frightful though it be, of what a consuming purpose can do to lift men out of themselves. Caught up with the idea of world revolution under the banner of communism, an ordinary man, hitherto hopeless and despairing, can come to say with fanatical zeal: "I have been reborn. I will never live for my-

Continued on page 15

What If He Never Had Come?

Ercel McCombs
Camden, Indiana

"The earth has grown old with its burden of care,
But at Christmas it always is young,"
Sings the poet. "The music breaks forth on the air,"
But—what if He never had come?

What difference? they ask. No beautiful star?
No Mary? No Small One, wee beast?
No Babe in a manger at Bethlehem?
No Wise Men to come from the East?

No snowy-wrapped gifts to show that we love
Each other—our old ones, our young?
No tinsel-bright star at the top of a tree?
Oh—what if He never had come?

No furry-clad carolers singing
"Noel" with their hearts in their eyes?
No gospel of peace and goodwill to men?
No light—only unfriendly skies?

No joyous "get ready" for Christmas?
No love-tender messages home?
No humbly grave thanks for the sweetness of life?
Oh—what if He never had come?



EDITORIAL

The Way Is Hard That Leads to Life

JUST a little more than a year ago I waited anxiously in a hospital corridor for the news that our fourth child had arrived safely and that mother and son were doing well. Even the joy of seeing a baby for the first time could not erase a feeling of concern for the mother whose travail was always painful.

The jokes about never losing a father yet and the clever cartoons on the hospital wall could not distract my attention from the fact that birth is difficult and a mother must suffer. On two occasions I was permitted to stay with my wife during part of the ordeal, hoping that my presence might help but knowing that soon I would be ordered out when more professional aid was needed.

You cannot hold the hands of one you love at a time of travail or even glimpse the look of exhaustion on her face after it is over without realizing that "the way is hard that leads to life" (Matt. 7:14). Anesthetics bring their merciful relief and the skilled, experienced hands of a physician are essential, but the glorious miracle of birth still does not come easily. The way is hard.

So great is the love of mothers for their new babies that the pain is soon forgotten. And the long hours of caring for children in times of sickness and danger are easily borne when parents see a new life unfold before them, bringing them unexpected joy.

In retelling the Christmas story this year let us not forget that suffering had its place in bringing the life of God into the world of men. We picture Mary as a lovely mother, tenderly caring for her baby. We overlook the anxious moments when Joseph sought for shelter, the primitive surroundings where the birth took place, the lack of every convenience we would consider necessary for her safety and the child's. Let us remember that the incarnation is meaningful to us because it brings God into the everyday experiences we know so well—beginning with the travail of birth.

As we dare not minimize the human suffering which Jesus' coming involved, let us not overlook the travail which must come if he is born in our hearts. We must expect hours of heart searching, of struggling with our selfish passions before we are born again into the life of the Spirit. The way is hard that leads to spiritual life. Old habits must be changed, old attitudes transformed, old fears forgotten and old hopes abandoned. We must be willing to undergo the training, the discipline, the travail that leads to walking in new-



There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry! . . .
For the manger of Bethlehem cradles a King!

ness of life. Both the glory of Christmas Eve and the radiance of Easter morning rest upon dark hours before. Christians must take the hard way if they seek the fullness of life.—K. M.

To Our Fellow Workers—Greetings!

AT THIS season we are happy again to convey the greetings of the General Brotherhood Board, its staff members, and employees—of all who work at the Brethren Publishing House—to all our readers. Our Christmas wish for you cannot easily be phrased in a rhymed stanza and printed on a card, for it is rather a Christmas prayer: that the good news of Jesus Christ may be translated into the language of everyday devotion and service. Not only at this joyful season but throughout the approaching year we pray that room will be found for Jesus Christ in every heart and in every home. Only as we put aside the claims of self and permit him to master our lives will we make him Lord of all. "Let earth receive her king!"

This is the basis of our wishing you a joyful Christmas and a new year of greater endeavors for Christ and the church.—K. M.

GOOD NEWS OF A GREAT JOY



And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest and on earth peace among men with whom he is pleased!" (Luke 2: 8-14 R.S.V.).

Artist: Anna E. Munch

Camera Clix

I. Keeping Watch

While Bethlehem slept
And the hundreds who crowded her inns
Lay in drowsy and restless slumber,
The child for whom they found no room
Was born in a stable.

While Bethlehem slept
Shepherds kept watch on the hillside
Guarding their sheep,
In lonely vigil looking
At the glory of the skies.

While Bethlehem slept
The glory of the Lord was given
To watchers in the fields
Doing their nightly duty,

Keeping their sheep.
To them the heavens opened
And the skies broke into song;
The joyous words for which the world waited
Were chanted by angelic voices
Singing the glory of God
And pointing the way to a manger bed.

While Bethlehem slept
The Savior of the world was born
And God came down to live with men.
But only the shepherds heard the song in the sky:
They were keeping watch.

While men sleep tonight
And crowd the inns where He finds no room,
The glory of the Lord still shines
On all whose eyes are open,
Keeping watch.

A Christmas Meditation

When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. (Luke 2: 15-20 R.S.V.)



Artist: Axel Helstedt

Camera Clix

2. How Like Our God

Shepherds coming from the fields at night
Went in haste to see

A young man and a mother and a baby newly born
In a stable on a back street
On a pillow made of straw.

They knelt beside the manger
Where the source of all their joy
Illumined that rude dwelling with a light
That shone around them like the glory of the
Lord.

How like our God to choose a humble place
And young but loving parents for his Son,
Announcing this most blessed of events
To rustic shepherds watching in the field.

And how appropriate a birth for one
Who lived among the lowliest of men,
Who sought to teach and win them to his way,
Who died in lonely agony on a cross,
Forgiving even those who nailed him there.

How like our God to place his richest gift
Within the helpless body of a babe
Guarded with reverent care by a mother's love.
If life so precious came to Bethlehem,
And grew in Nazareth in Galilee
To give its blood upon dark Calvary—
Then surely God will use our smallest gifts
Of time and energy, our lives also,
To work his work and point men to his way.

How like our God to love men so!



Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." And he arose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I called my son." (Matt. 2: 13-15 R.S.V.)

Artist: Christian Daalsgard

Camera Clix

3. The Young Refugee

Each tyrant dies before his time
Because his house is filled with fear.
Imagine Herod trembling at the word
Of an ancient prophecy and the news of a birth!
So much afraid, he lashes blindly in his rage
Striking in terror, slaughtering the innocent
Because his empty heart is filled with fear.

Thus early in his days the Lord of all
Becomes a refugee from tyranny,
Early his lot is cast with every homeless wanderer

Driven to hide, seeking shelter, leaving all.
Look at the mother, making the best
Of the little safety she finds
Thinking only to spare the child in her arms.
No wonder his days were given to the lost,
The lonely, the hurt, the poor, the oppressed.
No wonder he died on a cross with thieves,
Turned out by the world he came to save.

Yet God so loved us that he sent
A baby into a back yard stable,
And a fugitive into a foreign land,
And a condemned man to a cross,
That whoever would believe and receive him
Should discover the life that never dies
In the love that never ends.—K. M.

The Abundant Life in Christ Movement

A BRETHREN EVANGELISTIC ADVANCE

Edward Krusen Ziegler

THE Church of the Brethren is on the verge of a great and united evangelistic advance. After a considerable period of slow growth, in which we were consolidating our gains, building our churches, expanding our world service, we have come to a turning point. We are now to deepen our commitment and restore evangelistic concern and program to its primacy in the work of the church.

We have now before us the experience of most Christian churches, moved by the tides of evangelistic advance long before our own shores felt their moving. We have resources of consecrated preachers and lay people and youth, who are ready to pioneer again, this time in the realm of the spirit. We have begun to achieve adequacy in our church buildings. We have countless open doors of opportunity for evangelism and church extension. We have adequate organization. We have a large crop of children just coming into the "years of accountability." We have settled into acceptance of our role as a part of the whole church of Christ, with a large share of evangelistic responsibility.

The time is, therefore, at hand for an Abundant Life in Christ movement in our beloved fraternity. The General Brotherhood Board has approved the general plans for this movement, which begins now, and will culminate at Christmas 1953.

The General Plan

The intense deepening of spiritual life and evangelistic concern and the evangelization of our local church communities will be sought by every proper and effective use of our resources. The movement will be guided and co-ordinated through

the department of evangelism and through the ministry, home mission and evangelism functions of all district and regional boards. Each local church will need a new or renewed committee on evangelism to plan and inspire and guide.

Some Goals

1. The renewal of spiritual life and vigor, and restoration to active membership of at least half of our inactive and indifferent members.

2. The adequate shepherding by the local churches of all non-resident members.

3. The conservation and nurture of all our children for Christ and the church.

4. A greatly increased net gain in membership—we should increase ten per cent in the coming two years, at least.

5. Renewed unity and spiritual power for the whole church.

The Methods We Shall Use

1. *Retreats.* To deepen spiritual life and commitment, lay the foundations of closer fellowship, become more familiar with the best methods of prayer and worship, kindle the fires of evangelistic concern, learn how to be witnesses—at least one retreat for ministers and concerned lay people in every district.

2. *Acceptance of Responsibility.* Every church to study its field, build its responsibility list and lay full and thoughtful plans for its evangelistic task.

3. *Fellowship Cultivation.* Every person on the responsibility list of every church should be visited by persons from the appropriate Sunday-school class, fellowship group or other church group many times, to win them first to the fellowship of the church.

4. *Visitation Evangelism.* A tried and valuable method, when paralleled by fellowship

cultivation and adequate training of visitors, followed by intense effort to line every committed person up with the church in active working membership.

5. *Mass Evangelism.* Revivals, preaching missions, some kind of community effort through public preaching of the gospel, at least one series of services in every church.

6. *Family Evangelism.* A mission to homes—for which plans are being developed through the home and family life departments, to win families for Christ and Christian home life.

7. *A Brotherhood-wide Preaching Mission* in 1953. Plans to be announced soon.

8. The full use of *media of mass communication.* Literature, tracts, newspapers, audio-visual aids, radio and television, for proclaiming the message of Christ.

9. *Pastoral and Personal Evangelism.* By ministers and laymen, winning persons one by one, to Christ and his church.

Time Schedule for the Abundant Life in Christ Movement

December, 1951

United movement of prayer for the church, and intercession for the lost.

1952, January to Easter

Setting up plans in all districts and local churches.

Fellowship, visitation, and preaching evangelism emphasis in every congregation.

The UCYM Call in all CBYF groups.

Summer

Evangelism emphasis in youth camps.

An evangelistic work camp for youth.

Retreats in at least twenty districts or camp areas.

Fall

Evangelism emphasis in re-

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THE AUTHORITY OF JESUS

IS EXACTLY WHAT EACH ONE OF US MOST DEEPLY NEEDS

R. H. Miller



The wise men of the East came to pay homage to the newborn Babe

Religious News Service

WHILE Jesus was alive on earth he spoke and acted with an authority quite unlike that of other men. Everyone who came into his presence felt it. "He spake as never man spake." "He speaks with authority and not like the scribes."

As he said it would, his gospel spread to the ends of the earth. In the number of adherents it is over twice as large as the world's next largest religion. He so dominates man's thought of moral values that his very name *Christlike* is a synonym for good, even outside the circle of his followers.

He is Lord of the inner life of man. Just to read his story

and the words he spoke has the amazing effect of reactivating that which is highest and finest in the soul. One look at him, and man knows what he was meant to be. The thought of him is a shield against evil, and to those who err a call to repentance.

In these three paragraphs I have tried to retrace the path by which our thought has traveled in exploring the authority of Jesus.

We come now to a fact which lies close to our lives. The fact is this: *the authority with which he speaks and acts is exactly what we most deeply need.* We need to be committed, owned, commanded. We have no more basic need than this.

There are no more miserable and unhappy people than those who are not needed nor wanted. They are not important to anyone.

A bright young woman was heard to say, "I don't like to be obligated." She will have to learn that that is the way of salvation!

A small boy said to his playmates, as a grown man walked by, "That's my daddy." It was a proud father who overheard the words.

In the introduction to Paul's letter to the Romans, he exclaims, "I am debtor to both Greeks and foreigners, to both the cultivated and the uncultivated." These obligations which hold us and conscript our time

and energy are a precious benediction.

These lesser ties, loyalties and claims are pointers to something higher and far more satisfying. I refer to the lordship of Christ. To submit to his lordship is our supreme good.

So urgent is man's need to be committed and mastered, that evil and ambitious men have exploited it to their own ends. It seems almost incredible that slavery should have existed in this enlightened country less than a century ago. Slavery was a pseudo-satisfaction of this deep human need to give one's life in service for something other than self. Had it not been that, it would not have lasted so long. It met that need in a fashion, but it maimed and stunted the life of the slave.

Several decades ago we thought absolute rule was a thing of the past. It belonged to Assyria, Babylon and Rome—not to this enlightened age. Then, lo, in some of the most literate nations, and on a scale never before known, dictatorships arose and shook the earth. Dictatorship is a false and evil satisfaction of man's need to give himself unreservedly to something. But here again, as in slavery, the lives subjected to this type of command are poisoned with propaganda, and impoverished. The satisfaction, which men seek in vain and so tragically in the byroads just mentioned, is to be found to perfection in submission to the authority of Jesus. As he commands he ennobles. Submission to him is true exaltation. You are a better, bigger person for doing what he commands. His rule is the perfect fulfillment of man's life.



The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

During the last year our high school has instituted a program on family life education. As concerned parents, some of us are questioning the necessity. We particularly feel it debatable as to whether the school should be giving our children instruction in matters relating to sex. Is there not some question as to whether high-schoolers are ready for this type of thing? Would it not be better to rely on the home to follow through?

Concerned Parents.

Dear Friends,

To an age schooled in free inquiry you ask a most difficult question. Probably there would be an almost unanimous conviction that some instruction in sex education is necessary for growing children. Before we ask if the high school ought to teach such a subject, perhaps we ought to ask ourselves where instruction is now coming from. Sex instruction receives virtually no emphasis in the church and, we must confess, not from homes in anything like adequate coverage for the entire youth population. One is almost driven to the conclusion that the child's sex information comes largely from the movies, from embarrassed and furtive conversation with other juveniles, from radio and television, and from the vast and unreliable printed matter on the subject.

Undoubtedly the home is the best place for any kind of education. The specialization which is necessary for the American way of life has also made it necessary long since to abandon the idea that academic knowledge may be available to any significant portion of the population in our homes. The home certainly is the best place for sex instruction, but the requirements of such a task on home and family—that is, well adjusted and companionable parents, intimate and adequate relationships between parents and children, and understanding of the nature of the growth and an awareness of the significance of the sex instinct—are so high that many family units simply do not qualify to give adequate sex instruction.

These are some of the reasons why I have come to the conviction that some carefully supervised studies in the physiology of sex are now

necessary in the school system. You ask if high school students are ready for such instruction, implying that they are too young. As a parent I share your reticence in permitting my child to grow up, but Mother Nature is an eager lady who speeds the business of life even though we protest that she is moving too fast. It would seem to me that it is precisely when nature is creating in children her ponderous changes that sex education is most necessary. To wait later than high school is to discover what most parents know who have tried sex instruction with their own children—it's later than you think!

I would encourage you in all the efforts which you make at the instruction of your child in the home. The best and final work will still be done in the framework of the happy family. Even though the schools do deal with the physiology of sex and the story of human birth, the ethical and moral aspects of sex certainly will have to come from the home training.

Harry K. Zeller, Jr.



The Savior's Birth

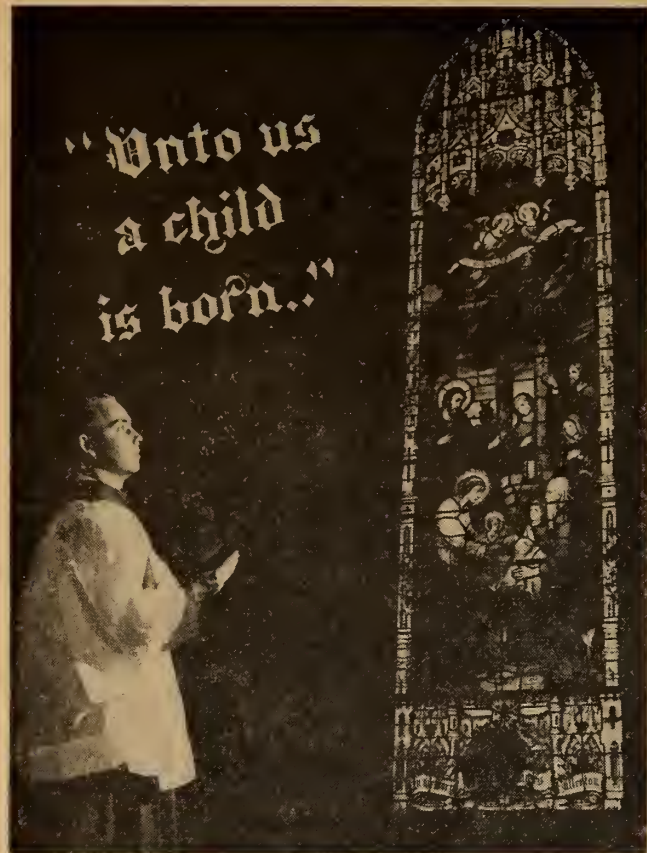
Mary Kies
Sidney, Ohio

We celebrate his birthday
Since a little Babe was born
In a manger on the hay
On that first Christmas morn.

The Wise Men saw the star;
It led them all the way.
They journeyed from afar
To where the Christ child lay.

They brought him gifts, I am told.
On that day, long, long ago.
Myrrh, frankincense and gold.
They brought to the manger low.

The bells ring out the story old
How Jesus came to earth
The sweetest story ever told
Is of our Savior's birth.



The Son of God Becomes The Son of Man

J. M. Blough

Religious News Service

THE life of Jesus Christ did not begin with his birth in Bethlehem's manger. The Bible teaches us that he existed before the world was brought into being. John begins his biography of Christ by saying, "In the beginning was the Word, and the Word was with God and the Word was God" (John 1:1). Then he declares that all things were made through Christ; and without him nothing was made. In Col. 1:15-17 (R.S.V.) Paul asserts that Christ "is the image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him. He is before all things, and in him all things hold together." Let us also notice the testimony of Jesus himself: "Before Abraham was, I am" (John 8:58, R.S.V.). And also in the prayer of Jesus found in the seven-

teenth chapter of John, verses 5 and 24: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "For thou lovedst me before the foundation of the world." Jesus knew that he lived with God in glory before he came to live on earth.

All through the gospels Jesus calls God his Father. Even at the age of twelve when his parents found him in the temple he answered them, saying, "Did you not know that I must be in my Father's house?" (R.S.V.). This shows clearly that he considered himself God's Son. This is proved by many statements of his. Because he called God his Father, thus making himself equal with God the Jews sought to kill him (John 5:18 and 10:33). In John 10:30 (R.S.V.) Jesus says: "I and the Father are one." In verse 36 (R.S.V.) Jesus says, "I am the Son of God." Not only did Jesus make this declaration, but God also gave the same testimony. At the baptism of Jesus the Father declares,

"Thou art my beloved Son; with thee I am well pleased" (Luke 3:22, R.S.V.). And a second time on the mount of transfiguration: "This is my beloved Son, with whom I am well pleased; listen to him" (Matt. 17:5, R.S.V.). To this we might add Paul's testimony as found in Phil. 2:6 (R.S.V.): "Who, though he was in the form of God, did not count equality with God a thing to be grasped." From all these proofs it is clear that Jesus is the eternal Son of God, not because of being born a child on earth, but because of an eternal relationship with God. He was the only begotten Son before his incarnation (see John 1:18 and 3:16).

The Son of God Becomes the Son of Man

On earth Jesus calls himself the Son of man; but he declares again and again that he came down from heaven, that he was sent from above by the Father. We find this especially in John's gospel, chapters five to eight (R.S.V.). For example, "I am the living bread which came down from heaven" (6:51). "He

who does not honor the Son does not honor the Father who sent him" (5:23). "I am from above" (8:23). "For I have come down from heaven, not to do my own will, but the will of him that sent me" (6:38).

Now how does this eternal Son of God become the Son of man? See John 1:14: "And the Word became flesh and dwelt among us, full of grace and truth" (R.S.V.). This is John's testimony, but he does not tell us how the Word became flesh. Matthew's testimony is more explicit in the first chapter of his gospel. See the genealogy in verse 16: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." All through the genealogy it says that father "begat" son, but notice here that it does not say that Joseph begat Jesus, but instead that he was born of Mary. Then Matthew goes on to explain the birth of Jesus, stating definitely that before Joseph and Mary came together "she was found with child of the Holy Spirit" (verse 18). When Joseph was in a quandary about what to do with Mary the

angel from heaven came to him and said: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." In addition to this Matthew claims in verse 23 that this is the fulfillment of the prophecy in Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Let us also note Luke's testimony as found in his gospel (1:26-38). In this we have the visit of the angel when he announced to Mary: "Hail, thou that art highly favoured, the Lord is with thee" (verse 28). Then in verses 30 and 31: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." And when Mary wonders how this could be the angel speaks plainly: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (verse 35). To this let us also add Paul's testimony in Phil. 2:7

(R.S.V.) that Christ "emptied himself, taking the form of a servant, being born in the likeness of men." And further in Gal. 4:4 he says: "But when the time had fully come, God sent forth his Son, born of woman, born under the law."

From all these testimonies it is clear that the Son of God became the Son of man by being born of a woman, and that woman was a virgin. Certainly we believe in the virgin birth of Christ, else we must deny the Scriptures. Now the Father might have sent his Son into the world as an angel; but angels are beings of a different order from men, and so he could not have become one of us. He might have sent him as a prophet, but then he would have been considered only a man. So God deliberately chose to send him through the virgin's womb that he might be in truth both the Son of God and the Son of man. And why should any one question and say it is improbable or impossible? "For with God nothing shall be impossible" (Luke 1:37).

But let us consider still further why Christ should come into the world as a child. The answer is found in the second chapter of Hebrews. First notice verses 9 and 10: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Again in verse 14 we read, "Forasmuch then as the children are partakers in flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death,



Religious News Service

"Yea, Lord, we greet thee, born this happy morning, . . .
Word of the Father, now in flesh appearing"

When Christmas Gets Inside



When Christmas comes our way
Looking for a place to stay,
It is often given space
In some transient resting place.

We see its sheen in window shows
And where the festal spirit flows.
A little time, a little space
Is granted, Christmas' name to
grace.

But when the shopping all is done
And all the many gifts are gone,
Then Christmas sadly leaves the
stores
When coldly hustled out of doors.

When the feasting days are over
And all the gifts are under cover,
Christmas then may disappear
For a long and troubled year.

But when Christmas gets inside
Of any heart, and there abides,
All the days have Christmas
cheer,
Giving joy throughout the year.

Paul Mohler

Pasadena, California

Christ, the Lord, brings Christmas
in,
Every open heart to win.
Let us open wide the gates
When the Christmas Spirit waits.

that is, the devil." Finally verse 17: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." From this it is clear why Jesus had to come as a child. Oh, the love and mercy of God that he should send us such a Savior! Oh, the grace and humility of Jesus that he should condescend to become like us and sacrifice himself in order to set us free from sin and death! We bow in humble gratitude with praise and adoration at this Christmastide.

God With Us

In Old Testament times the cloud of glory was the sign of God's presence with his people, and the mercy seat was the place where Moses met God. The Lord had promised Moses, "My presence shall go with thee," and so he led the Israelites through the wilderness by a pillar of cloud

by day and a pillar of fire by night. But how much better when God became man in Jesus and dwelt among us! For now people could really know him, see him, hear him, talk and walk with him. What a blessed privilege! For thus God chose to reveal himself perfectly to sinful man. God in Jesus was in the midst of us making known to us his will and reconciling us to himself. Think of the humiliation of Jesus in laying aside his heavenly glory and becoming a helpless baby on earth. And Jesus was willing to do it that he might really become like us and experience our life, that he might be tempted as we are, that he might suffer as we must, that he might die in order that we might be saved from death. Oh, the matchless grace of Christ! "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me" (Heb. 10:5). And in that body which was formed in Mary's womb he

offered the sacrifice which set us free. Blessed be his name!

But the joy contained in "God with us" is a continual joy, and not for Christmas only, for now through the Holy Spirit God's presence is ever and always with us. Jesus said, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Indeed, "my presence shall go with thee" is a promise which every child of God can claim all along the pathway of life to the very end. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4). The presence of God is the real Christmas joy; he who saved us is by our side. Let every Christmas activity be sanctified by this precious truth. Let us put away every foolish celebration and give real homage to our Immanuel.



Why Jesus Came

Continued from page 4

self but only for the masses of the world." Inadequate and disillusioning as in the end it is bound to be, such loyalty to a cause, nevertheless, shows us the way out of our meaninglessness. We find meaning in life only as we are seized by a great loyalty, only as we are caught up with a great and commanding purpose. And the only purpose which is big enough and that will not let us down is the purpose that Christ gives, namely, the purpose of the kingdom of God.

Jesus came to give us meaning in life by enlisting us in a great cause, the cause of the kingdom. When that purpose "controls" us as Paul said it controlled him, then we live. And as the controlling love of Christ within us is lived out in our homes, communities and the world community, then shall we celebrate Christmas.

Prayer

J. M. Pittenger

Philadelphia, Pennsylvania

MY CHILDHOOD memories of what I heard my parents and others say on the subject of prayer have been the source of great inspiration to me. As I heard prayers uttered and as I witnessed the expression on the face of someone praying, even as a boy, I had a longing to pray.

Most of the prayers I heard were concluded with the Lord's Prayer. I decided to commit it to memory, believing that this was the way others had learned to pray. So one evening, after all the other members of our family had retired, I committed it to memory and after saying it as a prayer, I went to bed a very happy boy.

As a boy I often asked about prayer: Just why do people pray? I think now that many of my silent or expressed quer-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois.—Editor.

Water, Land, and People. Bernard Frank and Anthony Netboy. Alfred A. Knopf, 1950. 329 pages. \$4.00.

The devastating floods in Kansas and the Missouri Valley in 1951 place a high and emphatic exclamation point after this title. The book is a thoughtful, balanced plea for the conservation of our rapidly depleting water supply and the care of the watersheds, so that floods may be prevented. Every Brethren minister and rural leader ought to be aware of the urgent need and the solutions here proposed.—*Edward K. Ziegler.*

Perilous Voyage. Elsie Ball. Abingdon-Cokesbury, 1951. 128 pages. \$1.75.

Rufus, son of a chief, is captured by an enemy tribe. This is the beginning of many adventures. He promises himself to get vengeance, but on the perilous voyage to Rome on the same ship on which Paul is traveling, he learns a better way. With Metellus, his master, Rufus learns from Paul the way of the new religion and studies to become a Christian Chief.—*Hazel Kennedy.*

Billy Between. Vardine Moore and Fleur Conkling. Westminster. 175 pages. \$2.50.

Billy had four sisters, two older and two younger than he. He thought his life was hard because he was "Billy between." How Billy came to realize that sisters are helpful and understanding and how he finally came to be the owner of Brown Sugar, the finest pony ever, is a delightful story boys and girls will enjoy. This is a very good book for reading aloud.—*Hazel Kennedy.*

Roads to Radiant Living. Charles L. Allen. Revell, 1951. 157 pages. \$2.00.

Originally appearing in the columns of the *Atlanta Journal-Constitution*, these fifty-three brief talks are heartening to the ordinary lay reader. There is the commonplace and the humble in these writings. They are warm and penetrating for the reader who is seeking spiritual guidance in a troubled era. They come from the pen of a minister serving a Methodist church in Atlanta, Georgia, a church that has one of the largest Sunday night congregations in America.—*Edith Barnes.*

ies about God, prayer and related subjects were answered by my parents in their everyday conversation as well as in their deeds. Also I obtained answers through regular attendance at Sunday school and at church services where prayer formed such an important part.

But however much my knowledge may be due to these sources, what I learned from the Bible exceeds all others. This has nothing questionable in it since it has such a sure foundation. May the mind of each one of God's children be able and willing to continue in this quest for knowledge concerning prayer. When anyone makes this quest sincerely and fears the Lord in like manner (Job 28:28; Prov. 8:13), it is reasonable to expect that the knowledge will be given. Certainly it is worth a trial.

"Prayer is the heart's sincere

desire, unuttered or expressed." This definition expresses much that prayer means and yet "prayer is becoming acquainted with God" has a fuller meaning if the one praying has a fullness of desire and eagerness for dates with God. Believing and trying this plan will bring blessed success.

The Abundant Life in Christ

Continued from page 9

gional and district conferences.

Schools of evangelism.

1953, Lent through Pentecost

Brotherhood-wide preaching mission—in possibly ninety to one hundred Brethren centers.

Pentecost to Thanksgiving

Reception, assimilation and teaching of new members.

Thanksgiving to Christmas

Rejoicing and recommitment.

KINGDOM GLEANINGS

Daily Bible Readings

Saturday James 1
Sunday Luke 2: 1-20
Monday Matt. 1: 18-25
Tuesday, Christmas Matt. 2: 1-15

This concludes the period of readings which started Thanksgiving Day.

Those who have recently been licensed to the ministry are: Donald Fike in the Peace Valley church, Mo., and Sister Edith Cosner in the Fairview church, Md.

The Paul Hoover family and Miss Grace Eshelman left New York on Oct. 13, 1951, and arrived in Bombay, India, Nov. 22, 1951. They can be addressed at Bulsar, Surat District, India.

The Christian Youth Conference of North America will be held at Purdue University, Lafayette, Ind., Aug. 25-30, 1952. The Church of the Brethren quota is seventy-five youth and thirteen adults. A Brethren youth, Graydon Snyder, is chairman of the conference planning committee.

Dr. Luther A. Weigle, outstanding authority on Christian education, will give the E. B. Hoff memorial lectures this year. Beginning Jan. 14 Dr. Weigle will bring a lecture each evening from Monday through Thursday, at 8:00 o'clock. He will also speak at the chapel period each day Tuesday through Friday, at 8:50 o'clock.

After using the film, Second Chance, pastor S. W. Longenecker writes: "One of the best films we have ever shown in the Nappanee church. One member said after seeing the film, 'That's what happens to a person when he tries to keep up with the Joneses.' Another member was convinced of the value of tithing and adopted it as the Christian practice for himself and his home."

The national Youth Council meeting will be held during the summer of 1952. This is the best in-service training conference that is offered to our youth leaders. The tentative place and date is Bridgewater College, Va., June 11-15, just preceding Annual Conference, which will be held at Richmond, Va. There will be a travel pool to help those delegates who have long distances to travel.

Dr. Reinold von Thadden, German layman who was a leader in church resistance to nazism, will be in this country during February and March for a speaking tour, addressing church groups on the problems of the responsibility of Christians in their daily work. In his own life Dr. von Thadden has exemplified a sense of Christian responsibility in jobs that included being a settlement-house worker, a member of the state parliament, manager of his family's estates and an army officer in the German occupation of Belgium. He was born in East Prussia in 1891, studied at the universities of Paris (Sorbonne), Munich, Leipzig and Greisswald and became active in the German Student Christian Movement. He became president of this movement in 1928 and was later European vice-president of the World Student Christian Federation.

The District of Northern Iowa, Minnesota and South Dakota has elected Clarence Sink to serve on the Standing Committee of the 1952 Annual Conference, Vernon S. Powell is the alternate.

Dr. and Mrs. Lloyd Studebaker arrived in New York on Dec. 3, 1951, from Garkida, via Jos and Damaturu, Nigeria, British West Africa. Their address here in the States will appear in a later issue of the Messenger.

Word has just been received that Miss B. Mary Royer of Richland, Pa., former missionary to India, passed away on Dec. 6, 1951. Her funeral was held Sunday, Dec. 9. More details of her life will appear in a later issue of the Messenger.

First church, Baltimore, Md., will have the Vesper Hour over Baltimore television station WMAR-TV, Channel 2, on Sunday, Dec. 23, at 6:00 to 6:25 p.m. Brethren in Maryland, Virginia and part of Pennsylvania may be able to see and hear this program. Bro. Jacob F. Replogle is pastor of the church.

Rufus B. King of Bridgewater College, Va., is interested in securing a copy of the Brethren's Encyclopedia by Henry Kurtz and a copy of the compilation of Annual Meeting Minutes from 1908 to 1922. Will anyone having copies of these which they wish to dispose of please correspond with Bro. King at the above address?

A suggestion comes from Bro. Charles T. Elliott of Waterford, Calif., which Brethren would do well to consider. He says, "Why not put all the money we are thinking of spending at Christmas time and give it toward supporting missionary work abroad. When we celebrate Christmas we are doing it in remembrance of Jesus. Therefore, Christmas money should go where it belongs—to funds to help spread the gospel of Jesus Christ."

Dr. Eldon R. Burke, former field director of the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), spoke of the human touch in world relations at the launching of the Friendship Food Ship in Chicago on UN Day. He said in part: "Since World War II, the greatest mass migration in history has occurred without great social disturbance. An important factor has been the free gifts from America and the way in which they were used. More than 7,000 institutions in Germany alone have received American aid and exist today largely because of American support. Millions of people look to America because they have received. Your gifts have presented to the world the American hand of friendship."

Bethany Chapel Dedication Services

On Saturday evening, Jan. 12, at 8:00, Prof. Don Husted will give a recital of sacred music on the organ.

The dedication service itself will be on Sunday afternoon, Jan. 13, at 3:30. The program includes: the call to worship and invocation by Jesse H. Ziegler, who will also pronounce the benediction; Scripture reading and prayer by Raymond R. Peters; formal presentation of chapel to chairman of board of directors, E. G. Hoff, by the architect, Edward F. Jansson, and a donor, Milford M. Beeghly; the litany and prayer of dedication by President Rufus D. Bowman; the sermon by Paul H. Bowman. Mrs. A. D. Yaney will be the organist for the service.

A half-hour of sacred music will be played on the chimes by Alvin F. Brightbill immediately preceding the program of dedication on Sunday afternoon.

Theme: Teaching Them to Observe All Things

A letter from Bro. Calvert N. Ellis tells us that he will soon be back in good health following injuries received in an automobile accident, which kept him from attending Brotherhood Board sessions here in November. He is chairman of the board and president of Juniata College.

The Annual Conference decision to set a goal twenty-five per cent above the previous year was heard in all areas of the Brotherhood. Members' liberality in October advanced Brotherhood Fund receipts to a level forty-six per cent above the previous year. November receipts were up seventy-six per cent over a year ago. World-wide Christmas offerings for missions and extra giving to alleviate suffering in India, caused by famine, will likely bring further gains to our world outreach.

At this season of the year when our thoughts turn to the Child Jesus, it may be well for us to recall that there are two welfare institutions in the Brotherhood, both ministering directly to the needs of children. Sister Hevener, who has been matron of the Neffsville, Pa., children's home for several years, reminds us that we have a Christian responsibility for these unfortunate children that such homes are caring for. We should remember them in our prayers this Christmas season.

Feb. 4-7, 1952, is the date for the Brethren youth political seminar to be held in Washington, D. C. This seminar is being sponsored jointly by the youth department and the Brethren Service Commission, working with A. Stauffer Curry, executive director of the NSBRO in Washington. The conference will be open to youth and youth leaders. A seminar at this time should be especially valuable in light of probable legislation on universal military training. For more information on costs and program, write to the Youth Department, 22 S. State Street, Elgin, Ill.

The first school for church librarians on a Brotherhood-wide basis was enthusiastically received. Meeting in Elgin Dec. 3-7, the group of over thirty in number represented four of the five regions and included official representation from fifteen of the districts of the Brotherhood. An unusually fine contribution to the school was made by Miss Florida Waite, director of Church Library Service for the Sunday School Board of the Southern Baptist Convention. The school was sponsored by the Christian Education Commission, and Miss Ruth Shriver served as dean. Reports and findings will appear in later issues of the Gospel Messenger.

The National Council of the Fellowship of Reconciliation, which has a membership of about 14,000 in the United States, has gone on record, according to a statement just issued by Rev. A. J. Muste, national secretary, opposing the ratification of the Japanese peace treaty and the accompanying security pact by the United States Senate and pledging "to do whatever we can to prevent our country from taking further part in the folly and crime of promoting the remilitarization of Japan." The council contends that the peace treaty and the security pact in providing "for the revival of a Japanese military establishment and for the stationing of American forces in Japan" are "fundamentally incompatible with the Japanese constitution." The result of remilitarization will be to place a heavy burden on the Japanese economy, and Japan "as part of an American bloc will be cut off from natural economic contacts with nearby China and Russia."

Eastern Pennsylvania has chosen the following to represent them on the 1952 Standing Committee: Rufus P. Bucher, Abram N. Eshelman and Nevin H. Zuck.

Among our contributors this week are Foster B. Statler, pastor of the Elkhart church, Ind.; Edward K. Ziegler, director of evangelism for the Brotherhood; R. H. Miller, professor of philosophy and religion at Manchester College, Ind.; J. M. Blough, retired after more than forty years of service in India.

Church women of more than 100 countries will participate in the annual World Day of Prayer on Feb. 29, 1952, sponsored in the United States by the general department of United Church Women of the National Council of Churches. Some 17,000 American communities will observe the day in prayers in large and small churches, and in outdoor services. The theme of the 1952 observance is: "Christ, Our Hope."

Churches and religious institutions are feeling the pinch of government controls over building construction much more seriously than private construction as a whole, but less than commercial stores and business buildings, a report by the Department of Commerce indicates. New construction started by churches and religious institutions dropped eighteen per cent during November to reach a point thirty-three per cent below the comparable level of 1950.

Canadian private broadcasting stations have agreed on a policy of refusing to carry programs attacking any race or religion. The policy is part of a nine-point code adopted by the Canadian Association of Broadcasters, which comprises all privately-owned stations. The announcement followed a debate in the House of Commons radio committee on programs carried by the Canadian Broadcasting Corporation network which were attacked by some church groups as antireligious.

Gains for the Kingdom

Two baptized in the Rossville church, Ind.
Two baptized in the Logansport church, Ind.
Three baptized in the Potsdam church, Ohio.
Nine baptized in the Maple Glen church, Pa.
Six baptized in the Pleasant Hill church, Ind.
Three baptized in the Uniontown church, Pa.
Nine baptized in the Beaverton church, Mich.
Two baptized in the Long Green Valley church, Md.
Five received by letter in the Timberville church, Va.
Twelve baptized in the Lower Lost River congregation, W. Va.
Eight baptized in the Shady Grove church, W. Va.
Fifteen baptized in the Red River and Painter Creek churches, Ohio.
Five baptized and three received by letter in the Ephrata church, Pa.
Seven baptized and two awaiting the rite in the Union Center church, Ind.
Nine baptized and four received by letter in the Salem Community church, Kansas.
Four baptized, one reclaimed and five received by letter in the Greenville church, Ohio.
Nine baptized, thirteen received by letter and one reclaimed in the Carlisle church, Pa.
Two received by letter and two awaiting the rite of baptism in the Lake Ridge church, N. Y.

Calendar for Sunday, December 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson. The Promise Fulfilled in Christ (Christmas).—Luke 1—2. Memory Selection. His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end. Isa. 9: 6-7.

CBYF Topic for December, Missions in Latin and South America.



Uncle Ezra Is Concerned About

Brethren Service and Christmas

This is a conversation being held in the vestibule of the Pleasant Corners Church of the Brethren on Sunday morning just before Christmas. The service is over. So is most of the visiting afterward. Almost everybody has started home.

Uncle Ezra, the local Brethren Service representative for Pleasant Corners, has been waiting to discuss something with his pastor, Bro. L. O. Kentz.

Uncle Ezra: Bro. Kentz, I feel sort of guilty because we let Christmas creep up on us without tying Brethren Service in with it somehow in our observances.

Pastor Kentz (chuckling): Well, now, Bro. Ezra, don't you worry about that. Anybody who keeps Brethren Service before his congregation as faithfully as you do certainly can't be charged with neglect.

Ezra: But that's just the trouble. I'm afraid I haven't been so faithful this time. Here we are having a whole set of Christmas services and activities, and not a word about Brethren Service.

Pastor: But really, Ezra, this isn't the time for a Brethren Service offering. Our Christmas offering is supposed to go for world-wide missions. We lifted it this morning.

Ezra: I wasn't thinking about an offering, at least not a money one. I know this is the time for a mission offering, and I was glad the plate was filling up nicely when it came to me.

Pastor: Well, just what is it that's bothering you?

Ezra: I'm not sure I can make it clear. But I feel that Brethren Service should have been worked into our Christmas programs somewhere and somehow. Christmas is a time of gift-giving. Most of our presents go to people who don't much need them. I guess we give to show our love and make those who receive the gifts happy. But why shouldn't we give presents to people who really

need them? And there are a lot of that kind of people over—

There is an interruption as Bro. Fred I. Nance, church treasurer, usually called F. I., comes by on his way out. He has been counting and sacking the offering. The pastor and Uncle Ezra shake hands with him.

Pastor: Good morning, Bro. Nance.
Ezra: Hello, F. I., how are you? That looks like quite a load.

Bro. Nance: Good morning, Brethren. Yes, it's really a big offering, \$389.13.

Pastor: Splendid! That will really help our Brotherhood Fund standing.

Nance: It's a good offering all right. But, frankly, it makes me wonder a little.

Pastor: Wonder? What about?

Nance: Well—we've been having a little trouble paying our current bills for the past month or so. Our regular offerings have been a bit slim. And then people give all this for missions, over \$300. I'm sure that's more than Elgin expects of a small church like ours.

Ezra: Look, F. I. Do you think

any of our folks have hurt themselves by what they gave this morning?

Nance: No, but—well, I'm just wondering how to pay the coal bill next week.

Ezra: I'm pretty sure our folks will take care of that and all the other current bills if they are reminded. The pastor here can mention it next Sunday morning. He might work it in with something about starting the new year right. I've got something else on my mind—

There is another interruption as Aunt Martha Kindly comes by. She is president of the aid society and has been doing something in the aid room. There are greetings all around. Then Aunt Martha starts to leave.

Ezra: Wait a minute, Aunt Martha. I think maybe you can help us. I started to tell the pastor and F. I. that we shouldn't have left Brethren Service out of our Christmas here at Pleasant Corners.

Nance: Another special offering?

Ezra: No. I wouldn't want two special offerings at once or even real close to each other. And I think the offering for world-wide missions is good. But I still think Brethren Service should show up in the things we do at Christmas. Maybe some gifts of material aid or, at least, some sort of reminder that Brethren Service fits the spirit of Christmas exactly. All those needy little kids over in Europe. We say we love them. Why don't we show it at a time like this? Surely Christmas—

Aunt Martha breaks in, seeing that Uncle Ezra is getting wound up and might go on for some time. She is thinking about Sunday dinner.

Martha: There will be just a little of that in our evening program, Ezra. I know that two or three classes are marking their white gifts for Brethren Service. And there will be something about peace in the program. Of course, that's hardly enough. I agree with you about Brethren Service belonging with

THE FACTS

UMT will not help to reduce casualties in a future war.

This is a very common argument and very commonly believed, but the facts do not support it.

Exploding shells, disease, poor intelligence work, blunders of commanders and accidents do not discriminate between the poorly trained man and the veteran.

In fact, UMT itself will result in casualties—injury or death—for about two per cent of the trainees.

Christmas. (She thinks for a moment) Why didn't I push harder for some towel kits this Christmas? We talked a little about it early in the fall. Then somebody said, "Oh, we did that last year. Why not something different this time?" And somehow we got away from a service project for Christmas entirely.

Nance: These material-aid gifts cost money too, remember. People buy all that stuff for a towel kit, and then just naturally figure that they've done their share. Why, my wife must have spent four or five dollars on her kit last year.

Ezra (with kindly mischief): So you just deducted five dollars from what you put in the Christmas offering, didn't you?

Nance: No, of course, I didn't. But some people would.

Martha: Bro. F. I., I've been watching that for years in our women's group, and generally it doesn't work that way. People give money and, if there is a material-aid proj-

ect, they give to that too. Maybe the project does cut down on the money gifts a little in some cases, but the total is more when people give both ways than when they give money alone.

Ezra: And, like I said a while ago, nobody in Pleasant Corners has hurt himself by giving too much.

Pastor: You know, folks, I'm getting hungry, but I've got an idea. I'm afraid Bro. Ezra is right. We should have had a definite Brethren Service emphasis in our Christmas observances. But we slipped, and it's too late to do much about it now. But we can make up for it. After all, Brethren Service goes on the year round, doesn't it?

Ezra: That's right.

Pastor: And there are times when our help would perhaps come in handier than now. Right now other churches are doing what we forgot.

Ezra: I guess, that's right too.

Pastor: So, how about going to dinner now and making plans later

this week for a stronger Brethren Service program at Pleasant Corners during the coming year?

Ezra: Sounds good to me.

Martha: Splendid!

Nance: You've even got me convinced.

Pastor: For one thing, we need to start thinking about One Great Hour of Sharing, the great Brethren Service offering in March.

By common consent everybody has started through the outside door. The last remark heard is:

Ezra: Well, this makes me feel better. But next Christmas I want to see Brethren Service in the picture.

ANOTHER STUDENT TRAGEDY

FRIENDS of the teen-age exchange program have been saddened to learn of another death among the group of German students who have been here in the past three years.

Hannelore Winkler, who made her home with Dr. and Mrs. Wilbur Stern of Dixon, Ill., during the year of 1950-51, passed away at her parental home at Bad Kreuznach, Germany, on Sept. 22. The funeral was held on Sept. 26.

Hannelore died after a sudden brief illness which doctors found difficult to diagnose. They believe it was one of the diseases attacking the central nervous system.

The tragedy, coming so soon after her happy return from her American year, has naturally caused her family crushing sorrow. The sympathy of Hannelore's many American friends and of Brethren Service has been expressed in a number of ways. Dr. and Mrs. Stern have arranged to set up a memorial fund to be sent to the Winkler family for use as they see fit.

This is the third fatality in the German high school student group. The first was that of Heinrich Schreck, who was drowned last Christmas while visiting a family friend in New York state. He had lived with Mr. and Mrs. Ronald Workman of Goshen, Ind.

The second tragedy involved Eberhard Rohde of Luebeck, Germany, who lost his life by drowning or heart failure while taking rigorous swimming tests after he returned to Germany. His American home had been with Mr. and Mrs. A. W. Kienholz of Pullman, Wash.



Photo by the Wooster Daily Record

A fine example of Brethren Service work which reaches beyond our own membership has been set by Mrs. Harold Steiner of Wooster, Ohio, who is shown in the picture above handing a bag of relief supplies up into a Brethren Service collection truck.

Mrs. Steiner has been instrumental in organizing interdenominational relief work among the churches of her county. All these churches bring relief materials to a relief building constructed by men from the Church of the Brethren near Wooster. Women from these churches also frequently come to Mrs. Steiner's home to mend relief clothing.

Doubtless there are quite a number of communities where someone from the Church of the Brethren could take the initiative in organizing such work. Frequently people of other denominations are eager to help, but do not quite know how to begin because their own denominational channels are not open or perhaps not familiar to them.



Come Ye Apart

Veda C. Liskey, R. N.
Harrisonburg, Va.

The African baby carriage

AS I look back upon my first term of service in Garkida, Nigeria, a multitude of varied circumstances come to mind. Many things that gladden and lift up the spirit are recalled. Out of this wealth of incidents I wish to share with you some of my most spiritual experiences. They are events that have called one apart from the rush of everyday living to mountaintops of worship and fellowship with African friends.

It was my privilege on two different occasions to go with some African friends up on Garkida Mountain for vespers. Before us stretched gorgeous country with mountains far in the distance. As we sang *Day Is Dying in the West* and other evening hymns and read some nature psalms we saw a most gorgeous sunset. It was touching to hear several in the group praise our Creator for all his magnificent works and for the beauties all about us. As we

wended our way homeward along a narrow path through fragrant growing corn, two of the young men broke out singing, *Deep River*, and *Steal away, Steal away, Steal away to Jesus*. They had learned to sing in English from a phonograph record.

On the top of that same mountain we met again to worship and enjoy the beauties of nature. We imagined we were Jesus' disciples as we listened without interruption to the reading of the entire Sermon on the Mount. And Jesus "went up into the mountain: and when he had sat down he opened his mouth, saying." After a period of quiet meditation, the singing of appropriate hymns and prayer we came down from the mountain inspired and with souls uplifted. That evening I was honored by being invited to eat and fellowship with this group in a humble African home. It was a feast of rich spiritual food closed with that beautiful familiar evening fare-

well, "*Ka Hyel na ada nbau dipa*" (May God give to us tomorrow).

Just recently one of the young men wrote that he had climbed that mountain just to recall past experiences. With tears in his eyes he had prayed in that familiar holy place. "I will lift up my eyes unto the hills from which cometh help."

Down in the valley, too, cherished mountaintop experiences have thrilled and inspired the heart. It was on the occasion of my accompanying a mother and her new baby home from the hospital that I enjoyed another evening of high inspirational joy and blessing in an African home. The home had been especially prepared and cleaned by the father as he anticipated the coming of their first child into their humble home. That event was climaxed by a most beautiful prayer offered by the father as he prayed God's blessing upon his new baby and their family circle. I, too, prayed that God would use these young people to

be a light and blessing in their community.

Several months after that evening of joy we again met together around my hearth to celebrate Christmas. After the singing of Christmas carols and reading the Christmas story, amid candlelight and while thinking thoughts of that holy night long ago, I was asked to give a name to that new baby. And so with appropriate prayer I named her *Kuceli*, which means "joy" in the Bura language. It was our prayer that this young life would grow to know and accept Christ as her Savior and that in so doing a new name would be given her—a name known only by her Creator and Christ and the heavenly hosts of heaven. "And I will write upon him my new name" (Rev. 2:17; 3:12).

Another experience of spiritual joy was that of morning devotions with my servants or "boys" each day. At first I was only able to follow with English while various ones read from the Bura Testament. After some time I, too, was able to read and pray in the Bura language. To be able to pray in Bura was an accomplishment and spiritual experience I shall never forget. We often invited into our prayer circle all those who happened along at that time and often as many as eight or ten were in our group. For a long time we followed a prayer reminder list which we made together, consisting of special things we wished to remember daily in prayer. It was indeed touching the way various ones prayed for Christians in America, asking that God would call and send them as missionaries to Nigeria. They also prayed that they would give of their wealth to promote the work of the mission too. We remembered special needs and problems of our mission program from time to time. Outstanding in our devotional periods was the use of

Prayer for Missions as a prayer calendar. Each day we remembered in prayer a missionary or missionary couple and their work and also the service of co-workers and fellow African Christians. The unsaved souls in these particular places of labor were lifted up in earnest prayer.

Sometimes, too, when problems or misunderstandings arose and need for special prayer occurred, how blessed were the moments of prayer when we came apart and laid our problems and particular needs before Christ. Thus our periods of devotion were times of fellowship; of learning and growing spiritually together. These were, indeed, moments of great spiritual significance.

The God of the Buras

Sara Shisler

Garkida, Nigeria

THIS is no attempt to define the theology of the pagan Buras, but there are a few interesting phases in their beliefs which may be helpful to think about. The Bura word for sky is *hyel* and that is also their word for the all-powerful deity which is very prominent in their consciousness. Whatever their conception of *hyel* is, he plays a very important part in their lives. The Christian church has taken the term and built into it what the Bible teaches about the one true God. We write it with a capital letter, *Hyel*. In the following paragraphs we shall use the term *God*.

The Buras give God credit for success along any line, and for blessings enjoyed. If someone is ill and recovers he will say that God blessed him. A woman who has come through childbirth safely says that God helped her. If a person desiring employment finds a job he says that God helped him. When they reap a good harvest they say that God blessed them. One day a friend came to my house riding a new bicycle. On telling me how he managed to get enough money to pay for it, he said that God helped him. A short time ago a man in charge of putting thatch on two round houses at a time when thatching grass was very scarce came, after succeeding in getting the grass,

and in a very pleased way said, "God helped me."

Another phase of their God consciousness is the expression, "If God so wills it," or again, "If God will help me." They do not speak about plans for the future whether it be taking a journey, planting a farm, or attending church services on Sunday without saying, "If God wills it thus." Even if one asks a parent whether he expects to send a six-year-old child to school next year he will receive in answer, "If God wills it." If when calling on a person who is ill one expresses the hope that he or she will soon be well, one receives the answer, "If God wills it."

Again another phase of their God consciousness is their attitude in times of crisis or emergency or difficulty in general. The expression is *only God*, meaning that the situation is beyond man's control and only God knows and can control the outcome. This expression is used in times of critical illness when the outcome is doubtful. Or in times of drought when no one knows whether rain will come in time to produce a good crop. Again it is used in discussing plans which are still some time in the future and they feel very uncertain as to whether the plans will carry through. They feel that only God knows the future.

The fourth expression of God consciousness which is ever on their tongues is fatalistic. It is, "God did it." They attribute death to God's doings. If a baby dies because of the mother's ignorance or neglect, they say, "God did it." If death is caused by foolhardiness or willful breaking of the laws of health or of the universe they attribute it to God. One often hears the expression in connection with an accident. Most people seem very unwilling to be enlightened on the subject. It seems as though blaming all tragedy on God, even the place where lightning strikes, gives them a very easy conscience. They do not seem to be given to analyzing a situation to determine who is at fault. This is not entirely a fault of the pagan Buras only. It is easy to find that class of people in the Christian church. It is much more pleasant to blame somebody else than it is to do some self probing.

Faith in the Unseen is a very strong force in the life of the Bura person. He is conscious of the fact that a force greater than himself and outside himself is directing his

destiny. It is easy for him to accept that fact. But he does not seem to see any relation between God working and man co-operating by obeying the commandments and laws of God, by right choices and by the

stewardship of talents and time and opportunity. His faith is very one-sided and very lacking in the sense of personal responsibility for one's actions and of God's will being done in co-operation with man and

through man's obedience to God. Yet what he does know and believe serves as a very good foundation on which to build the Christian concept of the one true God, the Father of us all.

The Church at Home

Edited by Alberta Yoder



The new church building of the Midway congregation, Pennsylvania

Clarence Sanger
Lebanon, Pennsylvania

Midway Looks to the Future From a Rich History

THE Tulpehocken circuit of the Church of the Brethren in Eastern Pennsylvania was organized Oct. 5, 1841. It consisted of members located in various parts of Lebanon Valley, from Cornwall to Reading. The Midway congregation was formed out of the Tulpehocken congregation on March 24, 1902, including the membership in the western part of the aforesaid congregation. There were one hundred ninety-five charter members.

The officials chosen to direct the congregation were: Christian Bucher, elder-in-charge; Martin Heisey and Joseph Wilhelm, ministers; Nathan Gible and Mohler Bucher, deacons.

The congregation had two meetinghouses for worship: The Cornwall meetinghouse, formerly called Bucher's meetinghouse, was built in 1871. The Midway meetinghouse was built in 1895.

In 1908 the Midway congregation purchased the church building on South Ninth Street, Lebanon, as an additional meeting place.

The congregation, under the leadership of Elders Christian Bucher, John Herr, Ammon Brubacher and Nathan Martin, had grown by 1933 to four hundred seventy-seven members. The Midway church could no longer accommodate the full congregation for the love feast.

On Oct. 10, 1933, the congregation in special council voted to divide the Midway congregation into the Lebanon congregation and the present Midway congregation.

The Midway congregation was organized Oct. 27, 1933, with two hundred thirty-eight charter members. The official body was: S. K. Wenger, elder-in-charge; Aaron S. Heisey and Perry H. Sanger, ministers; Mohler Bucher, Henry M. Patches, Howard Weiss, Myer Gible and Henry W. Patches, deacons. The congregation has three hundred

and forty-seven members at present.

May 17-20, 1951, marked the dedicatory events of the new Midway church. On the evening of May 17 Elder P. H. Sanger spoke on God's Builders. The greetings from the community were brought on the following evening. On Saturday evening Elder Cyrus B. Krall of the Newville church brought the message, For the Honor and Glory of God. The morning of dedication Sunday Elder H. F. King spoke on The Church's Banners. Elder Rufus P. Bucher of the Mechanic Grove church brought the dedication sermon using as his message, Why Have a Church? The dedication events found a closing challenge in Elder R. W. Schlosser's message on Sunday evening, The Place of a Disciple.

The present elder-in-charge of the church is Bro. S. K. Wenger and the following ministers assist him, Brethren Aaron S. Heisey, Perry H. Sanger, William A. Forry and Paul M. Forney.

Thinking About the News

Spreading the Good News

AT THIS season of the year the best news must be the glad tidings of great joy which tell of a Savior's birth. It is encouraging to learn that through the distribution of Bibles, Testaments and Gospel portions, this good news is still being broadcast. For this reason the annual report of the American Bible Society always makes interesting reading. From it we learn:

1. That the distribution of Scriptures in this country during 1951 will be the greatest in the 135-year history of the society—and this is accomplished in the face of rising costs.

2. That, although no Bibles have been printed and few distributed in Russia for twenty years, the society has \$125,000 worth of Scriptures on hand for distribution in Russia if the situation changes.

3. That one-and-a-quarter million Scriptures have been provided for Korea, being distributed to refugees, pastors and also Korean and Chinese prisoners of war.

4. That a new Braille Bible, in 18 volumes, has been published for the blind, also a second recording of the entire Bible on 170 talking-book records, which are sold to the blind at 25 cents each.

5. That next year's production program for the society calls for 14,599,750 volumes.

While we rejoice to see a growing distribution of the Bible here and abroad, we should pause to remember how little read are the Bibles in homes that we know. Even some who rail against the Soviet's opposition to the Bible and religion ignore the Bibles on their home tables. Each year the Bible Society encourages the regular reading of the Bible between Thanksgiving and Christmas. Our Brethren homes must do more. We should continue to read the "good news" day after day throughout the coming year.—K.M.

Around the World

News Sources: Religious News Service (RNS), Worldover Press (WP), Ecumenical Press Service (EPS), Co-operative News Service (CNS)

The Story of Hoes

The Chipmunk Coulee 4-H Club of Stoddard, Wis., had read about the work of the Food and Agriculture Organization of the United Nations to increase food production and to improve living standards in underdeveloped areas. They wanted to help, and the only practical way was to take up a collection. It amounted to \$4.50, and it was sent to FAO headquarters in Rome, Italy.

Just then the FAO had a request from W. W. Dickinson in Afghanistan (formerly of Arkansas) for hoes. Dickinson is helping people in Afghanistan to do a better job of food production. The \$4.50 was sent to Dickinson. He used it to help a factory make up 100 of the first light hoes that ever had been seen in those parts.

Dickinson's next job, after he had the hoes, was to persuade people to use them and to tell them how to use them. In two hours, forty hoes were working where none had been active before. In four hours, all the hoes were working well. Dickinson says that in the village of Kunduz both the quantity and the quality of cotton are improving.

This is the kind of activity that goes on under the high-sounding term of "technical assistance." (CNS)

Launch Movement to Mobilize Ten Million Church Men in the U. S.

A nation-wide interdenominational movement to mobilize 10,000,000 men in Christian service to church and community has been formally launched with high hopes of its leaders that it may become a vitally significant development in America's religious history.

Nine months of planning and preparation was brought to fruition at Cincinnati, Oct. 6-7, with the formal inauguration of United Church Men of America, dedicated to uniting men of many denominations in giving practical expression of their allegiance to Jesus Christ.

Many laymen's movements have been launched in America but never before has any had the sponsorship that has created United Church Men. This first church-sponsored movement of its kind aims to enlist rank and file church members across denominational lines in a lay ministry to assist

pastors in 147,000 churches. It has the backing of virtually all the major Protestant churches and four Eastern Orthodox communions. (NCCN)

Students on World Council Scholarships

One hundred twenty-nine students are enrolled at colleges and seminaries in eleven countries under the 1951-52 scholarship program of the World Council of Churches' department of interchurch aid.

Thirty-one of the young people are studying at institutions in the United States, and twenty-six at British colleges. Other countries and the number of students enrolled there are: Canada, three; France, nineteen; Holland, five; Germany, twelve; Sweden, seven; Switzerland, twenty-three; and Italy, Greece and Israel, one each. A total of 950 students have been enabled to gain a year's experience of church and educational life in other countries under the World Council's annual scholarship program since the end of the second world war. (RNS)

DP's Find Friends in a Strange City

A displaced persons family found sympathy and friendliness among strangers in Upper Sandusky, Ohio. Branislaw Kotlewski, who had fled from the Russians in Poland, and his German wife, Doris, and their five-month-old daughter were en route from New Windsor, Md., to Evanston, Ill., when the baby became ill.

A special stop was made at Upper Sandusky so that the child could be taken to a hospital. A few hours later the baby died.

Alone and friendless the young couple faced their sorrow. But when they seemed most alone they found friends: Miss Gertrude Mittermaier, who served as interpreter, took them into her home. Doctor, ambulance driver, train conductor, station agent, minister, hospital attendants, sexton—all proved to the Kotlewskis that your friends are where you are.

Miss Mittermaier's brother, a minister, conducted the funeral service in German because Mrs. Kotlewski does not yet know English.

The kindness and friendliness of the people in Upper Sandusky went with the young couple as they resumed their journey to Evanston.—Adapted from an Upper Sandusky paper.

Discuss Minister's Role in Politics

It is better for a minister to be the pastor of a precinct committeeman than for a minister to be the precinct committeeman. That was the conclusion reached by a panel on the subject, What Should Be the Minister's Relationship to Politics? at the Butler University School of Religion.

Participants were Democratic State Chairman Ira Haymaker; Republican State Chairman Cale J. Holder; Dr. Howard J. Baumgartel, executive secretary of the Church Federation of Indianapolis, and Dr. Grover L. Hartman, secretary of the federation's department of social service.

All four expressed disapproval of the clergyman who holds himself aloof from politics. They were inclined to favor the minister, like Philadelphia's Dr. Daniel Poling, who gets into politics himself. But in general they thought it better for ministers to "inspire" their parishioners to enter politics than for the pastors themselves to get in.

Dr. Baumgartel urged ministers to hold nonpartisan political discussions in their churches. "I believe in the separation of church and state," he said, "but not in separate values for man and church." (RNS)

Japanese Stamp Commemorates Oldest Christian Church

A commemorative postage stamp has been issued in Tokyo, Japan, honoring the oldest Christian church in Japan. The stamp pictures the 400-year-old Urugami Roman Catholic church at Nagasaki. Established by St. Francis Xavier in 1550, the church was rebuilt in 1865, after Christian missionaries had been permitted to return to Japan, and has again been reconstructed following the American atomic bombing of Nagasaki on Aug. 9, 1945. (RNS)

German Conference on Sunday-school Work

What may be the first conference to be held on German soil to discuss children's services and Sunday-school work met in Hamburg on Oct. 13-16, under the auspices of the World Council of Christian Education and Sunday School Association. Its main theme was Jesus Christ, Teacher and Lord.

Children from Evangelical families in the Mark of Brandenburg (eastern zone) are receiving Christian instruction in churches, carried on since the government's abolition of religious instruction in schools, it was reported. In Berlin some eighty

per cent of such children take part in this voluntary Christian instruction, for which the permission of parents must be obtained. The East Zone Church Chancellery says that in that zone "sufficient helpers are available for this Sunday-school work, which is not conducted by any church organization." (EPS)

China Inland Mission to Weigh Future Plans

Future plans of the China Inland Mission will be discussed at a conference in Bournemouth, England, from Nov. 17 to Dec. 1, Bishop Frank Houghton, director general of the mission, disclosed. The China Inland Mission is an interdenominational agency founded in England in 1865. Its Chinese headquarters are at Shanghai and Chungking.

Bishop Houghton discussed the conference prior to leaving Hong Kong by plane for the Bournemouth sessions. He is expected back in Hong Kong in two months.

According to Bishop Houghton, there were 637 non-Chinese CIM missionaries in China at the beginning of the year, but only 47 are there at present. "These remaining missionaries," Bishop Houghton said, "are gradually withdrawing of their own accord. We think it best for the Chinese churches. They can carry on better without foreigners." (RNS)

Christian College for Chinese in Hong Kong

Chung Chi (Worship Christ) College is receiving enrollments of Christian Chinese in Hong Kong. In the past many Christian young people from Hong Kong have attended Christian colleges in China. The present temporary college is the result of planning by Chinese, British and American Christians of Hong Kong, supported by an underwriting of \$20,000 for 1951-52 from the United Board for Christian Colleges in China (N.Y.C.). It is hoped that part of this amount will be contributed by the China Christian Universities Association in London. Total budgets for the year are \$37,000; \$17,000 will be raised locally, largely through tuition fees. (EPS)

Racial Discrimination Outlawed in Brazil

All forms of racial discrimination have been outlawed in Brazil under a national measure passed by congress and signed by President Getulio Vargas. The act stigmatizes as a crime any refusal to treat on equal terms people of all race in hotels, eating places, schools, colleges, recreation centers, stores, etc. Stiff penalties are provided, varying from imprisonment for three months to a year and fines of from \$250 to \$1,000 (U. S. currency). Whenever



BRETHREN YOUTH AT WORK FOR THE CALL

DONALD BOWMAN of Dayton, Ohio, points to the first page of a flip chart being used to promote The Call to United Christian Youth Action. Donald has been active in youth work in his own church, serving on the Montgomery County, Ohio, youth cabinet and the Southern Ohio cabinet. He is working in Pennsylvania. ROBERT NEHER (center) of North Manchester, Ind., is a youth associate on The Call staff in Chicago. VIVIAN HARDMAN of Urbana, Ind., is an active member of the Walnut Street church, North Manchester, Ind. She has been assigned to work in the Chicago office of the UCYM

a public official of any kind, including those in charge of educational institutions, is found guilty of discriminatory treatment, he must be dismissed from his post and is subject to the fines imposed upon others. (WP)

Kreider Appointed Dean of International Christian University

Dr. Carl Kreider, dean of Goshen College, Goshen, Ind., recently accepted appointment as dean of the College of Liberal Arts in the International Christian University now being organized in Japan, according to announcements made jointly in Japan by President Hachiro Yuasa, and in this country by Vice-president Maurice E. Troyer. As dean, Dr. Kreider will have responsibility for staff selection and program development in the four-year undergraduate liberal arts school.

Dr. Kreider received his Master's degree in economics in 1938 from Princeton University and studied at the London School of Economics. He was on the staff of the Brookings Institution from 1939-40 and completed his Ph.D. in economics at Princeton University in 1941.

Since 1940, Dr. Kreider has been teaching at Goshen College and since 1944 he has been its dean. Last year he became acting president. (EPS)

Brotherhood News

District Conference of Oklahoma

The annual conference of the District of Oklahoma was held Aug. 21-24, 1951, in the Pampa church, Texas, with 250 in attendance; twenty-four delegates represented twelve congregations. A very high spiritual atmosphere was in evidence throughout the conference and a unity of purpose and direction was felt in all the sessions.

Bro. Alvin Brightbill of Bethany Biblical Seminary was with us and directed the congregational singing and special music by the choir. He also spoke on hymn interpretation. Bro. Rufus D. Bowman of Bethany Seminary, Chicago, was with us during the conference and challenged us with the importance of teaching the doctrines of Christ. Harley Stump of the Oklahoma City church, Okla., gave a very challenging address on Drop Your Buckets. Wednesday evening the social action picture, *Again Pioneers*, was shown. This was followed by the filmstrip, *My Peace I Give Unto Thee*.

Mrs. Glee Yoder represented McPherson College. Leta Wilson reported for Standing Committee and Harold Correll reported for the To-

ronto conference. We had two German exchange students with us during the entire conference and their presence furnished spiritual inspiration for all.

A district budget of \$2,700 was adopted for the coming year, and a goal for Brotherhood giving was set at \$9,500. Responsibility for full-time support of the Guthrie mission project was adopted. Also other mission points are being investigated. Officers for this year's conference were: Harley Stump, moderator; Alvin Klotz, assistant moderator; Keith Pierce, reading clerk. Leta Wilson will continue as writing clerk. Bro. Albert Williams was elected to represent the Oklahoma District on Standing Committee; Edwin Collings is the alternate.

The meeting closed on a high note with the announcement that Brother and Sister Allie Byram of the Pampa church had assumed the conference expense. The spirit of brotherly love was much in evidence.—Leta Wilson, writing clerk.

Southeastern Kansas District Conference

The Southeastern Kansas district conference was held in the Fredonia church, Kansas, Sept. 28-30.

The business session of the conference opened with Moderator H. D. Michael's address on Friday evening. The theme of the conference, *Teaching Them to Observe All Things*, was followed by various speakers.

Outside leadership to the conference included Brethren Roy McAuley and Jack Kough, both of McPherson College, Kansas, and Mrs. Gordon Yoder, who represented the regional office in the interest of children's work.

The delegate elected to the 1952 Standing Committee was R. E. Loshbaugh, and H. D. Michael is alternate. The 1952 district conference will be held in the Gravel Hill church the fourth week end in September.

Bro. Willard Agee will be the moderator.—R. E. Loshbaugh, writing clerk.

Middle Missouri District Conference

The district conference of the Middle District of Missouri was held in the Leeton church, Mo., Oct. 5-7, 1951.

Much inspiration was brought to this meeting by guest speakers who were: Bro. Rufus D. Bowman of Oak Park, Ill., Brethren Burton Metzler and James Elrod of McPherson, Kansas, and Mrs. James Elrod, who addressed the women's work meeting.

The moderator was W. H. Bray. Our budget for Brotherhood giving was raised about fifteen per cent from last year. The district has set up a student loan fund available to young men entering the ministry. The 1952 district conference will be held in the Kansas City church, Kansas. The moderator will be James M. Mohler, with Floyd E. Bantz as alternate.—Ira Saxton, writing clerk.

Anniversaries and Weddings

Golden Wedding Anniversary

Mr. and Mrs. Jonathan G. Walters of Canton, Ohio, celebrated their golden wedding anniversary on Dec. 19, 1951.

Mr. Walters, son of Allen and Malinda Walters of Masontown, Pa., is seventy-five years of age. Mrs. Walters, daughter of Amos and Mary Snively of Orrville, Ohio, is also seventy-five years of age.

They joined the First Church of the Brethren, Canton, in 1891. Mrs. Walters was chorister in the East Chippewa, Canton Center and Canton churches for thirty-five years. She has been an invalid for the past eight years.

The couple have two children, Mrs. Pearl Plautz of Cleveland, Ohio, and Allen S. of Canton.—Jonathan G. Walters, Canton, Ohio.

Bauermaster-Saylor.—Robert H. Bauermaster of Berlin, Pa., and Deloris Jane Saylor of Somerset, Pa., Oct. 7, 1951, in the Brothersvalley church, Pa., by the undersigned.—H. Austin Cooper, Berlin, Pa.

Bloom-Secor.—Ray Bloom and Geneva Secor, both of Elkhart, Ind., Nov. 3, 1951, in the Osceola church, Ind., by the undersigned.—Edward Stump, Elkhart, Ind.

Clayton-Henson.—Robert P. Clayton and Wanda L. Henson, both of Sidney, Ohio, in the Sidney church parsonage, Nov. 3, 1951, by the undersigned.—J. C. Inman, Sidney, Ohio.

Derr-Groff.—Carl H. Derr of Elizabethtown, Pa., and Evelyn Mae Groff of Mount Joy, Pa., in the Florin church, Oct. 20, 1951, by the undersigned.—Abram N. Eshelman, Mt. Joy, Pa.

Durst-Garlitz.—Claude E. Durst and Phyllis M. Garlitz, both of Grantsville, Md., Nov. 10, 1951, by the undersigned, at his home.—Ross Speicher, Accident, Md.

Foor-Harkcom.—Donald E. Foor and Helen R. Harkcom, both of Central City, Pa., Oct. 26, 1951, in the Gahagen church, by the undersigned.—Millard H. Weaver, Windber, Pa.

Lambert-Bailey.—Daryl C. Lambert and Eloise M. Bailey, both of Huntington, Ind., in the Huntington City church, Aug. 19, 1951, by the undersigned.—E. R. Fisher, Huntington, Ind.

Leach-Koontz.—Jack E. Leach and Evelyn D. Koontz, both of Everett, Pa., Oct. 27, 1951, by the undersigned, at his home.—Stewart B. Kauffman, Everett, Pa.

LeFew-Schaefer.—Harris W. LeFew of Hagerstown, Md., and Janet Mae Schaefer of Westminster, Md., Oct. 21, in the Westminster church, by Bro. Charles LeFew, assisted by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Lehman-Henderson.—Homer Lehman and Joan Henderson, both of Windber, Pa., in the Windber church, Oct. 14, 1951, by Bro. C. H. Gehman.—Mrs. Wayne Adkins, Windber, Pa.

Long-Niles.—Russell Long of North Manchester, Ind., and Alta Mae Niles of Sterling, Ohio, May 20, 1951, in the East Chippewa church, by the undersigned.—D. R. McFadden, Smithville, Ohio.

Ludwig-Scothern.—Luther E. Ludwig of Edinburg, Va., and Evelyn L. Scothern of Mt. Jackson, Va., in the Walker's Chapel church, Mt. Jackson, Va., Oct. 26, 1951, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Marshall-Gentry.—Forest L. Marshall and Winona Gentry, both of Stet, Mo., in the Bethany church, Mo., Oct. 20, 1951, by the undersigned.—Byron E. Dell, Stet, Mo.

Mason-Roberts.—George Amos Mason of Lonaconing, Md., and Alverda May Roberts of Pennsville, Ohio, Oct. 25, 1951, by the undersigned, at his home.—Ross Speicher, Accident, Md.

Meek-Wirick.—Albert Meek and Marian Wirick, both of Windber, Pa., June 16, 1951, in the Windber church, by Bro. C. H. Gehman.—Mrs. Wayne Adkins, Windber, Pa.

Nagle-Robertson.—Bernard E. Nagle of Pennsylvania and Marilla Robertson of Sacramento, Calif., in the Sacramento church, Sept. 30, 1951, by Bro. John H. Price of Del Paso Heights, Calif.—Mrs. Margaret Eshleman, Carmichael, Calif.

Pepple-Cripps.—Russell E. Pepple of Beecher City, Ill., and Delia Cripps of Salem, Ill., in the Romine church, Ill., Oct. 28, 1951, by the groom's father, the undersigned, and Bro. Ausby Swinger of Salem, Ill.—Elmer Pepple, Laotto, Ind.

Reed-Huston.—Donald D. Reed and Camilla L. Huston, Aug. 12, 1951, in the Loon Creek church, by Bro. Garland B. Borden.—Mrs. Garland B. Borden, Huntington, Ind.

Sager-Miller.—Donald E. Sager of Woodstock, Va., and Wanda J. Miller of Edinburg, Va., in the Pleasant View church, Mt. Jackson, Va., Aug. 25, 1951, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

Scallion-Kauffman.—Joseph Scallion and Elda Kauffman, both of Windber, Pa., June 16, 1951, in the Windber church, by Bro. C. H. Gehman.—Mrs. Wayne Adkins, Windber, Pa.

Smith-Mullins.—Donald M. Smith and Betty I. Mullins, both of Baltimore, Md., Oct. 23, 1951, in the Woodberry church parsonage, Md., by the pastor, the undersigned.—Albert C. Schue, Baltimore, Md.

Stephey-Bare.—Richard G. Stephy and Anna J. Bare, both of Waynesboro, Pa., in the Westminster church, by the undersigned.—Harold Z. Bomberger, Westminster, Md.

Stover-Eisenhard.—Raymond L. Stover of Hatfield, Pa., and Glynn Eisenhard of Ambler, Pa., Aug. 11, 1951, in the Ambler church, by the undersigned.—Glen E. Norris, Ambler, Pa.

Taylor-Quick.—Rudolph H. Taylor and Vivian Lea Quick, both of Staunton, Va., July 1, 1951, in the Barren Ridge church, by the undersigned.—Homer J. Miller, Staunton, Va.

Tillion-Gepferd.—J. B. Tillion and Helen Gepferd, both of Modesto, Calif., June 2, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Trout-Root.—James Trout and Evelyn Root, June 16, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Tusing-Lamb.—Arthur B. Tusing of Timberville, Va., and Ava A. Lamb of Edinburg, Va., in the Pleasant View church, Mt. Jackson, Va., Oct. 28, 1951, by the undersigned.—Stanley R. Wampler, Edinburg, Va.

White-Beam.—Paul R. White of Jonesboro, Tenn., and Mary Lee Beam of Mt. Crawford, Va., Aug. 18, 1951, in the Mill Creek church, by the undersigned, assisted by Bro. Earl H. Bowman of Harrisonburg, Va.—Homer J. Miller, Staunton, Va.

Obituaries

Adler, Iva M. Olwin, was born Oct. 10, 1883, in Darke County, Ohio, and died at her home near Decatur, Ind., Nov. 3, 1951. She was united in marriage to Fred J. Adler on Nov. 9, 1911, and to this union were born three sons. She was a faithful member of the Pleasant Dale church until the time of her death. She is survived by her husband, two sons, three granddaughters, one grandson and three brothers. One son preceded her in death. Funeral services were held in the Pleasant Dale church by Bro. Russell Weiler, assisted by Bro. John Mishler. Burial was in the church cemetery.—Mrs. Paul Arnold, Decatur, Ind.

Balmer, Joseph C., son of Allen and Mary Crumrine Balmer, was born July 5, 1890, and died Oct. 9, 1951. He is survived by his wife, Emma Weist Balmer, two sons, four grandchildren, four brothers and two sisters. Funeral services were held at the Mohler house, Springville congregation, of which he was a member, by Brethren John Myers, Amos Heisey and Ralph Heisey. Burial was in the Middle Creek cemetery.—Mrs. D. Mark Royer, Denver, Pa.

Barron, Harriet Meredith, was born Dec. 22, 1884, in Pittsburgh, Pa., and died Nov. 7, 1951. She is survived by her husband, David, five sons and three daughters. She was a member of the Mt. Joy church. Funeral services were held by the undersigned at the Grimm funeral home in Mt. Pleasant. Burial was in the Mt. Joy cemetery.—Harper M. Snavely, Mt. Pleasant, Pa.

Bennett, Katherine, daughter of John and Mary Rental, was born May 31, 1888, at Germantown, Mo., and died Sept. 28, 1951, at a rest home in Wichita, Kansas. On Sept. 13, 1922, she was married to H. C. Bennett. She is survived by her husband, two children and seven grandchildren. She was a member of the Church of the Brethren. Funeral services were held by her pastor, Bro. Charles Dumond, Jr., at Johnson's funeral home. Burial was in the Memorial Park cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Brooks, D. Wesley, son of John W. and Mary Eshelman Brooks, was born June 29, 1867, in Bushnell, Ill., and died at his home in La Verne, Calif., Oct. 31, 1951. He was baptized into the Church of the Brethren when he was a young man. On Dec. 25, 1896, he was married to Esther Mae Van Dyke, and to this union were born six sons and one daughter. His wife died on June 6, 1911. On Feb. 6, 1922, he was married to Alice Dull. He is survived by his wife, six sons, one sister, seventeen grandchildren and two great-grandchildren. He was preceded in death by his daughter. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Campbell, Verdia B., died in Miami, Fla., Oct. 11, 1951, at the age of sixty years. She was a faithful member of the Church of the Brethren. She is survived by her husband, her mother and one daughter. Funeral services were held by Bro. Ray Lantz. Interment was at Midway, Pa., her former home.—Mrs. J. E. Jones, Miami, Fla.

Cartee, Icie R., wife of Ray C. Cartee, died at her home near Smithburg, Md., Nov. 12, 1951, at the age of sixty years. She is survived by her husband, two daughters, one son, three grandchildren and two brothers. Funeral services were held from the Grossnickles church, where she had been a member for many years, by the writer and C. Basil Grossnickle. Burial was in the cemetery adjoining the church.—S. D. Lindsay, Hagerstown, Md.

Coyer, Clara Mildred Ogg, was born Aug. 6, 1915, and died at the home of her sister, at the age of thirty-six years. She was married Oct. 23, 1937, to Vernon Coyer. She is survived by her mother, her stepfather, her husband, four sons, four brothers and three sisters. Funeral services were held at the Church of the Brethren by Bro. J. D. Kyser. Burial

was in the parish cemetery near the rural church.—Mrs. Lelsa Edstrom, Worthington, Minn.

Cripe, Sarah Ann Driver, was born March 4, 1866, in Beaver Dam, Ohio, and died Oct. 29, 1951, in St. Mary's hospital at Decatur, Ill. She was married to Jonas Cripe in December 1905, and to this union was born one son. She is survived by one son, two stepchildren, one brother and twenty-two grandchildren. Her husband and one stepdaughter preceded her in death. She was a member of the La Place church and was active in the office of deacon. Funeral services were held at the La Place church by Bro. D. W. Fouts of Freeport, Ill., and her pastor, Bro. E. R. Henricks. Interment was in the La Place cemetery.—Mrs. Estella Emmert, La Place, Ill.

Fierheller, Annie, daughter of Abraham and Julia Snyder Whitmore, was born at Cherry Grove, near Lanark, Ill., March 30, 1875, and died at Milledgeville, Ill., Sept. 25, 1951. George Fierheller, to whom she was married on Feb. 14, 1907, died Jan. 1, 1925. She was a faithful member of the Church of the Brethren. She is survived by two brothers, one sister, one half sister, one half brother, one foster son and one foster daughter. Funeral services were held in the church next door to her home by Bro. Melvin Ritchey. Burial was in the cemetery near the church.—Mrs. A. S. Kreider, Milledgeville, Ill.

Hilbert, Charles Howard, a well-known and popular auctioneer of Rockingham County, was born July 26, 1875, to Isaac and Virginia C. Hilbert, and died at the Rockingham Memorial hospital, Aug. 27, 1951. Besides his wife, he is survived by ten children, thirty-nine grandchildren, twenty-five great-grandchildren, two sisters and two brothers. Funeral services were held at the Harrisonburg church, of which he was a member, by his pastor, Bro. Earl M. Bowman, assisted by Bro. C. E. Long. Burial was in the family lot in the Dayton cemetery.—Ruth M. Good, Harrisonburg, Va.

Lahr, Mary Elizabeth, daughter of Levi and Lavina Shideler Hoover, was born April 14, 1878, in Huntington County, Ind., and died Oct. 9, 1951. She was baptized Nov. 26, 1901. She was a member of the ladies' guild of the Loon Creek church at the time of her death. On May 18, 1902, she was united in marriage to William A. Goslee, who preceded her in death on Nov. 23, 1917. On Oct. 28, 1922, she was married to Edward Lahr, who survives, together with two brother, one sister, three stepchildren, twelve grandchildren and three great-grandchildren. Funeral services were held in the Loon Creek church by the pastor, Bro. Garland B. Borden, assisted by Bro. Fred M. Hollenberg. Burial was in the Lancaster cemetery.—Mrs. Garland B. Borden, Huntington, Ind.

McClanahan, Irene Claypoole, wife of Wilmer McClanahan, died in the West Penn hospital in Pittsburgh, Pa., Sept. 30, 1951. She is survived by her husband and one son. Funeral services were held by her pastor, Bro. W. K. Kulp. Interment was in the church cemetery.—Flaura Bowser, Kittanning, Pa.

Miller, Earl E., son of Simon B. and Lydia Fike Miller, was born Feb. 8, 1889, at Waterloo, Iowa, and died Sept. 20, 1951. He was married to Cora Wagner on Dec. 27, 1911, at Oakley, Ill. Besides his wife, he is survived by one son, two granddaughters, three sisters and four brothers. Two sisters and one brother served on the India mission field. At an early age he joined the church. He served as a deacon for many years and for over ten years was manager of the church farm. Funeral services were held at Cerro Gordo, Ill., by Bro. Eldo Henricks of La Place, Ill., assisted by our pastor, Bro. David Albright. Burial was in the West Frantz cemetery.—Lucille Hessong, Cerro Gordo, Ill.

Murphy, Adeline Ruth, daughter of Herman and Anna McClellan Gohn, was born in Windber, Pa., Dec. 15, 1919, and died Sept. 24, 1951, in the Windber hospital. She is survived by her parents, her husband,

one son and one brother. Funeral services were held in the Windber church by Bro. C. H. Gehman. Interment was in the Richland cemetery.—Mrs. Wayne Adkins, Windber, Pa.

Myer, Allan, son of Abram and Salinda Wenger Myer, died Oct. 4, 1951, at the Lancaster General hospital from injuries received in a dynamite blast while clearing stones from a field on his farm. He was sixty-two years old. He was a member of the Middle Creek church for many years. He is survived by his wife, Maize Nolt Myer, two daughters, three sons, seventeen grandchildren and six sisters. Funeral services were held at the Landis Valley Mennonite church by Elder Bard Kreider and Henry Wenger. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Norris, Clara B., daughter of E. K. and Louisa J. Zumbun, was born in Whitley County, Ind., Aug. 6, 1883, and died July 7, 1951, at her home in Goshen, Ind. In August 1904 she was married to W. W. Norris, and to this union were born five daughters. In early life she united with the Blue River church. She is survived by three daughters, six grandchildren, one brother and three sisters. Funeral services were held in the Goshen City church by Elder T. E. George. Burial was in the Violet cemetery.—Mrs. Laura Zwicky, Goshen, Ind.

Peters, Edith, daughter of Mason and Sarah Shield Buck, was born Oct. 6, 1884, near Beardstown, Ill., and died Oct. 18, 1951, at her home in Beatrice, Nebr. In early youth she united with the Church of the Brethren. She was united in marriage to Amos Peters in 1905, and to this union were born two sons and two daughters. One daughter preceded her in death. She is survived by her husband, two sons, one daughter, a niece who had made her home with them since childhood, one brother, three sisters and two grandchildren. Funeral services were held at the Church of the Brethren in Beatrice by Swigart F. Miller and Homer D. Kimmel. Burial was in the South Beatrice cemetery near Holmesville, Nebr.—Swigart F. Miller, Beatrice, Nebr.

Shoemaker, Fred, son of David and Leah Deeter Shoemaker, was born Sept. 2, 1876, in Delaware County, Ind., and died Oct. 3, 1951. In young manhood he united with the church and throughout life took an active interest in the work of the kingdom. He is survived by his wife, three daughters and three stepdaughters. Funeral services were held in the Union Grove church by Bro. V. B. Browning and the undersigned. Interment was in the Union cemetery.—Ernest Detrick, Muncie, Ind.

Stern, Ruth Elaine, daughter of Elmer W. and Rose Ann Miller, was born in Somerset County, Pa., in 1925, and died Sept. 11, 1951. She is survived by her husband, Earl L. Stern, Jr., two children, her parents, two brothers and one sister. Funeral services were held at the Hauger funeral home by Bro. Galen R. Blough. Burial was in the Somerset County Memorial park.—Mrs. Samuel J. Cupp, Somerset, Pa.

Thompson, Isaac Newton, died at the home of his daughter in Bladensburg, Md., Sept. 12, 1951, at the age of ninety years. He was a member of and a deacon in the Marsh Creek church. His wife died in 1950. He is survived by six children, twenty-four grandchildren, nine great-grandchildren and one sister. Funeral services were held from the Allison funeral home in Fairfield, Pa., by Brethren Walter A. Keeney and Robert Knechel. Interment was in the Marsh Creek cemetery.—Robert Knechel, Gettysburg, Pa.

Treese, Ada, daughter of Edward and Harriet Replogle Burkett, was born at Curryville, Pa., Jan. 27, 1905, and died at her home in Martinsburg, Pa., Oct. 12, 1951. She was married to Lester Treese on July 24, 1930. She is survived by her husband, her father, five brothers and four sisters. She was a faithful member of the Memorial church in Martinsburg. Funeral serv-

ices were held at the church by Brethren Roy Forney and Emmert Frederick. Interment was in the Fairview cemetery at Martinsburg.—Mrs. C. O. Beery, Martinsburg, Pa.

Wampler, Barbara, daughter of Catherine and Daniel Deal, was born in Pyrmont, Ind., Nov. 13, 1874, and died in the St. Luke's hospital in Duluth, Minn., Oct. 18, 1951. She was married to John Wampler on Aug. 12, 1900. She was a member of the Church of the Brethren from girlhood. She is survived by one son, two daughters and five grandchildren. She was preceded in death by an infant son. Funeral services were held from the Crawford funeral chapel by the undersigned. Interment was in the Forest Hill cemetery at Duluth.—Mark Emswiler, Froid, Mont.

Weaver, John M., died at his home near Biglerville, Pa., Sept. 6, 1951, at the age of seventy-three years. He was a faithful member of the Marsh Creek congregation and served as a deacon for thirty-eight years. He is survived by his wife, Lillie Kline Weaver, seven children, eleven grandchildren and one sister. Funeral services were held at the Bender funeral home by Brethren Robert Knechel and Walter A. Keeney. Interment was in the Marsh Creek cemetery.—Robert Knechel, Gettysburg, Pa.

Wilfert, Fidella Ann, daughter of Edwin and Mary Ringer Kreighbaum, was born Sept. 15, 1868, in Marshall County, Ind., and died July 22, 1951, at the home of her daughter in Plymouth, Ind. She was married to Wolfgang Wilfert, a German immigrant, in 1890. She and her husband had been members of the Church of the Brethren since 1898. She is survived by her husband, six children, sixteen grandchildren and twelve great-grandchildren. Funeral services were held by her pastor, Bro. Merlin Cassel, assisted by Bro. C. Cripe of Milford, Ind. Burial was in the Culver cemetery near Lake Maxinkuckee.—W. Wilfert, Plymouth, Ind.

Wilkinson, William Thomas, son of Elijah E. and Martha Myers Wilkinson, was born Sept. 5, 1863, in White County, Ill., and died at his home in La Verne, Calif., Oct. 6, 1951. On Oct. 4, 1885, he was united in marriage to Amanda E. Forney, who passed away on Oct. 19, 1902. To this union were born two daughters and one son. His two daughters preceded him in death. Early in their married life he and his wife united with the Church of the Brethren at the Big Creek church, Ill. On Sept. 25, 1904, he was united in marriage to Mary Emma Pahl of near Claremont, Ill. To this union were born two sons and two daughters. He was elected to the office of deacon in 1920. He is survived by his wife, five children, nineteen grandchildren and fifteen great-grandchildren. Funeral services were held in the La Verne church by the pastor and Bro. J. W. Lear. Interment was in the Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Wissinger, Mary Ellen, daughter of Joseph and Eve Berkebile Penrod, was born in Paint Township, Pa., March 31, 1868, and died at the home of her daughter, Sept. 11, 1951. Her husband, Charles Wissinger, died in 1941. She is survived by one daughter, one brother and one sister. She was a member of the Scalp Level congregation for many years. Funeral services were held at the church by her pastor, Bro. C. H. Rosenberger. Interment was in the Berkey cemetery.—Mrs. A. J. Caseday, Windber, Pa.

Yost, Mary L., daughter of Abram and Barbara Conover, was born in Montgomery County, Ohio, Dec. 12, 1887, and died Oct. 7, 1951. On Dec. 18, 1907, she was married to Marion Yost, who preceded her in death. She is survived by five children, eleven grandchildren and six sisters. She had been a member of the church since 1907. Unable to have services in the Bear Creek church, her home congregation, because the church was being redecorated, funeral services were held in the Lower Miami church by the writer, assisted by N. B. Wine. Interment was in the Bear Creek cemetery.—G. W. Phillips, Dayton, Ohio.

Church News

California

Oakland.—Our quarterly council meeting was held on Sept. 12 with Bro. McGuire, our pastor, in charge; church and Sunday-school officers were elected for the coming year. The ladies' circle has also been making soap and sending clothing for relief. On the evening of Sept. 23 Mr. and Mrs. Frazier, missionaries to the Indians, gave us a good message and favored us with songs in both the Indian and English languages. Our Triple M class is sponsoring entertainments and suppers to support the fund for our piano. We are proud of the new bulletin board which was made and presented to the church by the men's organization.—Mrs. Mina Smith, Oakland, Calif.

Pomona.—Since our last report Bro. W. Earl Breon has been installed as our pastor. Many of our members attended Camp La Verne this summer. Our women's groups are busy quilting and sewing for relief. In our church council officers were elected for the coming year. Bro. Gerald Deal was elected moderator. In our pastor's report of last year, he stated that twenty-seven persons were received by letter and nine by baptism and one letter was granted. Our men's and women's groups sponsored a successful \$4,000 banquet. Our district meeting delegates were Mrs. J. E. Neher, Ira Fasnacht and our pastor. The meeting was held in the new Long Beach church. Gladys Deeter, back from a summer in Europe, reports an interesting experience at the Brethren work camp in Austria where young people from many nations worked together to build a Protestant church. Recent ministers who have filled the pulpit at various times recently were Dr. W. O. Mendenhall of Whittier; Bro. Harold D. Fasnacht, president of La Verne College; Rev. George McKinney; Bro. Harry E. Thomas and Bro. E. B. Van Pelt of the local congregation. Brother and Sister Earl Breon, our pastors, held open house for members and friends on Oct. 28.—Mrs. E. B. Van Pelt, Chino, Calif.

Reedley.—Our quarterly council was held Sept. 5 and church officers were elected. Our Achievement Offering was taken on Sept. 16 and amounted to \$49.51. The Gideons had charge of the service one Sunday. The offering taken for their work amounted to \$17.52. Our Thanksgiving goal is to pay off the parsonage debt. One of our young men, Lee Ellis, was badly injured in an auto accident and is in the hospital. The women's work held installation services for their officers for the coming year. Our Sunday school has been growing the past year. The Sunday evening services and Wednesday night prayer meetings have been growing in number under the leadership of our pastor, Bro. Joe E. Campbell.—Mrs. Fannie McCahill, Reedley, Calif.

San Diego.—On Sept. 30 Bro. I. V. Funderburgh, regional secretary, was with us to install Bro. Arthur Keim as pastor of the San Diego church. He also delivered the morning sermon and conducted installation services for our newly elected deacons, Brother and Sister Jacob Good and Brother and Sister Donald Fisher. Our new educational building is almost completed. Much of the work on the building and the redecorating of the parsonage was donated by the men and women of the church. Eleven new members were received into our church recently. Under the leadership of the board of Christian education our newly elected Sunday-school officers and teachers were installed. A very impressive promotion service was held for the Sunday-school pupils. Sister C. W. Allen who has been ill for some time is improving and Sister Charles Forror who recently underwent a very serious operation is steadily gaining in strength. Several of our members and our delegates

plan to attend the district conference at Long Beach, Oct. 18-21.—Mrs. Lewis Hyde, San Diego, Calif.

District of Columbia

Washington City.—A beautiful worship center was given to our church by Sister Hattie Long Sanger in memory of her husband, Charles D. Sanger, who was a faithful lay member and deacon. Our Achievement Offering for the Brotherhood Fund amounted to \$3,406.88, the largest in the history of the church. The deacon board, with the help of Custodian Travis Whitton, has supplied our vestibule with a tract and leaflet rack. Elder J. H. Hollinger held a two weeks' evangelistic service in the Trotwood church, Ohio. At the adult forum on Oct. 14 Brother and Sister Snowden Lonberger showed pictures and described their tour of the Carribean and the Brethren Service unit in Puerto Rico. At the evening worship service the sound film, For Good or Evil, was shown. Bro. Miller was on a preaching mission in the Hagerstown church, Md., and during his absence the assistant pastor, George Tinsman, took over. The youth church is progressing nicely under the leadership of Bro. Tinsman and Dorothy Catterton. Our church will again participate in the Protestant Festival of Faith on the evening of Oct. 28 at the Uline arena.—Mrs. Mary M. Hinshaw, Washington, D. C.

Idaho

Bowmont.—We met in a business meeting to make plans to remodel our church. Bro. H. G. Shank is our pastor. We started our ladies' aid again for the winter. Because all of our members live on farms we do not have ladies' aid during the busy season. We were happy to have Bro. Blough, a retired missionary to India, with us. We took up a missionary offering. Bro. O. H. Feiler recently showed pictures on the life of Christ.—Mrs. V. W. Goodman, Nampa, Idaho.

Illinois

Cerro Gordo.—Bro. Clarence Fike was here Sept. 16-23 to lead us in our evangelistic services. There were twelve baptisms and two persons were received by letter. We concluded our services with our love feast. Our church has secured Bro. David Albright of Elizabethtown, Pa., as our pastor. He and his family moved into the parsonage on Aug. 1. The CBYF, aided by Bro. Albright as its adult adviser, is starting a church youth recreation night in the high school gym, which is open to all the young people in the town. This is a new adventure here and promises wide possibilities. The men's work purchased a bull for overseas relief. Their crops at the church farm have been very successful and plans are being made for a cornhusking party. Seventeen men attended the district meeting at Champaign on the evening of Oct. 13. The women's work has completed a very successful year of relief sewing, quilting and work. Our delegates to the district meeting were Bro. Albright and William Jones. Oct. 7 was our home-coming day with Jesse Ziegler as the speaker. Our community was saddened by the death of one of our outstanding members, Earl Miller. At our council meeting on Oct. 14 our elder, Bro. Eldo Henricks, showed colored pictures of his trip to Annual Conference. Our department superintendents plan to attend the children's work conference sponsored by the Illinois Church Council at Springfield Oct. 25 and 26. Eunice Heckman represented our church at the regional conference at North Manchester.—Lucille Hessong, Shelbyville, Ill.

La Place.—Bro. Robert O. Williams supplied the pulpit while our pastor was on vacation. The vacation school held in co-operation with the M. E. church was very successful with an average attendance of seventy-nine. At our regular business meeting all church and Sunday-school officers were elected. Bro. Henrick was

chosen elder for one year. Several persons attended each of the junior, intermediate, young people and women's camps. On Sept. 12 and 13 the district ministers and their wives were here for their fall retreat. On the evening of Sept. 23 Bro. Lester Beery, who recently returned from Germany where he had gone with a load of heifers, gave a talk. On the morning of Sept. 30 the children held a promotion day service after which there was an installation service for all officers and teachers. In the evening the All-American quartet was with us for a return engagement. We observed World Communion Sunday. Some of our young people attended the fall retreat at the Walnut Grove church. Our pastor and several others attended the regional conference at North Manchester. All organizations and committees are making a good beginning toward another busy year. The pastor has prepared a church directory for each family for the coming year.—Mrs. Estella Emmert, La Place, Ill.

Panther Creek.—Our business meeting was held on Sept. 9. Bro. J. E. Small is our elder for another year. Several of our men and boys attended the men's meeting in Peoria. Four of our girls attended the young people's meeting at Canton and six of our ladies went to camp for one day and enjoyed the discussion by Mrs. Weybright of Indiana. The young people organized recently with Mrs. Ira Hiatt as adult adviser. They have completed the study of the Life of Christ and now, with Bro. Hiatt's help, they are making an electric map of Palestine. Several of our members attended the district conference at Cerro Gordo. We have had some repair work done on our church and are making plans to install a more comfortable heating system. Brother and Sister Whisler and Brother and Sister Calvin Bright were with us recently and Bro. Bright conducted our love feast as they conduct it in China. The pastor and his wife attended the regional conference at North Manchester. Mrs. J. E. Small is Messenger correspondent for the coming year.—Mrs. Ira T. Hiatt, Roanoke, Ill.

Indiana

Auburn.—The women's work continues to do relief sewing and make comforters. Bro. Gorman Zook held a week of meetings. At the close we had our harvest meeting, which was well attended. Bro. William Loucks and his family took up pastoral work here on Sept. 1. We are doing a little remodeling on our parsonage and expect to do some on our church in the near future. Our council was held with Bro. Glenn Mulligan, our elder, in charge. Our yearly reports were very encouraging. We have enjoyed having Velma Ober with us this summer.—Mrs. Elza Jordan, Auburn, Ind.

Fairview.—Our series of meetings were held by Bro. Carl Hilbert. Our communion service was held on Oct. 20 with Bro. Kenneth Hartman of Lafayette presiding. Our harvest meeting was held on Oct. 28 with Sister Olivia Ikenberry as the main speaker in both the forenoon and afternoon. Dinner was served in the basement at the noon hour. At our last family night on Oct. 14 we had as our guests the Melody Singers of Delphi. The picture, My Peace I Give Unto You, was shown. We are expecting a deputation team from Manchester College as the guests at our next family night on Nov. 11.—Anna Wagoner Deal, Lafayette, Ind.

Fort Wayne.—We celebrated the fiftieth anniversary of the church building recently. Brethren Wilbur Bantz and S. S. Blough were with us for the morning service. In the afternoon ten different scenes were shown of the church at work. Our delegates to the district meeting at Camp Mack were O. B. Bosserman, Emma Langstaff and Mary Satterwaite. We sent seven towel kits for Korean relief. The women have been sewing and mending for relief. The church gave eighty-one dollars towards the refrigerator for India. On Sept. 2 Bro. W. Harlan Smith came as our new pastor. Bro. Charles Light was here

for the installation service. Lillian Grisso was here for the September women's work meeting and delivered two messages on Sunday. Our Achievement Offering was \$125. At our October council five letters were received. On Oct. 14 we dedicated our new hymnals. We appreciate the new organ which was installed in our church. We have lost two members by death.—Mrs. Irvin L. Rupp, Ft. Wayne, Ind.

North Winona.—Since our last report Bro. Henry Campbell of Warsaw and Bro. Emerald Jones of Syracuse filled the pulpit as our guest ministers. Mrs. Pottenger, a returned missionary to Africa, presented the picture of the Africa field in an evening message. We have also had presentations in visual education. Some of our children attended Camp Mack during the summer. Sisters Sarah Bryant and Viola Brown represented our church at district meeting. Some of our women attended the two-day camp at Camp Mack on Sept. 12 and 13. The church observed its home-coming service on Sept. 30, with our pastor, Bro. Lester Young, bringing the forenoon message and James Cory of Leesburg as the guest speaker for the afternoon. An impressive candlelighting service for the promotion of our Sunday-school children was held on Oct. 7. Our revival began Oct. 23, with Bro. Leonard Custer as the evangelist. Our aid is busy mending and donating clothing for relief. We are sending Christmas gifts to our boys in the service at home and overseas.—Mrs. G. Russell Hanawalt, Piercetown, Ind.

Peru.—Our electric organ was dedicated on Aug. 12, free of debt. Our elder, Edward Kintner, had charge of the meeting. On Sept. 9 the filmstrip, My Peace I Give to You, which was presented to our church by the Percy Klepinger family, was shown. Our revival meetings were held Aug. 19-26, with Bro. William Beahm of Bethany Biblical Seminary as the speaker. As a result nine persons were baptized. At our regular council meeting on Sept. 12 Bro. Edward Kintner was again chosen as our elder and new Sunday-school officers were elected. On Aug. 26 Graydon Snyder, one of our young boys who attended Manchester College and who is now at Bethany Seminary, was licensed to the ministry. This makes three persons called to the ministry from our church. Our ladies' aid has been mending clothing for relief. They have taken on the project of making dresses, slips and shirts from colored feed sacks. Since our last report, there have been four deaths and thirteen baptisms.—Mrs. Lamoin Lawson, Peru, Ind.

Pipe Creek.—Since our last report, six members have been received into the church by baptism and seven by letter. At our recent council meeting we reorganized our Sunday school for the coming year. Our men's organization reports one heifer sent for relief and our women are now working on the district project for hospital supplies. Brethren Willis Maugans and Vinal Bowyer represented our church at the district meeting at Flora in August. Several of our juniors attended summer camp at Camp Mack and brought back very interesting reports. This summer Bro. Harlan Smith filled the pulpit on exchange Sunday and Bro. Schwalm delivered the message on Manchester day. Bro. Rufus Bowman was with us the first week in August and brought ten messages on doctrine and evangelism. Sister Lillian Grisso of India was with us on Sept. 23, with a message in the morning and a very interesting display of art and handwork in the evening. We lifted our Achievement Offering following the morning message. Our Sunday school will observe its annual birthday supper and offering on the evening of Oct. 5.—Mrs. T. A. Hopper, Walton, Ind.

Pittsburg.—On Sept. 9 our church enjoyed its harvest meeting, with Bro. Thomas Shively of Ohio as the speaker. Bro. Lewis Deardorff of the Lower Deer Creek church preached in the evening. Bro. Paul Landis of Bedford held a two-

weeks' revival and, as a result, one person was received into the church. We held meetings in the R.E.M.C. building in Delphi while our church was being redecorated. The ladies' aid met at the home of Mrs. Willard Reed to sew and pack a box of sheets, pillowcases, blankets, towels, etc., for a hospital in Germany. On the evening of Oct. 21 we attended the Rossville church in a group. Bro. John Root was the speaker.—Effie Reed, Delphi, Ind.

Roann.—We met in regular council on Sept. 7, with Bro. W. C. Stinebaugh presiding and officers were elected for the coming year. Bro. E. Paul Weaver was elected elder. A plan for handling the problem of inactive members was submitted, discussed and adopted. Bro. Paul Hoffman was licensed to the ministry. The fall conference of the CBYF for Middle Indiana was held in our church, Sept. 22 and 23. We co-operated with the other churches of our town in a successful vacation Bible school this summer and also in the showing of religious films. We have also had several slides and films shown in our own church. Our harvest meeting will be held Oct. 28, with Bro. Don Royer as the speaker. Bro. Russell V. Bollinger of North Manchester will be with us Nov. 4-11 in an evangelistic effort. Our love feast will be held at the close of the meetings on the evening of Nov. 12. Our women's

work continues to emphasize the relief program and many comforters and much new and used clothing have been sent for that purpose. The men have also been busy caring for and harvesting the crops on the farm which they rented. Our parsonage was dedicated free of debt.—Mrs. Myrtle Morphew, Roann, Ind.

Iowa

Greene.—Several of our members attended the revival meetings which were held at the Union Ridge church Sept. 17-31. The evangelist was Bro. Powell of Kingsley, Iowa. On the evening of Oct. 7 we enjoyed a service with Bro. Ernest Ikenberry, who spent about twenty-nine years in mission work in China, as the speaker. On Oct. 14 our pastor, Bro. Gerald Mease, entertained us with a slide program, showing pictures of our families which he has taken during the two and a half years he and his wife have been with us. Our annual birthday dinner was held on Oct. 28, with an attendance of seventy-nine and an offering of \$52.62. This offering is to be used to start a fund with which to buy a refrigerator for the parsonage. Our fall love feast was held on the evening of Nov. 4.—Mrs. Orval Kingery, Bristow, Iowa.

Ivester.—Since our last report, our new hymnals have been delivered and put to use. They were dedicated at our Sunday

services on Aug. 5. At the evening service we were happy to have with us Bro. Eldon Burke, who told about relief and its needs in Europe. Camp for all ages was held Aug. 6-19 at Pine Lake with many from our church in attendance. Because of the tragic accident which took the life of Jean Hoffa and her brother and hospitalized her husband, the men of the church and community harvested the Hof-fas' oat crop. Karl Heinz Lichte, a German high school student, will spend the year with the Milo Schuarck family. We were host to the district meeting, Aug. 22-26. Guest speakers included Bro. Desmond Bittinger, Bro. Leland S. Brubaker, Dr. J. O. Nelson and Bro. Robert E. Mohler. Roberta Essig reported on her 4-H camp life at Menewaca at one of our Sunday evening services. Dr. J. O. Nelson of the Iowa Council of Churches met with us for our workers' retreat, Sept. 9 and 10. The tri-district leaders met at Pine Lake Camp for their retreat, Sept. 10 and 11. On Sept. 16 Harold Royer, missionary to Africa, led our worship service. At the evening service he showed moving pictures of his work and life in Africa. On Sept. 26 Arthur Gildner and Deloris Noble were united in marriage in the Ivester sanctuary. On Sept. 30 our church services were centered around promotion and rally day with all of the children taking part. At two services Louise Heisey reported on her trip to Europe.—Mrs. Howard Sheller, Eldora, Iowa.

Kansas

Sabetha.—We closed an eight-day meeting on Oct. 21 with our love feast. Five persons were baptized and one is to come by letter. Our evangelist was Foster Myers of Kearney, Nebr. The evangelist and the congregation responded well in visiting, Bible reading, personal work, special music and attendance. Four neighboring congregations were well represented in attendance and music. Bro. H. R. Stover will represent Northeastern Kansas on the Standing Committee at Richmond. He is also executive secretary for our district. The women's council and the ladies' aid are very active. They have contributed heavily to a much needed basement remodeling project. The women have held several showers for brides in recent months.—Mrs. Lawrence Liven-good, Sabetha, Kansas.

Maryland

Beaver Dam.—The 175th anniversary of our church was held on Aug. 19 with Bro. Rufus Bucher as the guest speaker. In the afternoon a hymn study was conducted by Mrs. Earl Mitchell and Bro. Bixler presented the history of the Beaver Dam church, after which Bro. Bucher delivered the afternoon sermon. Previous to our evangelistic service a visitation program was held in our community. Evangelistic services were conducted by Bro. Walter Mahan; there were four gains for the kingdom. The baptismal services were held on the afternoon of Sept. 30 at the Pipe Creek pool. Communion services were held on Sept. 30. On Oct. 12 representatives of various departments of the church met at the home of our pastor, Bro. Fike, to plan the church calendar for the year. The young people sponsored a hymn sing on Oct. 21 with neighboring churches participating.—Mrs. Samuel Glisan, Union Bridge, Md.

Michigan

Muskegon.—We met in fall council with our elder, Bro. Roy J. McRoberts, presiding; Sunday-school officers were elected. A committee was appointed to study a proposed plan for church organization presented by the pastor, Bro. Forest W. Shively. The deacons and ministers were asked to study the problem of inactive members and eventually to revise the church membership list. Under the leadership of Mrs. Frank Morell, our delegate to the women's auxiliary of the

The Brethren Ministers' Book of the Month Club

has been serving its members for several years. Many have been the expressions of appreciation of the services given.

IT WORKS THIS WAY—

Under the terms of the Gish Fund agreement certain income is to be used for making good books available to ministers of the Church of the Brethren at reduced costs. This applies, of course, only to those books which a minister needs for his personal use.

The Book of the Month Club arrangement provides that each month a new book selected by the staff of the Ministry and Home Mission Commission is offered to members of the club at a special discount of 30%, plus postage and handling.

In the next-to-the-last issue of the Messenger each month the Book of the Month Club selection for the following month is announced and a brief statement about its author, content and price is given. If a club member does not wish to receive that particular title he notifies the Brethren Publishing House at once.

On or about the 10th of each month a copy of the book selected for that month is mailed to each member of the club, and the price is charged to his account. It is expected that if a member has not given notice that he does not wish that book he will keep it.

IF YOU ARE NOT A MEMBER—

You may join the Brethren Ministers' Book of the Month Club simply by writing to the Brethren Publishing House and asking to be enrolled. There are no dues or fees. Why not share in the benefits offered by the book club?

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ELGIN, ILLINOIS

City Rescue Mission, we helped with decorations and serving for the October meeting. The men built Sunday-school rooms in the parsonage basement and screens to enclose a corner of the church basement for a more ideal nursery classroom and constructed a sidewalk from the church to the parsonage. The CBYF is sponsoring an Austrian student, Erika Muller, who is living in the home of Brother and Sister Ralph Sells, their adult advisers. A singspiration was arranged by the CBYF and a large number of their group attended the sectional meetings at Battle Creek. Several leaders from our church are enrolled in the annual county council of churches leadership training school. The drama, Fresh, Variable Winds, which a group from this church presented at district meeting, was used during an evening service, followed by a discussion led by our pastor; it was also presented at the Grand Rapids church with their pastor, Bro. R. C. Wenger, as the discussion leader and at the local Parent-Teacher Association meeting. On Oct. 14 Bro. Melvin Ritchey, pastor at Milledgeville, Ill., delivered the morning message

and showed his Annual Conference trip pictures at the evening worship service.—Mrs. Forest W. Shively, Muskegon, Mich.

Onekama.—The church work is moving along nicely under the direction of our pastor, Martin Krieger. Our council meeting was held Oct. 2, and Sunday-school and church officers were elected. The Michigan ministers' retreat was held here with a good attendance. Our annual harvest service was held on Oct. 14, with Bro. Galen Barkdoll as the guest speaker; in the afternoon a miscellaneous program was enjoyed. Our love feast was held on Oct. 26 with our pastor presiding. On the fourth Thursday of each month we have a fellowship supper. One evening each month a film is shown. The last ones have been on the life of Paul. Our pastor and his family had a short vacation in Northeastern Ohio. Bro. Ulery filled the appointments in the pastor's absence. The women's work was reorganized.—Sylvia Ulery, Onekama, Mich.

Sugar Ridge.—Our quarterly council was held on Oct. 24, with Bro. H. H. Helman, our elder, presiding. Some improvements have been made on our

Brethren Placement and Relocation Service . . .

This column is conducted as a free service to our people. The right to edit and reject is reserved. Since no verification of ads is made no responsibility can be assumed. Unless otherwise specified address all correspondence to Brethren Service, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 591. Brethren real estate broker offers following for sale: 140 acres on main highway, ten miles from Ithaca, the seat of Cornell University. Fifteen-minute drive to King Ferry Church of the Brethren. Farm is in high state of cultivation with rotation of crops, abundance of water, near modern school. Twelve-room house, conveniences, 114-foot basement, barn and other buildings. Also other farms available. Write F. L. Baker, R. 2, Ithaca, N. Y.

No. 592. For Sale: Solid oak pews, straight with shaped seats and backs, fine condition, simple style. Two pews ten feet long, two pews eleven and one half feet long, twelve pews twelve feet long. Write: Rev. Clair D. Siple, P. O. Box 15, Mulberry, Ind.

No. 593. For Sale: Several two and three bedroom homes close to the Church of the Brethren in La Verne, Calif. Prefer Brethren people. Now a great demand for workers in this area. If you are contemplating changing your location write: John A. Campbell, 2334 D Street, La Verne, Calif.

No. 594. Wanted: Young couple or capable woman to live in home of Brethren family of three. Farm home with modern equipment and conveniences located near Brethren church in Shenandoah Valley. Room, board and satisfactory salary provided. Write: John D. Myers, R. 4, Harrisonburg, Va.

No. 595. For Sale: Income property, Sebring, Florida. Fifteen apartments plus residence that have paid over the last few years over 1% per month on the investment. Write: Galen B. Sargent, 1009 E. Irvington, South Bend, Ind.

No. 596. Wanted: Up to twelve copies of Teachers Training Course edited by Trout, Hoff, Ober and Flory in 1913. Anyone having copy for sale contact: M. K. Miller, 212 E. Front St., Lititz, Pa.

No. 597. For rent: Five-room modern, full basement home, with or without garden to a small Brethren family. Possession March 1. Write: Ida M. Harless, Burnettsville, Ind.

No. 598. Wanted: Couple to take charge of home for elderly Christian people and convalescents. Near Brethren church in Western Region. Write: Brethren Service Commission, 22 S. State St., Elgin, Ill.

No. 599. Wanted: Approximately 20 used church pews, kind that can be made into communion tables. Because of transportation, etc., should be close to Maryland. Write: Harry Smith, 714 Beall Ave., Rockhill, Md.

No. 600. Wanted: To rent grain and stock farm of several hundred acres near McPherson, Kansas. Write: H. F. Wampler, McPherson, Kansas.

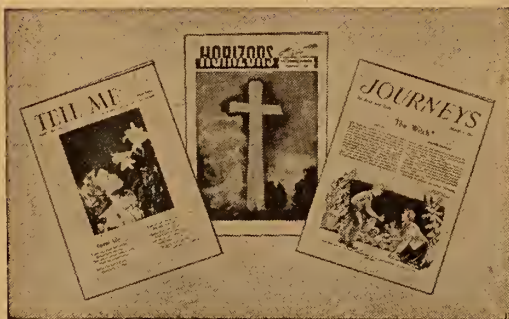
No. 601. Wanted: Married man to work on dairy and general livestock farm. Modern machinery, modern house except furnace. Close to church, school and town. Write: Jesse Eisenhour, Syracuse, Ind.

No. 602. For Sale: Some religious books that I no longer need, including Love, the Law of Life, by Kagawa; Life of Christ, by Geikie; Bible Atlas, by Hurlburt; and others. All books in good condition, sent postpaid. Write: Irvin Miller, 1301 Berkey Ave., Goshen, Ind.

No. 603. Wanted: Middle-aged Brethren couple to live with owner in 5-room modern farm home, not far from Church of the Brethren. Write: Mrs. Cora F. Miller, Oakley, Ill.

No. 604. For Sale: Bell and Howell silent movie projector 16 mm. This projector is in A-1 condition, has two 400 watt bulbs. Write: Rev. E. S. Hollinger, R. 1, Union City, Ind.

Brethren Sunday-school Papers



Three story papers are issued by the Brethren Publishing House each week under the editorial supervision of the Christian Education Commission of the General Brotherhood Board. They are designed and edited to uphold and advance

the interests and the ideals of the Church of the Brethren.

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- Aids in building Christian ideals and character.
- Creates fellowship among Brethren children.

Per copy, one year—\$1.25; 5 or more to one address, per quarter—23c each

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Brethren Publishing House Elgin, Illinois

church building and some grading has been done on the yard. We hope to do more as soon as possible. Draperies were presented to the church by Mr. and Mrs. Roy Cable in memory of their mother, Mrs. Ella Allison. Relatives and friends of George Kintner, who died in Germany, presented three pulpit chairs to the church in memory of him. Mrs. John Leedy presented a small table to the church in memory of her husband, John. A service of dedication for these articles was held in September when it was possible for most of the donors to be present. We have had several family night suppers and are planning to continue them on a monthly basis. On Oct. 28 we are expecting Bro. Wayne Wheeler to speak to us on temperance. Our pastor and his family and Esther Bowman attended the regional conference at North Manchester.—Esther Bowman, Scottville, Mich.

Missouri

Farrenberg.—We met in regular council meeting Oct. 14 with our elder, A. W. Adkins, in charge and officers were elected. Mammie King was elected Messenger agent and church correspondent. We retained Bro. Adkins as our elder. We decided to hold our council meetings semiannually because of the distance our elder lives from us. Our Sunday school is progressing nicely under the able leadership of Mrs. Edith Johnson. Brethren Paul Snider and Ethmer Erisman are dividing their time with us as ministers. We have had five baptisms since our last report. Anyone wishing to change locations would do well to investigate our

locality. We have good fertile soil, short winters, a warm climate and our part of the country is fast being developed.—Mrs. Mammie King, Matthews, Mo.

Nebraska

Omaha.—We were privileged to have Bro. Harold A. Royer, missionary to Africa, with us for a Sunday morning service. He showed colored slides in the afternoon and a group met at the parsonage that evening to see more of his interesting pictures. The women's council sponsored a family night with Mrs. Q. A. Holsopple as the guest speaker. We enjoyed having the McPherson freshmen male quartet with us for an evening's entertainment. Our pastor and his wife assisted in the program at Camp Schwarzenau in August. The entire Sunday school was invited to participate in the worship service of the children's department on promotion Sunday. We observed World-wide Communion Sunday on Oct. 7. The women's council has been rolling bandages for relief and recently packed a box of clothing for relief.—Mrs. E. D. Rasp, Omaha, Nebr.

Ohio

Cedar Grove.—The Hollansburg Council of Churches sponsored the vacation Bible school with our pastor, Bro. C. O. Brubaker, as the director. There were 222 pupils enrolled in the school. Twelve children and young folks attended Camp Sugar Grove this summer. Bro. Perry Huffaker was the speaker at our homecoming. Twenty-five new members have been received into the church by baptism

and five by letter. At our last council meeting we elected two new deacons. The young people's class is raising a heifer for relief. The men of our church rented a 110-acre farm which has kept them busy the past few weeks. The ladies' aid has sanded and refinished the floors. Bro. Herbert Fisher of the Union Center church in Nappanee, Ind., will hold our revival meeting.—Mrs. Ruth Deaton, Eldorado, Ohio.

Dayton, Mack Memorial.—One of our young men, Allen Deeter, felt the call of the ministry and was licensed to preach. He is now attending Manchester College to prepare himself for the Lord's work. At a recent council meeting Carl Griep, John Olwine, Cecil Rust and Homer Wagner and their wives were elected to the office of deacon. We collected \$226 for the heifer project, which was enough to purchase a heifer. A clothing collection was made for Brethren Service. Three of our members spent the summer in Brethren Service work. Mary Landis and Allen Deeter were working in the Kassel, Germany, center and Kathryn Wallick served at the Clovis, N. Mex., center. A total of \$292 was given to the Youth Serves project by our CBYF. A variety of programs were enjoyed by our women's work. Sister Harriett Bright gave a talk, a temperance skit was presented by three of our women and a film on God's Creation was shown. The women have been working at several projects in order to be able to contribute to our building fund and to equip the kitchen of our new church. Family night was observed on Sept. 16 at Triangle Park with a fish fry. This was sponsored by the men's and women's work. Major Walters of the Salvation Army led the group in singing many old favorite and gospel songs and a film, *Dust or Destiny*, was shown. About 100 of our workers attended a retreat at Camp Sugar Grove to plan next year's work and elect officers of committees. This was followed by a fellowship hour at which refreshments were served. Later in the evening the workers assembled in a group to hear a talk by Bro. Jeff Mathis, regional secretary.—Mrs. Norman B. Wine, Dayton, Ohio.

Happy Corner.—Bro. Friend Couser was with us on Sept. 30 and took charge of the installation services for the officers for the coming year. Bro. Jesse Bookwalter of Bellefontaine preached in our church on Oct. 7. We began our Sunday-school year by adopting Brethren literature throughout. We had the counsel of Mildred Etter, children's director of Southern Ohio, who helped us to organize. Naomi Oren, Evelyn Filbrun, Anna Biser and Ruth Bright attended the regional conference at Manchester College. There were thirteen persons besides our delegates who attended the district conference.—Mrs. Russell R. Lambert, Dayton, Ohio.

Sugar Creek.—Our work has progressed nicely during the past year under the leadership of Bro. Samuel E. Keller. The main auditorium was newly decorated, a baptistry was installed, the basement was floored and a new heating system was installed. Bro. S. Clyde Weaver of East Petersburg, Pa., held a series of ten meetings for us. Ten persons were received into the church by baptism and twelve by letter during the year. Our ladies' aid society has been sewing for relief. Our average Sunday-school attendance for the past year was 120 as compared with an average of 97 last year. We are planning to hold a revival meeting this fall with Bro. Leonard Custer as the evangelist.—C. I. Alger, Lima, Ohio.

West Milton.—Our fall communion was held on Oct. 7. At our last business meeting on Oct. 8 we elected our delegates to the district meeting, which was held at the New Carlisle church. Jeff Mathis was with us on Sept. 23, when we had a candlelighting installation service for Sunday-school and church officers. The intermediate class has recently presented



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the church with a new bulletin board. Our Achievement Offering was \$386. Betty Sotszing, our goodwill ambassador, has returned home safely. We have enjoyed seeing her pictures and hearing of her experiences in Germany. Since our last report four persons have been received into the church by baptism and seven by letter. Our pastor and his wife, Brother and Sister P. L. Huffaker, attended the regional conference at North Manchester, Ind.—Alice Aukerman, West Milton, Ohio.

Oklahoma

Guthrie.—Our church met in regular council meeting Oct. 7 with our elder, Bro. Albert Williams, presiding; church and Sunday-school officers were elected for the coming year. The church authorized the finance committee to go ahead with plans for improvements on the church building. We rejoice because another family has moved into our midst and is taking a very active part in the church work. Lately our attendance and interest have been increasing. We were very happy to have Bro. Earl M. Frantz of McPherson, Kansas, with us on Oct. 21. We are grateful to the district mission and Brotherhood Board for the help they have given us. We would be happy for anyone who is changing locations to settle in our midst. Four or five different denominations are working together very harmoniously.—C. L. Mohler, Guthrie, Okla.

Washita.—Bro. Vernon Merkey was licensed to the ministry on Aug. 12 with Elders Albert Williams and D. J. McCann presiding. Our pastor resigned on Sept. 1. We met in our quarterly council meeting on Sept. 24, with Elder Albert Williams presiding; officers were elected. Bro. Williams was elected elder. We decided that the church board should procure a speaker for Sunday services until we can obtain a pastor. Brother and Sister McCann were with us on Oct. 12 and Bro. McCann had charge of both morning and evening services. One of our young people, Esther Merkey, is working in Brethren Volunteer Service. Since our last report four letters have been granted and one member, Bro. W. F. Lowber, was lost by death.—Addie Yoder, Cordell, Okla.

Pennsylvania

Bunkertown.—We held our quarterly council on Sept. 20 at the Free Spring church. Bro. Ira Brandt was elected as our elder. The district and ministerial meeting was held at our church, Aug 7-9. We held our rally day service on Sept. 30, with Bro. Hiram Frysingher of Hershey

as the speaker.—Mrs. Blaine Leonard, McAlisterville, Pa.

Center Hill.—During the last few weeks ten persons were received into the church fellowship, five by baptism and five by letter. Our love feast was held on Oct. 14. We observed our harvest-home service on Sept. 30, with Sister Grace Clapper as the guest speaker for the day. The following day the fruits and vegetables were taken to the old folks' home at Scalp Level. Several classes of our Sunday school and individuals gave \$154 as a gift to Sister Mabel Claypool, India missionary, to help purchase a refrigerator. The young adult group of our Sunday school presented a recording machine to the church and at a Sunday evening service we enjoyed hearing the recording of Bro. George Detweiler's experiences as a pastor in Germany. At the present time the five co-operating churches of our district are holding their yearly union services for eight evenings. Our pastor, Bro. W. K. Kulp, will hold revival meetings in the Clover Creek church Oct. 29—Nov. 11.—Flaura Bowser, Kittanning, Pa.

Tennessee

Jackson Park.—Bro. Charles Rinehart, pastor of the Pleasant Hill church, was with us for a week's evangelistic meeting. One Sunday this summer we had a dedication service for seven children. The young adults of the church have a luncheon meeting every fourth Sunday and a study period in the afternoon. They have aided considerably in the district young adult work in giving both time and money. Several juniors attended camp this summer. The pastor and his wife were our delegates to the district meeting. Our pastor, Bro. Beverly Smith, was elected moderator for the Tennessee district meeting for the coming year. Recent guest speakers have been Brethren John White of Nashville, Charles Rinehart and Ova Edwards. September was a month of re-organization in our various groups. These groups have been very active during the past year in local, district and Brotherhood work. Our church met in council on Sept. 23, with Elder Ray Clarke, presiding; they elected church officers for the coming year. Bro. Clarke was re-elected elder for another year. Bro. Beverly Smith was re-elected pastor. The undersigned was elected to serve for another year as Messenger agent and correspondent. During the past year we have added several members to the church by baptism and letter. A few have been lost by death. A homecoming service is being planned for the fourth Sunday in November.—Mrs. Phyllis W. Smith, Blountville, Tenn.

Virginia

Mill Creek.—Our church met in council on Sept. 1, with Moderator A. R. Showal-

ter in charge. Bro. Showalter was re-elected moderator for three years, Mrs. Edna Bowman was elected church correspondent and Mrs. Wendell Cline as Messenger agent. Our delegates to district meeting are Clarence Jarrels, Harold Wampler, Harold Rodgers, Charles Jarrels and Evert Smith. Our pastor, Bro. Cecil Showalter, held our revival and fourteen persons were baptized. The council voted to build a social hall and the foundation has been laid. Our men are doing most of the work. The women are sewing for relief. We paid our Brotherhood quota in full again this year. We are sponsoring the 100% Messenger club. —Mrs. Edna Bowman, Port Republic, Va.

Troutville.—On Sept. 30 we had our council meeting and elected officers for the coming year. Bro. D. H. Miller is our pastor and Bro. Roy D. Boaz is our elder. Twenty-four persons have been received by baptism and two by letter since July. Our love feast will be held on Nov. 13. Our church auditorium is being remodeled. The men have made new communion tables and the ladies are busy making new tablecloths. We plan to do some sewing for relief this winter.—Mrs. E. C. Woodie, Troutville, Va.

Washington

Wenatchee Valley.—We were privileged to have several eastern Brethren stop with us for short visits on their return from Conference. Guest speakers included two former pastors, Brethren Charles Zunkel of Elgin, Ill., and Harper Will of South Bend, Ind. Our pulpit ministry was also enriched by messages from V. Pavamani, India national of Madras, India; Vernard Eller of the youth department at Elgin; the male quartet of La Verne College, Calif.; the choir from the Mennonite College at Bethel, Kansas; and Bro. J. M. Blough, retired missionary to India. We also participated, as is our usual custom, with these churches in union Sunday evening meetings. We mourn the sudden passing of one of our able laymen, Bro. Benjamin Nickles, who was stricken with tetanus. Attendance from the Wenatchee Valley church at the district summer assembly at Camp Dudley was very small this year as the camp date was set so late that our public schools had already opened for the year. The pastor took all the members of his church cabinet on a week-end camping trip to Lake Wenatchee, where they put in several sessions planning the church program for the new year. Our Achievement Offering lifted for benevolences, the Brotherhood Fund, district promotion and La Verne College amounted to more than \$1,800.—Geraldine Eller, Wenatchee, Wash.

Wisconsin

Maple Grove.—We are happy to report that beginning with this fiscal year we are assuming the responsibility of our own full support for the first time since the organization of this church. We feel that this is a big step forward for us. Our revival meetings were held the first two weeks in October, with Bro. Galen Gerdes as the evangelist. Three persons were added to our church by baptism. The meetings closed with our communion service. Our harvest meeting was held jointly with the Stanley and Worden churches on Oct. 21, with Bro. Jesse Ziegler as the guest speaker. We spent a very inspirational day together with a program and special message in the afternoon.—Mrs. Ira Malott, Stanley, Wis.

Church of the Brethren
Gospel

MESSENGER

DECEMBER 29, 1951



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THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Raymond R. Peters, General Secretary, and the Brethren House, Earl H. Kurtz, Manager, 16-24 S. State St., Elgin, Ill., at \$3.00 per annum in advance. Life subscription, \$50; husband and wife, \$60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Front Cover: H. Armstrong Roberts

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Thank-you Note

I have intended often to write and say "thank you" for helping us to become acquainted with the Post family of Witten, Germany.

Always having a warm spot in our hearts for the German folks, we read a letter in the Messenger early in 1947 written by Clare Post giving thanks for a bit of food that the Brethren had sent over. Well, I decided to write them and in due time received a most interesting letter from the family. We did send a few packages, but received much more in return—a deep friendship and a deeper knowledge of their struggle upward. They were not, at the time, familiar with the Church of the Brethren—but have continued to become more and more interested. And to strengthen the friendship more, one of our young friends, Wilma Fae Kuns, a BVS worker at Kassel in 1949, made a visit to their home. They not only found a friend in Wilma, but also wanted to learn more about our people. This year Mary Coppock corresponded with Clare and in August this fine German girl traveled through Germany (with all the corresponding travel difficulties) to upper Austria to be at the work camp there.

Mr. Burgin and I received a most interesting letter from her on her return, telling us about the camp there, which she seemed to enjoy very much. She closed with this statement, "The Brethren are grand people, and I have learned to love them very much."

We feel the service you do in all parts of the earth is wonderful. Keep up the good work. One never knows how far-reaching it may be.—Mr. and Mrs. Robert Burgin, Pierceville, Kansas.

An Alternative to Communism

I read the article, "The Issue Raised by Communism for Christians," in the Nov. 17 issue with much interest. The points discussed should clarify the issue for many members of the church who have been favorably impressed by some of the communistic precepts due to inferences drawn by some of our leaders in the past.

The church, I'm afraid, has too often been sympathetic with policies of the Soviet Union, which is the center of this vast international conspiracy, and at the same time synchronized doubtful reflection on our own policies. This timing probably was done without understand-

ing the implications it might cause.

The question has been raised—"What constructive alternatives can be used to counteract the attractive features of this communistic movement?"

We have the answer to this threatening, atheistic, and totalitarianistic movement but have failed to grasp it. Two thousand years ago Christ was the instigator of a revolution of mankind which could stop any threat of totalitarianism when he issued the essential elements from the Sermon on the Mount.

The world has looked to us, the so-called "free country," for the answer. The pathetic fact remains, however, that we have not practiced Christianity in our democratic form of government. If we would demonstrate in our Nation through the government, schools, churches, and families the positive Christian action necessary, the zeal of the Communistic pseudo-front will soon disappear.

The Christian way is the constructive alternative. Christian fundamental must be practiced, individually, with the enthusiasm as is the cause of Communism. We must realize this and act now. This is the only way we can defeat the greatest enemy of Christianity since its infancy.—Carl W. Bollman, Columbia 5, South Carolina.

What We Set Aside

Paul said that Christ has redeemed us from the law. It was not man that redeemed us from the law but Christ. There are some Brethren people who think that at our Conferences we can set aside or leave out gospel commands of baptism just because they think it is no longer necessary and just because the Jerusalem Council set aside circumcision. Circumcision belongs to the ceremonial law and when Christ was crucified we no longer needed the ceremonial law. It was ended. Christ shed his blood to save mankind so we no longer need the ceremonial law. Through his death he redeemed us from the law. If the ceremonial law had been in force, they wouldn't have had authority to set it aside, but since it was not in force, the disciples could teach that it was no longer to be observed. So we of today want to be very careful what we eliminate from the gospel that Jesus gave.—Ellen Moss, Ottumwa, Iowa.

Each Sunday the church bells ring out the story of eternal victory through a Savior who is eternal

Mrs. John D. Long
Dayton, Ohio

Eva Luoma



THE JOY OF SALVATION

The one who knows the joy of personal salvation faces the new year with a radiant and victorious spirit

THE only lasting victories to be won this year, in grim and tense days between wars, will be won, as in every year, in the hearts of men. Some men will catch for the first time the meaning of God's grace, winning for themselves a fresh, glowing spiritual victory. Others of us who have known him, some for many long years, can pray with pathos which mounts into a triumphant song, "Restore unto me the joy of thy salvation" (Psa. 51:12). In the new

year, with lost battle fronts and dying heroes, Christians have a victory. They know it. They feel it. They share it—a radiant spirit because of an eternal Savior.

Never was this spirit more needed. Aware of our failure to build peace in the world, we try to find peace in our own hearts. A dozen popular best sellers on the topic attest the search for personal peace. Seeking release from disillusionment, finding fightings and fears without,

within, we make a grab for happiness in the hollow joy of inflated prosperity, noisy entertainment and social drinking.

This grim mood has caught us all somewhat, for we share a mutual feeling that we are in a boat together, struggling against the current. If anyone believes that the Christian life is an easy, downstream glide, he is out of the turbulent stream and the pounding tides of men and na-

tions, where evil pulls an unrelenting, downward current. Yet the Christian can have a victorious spirit in the struggle, a spirit won by Him who came that His joy might be in us and that our joy might be made full.

With this longing for a victorious spirit, there is universal hunger for a Savior. So shortly ago we sang, "Unto us is born this day, a Savior," and men love to believe it, though most accept it as only an annual indulgence in comfortable idealism, the prerogative of Christmas and children. I was impressed, however, with the almost hysterical emotion which gripped this nation recently upon the return to the States of General MacArthur, and the more recent, joyous reception by thousands who welcomed Princess Elizabeth of England. Crowds seem hungry to pour out their hearts to heroes, to greatness, to someone whom they can openly worship. We want a Savior.

A generation ago poets lauded, then buried in the ashes of disillusionment, "men with empires in their brains." Soldiers who fought wars to end wars that never ended are not the heroes of the hour, granted the heroic struggles of many against unconquerable, personal odds. Magic men of science, doctors of mind and body, have been looked upon as gods. But somehow they have not brought a heroic change in mankind, though the times press us for a change. In the new year, my prayer is for men to know the eternal Savior, Light of lights, and Lord of lords. None on earth is pure white. Only one Man in history was that. We are all gray and dark gray and black.

That is the simple gospel of the Christian. In this life there is no cheap or easy victory. Some personal battles are lost;

others won. To the Christian there is only one eternal victory—personal salvation through the grace and mercy of Christ. This sure knowledge has swung nations closer to God in past generations, has brought songs to the lips of dying men for centuries, has been the hope of the sorrowful who are assured that "weeping endureth for a night but joy cometh in the morning." It is my prayer that the Church of the Brethren in the new year may win thousands to salvation through Christ, and that all of us may know his joy, praying when the light flickers, "Lord, restore to me the joy of thy salvation."

In church work, retrenchment sometimes comes, when a joyous spirit seems incongruous with failure to meet goals. Common remedies are either to expect less in the new year, so as not to be disappointed, or to organize committees, meeting into the long watches of the night, planning to wrest from the devil more men and money. These help, but they cannot bring

great results, because Christians are too ethical to win over the devil, matching their tactics against his tactics. "'Not by might nor by power, but by my Spirit,' saith the Lord." We need a new spirit—the joy of salvation.

When a church or an individual loses the joy of salvation, the devil takes a vacation to Florida. We know ourselves well—good people, morally upright, conscientiously devoted to a program of Christian living, but often cold on the job of Christian vocation. Sometimes what spirit we have is largely one of duty, a chilling reminder to prospective members that church membership is like a sentence to a workhouse, with real life and freedom outside its walls. At other times, trying to bring encouragement, we use caustic tongues, needling our fellow Christians to further good works, but succeeding mainly in giving them a sense of failure for their honest efforts in doing their level best. God grant

Continued on page 10

What Shall We Leave, What Shall We Take?

Mary Stoner Wine

What will we leave behind tonight
As we shall meet a new born year?
All selfish thoughts, all greed for might,
All evil ways, all doubt and fear,
The sorrow and the sting of pain,
Our failures with their bitter tears—
All these made clean cannot remain,
These too must vanish with the years.

What shall we take tonight to last
Through all the many years, or few?
The happy memories of the past,
Our truest friendships, old and new,
The answered prayers, grace to forgive,
The flowers that bloomed to bless our way,
The power to laugh, to love and live,
The joys that came into our day.

What shall we take into the year
That comes so certainly tonight?
A faith that triumphs over fear,
A trust that faces toward the light,
A hand in His, a voice of prayer,
A heart obedient all the way,
A will to serve, to love, to share,
A courage strong to meet our day.

Written for, and given at the watch-night service, Pyrmont, Indiana, Dec. 31, 1950

EDITORIAL

Rearranging the Furniture

IF YOU cannot afford to replace the old furniture in your house, the next best way to satisfy your wife's desire for improvement in your living quarters is to help her rearrange what you have. Experienced homemakers know quite a few tricks about concealing stains and tears and the ravages made by active children. A new slip covering, a new lamp shade, a vacuum cleaner and two strong arms to help with the heavy pieces will work wonders, not only to enliven a room but also to boost a wife's morale.

But what may work so well for hard-pressed homemakers should not be taken as a guide for the improvement of life. Too often we make the serious mistake of thinking that by rearranging the circumstances of our daily lives we achieve a new start, a new outlook, a new perspective. And what happens? We move into a new home, but take all our old habits with us. We seek escape by traveling to new lands, but we cannot escape from ourselves, our confused purposes, our conflicting passions. We enjoy a new suit or dress, but the heart underneath beats with the same old uneasiness. We acquire a new job but it is no more rewarding than the old one unless we bring into it a new sense of vocation.

In a similar manner we are deluded into thinking that a reorganization or realignment will revive a tottering business. But streamlining a church does not guarantee increased vitality any more than replacing the officers of a club will assure its growth. Indeed the solution we propose for a sick organization—that it be reorganized, rearranged, redesigned—is often as dangerous as its present state because we are under the illusion that changed circumstances will guarantee a new life.

The source of renewal, as Jesus so clearly taught, lies in a new birth. It is dangerous to put new patches on an old garment; new wine will burst the old skins. Renewal must come from within; it is the work of a new life and a new spirit, a new creative principle that transforms the old life and makes it new.—K. M.

The Saints Who Live Near By

IN PROTESTING against the careless use of symbols in our churches, a reader adds, "I don't like the word *saint* either."

We took a hurried glance through the Yearbook to see if any Brethren churches were named for an official saint, and we found two, not counting those located in such "saintly" places as St. Joseph, San Francisco and Santa Ana, where

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thine ever-blazing throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts to burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

*Oliver Wendell Holmes
No. 74, The Brethren Hymnal*

the church takes the name of the city. And these two were named for New Testament saints.

No, it has not been our custom to name churches for saints or to observe any special days devoted to the saints in the calendar. Of course Valentine and Patrick receive their due from the younger generation in a lighthearted fashion. Even more lightly do they take the last day of October, for few seem to know that Halloween derives its name from All Saints' or All Hallows' Eve. The canonized saints, truly, are not a part of our heritage.

Before you throw away the word, however, consider its New Testament use. Paul addressed his letters to living, breathing saints, those who were members of the household of God. They were ordinary men and women—working in the small and persecuted churches he knew. A few were employed in the royal household in Rome but most of them were fellow workers like Aquila and Priscilla, "who risked their necks" for the gospel. They were "God's beloved," and sainthood was the calling of every single one.

The calendar does not afford enough days to venerate the real saints of the church whom we know and love. We do not need to picture them in stained-glass windows because the light of God shines in their radiant lives. No official church body needs to pass on their qualifications for sainthood because that title comes by the grace of God.

Look about you in the churches you know and you will find many whom you can name: St. Margaret, who smiles through her suffering; St. Helen, who never fails you when you need a substitute teacher; St. Richard, who mortgaged his farm to prepare two sons for the ministry; St. Henry, whose prayers accomplish more than his crippled hands can do; St. Martin, whose farm is a witness of co-operation with God; St. Martha, who creates a home where children love to play and sing. Complete your own canon of the venerable saints who live near by.—K. M.

The Doctrinal Framework of Baptism

is built around basic convictions about sin and salvation, about the church as the fellowship of those whose sins are forgiven and about God whose fullness and love were revealed by Jesus Christ

William M. Beahm

THE Brethren represent a church which has often been called the *Dunkers*. To this day that term sometimes serves to identify them better than any other. Those who are confused by or ashamed of their heritage tend to resent the term. Those who are clear and convinced of their heritage can use it with relish and liberty. The word *Dunker* indicates our German ancestry because it is from the German word meaning "to dip" or "to immerse." The word also indicates, therefore, that we are baptists—a people who regard the practice of baptism by immersion as the significant way to begin the Christian life.

This practice has come down to us directly in the personal experience of joining the church. This experience may vary widely among us as to its full significance but it is usually cherished as a central and high point of our religious life. We remember the solemn questions asked of us by the officiating minister, even in the midst of the critical experience of the overwhelming waters: "1. Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? 2. Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? 3. Dost thou covenant with God, in Christ Jesus, to be faithful until death?" Then with intensified foreboding as the three plunges were approaching, we heard the ritual pronouncement: "Upon this thy confession of faith which thou hast

made before God and these witnesses, thou shalt, for the remission of thy sins, be baptized into the name of the Father, and of the Son, and of the Holy Spirit."

This critical moment was followed by peace and joy as we received the laying on of hands and heard the prayer to God on our behalf for the gift of the Holy Spirit to be bestowed. Many of us remember especially the singing of O Happy Day That

Fixed My Choice by the array of friends standing by the water-side, and the sense of security and warmth as a blanket was wrapped about us and we were accepted into the enfolding fellowship of the church. So highly is this experience cherished by many that they celebrate their spiritual birthday each year as regularly as they do their physical birthday.

The practice of baptism has also come down to us in the gen-



Eva Luoma

eral teaching and tradition of the church. This is well indicated in Brethren literature from Mack's Rites and Ordinances to the nineteenth century debates.* In the early years of the twentieth century the literature on baptism was still in full flower.† In books and pamphlets, in articles and editorials, in pulpits and Bible classes, the teaching on baptism held a primary place. It was set forth with comprehensiveness, logic and persuasiveness so that the position was clear and urgent to all members of the church as well as to many others.

For a generation there has been much less stress put upon it. There has seemed to be a conspiracy of silence. Many may have assumed that the case had been made. Others regarded it as of lesser significance. Some felt apologetic about it and regarded a statement of the Brethren belief about baptism as a mark of sectarian narrowness and dogmatic arrogance. Few sermons are preached on baptism and little writing is done about it. One surmises that little thought is being given to it. The Christian life is regarded by some as a spiritual matter entirely, dealing with intentions and motives alone. By others it is viewed from the opposite extreme, as having to do only with conduct and behavior. What one believes or the forms of worship one engages in are regarded as inconsequential. As a result there is much confusion as to the meaning of baptism and we overlook one of the richest of worship resources available to the church. It is a strange anomaly that we search the liturgies and the resources of ceremony to celebrate a wedding fittingly and adequately, and at the same



Don Knight

In the fellowship of the church into which he enters through baptism the Christian is nurtured in grace

time that we are careless or stinting in our celebration of the beginning of the Christian life. A rite like baptism which has lasted so long, spread so widely, and which has been connected with such intense personal experience as most of us have had, deserves sufficient attention to make its meaning clear and its appeal persuasive today.‡

Let us look first at the framework of Christian beliefs on which baptism is grounded. The first Christian conviction underlying baptism is that man is a sinner. Man requires redemption in order to be restored to God's original intention for him. The rite of baptism always holds its elemental meaning: it symbolizes cleansing, washing, purifying. On this point there is general agreement among all Christians who practice the rite. We may differ as to how utterly far gone in degradation man is. Some hold that man is totally corrupted by sin and that the image of God is completely obliterated from his nature. Others concede that there is much

good left in man's nature but hold that he needs help from beyond himself to achieve the renewal of his life. The Christian view, it has been observed, regards man as both worse off actually and better off potentially than in any other view. But he needs cleansing and renewal to bring him to his possibilities. He needs to be saved. The bottleneck or barrier to his fullest life is sin—referring not only to man's deeds but also to his motives and his desires. Unless and until some new factor or power is introduced, man falls short of what God intends him to be. The need for and effecting of this central cleansing is symbolized by the rite of baptism.

A second Christian conviction underlying baptism is the reality and relevance of the church. This rite has from the beginning served as an initiatory ceremony—adding continuous thousands to the growing and maturing body of Christ. For many Protestants there has been much haziness at this point. They have regarded baptism as a means of individual salvation. As an afterthought or a by-product

*R. H. Miller, *The Doctrine of the Brethren Defended* (Indianapolis, 1876). James Quinter, *Trine Immersion* (Elgin, 1898). *Brethren Tracts and Pamphlets* (Elgin, 1900).

†C. F. Yoder, *God's Means of Grace* (Elgin, 1908). See also *Two Centuries of the Church of the Brethren* (Elgin, 1908). In H. C. Early's address, *What the Church Stands For*, he spends nearly half his time on the doctrine of baptism.

‡The reader is referred to a recent study by Lawrence E. Lehman for a detailed statement of the Biblical and historical background of Christian baptism as well as for suggestions for promoting its meaningful practice. See *The Values of Christian Baptism* in *Bethany Biblical Seminary Bulletin*, Vol. 32, No. 4, and Vol. 33, Nos. 1 and 3.

uct the rite automatically lands the applicant in the church. But recently the important place of the church in salvation has become more clear. The church is seen as the fellowship of the Holy Spirit in whose fold the Christian is nurtured in grace. It is the body of Christ of which he becomes an integral member and in terms of which he functions in the Christian life. "For in one Spirit were we all baptized into one body" (1 Cor. 12: 13a). For this reason it is occasionally argued, and with some point, that the significance of baptism is no longer limited to its original meaning of dipping or immersion. As a word it still carries that meaning. But as a rite it means also an initiation into the body of Christ. It is indeed grounded in the Christian conviction as to the reality and relevance of the church.

A third Christian conviction underlying baptism is the trinitarian conception of God. This is what gives special point to the practice of trine immersion, which appears clearly to have been the early apostolic form of baptism. It was the form assumed and supported by the church fathers. It continues in the Eastern Orthodox Church to this day. It was retained in the Latin church until the twelfth century. They still observe the threefoldness of the practice in connection with the rite. In Western Europe and America this ancient practice is, however, retained only by a few groups such as the River Brethren, the Seventh Day Baptists, the Christian Catholic Church, and the Brethren or Dunkers. In all references to this practice there is a close relation between the mode of baptism and the trinitarian conception of God.

Much confusion marks our thought about the trinity and many disregard it as a bit of

arbitrary dogma. But it is as much a formula to preserve the unity of God as it is to preserve the threefold nature of God. The framers of the formula of the Godhead as of "one substance and three persons" were competent thinkers and sincere Christians. They believed in God as one indeed, for they had been convincingly taught to be monotheists. In addition, they had been convinced that Jesus Christ was himself God and Savior. Likewise, the experience of the Holy Spirit became for them the very presence of God. How could they conceive of God then as at once unified and manifold? They concluded that the Godhead was of one substance or being who manifests himself in three "persons" or relationships. He is like one man who is at once son of his father, husband of his wife, and father of his children. In each of these roles he exercises as a whole being, giving his full self to each relationship. So it is with God. We are to regard him as a unified Being who manifests himself as Father and creator, as Son and redeemer, and as Holy Spirit or inspirer. It is important to regard God as one. It is equally important to regard him as threefold. This viewpoint was grounded on and foreshadowed by the threefold benediction of 2 Cor. 13:14 and in the baptismal formula of the great commission of Matt. 28: 19-20. This trinitarian view of God is the basis of the practice of trine immersion.

We are to be baptized into the name of God the Father who created heaven and earth, who made of one blood all the nations of men to dwell on all the face of the earth, that they should seek God, if haply they might feel after him and find him, and who now commands all men everywhere to repent. We are to be baptized into the name of God the Son who became flesh and dwelt among us full of grace and truth, who came to seek and

to save that which was lost and to give his life a ransom for many. The forward movement in baptism is urged because "we who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3-4). We are to be baptized into the name of God the Holy Spirit who convicts men of sin and who comes upon men with cleansing and enabling power. The Brethren have confirmed this fact by the laying on of hands and the prayer for the applicant to be endued with the gift of the Holy Spirit. Christian baptism by the form of trine immersion is a ceremony which symbolizes our fellowship with the fullness of the Godhead as revealed by Jesus Christ and imparted in the Holy Spirit.

Baptism is thus set in the framework of our basic convictions about sin and salvation, about the church as the fellowship of those whose sins are forgiven and about God whose fullness and love were revealed by Jesus Christ.

In a later article the author will discuss the meaning of baptism in terms of Christian experience.—Editor.

Look for These

Have you read yet *The Doctrinal Framework of Baptism*, by William M. Beahm, which begins on page 6 of this issue? Next week Bro. Beahm has a second article on baptism, this time discussing it as an experience in the life of the individual. It is entitled "Ye Must Be Born Again."

Dr. Merlin L. Brubaker raises the question of whether love is practical as a way of life. Read his answer in the article beginning on page 6 of next week's paper.

Rolf Wilke, a refugee in Europe, describes the reactions of his neighbors and of his family when he brought home Concordia, the heifer from the U.S.A. You will find it on page 8 next week.

UMT CAN STILL BE DEFEATED

A. Stauffer Curry

CONTRARY to the impressions of many, the Universal Military Training and Service Law signed by the President last June does not make UMT final. In fact, this law (Public Law Number 51) is simply an extension of, and amendment to the Selective Service Law of 1948.

One section of the amendment changed the name from the Selective Service law to the Universal Military Training and Service law. It included a provision setting up a National Security Training (UMT) Commission of five members to report back four months after their appointment. The commission was approved on June 29, 1951, and submitted their report to Congress on October 29, exactly four months later as required by the law.

This report proposes a new law which would permanently establish UMT. It must be acted upon by the Armed Services Committees within forty-five legislative days after submission to Congress. Since Congress will not be in session before early January, this probably means that the Armed Services Committees will consider the UMT proposal during January and February 1952, with their report reaching the Senate and House floors about March. This period will be strategic. Efforts exerted during these months may be sufficient to defeat UMT.

The General Plan

The plan for UMT calls for six months of training in one branch of the service, either army, navy, air force, or marines. Typical is the army program which calls for one week to be processed in, seventeen weeks of basic and individual training, six weeks of basic unit and leadership training, and one week

to process out. The army would train fifty per cent of the trainees, the navy and marines twenty-eight per cent, and the air force twenty-two per cent. After release from UMT the trainees would go into the reserves for a period of seven and one-half years. The Selective Service system would continue to operate in selecting men for UMT. Only the physically fit would be chosen. No IV-F's will be given either military or civilian training. In fact, there will be no civilian training as anticipated in 1947 in the Compton report, except that conscientious objectors would give six months of service "contributing to the maintenance of the national health, safety, or interest." The CO provision is identical to that of the present Selective Service law.

Arguments Against UMT

There are many reasons why UMT should not be enacted into law at the next session of Congress. These can be placed in several categories.

First, UMT would tend toward *permanent militarization* of our country. Within a short time all physically fit men would be in the reserves, subject to call at any time the military decides. A military man in government told us in the past few months he argued against placing trainees into the reserves after release from UMT. To do so would give the military absolute control over the lives of all young citizens, subject to disruption at any time regardless of a man's contribution in any civilian walk of life.

The UMT report admits that a great part of the training will be indoctrination. The military point of view, admitted to be dangerous by nonpacifists and pacifists alike, would become the

dominant influence in our life.

Second, to pass UMT now would be acting on a *permanent policy in times of emergency*. The force of logic suggests that the time to do calm thinking for permanent planning is not under duress or in times of stress. From the point of view of timing, to enact UMT now would be unintelligent.

Third, from even a military point of view, *UMT is not needed now*. I heard General Bradley say in a testimony to the Senate Armed Services Committee in August 1950 that he did not see how UMT could be put into operation as long as the Selective Service system is in operation. The UMT report itself indicates that it can be set in motion only after the need for man power has become sufficiently low that the term of service of eighteen-year-olds subject to the draft can be reduced to six months. To have both UMT and the present draft in operation simultaneously would mean some agency would have to decide which eighteen-year-olds go into six months of UMT and which ones into twenty-four months of the regular draft. It would be a well-nigh impossible task. The fact is the present law gives all the power needed to draft all the men needed, from a military point of view, to meet the present emergency—to adopt the language generally used to describe the present situation.

Fourth, the cost of over four billion dollars for each of the first few years *would be prohibitive*. Even militarily it would be a needless expenditure of money.

Fifth, with a tradition of non-violence behind us, we as Brethren regard UMT as *contrary to what we interpret the Christian life to mean*. Always, the best grounds for opposition to militarism is the basically religious.

Sixth, UMT would *tend to destroy our democratic way of life*. Conscription can never have any effect on personality except to destroy individuality. To destroy individuality would pave the way for totalitarian-inclined presidents and administrations to grasp complete and absolute control of our government. Militarism and conscription always militate against true democracy.

A Program of Action

Many things can and should be done, some of which are as follows:

1. Send letters, cards, wires, and telephone calls to your senators and representatives, care of Senate or House Office Building, Washington 25, D.C. Don't let anyone tell you differently; these procedures count much. Congressmen *do* read mail and often do not know which direction to move when no mail is forthcoming. Congressmen have repeatedly referred to their mail in interviews we have had. The Senate and House Armed Services Committees, especially the leaders of each, should be sent communications. These are Senators Richard Russell, Lyndon Johnson, Harry F. Byrd, Leverett Saltonstall and Styles Bridges. And, in the House, they are Representatives Carl Vinson, Paul Kilday, Carl Durham, Overton Brooks, Dewey Short, Leslie Arends, Sterling Cole. Address them either Senate or House Office Building, Washington, D. C.

2. Districts and regions could carefully select small numbers of delegates to visit Washington in late January, February, March, or later, for the purpose of contacting legislators in person.

3. Each local church should be the focal point for rallying Christian leaders of other denominations to the anti-UMT effort. Interdenominational discussion groups, mass meetings

and the like should be held.

4. Discussions, mass meetings, study courses on UMT and militarism should be held in each local church.

5. Write letters to the editors of local and national papers, magazines and periodicals, setting forth your views.

6. Contact your local and state political organizations, including Democratic, Republican and Prohibition parties, telling them of your opposition to UMT.

7. Consult national and regional offices of the church for suggestions in terms of your specific situation.

The Joy of Salvation

Continued from page 4

that when our spirits grow cold this year, as they will, because we hold this treasure in earthen vessels, we will be bold enough to call a prayer meeting, to utter a simple prayer in behalf of our own need and the needs of fellow Christians, "Lord, restore to us the joy of thy salvation." And together, in the warm heart of the living, pulsating church, we can praise God that he has not given up the struggle for a redeemed society, beginning with you and me.

I know the burdens of ministers and laymen. As a minister's wife I have felt my own: unexpected demands, patience to see a job through, discrimination between trifling opinions and sound ideas. I have watched laymen, likewise, carry their burdens: sorting out many worth-while, secular causes which threaten to rob them of time for the church, adjusting personal opinions to the decision of the larger group, doing more than they are able physically, rather than see the church retreat. These are heavy burdens.

Jesus asks us to take no burdens we cannot bear, or to do good work we cannot enjoy. If the heart is not in it, the deed is spiritless, dead. "Keep thy heart with all diligence, for out

of it are the issues of life." Religion is a matter of the heart, feelings as well as thoughts and actions. When have you felt a renewal of the glow that came when you took your baptismal vows? When have you felt the surge of new life which is yours just because you are Christ's? When have you felt the unfailing joy of his companionship and strength in common duties, his forgiveness when, every day of your life, you do less than the best and say less than the truth, his mercy flowing through you to your fellow men who sin, as we all, and come short of the glory of God?

The complexities of our day have not changed the simple gospel of Christ—eternal victory through an eternal Savior. The day calls for radiant spirits who know it, feel it, share it. Lord, restore to me every day of the new year the joy of thy salvation.

The Waiting List

IS THERE a waiting list?" inquired a young couple who had just contributed \$1,000 to the Brotherhood Fund for world service. Like many others they are laymen with the idea of giving their best in personal service and financial support.

Not forgetting their vows of other days, they are rearing their family with the ideal of Christ before them. They are serving and supporting their local church faithfully. With love and devotion they brought their gift which will finance the whole world work of our Brotherhood for eight hours.

Their concern leads them to ask, "Is there a waiting list of missionaries, pastors and church workers eager for service if funds are available?" Their gift and their question are a challenge to others to take up a life of personal service and faithful stewardship of income.—H. Spenser Minnich.



In the darkness of paganism and materialism the church and the individual Christian must be the light pointing to a better way

Eva Luoma

THE CHURCH'S REDISCOVERY

THE time has long since arrived for the Christian church, and particularly the Church of the Brethren, to rediscover three things. The first is that the world is still evil. The second is that Jesus came to separate the sons of God from the world. And the third is that the price of that separation for the sons of God is suffering.

In 1 Kings 22 is the short story of a man who discovered these truths in his day, just as we can rediscover them in ours. The king of Israel, Ahab, and the king of Judah, Jehoshaphat, wanted to go out in battle, after three years of peace, to regain

the city of Ramoth - Gilead, which had traditionally been Hebrew territory, but was now in the hands of the Syrians. Before they went, they called in the prophets of the land to give their blessing to the venture. Four hundred men came and expressed the prediction that if the kings would go out in battle against Syria they would return the victors.

But for some reason, Jehoshaphat was not satisfied. He asked, "Is there not here a prophet of Jehovah besides?" Ahab replied that there was, but he did not ask him anything because he always prophesied evil concerning him. Nevertheless, Micaiah

Floyd E. Bantz

was summoned by a messenger who informed him of the favorable prophecy of the other prophets.

Micaiah went to the palace and repeated the thing that the kings wanted to hear, but Ahab recognized his tone of mockery and demanded to know what he really thought. So Micaiah told them that if they went out against Syria they would be defeated and their troops cast about the fields like sheep with-

out a shepherd. Ahab, incensed by this prophecy, cast Micaiah into prison, went forth into battle and in defeat lost his troops and his own life.

This story is an analogy of our modern world. Inherent in the story are the three basic ideas already expressed. The world is still evil. The world is like the prophets who advised Ahab, more concerned about position than truth. The second idea is also found here. God calls out certain ones from the rest to give his testimony. And we see that separation of righteousness from the world has a price in suffering, just as Micaiah suffered and was thrown into prison.

The world is still evil. It has not yet arrived at the place where it can be called good. There are three general conditions which seem to reveal this. The first is the effort to obtain material possessions at the expense of moral and social values. In Kansas City the charity drive goals are becoming increasingly difficult to reach, although television and auto sales are continually climbing. The Brotherhood Fund goal cannot be reached, although the per capita income in the Church of the Brethren is at a peak. Symptoms are indicative of a disease.

The second general condition is the unwillingness on behalf of the majority of our citizens to strive to reach an ideal. Because it seems impossible to have honest public officials we do not try to find one. Because it seems impossible to eliminate public practices of evil, we do not try. Because we do not think it possible to resist enemies with love we use atom bombs. Because it does not seem possible to be Christlike, we are content to be Satanlike. Elton Trueblood, in his most recent book, *The Life We Prize*, points out that the ultimate treason is

The Family Counselor

Naomi Will

H. K. Zeller, Jr.

Jesse Ziegler

The Family Counselor welcomes letters of inquiry. They can be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

My husband is working too hard. I have been reading the life insurance statistics that show how many men pass away in their forties and fifties. Scarcely a week goes by that one of our businessmen does not drop dead from a heart attack or other illness. My husband and I have dreamed of a happy old age together. I feel at present he is burning the candle at both ends and we will not have it together.

Concerned wife.

Dear Friend,

There certainly are enough fatalities among hard-working men to cause one concern. It is the part of wisdom for any man as he passes forty to have regular checkups of blood pressure and other physiological functions from a trusted physician. Your physician can advise you as to the kind of life that you can live if you are to have that old age together.

You should both be aware that it is not hard work that causes breakdowns as much as the anxiety with which people carry on their work or business. The man who has no anxiety but who comes home from work and is able to relax and rest, forgetting the business, is unlikely to have trouble. A wife

can help her husband to relax and get away from troubles if she takes that as her responsibility.

We should say further that people hold different views about old age. It seems sort of tragic to burn oneself out at a business, storing up security for retirement only to see life snatched away at the time of retirement. Our fine Brethren farm family written up in the Country Gentlemen decided it was not worth it. They now take time off each year for traveling and enjoying the beauties of their country. One good doctor friend of mine takes time out from a very busy practice to cut and polish stones. He will live longer because of it and is probably a better doctor now because of it.

I should say that some people who are directly engaged in Christian Science feel that the important thing is not to live long but to live well and do all one can for the kingdom of God now when it is needed. Maybe such are right. One hates to see a fine Christian leader die in middle age but we are also amazed at the tremendous things some such have accomplished in the few years they live.

All of us must decide what we value most and build our life plan accordingly.

Jesse H. Ziegler.

not the failure to reach an ideal, but the failure to espouse the ideal.

The third general condition is the lack of positive moral codes in the hearts of men. The recent sports scandals have revealed this in a graphic way. The moral of loyalty is sacrificed for dollars. The many irregularities which are spasmodically brought out in Washington serve as another example. Man's mad rush to the bar, to the gambler, to the realm of entertainment forms a third example of moral shallowness. A fourth is seen in sexual relationships. One sociologist has said that if the present rate of increase of premarital intercourse persists, no girl born in 1950 will marry as a virgin.

To point out these three general conditions, of which there are many more examples, is not to say there has been no cultural, moral or human development over the centuries, but it is to say that the early Dunkers were right when they declared the world evil. This first thing the Christian church must rediscover: the world is not yet good. It is not yet the kind of world the Christian can become a part of and endorse.

The second major thing the Christian church must rediscover is that Jesus came to separate the sons of God from the world. He did this in various ways, but the fact, not the method, is the chief concern at the moment.

Jesus called us out from the

world. He called his disciples from their nets and took them with him. He said we cannot serve God and mammon. A man cannot serve two masters, for he will love the one and hate the other. Jesus said that we are the salt of the earth, set aside. We are the light of the world, set aside. The world says, hate; he said, love. The world says, revenge; he said, forgive. The world says, an eye for an eye; he said, turn the other cheek.

However, even though we are called out and separated from the world, we cannot flee the world. We are to remain a separate people, chosen and anointed, but we must stay in the world, although never to be a part of the world. At this point the Church of the Brethren has been struggling to find a consistent position. At the beginning of our American history we took our part in the world but persecution drove us into seclusion. We then realized we were not giving a total testimony. We later got into the world, only to discover that we became part of it.

The leaven must remain leaven, but it can be of no use unless it is in the flour. When it withdraws from the flour it is useless. The salt must be tasted to flavor. The light must be seen to lead. But let us not take on the characteristics of the world. If we do the same things the world does—drive the same expensive autos; wear the same expensive clothing; support the same kind of entertainment; think the same social, political, and economic thoughts; and adopt the same moral views—we have succumbed to the world.

Jesus came to separate us from the world. He came to make us Christian in the midst of paganism and to make us a light in the midst of darkness. The moral advancement that has been made in our human history has been made by the people

whom God has set aside. The Christian church must rediscover the fact that it is a separate people.

The third thing the Christian church must rediscover is that, because the world is evil, the sons of God cannot be set apart without suffering. "I have come to bring a sword," said Jesus. "I will set son against father and daughter against mother, and a man's foes will be those of his own household." The evil of the world cannot be met without suffering.

The choice becomes easier, for in the present day all of us are facing suffering. We will suffer because of war, in war itself, or from obliteration bombing. We

Christmas Is Over

Charlotte Minnich

Chicago, Illinois

**Christmas is over . . .
The tree is thrown away.
We've packed away the trim-
mings,
Bows, and lights so gay.**

**Now we have a moment
Really to stop and think,
As we wash the supper dishes
At the kitchen sink.**

**What was this splurge of rushing
And gaiety all for?
Why did we have a "welcome"
Wreath on our front door?**

**Let's stop a minute now and think
'Twas CHRISTmas—that is why!
But, have we packed away this
joy
With trimmings, lights, and tie?**

**Yes, I'm afraid that's how it is.
And yet—it shouldn't be!
Let's keep the Christmas spirit out
And share it generously.**

**Let's share it with our fellow men
All over this great earth.
And share it every single day,
Remembering Jesus' birth.**

will not be able to escape it if present trends continue. So we as Christian people need only decide what kind of suffering we will do. Will we suffer for a right cause in the same way as we will for a wrong one? The world seems to be decaying; we

can suffer with it or we can suffer to save it. Jesus chose the latter. He suffered apart from the world in order to redeem it.

We must do the same. Christian people have been dodging the price of Christianity long enough. Some of us may go to prison. Some of us may give up homes and families. Some may give up material possessions. Some may give up life. But the price is never too great, for Christ demands all we have. Micaiah went to rot in prison as the price he paid for righteousness.

There is a type of suffering we can begin now although most of us may not have yet reached the prison stage. We can refuse to support immoral leadership. We can refuse to be captured by current war propaganda. We can refuse to support evils such as the liquor traffic and suggestive entertainment. We can refuse to work in industries that exist only for the purpose of preparing war goods. We can refuse to go to war. We can refuse to succumb to the secularism which grips the globe.

We can train our children to be moral leaders for the years ahead. We can fill the air with talk of peace. We can stimulate legislation to outlaw the vices that cling to mankind. We can distribute the wealth that God has given to us. We can live the Sermon on the Mount as being the type of moral conduct which grows out of the gospel of the living Christ.

The worldliness that the apostles knew is still upon us. But the Christian is set aside to lead the world out of its evil. This separation can occur only if we pay the price. By suffering we can assure the ultimate victory of the gospel in the world. "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16: 33, R.S.V.).



OUR BALTIMORE EXPERIENCE

DRIVING south on Broadway Street we slowed down as we approached the eleven hundred block. There stood the large stone Knox Presbyterian church with its steeple stretching high into the air. As we turned southwest on Gay Street we could see another large building joined to the church. That was the community building.

All about the church were tombstones—some small, some very large—standing amid the tall grass. Racing and jumping around these graves were a dozen young Negro boys.

We drove around the block again that we might observe it once more. For us this was not just another church. This was to be our home for the next eight weeks.

The first people we got acquainted with were the Brethren Volunteer Service unit living only a half block south on Broadway. They helped us a great deal in getting comfortably settled on the third floor of the community building which was to be our home.

The living situation seemed to be just waiting for us. Space was not limited as there were some seventeen rooms available for our convenience. Located in the center of the third floor was a neat little kitchen with a gas stove, cabinet, sink and stained glass windows! We were never burdened with hot water, yet we managed very nicely by heating water in a large coffee pot. Cots, mattresses and a refrigerator were loaned to us from the Brethren Service center at New Windsor.

Work camp was to begin officially on June 23. Roberta Miller of Stanley, Wis., arrived the evening before bursting with enthusiasm. On the 23rd Ruth Holsopple of Elgin, Ill., and Joy Wampler of Harrisonburg, Va., increased our group to five. Ruth spent two and one half weeks of her vacation in the camp and made a very worthwhile contribution. Joy lived up to her name throughout the summer.

Alvin and Philippa Cook
Directors of Baltimore Work Camp

Lois Shirky of Chicago, Ill., arrived at the work camp the day that Ruth left. She was a very energetic worker and thus left an imprint in Baltimore.

Sunday, June 24, marked the arrival of Wendell Eller of Roanoke, Va., and Janet Schaffer of southeast Baltimore. Wendell had several lessons in cooking this summer and has a recipe for cooking navy beans which he will share with anyone interested. Janet, the youngest member of the group, fitted in well and made lots of friends.

The second week that we were there Bible school for the Knox church opened. Each camper assisted in one class.

A craft program in the mornings followed the week that Bible school concluded. The idea was to help maintain the interest that had led 186 to enroll in Bible school. This program continued for the remainder of the summer with the intermediates coming on Monday, juniors on Tuesday, etc.

We also helped in a recreational program in the afternoons for the boys and girls of the community since the Knox church is also the

possessor of a small gym. The boys came on Monday, Wednesday and Friday afternoons and the girls came on Tuesday and Thursday afternoons for two to three hours. Thus each afternoon found some twenty youngsters playing basketball, table tennis, Chinese checkers or planned games.

Another part of our work was painting and cleaning in the church. The present Negro congregation, having bought it from a white congregation only two months before our arrival, were naturally interested in clean-up and changes. So we spent a number of hours with a paint brush in hand. In the total program the church staff worked along with us in a wonderful spirit of co-operation, and we tried to be co-operative with them.

A third area of work was out in the homes of the community. It was here that we found our greatest problem. To get oriented to the situation we undertook some survey work and also made an alley tour.

Since prejudice is very much in evidence in Baltimore, the Negroes were suspicious of young white people knocking on their doors. But by making friends and working through a block captain, who was a Negro, we were able to make our offer of help sincere. We helped in

A Bible school class in the Knox church. At the left is Esther Shriner, volunteer; center, Miss Swann, director of religious education in the Knox Presbyterian church; on the floor, Roberta Miller, work camper



nine Negro homes and one white home. This work consisted of wall-papering, painting, cementing a back yard and tearing down a wooden fence. The wooden fences were about as common behind the homes in Baltimore as the white stoops were in front of the homes.

In the twenty-seven block area, known as the Baltimore Pilot Area and the location in which we worked, one of the requirements established by the Housing Bureau was that all wooden fences were to come down. In its place a wire fence might be put up. Likewise the Housing Bureau demanded that at least six feet immediately behind the house must be cemented. However, to meet the minimum health standard law there was more clean-up to be done within the home than on the outside.

Our approach was not to work for the people but with them, not merely to do physical work but to be a friend and be concerned with the individual himself.

Our days at Baltimore were full days. Along with our work we did our own housekeeping. That meant taking turns at cooking, washing dishes and cleaning.

Our lodging was provided free of charge by the Knox church. Each camper that was able contributed a dollar a day toward paying for his food. This was supplemented by Brethren churches and the Brethren Service Commission, which provided for scholarships.

We were able to buy some craft supplies with the educational fund money and as a group we made belts, painted pins and figurines and refinished plates, etc. Moreover, we took a day each week for trips, picnics and outings. Those days of leisure were valuable to us in the way of rest, education and developing group unity, for this was a new experience for most of us. We had many visitors during the summer who helped out in various ways.

We tried to find a happy medium in our schedule between work, play, worship and study. Private worship was left up to the individual while we had group worship each morning following breakfast with each camper taking his or her turn leading.

Our last evening in the Baltimore work camp was climaxed by a party in which we entertained those with whom we had worked. But it also turned out to be a farewell party for the work campers.

Should there be a work camp at the Knox church next summer? The staff of that church, we believe, would be much in favor of it.

PRESENT DRAFT CLASSIFICATION SYSTEM

ON SEPT. 28, 1951, Selective Service announced new changes in its system of draft classification. For the convenience of those affected by it, the new list of classifications is listed below with apologies for the fact that it could not be presented in the Messenger earlier. The information, however, was sent out to pastors and draft counselors soon after the announcement.

The most important change is the one which substitutes the symbol I-O for IV-E to represent the conscientious objector to all forms of military service who is available for civilian work. This change should be carefully noted by men of draft age, pastors and counselors. There is no longer a IV-E class, but the man who had the IV-E classification will now belong to the I-O class unless he has reasons for deferment. In that case he should be given a lower classification appropriate to his situation.

Each person should seek the lowest classification to which he is entitled below. If his draft board has not given him the lowest classification which he deserves, he should take steps to secure it.

As this goes to press, the detailed regulations for "civilian work contributing to the maintenance of the national health, safety, or interest" to which men in the I-O class are eventually to be assigned, have not been announced. When they are, the information will be sent as quickly as possible to pastors and counselors.

While these regulations are long overdue, the delay has a bright side. Drafting into civilian service cannot begin until these regulations are published. It is possible, of course, that they will have been published by the time this is read.

The new draft classification list follows:

I-A. Available for military service. Not considered eligible for any lower class.

I-A-O. Conscientious objector available for noncombatant military service only.

I-O. Conscientious objector available for civilian work contributing to the maintenance of the national health, safety or interest. This corresponds to the former IV-E class. Persons holding the I-O classification will be subject to call as soon as the new system of civilian service goes into operation. A conscientious objector should not be

satisfied with a I-O classification if he has other valid reasons for deferment such as dependent children (III-A) or agricultural occupation (II-C).

I-S. Student deferred by statute. In high school and below twenty. In college, eligible for I-A, but deferred till end of term.

II-A. Deferred because of civilian occupation, except agriculture and activity as a student.

II-C. Deferred because of agricultural occupation.

II-S. Deferred because of activity in study.

I-D. Member of reserve component or student taking military training.

III-A. Registrant with a child or children, even if conceived but not born; extreme hardship and deprivation to dependents. A man with his wife as his only dependent will no longer be deferred.

IV-A. Registrant who completed service; sole surviving son.

IV-B. Officials deferred by law.

IV-C. Aliens in country less than year or otherwise relieved of military duty.

IV-D. Minister of religion or divinity student.

IV-F. Physically, mentally or morally unfit.

V-A. Registrant over the age of liability for military service.

I-W. Conscientious objector performing civilian work contributing to the maintenance of the national health, safety or interest. Note that the I-O classification will be changed to I-W when the person has actually been drafted into civilian service. When the term of service has been completed, the classification will be changed to I-W-Rel.

I-C. Member of armed forces and certain registrants separated from them.

REMINDERS ON UMT

1. Have you written or visited your congressman or senators yet? The time is very short for your action on this.

2. Did you write to the editors of your local newspapers expressing your views and opposition to UMT?

3. Are you as a member of various civic, labor, farm and educational groups doing your part to influence and encourage these groups to take action in helping to defeat UMT? Church groups can and are doing a lot in taking their stand in the opposition.

KINGDOM GLEANINGS

Annual Conference Business

It will be a great help to the Annual Conference if all district secretaries who have items of business to come before the Conference will send them to the secretary of the Conference, William M. Beahm, 404 S. Homan Ave., Chicago 24, Ill., as soon as possible so that he can get them on to the editor of the Gospel Messenger for appearance in the Messenger. It is provided for in the minutes that Conference business shall be printed in the Gospel Messenger some time prior to the Annual Conference. The prompt attention of the districts to this suggestion will be appreciated.

The following items are in hand at present as the beginning of the agenda for the Richmond Annual Conference:

Unfinished Business

- A. The Role of Women in the Church
- B. Study of Redistribution of Districts
- C. Equalization of Pastors' Salaries
- D. Pastoral Care of Rural Churches
- E. Study of Bible Training Problem
- F. Study of Symbolism in Worship

Reports and Appointments

New Business

- A. membership in Secret Societies
Conference Moderator.

Elizabethtown church, Pa., will present a program over TV station WGAL at 6:00, "Sanctuary Time," on Jan. 6, 1952.

The net gain in membership for the Church of the Brethren is only 157 for the year ending Sept. 30, 1951. The total membership for the year ending Sept. 30, 1951, is 186,358. The number of congregations is 1,030, which is a net gain of one over the previous year.

Brethren living in the vicinity of Huston, Texas, are urged to get in touch with L. C. Hoak, who is living there and who is interested in contacting members of the church. His address is 119 West White Oak Drive, Huston, and his phone number is Victor 1168.

Karl Heinz Mueller is the third European to join a Brethren Volunteer Service unit at New Windsor. Karl is a member of the present December unit. He comes from Kassel, Germany, where he is a schoolteacher and where he learned of Brethren Service through work camps.

More than 4,000 choristers from 439 church choirs of the Los Angeles metropolitan area took part in 32 simultaneous performances of Handel's The Messiah as an estimated 40,000 persons attended the presentations in churches. It was the fifth annual mass rendition of the oratorio and was given by the choristers as their "Christmas present to Southern California." All performances began at the same hour—4 p.m. One of the most unusual of the presentations took place at Grace Methodist church, where the oratorio was sung by interracial choirs composed of Negro, Mexican, Japanese, Chinese and Russian singers.

Those who have been licensed to the ministry recently are: Brother and Sister Russell Keister in the Nampa church, Idaho, and Bro. Paul Mason in the Bethany church, Mo.

John Barwick, who is working with the World's Alliance of Young Men's Christian Associations in Beirut, Lebanon, has returned to his home at 3rd and Broad St., Lititz, Pa., for a three-month stay.

Bro. J. C. Flora has recently completed a history and geneology of the Jacob Flora, Sr., family in Franklin County, Va. It came off the press a few months ago and is now ready for distribution. Anyone interested in securing a copy of this 375-page volume may write to Bro. Flora at Box 550, R. 9, Dayton 4, Ohio.

Dr. Franklin Cassel has returned to his home at 36 S. Broad St., Lititz, Pa., from Korea, where he served as the medical director of the UN Civil Assistance Command. His work with the ministry of health of that country included aid to the war sufferers and refugees. Dr. Cassel had served in Korea since October 1950.

Southeastern Pennsylvania mission board is exploring the possibility of starting a church in the Chester-Media-Swarthmore area. A meeting will be held on Sunday afternoon, Jan. 6, 1952, at 2:30, in the home of Galen Young, Corner Bullen's Lane and Providence Road, Chester, Pa. All members and friends in that area are urged to attend.

A change was made in the sailing date of Marjorie Little of Braddock, Pa. She sailed from Le Havre on Dec. 8, and arrived in New York on Dec. 14, instead of on the dates given in an earlier issue of the Messenger. Marjorie finished her B.V.S. term and worked several months in Hamburg for the World Council of Churches on DP resettlement.

Bro. Raymond R. Peters has been asked to serve on a committee recently appointed by the General Board of the National Council of the Churches of Christ in the U.S.A., which will be responsible for developing and promoting a public education program to give church members greater understanding of the issues involved in the Vatican controversy.

One of our Gospel Messenger contributing editors, Sister Martha Martin, has prepared and printed a suggested plan for reading through the Bible in 1952. Her plan calls for reading five chapters on Sundays and three chapters on other days. It provides for both New Testament and Old Testament readings through most of the year. In the remaining days there are only Old Testament selections. We hope many of our readers will write to Sister Martin at Elizabethtown College, Elizabethtown, Pa., for copies of this guide to regular Bible reading.

Those who have visited the Publishing House and General Board offices recently have been: Carola and Priscilla Wallace, Carolyn and Gwendolyn Olwin, Leta Burnidge, Ray Slaubaugh, David Heckert, Frank Henkemeyer and Janet Arnold, all of Elgin, Ill.; Mr. and Mrs. Allen Hollinger and sons of Manheim, Pa.; Earl Lehman of Chicago, Ill.; Earl Rowland of Chicago, Ill.; Victor A. Phillips of Waynesboro, Va.; Don Barnes of New Windsor, Md.; Don Brumbaugh of Brookville, Ohio; Leonard Hillsamer of Brethren, Mich.; Richard L. Rowe of Plymouth, Mich.; Berneita Gorden of Middlebury, Ind.; Gordon Oliver of Selma, Iowa; Helen Ciotti of Windber, Pa.; and Margid Hilsenrod of Vienna, Austria.

Theme: Teaching Them to Observe All Things

Bro. Benjamin F. Bowman has been licensed to the ministry in the Anderson church, Ind. Bro. Bowman is the pastor of the Antioch church, Southern Indiana.

Rev. W. Clayton Berkshire, newly elected general secretary of the Missionary Board of the Brethren Church, spent several days here getting acquainted with the mission program of the Church of the Brethren, as well as the programs of other commissions. Bro. Berkshire will succeed E. M. Riddle next July 1.

The following volunteers have recently sailed for Europe: Ray Dull of Brookville, Ohio, sailed on a cattle boat from New York to Bremerhaven on Dec. 4; he was scheduled to arrive on Dec. 14. Vera Compton of Arlington, Va., and Esther Wolff of Myrtle Point, Oregon, sailed on Dec. 12 and were scheduled to arrive in Hamburg on Dec. 23. These volunteers can be addressed % Brethren Service Commission, 64 Wilhelmshoeher Allee, Kassel, Germany.

The parents of a Brethren boy, aged 17, who recently left his home, are eager to learn his whereabouts because of sickness in the home. They believe he will attend a Brethren church if he is near one. He is five feet, seven inches tall, weighs approximately 155 pounds and has light wavy hair and blue eyes. If any of our readers can give information as to his whereabouts, they should write to Rev. Ralph Wiley, 3558 Emerson North, Minneapolis, Minn.

A plea that the church apply more vigorously the doctrine of human rights to race and labor relations was made at the first Assembly of the Division of Home Missions of the National Council of Churches. Dr. Walter G. Muelder, dean of Boston University School of Theology, said that "the greatest scandal in the field of human rights" was the failure of the church to carry out "the obvious truth" of the Christian gospel with respect to race. While noting progress in this field, Dr. Muelder charged that church groups continued to remain "too complacent and dilatory" in preparing themselves "for the elimination of prejudice and segregation." In addition to calling for intensified efforts for the improvement of race relations, Dr. Muelder urged the church to take an active role in influencing the labor movement in the Southeast. He described the newly forming labor movement in this area as "a golden opportunity" for the church to redeem its past failures in the field of labor relations.

Ministers' Book of the Month Club Selection

The selection for January is *Create and Make New*, by Austin Pardue. Out of the heart are the issues of life; therefore, we must create and make new hearts. Creeds, ritual, social action and even private devotional exercises are subordinate. Issued specifically for Lenten reading, this is a book for all the year as well.

Copies of *Create and Make New* will be mailed to members of the Brethren Ministers' Book of the Month Club on or about Jan. 10. The regular price is \$1.50; to members of the club, \$1.05, plus postage and handling. Order from the Brethren Publishing House, Elgin, Ill.

Sara N. Grossnickle of Myersville, Md., will begin a two-year term as a nurse at the Brethren Service project, Castañer, Puerto Rico, beginning Jan. 2, 1952.

The Rev. Stanley A. Morrison, secretary in Egypt of the Church Missionary Society, has left for Beirut to undertake new work on behalf of the Arab refugees throughout the Near East. Mr. Morrison will serve as executive secretary of a committee for refugee relief set up by the United Missionary Council of Syria and Palestine in conjunction with the World Council of Churches. His duties will entail co-ordinating the work of all Christian voluntary agencies engaged in refugee relief. This will involve contacts and negotiations not only with the relief agencies, but also with the governments of the Arab States and United Nations groups.

Rep. Walter H. Judd (R.-Minn.) has been named chairman of a national interdenominational church attendance campaign sponsored by the Methodist church's general board of evangelism, it was announced at the board's headquarters. The campaign, which will get under way in January and run through Easter, will have as its slogan, "Give God A Chance." Principal goals will be the promotion of weekly worship in church and daily Bible reading at home. The services of laymen in Methodism's 40,000 churches will be enlisted for the campaign. In accepting the chairmanship, Rep. Judd wrote: "Greed, graft, gambling and almost every other crime are so rampant in our American life that it is high time that we as a nation, and individually, face the fact that we do need to 'Give God A Chance.'" Prominent laymen of all faiths, civic and fraternal organizations, and local churches will be asked to sponsor the drive.

Gains for the Kingdom

Four added to the Bethany church, Mo.
Six baptized in the Rockford church, Ill.
Four baptized in the Windber church, Pa.
Three baptized in the Oneonta church, Ala.
Four baptized in the Nampa church, Idaho.
Four baptized in the Mt. Pleasant church, Ind.
Five baptized in the Franklin Grove church, Ill.
Nineteen baptized in the Fairview church, Md.
Seven baptized in the Piney Creek church, Md.
Nineteen baptized in the Pine Creek church, Ind.
Nine received by letter in the Sebring church, Fla.
One baptized and one received by letter in the Elizabethtown church, Pa.
Six baptized and four received by letter in the Bareville church, Pa.
Twenty-five baptized and two received by letter in the Cloverdale church, Va.
Three baptized and one received by letter in the Topeka church, Kansas.
Nine baptized and eight received by letter in the Garden City church, Kansas.
Sixteen baptized and two received by letter in the Wabash City church, Ind.
Eighteen baptized and one received by letter in the Broadfording church, Md.
Thirteen baptized and fourteen received by letter in the Elkhart City church, Ind.
Five baptized and three received by letter and three on former baptism in the Waynesboro church, Pa.

Calendar for Sunday, December 30

Lesson outline based on *International Sunday School Lessons; the International Bible Lessons for Christian Teaching*, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson, The People Make Their Choice.—Joshua 23–24. **Memory Selection**: Choose you this day whom you will serve. Joshua 24:15.

CBYF Topic for December, Missions in Latin and South America.



So You Are Thinking of Buying an Organ!

DURING the first one hundred and seventy-five years or so of its history, the Church of the Brethren followed the tradition of no musical instruments in the church. Then some churches began using pianos. In recent years it is becoming more and more unusual for churches to continue without the use of musical instruments. In the last ten or twenty years we have taken another step in the development of the use of musical instruments in church, and today we are rather organ-conscious.

At the same time that we find our interest in organs has deepened we are witnessing the development of a larger variety of organs than ever before. Fifty years ago only two types of organs were generally known. They were pipe organs and reed organs, sometimes called harmoniums. Now we have not only pipe organs and reed organs but also a number of so-called "electric" or "electronic" organs. As we look into all this variety we discover that it is very difficult to understand the different instruments and choose one which we would like to have in our own local church. The information we get on the different instruments is often propaganda rather than information containing objective facts. There are differences.

The purpose of this article is to give as objective a description as possible of the different types and to name some of the advantages and disadvantages of each. It is not common to get such information from any one company engaged in the manufacture of organs. They naturally want to sell their own instrument, and so their facts will almost always show a slight bias.

The Pipe Organ

First of all, it should be said that a church which can afford a pipe organ and which has space in which to install one should consider the matter very seriously before deciding to buy any of the "synthetic" organs on the market. This is particularly true where there is a highly developed appreciation for organ music in the congregation. The

Earl Snader

Panora, Iowa

smallest available pipe organ requires two hundred and twenty-four cubic feet of space not including the space occupied by the console. This is the "Artiste" built by M. P. Moller of Hagerstown, Md., and it sells for about \$4,000. Pipe organs can be made very large, and so no attempt will be made to state specific dimensions for larger organs. The measure of the quality of a pipe organ can be determined by noting the number of ranks of pipes. Some pipe organs look impressive because they have many stops at the console. But they may have only three or four ranks of pipes. This means several stops "borrow" from the same ranks of pipes, and variety of tone is limited. The smaller organs will have only three or four ranks of pipes. But they still may be very satisfactory for a small church. An organ with seven

or eight ranks of pipes represents a fair compromise between expense and quality.

One of the biggest advantages of a regular pipe organ is obvious: that is, it will sound like a pipe organ and will have the possibilities of a pipe organ. There is no artificial process involved in the production of its tone. It is a real musical instrument, a member of a family of the most majestic musical instruments ever devised by man. One of the main disadvantages of a pipe organ in addition to the greater expense and the need for enough room is the fact that the cost of upkeep will be high. And after ten years or so depreciation will be more rapid. Repair parts may sometimes be hard to get.

If you decide to get a pipe organ for your church make sure you get it from a reliable company, and that it is installed by a qualified technician. There are many self-appointed organ technicians throughout the



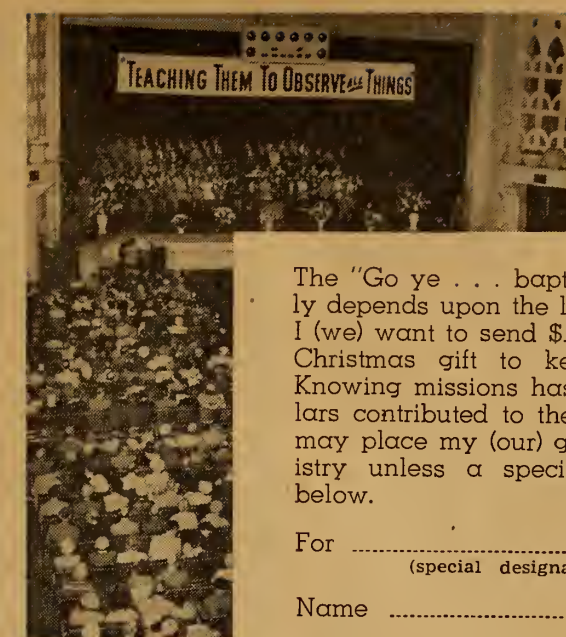
country. And there are also companies which emphasize profit more than quality. If an organ is purchased from a company with a long-standing reputation there is less chance for disillusionment or disappointment later on. It is not wise to take a technician's own word for his qualifications. It is better to get one who is associated with some well-known organ company.

Hammond

The first "electric" organ to be developed was the Hammond. This instrument produces the sound by electrical impulses which are generated as small discs rotate in a magnetic field. Since the discs are all on one shaft, the organ will be in tune as long as the shaft rotates at the proper speed. The different sounding tones, chosen by manipulating small draw bars at the console, change the harmonic content and the intensity of the tone produced by the spinning discs. It is possible to obtain a wide variety of tone by the proper manipulation of these draw bars. The instrument is very simple, and its simplicity means the cost of upkeep will be low. This simplicity means that the cost of the instrument, likewise, will be comparatively low.

The Hammond organ has several disadvantages. It does not duplicate pipe organ tones. So it might be called a "Hammond" rather than an organ. Although it is capable of a wide variety of tone, one tends to tire of it after a while. It has been cheapened greatly by its use in dance halls, roller rinks, and even taverns. If any kind of an electrical instrument, in which the sound is artificially produced by electricity, there is always the problem if the abruptness of sound that is cut off by an electrical switch, as it is in the Hammond. This produces a "burping" effect, much more adaptable to popular rather than church music. It is particularly noticeable in the lower registers. Recent models of the Hammond show some improvement in this respect over the original models. But much is still left to be desired. Many serious musicians discourage the use of Hammond organs in churches. They seem to be better adapted to secular use.

The second type of "synthetic" organ to be developed was the Orgatron. In this instrument the sound is produced by electrical impulses generated as a reed vibrates in a magnetic field. It uses reeds similar to the type used in old-fashioned reed organs. Instead of picking up the actual sound of the reed, however, the reed was used to produce



CHRISTMAS OFFERING

General Brotherhood Board
Church of the Brethren
22 South State Street,
Elgin, Illinois

Dear Brethren:

The "Go ye . . . baptize . . . teach" so largely depends upon the liberality of all members, I (we) want to send \$..... as a Christmas gift to keep the church strong. Knowing missions has a just share in all dollars contributed to the Brotherhood Fund, you may place my (our) gift back of our total ministry unless a specific designation appears below.

For \$.....
(special designation)

Name

Church

Street or R.F.D. District

City State

electrical impulses which are amplified to produce the sound. This gives the tone of the instrument a certain genuineness, in contrast to the artificiality of the Hammond. For one thing, the abruptness of the tone of the Hammond is not apparent in the tone of the Orgatron. The original Orgatron was made by the Everett Piano Company. They sold their developments to the Rudolph Wurlitzer Company, and the instrument is now being manufactured under the Wurlitzer name.

Wurlitzer

The Wurlitzer has the advantage of being relatively simple and, therefore, inexpensive. The upkeep is a little more involved than in a purely electrical instrument such as the Hammond. But it is not nearly so high as that of a pipe organ. The Wurlitzer produces tones which are more satisfying than those produced by the Hammond, and is not likely to tire the hearers. The sale of the instrument has not been extended to such places as roller rinks, dance halls and taverns, and so it can be considered more as a church instrument. Also the "burping" effect mentioned above is not present. Generally speaking, it is a good instrument, well adapted for church use.

One big disadvantage of the Wurlitzer is the relatively limited range of tone which it is capable of producing. Even the flute stops, which should be soft and clear, sound a little like a reed at times. Since the

tones actually are produced by reeds, it is not hard to understand why that should be true. The Wurlitzer Company has developed the original Orgatron to the extent that this limitation is much less noticeable than before. Another characteristic of the Wurlitzer is a peculiar "echo" effect which seems to be associated with the method used to produce the tone. This may not be noticeable to many, but a musically trained ear will sense it.

Connsonata

Just since the end of World War II an entirely different type of "electric" organ has been developed. These instruments are being manufactured under three names, Connsonata, Baldwin and Minshall. They use ordinary vacuum tubes as oscillators to produce the sound. Regular radio tubes are used, and they are capable of producing a wide range of tone. There are differences in the way the same principle has been employed in each of these instruments. But the principle is the same, and they really should be called "electronic" rather than "electric" organs, because electrons produce the tones.

In the Connsonata each differently pitched note is produced independently by the oscillations in vacuum tubes. Dual purpose tubes are used to cut down the actual number of

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The Church Abroad

Edited by Anetta C. Mow

Dr. Laura Murphy Cottrell

Dr. A. Raymond Cottrell
Sebring, Florida

FEELING the need for more opportunity to associate with Brethren young people Laura Murphy took employment in the Brethren Publishing House, Elgin, in 1904. There she met her future husband; they were married on Aug. 8, 1906.

In 1907 a definite personal call came to give their lives to the Lord's service. Our church leaders advised that medical workers were urgently needed, so preparation began for that field of service. Realizing the need for a spiritually sound foundation, one year was spent at Bethany Bible School in Chicago.

Then began five long, hard and expensive years of medical training. Arrival on the medical school campus found them with less than five dollars in money and no human assurance as to future income. Their reliance as to finances was based squarely on the firm conviction that God meant exactly what he said in Matt. 6:33. If you will wholeheartedly and unreservedly make God's business first, then he will care for your spiritual and temporal needs. Was this to be taken literally, or not? Convinced that God did mean it literally they proved their faith by their actions. Faith in the genuineness of their call and the conviction that all God's promises are dependable, was tested many, many times in the years ahead. They did all they could to help themselves and God does not permit his children to be unduly tried; so faith did stand the tests. The Lord brought it to pass that all needs were met as they arose, and in June 1912 the degree of M.D. was given to each by the University of Illinois. Then came a year of hospital internship in Michigan and Spokane, Wash.

When their preparation was completed, the Winona Annual Conference, 1913, appointed them to the India mission field. With the exception of one year, 1932, which was

Born in Greenville, Ohio, Oct. 1, 1881
Baptized at Greenville, Feb. 2, 1896
Graduated from Greenville High School in 1899
Student at Manchester College for a short time
Taught school for several years in Ohio



spent in China, the whole of their mission work was at Bulsar, India.

Adequate professional training is important. But beyond that there is something more vital, especially for a mission worker. Will your message and witness be based on classroom theories or on tried-out facts? How do you know that what you are saying is literally true? Have you tried it out personally? Did it work? Six years of literal, daily dependence on the validity of all God's promises for present-day needs gave personal proof that God is faithful and able. They now had something worth while to take to India.

Medical work, the relief of suffering, took much of our Savior's time during his earthly ministry and Drs. Cottrell were happy to follow in his footsteps. There is no key which opens as many doors to the gospel message as the relief of suffering. Through this agency many, many thousands of lives and hearts were touched and the way opened for the good news of salvation from sin through the blood of the Lamb.

The lifework of few women is bound up so closely with that of their husbands as was Dr. Laura Cottrell's with Dr. Raymond's. First of all was the complete unity of purpose in life. There was united, earnest seeking to know God's plan for them, united seeking to live so that God might be able to reveal his Son in and through them. Then came six years of preparatory schooling together. On the field she continued to work side by side with her husband throughout the whole

of their many years. Normally, the wife spends much of her time in the interests of the home. Dr. Laura, in addition to looking after her duties in the home, always carried a full-time schedule in dispensary clinic and hospital. Day and night, year after year, she looked after the professional needs of the women and children while Dr. Raymond cared for the men. It was an unusually close companionship and partnership, such as few are privileged to have for a whole lifetime, and the joint service was especially appreciated by the Indian women patients.

Dr. Laura was never one to seek personal honor and glory. It was her delight to seek the honor and glory of the Lord and to be used of him as a true, faithful and fruitful witness of the good news. She was one of those who care little for man's planning and worldly wisdom but who prize highly the wisdom from above. A full acceptance of the whole of God's revealed Word, with the Holy Spirit's indwelling presence and guidance was the foundation on which her faith rested. Yes, sometimes Satan's darts were fiery, but faith was always able to quench them.

In March of this year a virulent attack of virus pneumonia brought out a latent rheumatic heart infection and she was in a hospital from March 15 until her death. Eventual recovery seemed probable until Oct. 11, when pericarditis developed. She left us very early in the morning on Oct. 28, 1951.

A few days before her home going

the Lord granted her a special sense of his nearness and actual presence in the room. How she rejoiced in that manifestation and longed to have him take her with him right then. How she loved her blessed Lord and Savior, for whom she so gladly and willingly gave her life service. She left a splendid witness among the patients and nurses in the hospital and a host of friends in many places around the world.

Burial was at Sebring, Fla. Services were in charge of Bro. Herman Heisey, assisted by Floyd Biddix and S. L. Brumbaugh.

The end was perfectly peaceful and quiet. I believe it can be truthfully said: "Well done, thou good and faithful servant."

A Tribute to Dr. Laura M. Cottrell

J. M. Blough

La Verne, California

WELL do I remember when the Drs. Cottrell arrived in India in December 1913. It was our privilege to give them a home in our bungalow at Bulsar and a place at our table. We had no missionary doctor on the field then, and we had prayed and waited so long for medical help that it was indeed a glad day when they arrived; and because Sister Cottrell was also an M.D. there was great rejoicing, especially among the women of our community, for now they would soon have the medical help they greatly needed.

The Cottrells had already learned the way of sacrifice, which with a heart full of love and an eagerness to serve made them ideal missionaries. They had become poor, so that through their poverty the people of India might become rich. Like their Christ they gave themselves for others. In this spirit Dr. Laura Cottrell served through thirty-six years never swerving an iota from her ideal of service and willingly spending herself to the last ounce of her strength.

Dr. Laura was indeed a missionary doctor, very humble as she endeavored to magnify her Lord and to make those whom she served know the great Physician. She was most kind and gentle and very conscientious as she carefully and patiently examined each of her patients. The women, both Christian and non-Christian, loved her, for she served all classes alike without partiality. In India women especially desire the service of a lady doctor; so her help was eagerly

sought by thousands near and far. Many were the trips she made on foot by day and night at the call of some poor suffering ones in the Christian community; so also were there many trips by horse tonga to treat sick ones in Bulsar town. Although she spared not herself, yet she could not serve all who called her. How many times she gladly

gave up the joy of fellowship at mission conference and other such occasions lest any one should suffer for lack of help! Truly, "she hath done what she could." No wonder the people of Bulsar town honored the Cottrells in a very special way in 1950, when they retired from the field. God grant us many servants like her.



Some of these people were denied worship of the Hindu gods for many years, but they learned to worship Jesus Christ, the only true God, through the earnest labors and prayers of our Christian missionaries

The Day of the Outcastes

Mrs. H. J. Brooks

Vyara, India

HERE is an invitation to a government program at seven o'clock tomorrow morning. All the missionaries and school children are invited." Thus spoke my husband as he signed the government book of notices.

At the birthday dinner for two missionaries that evening at Kathryn Kiracofe's home, plans were made to attend. Mabel Claypool was a week-end guest and joined in the early morning affair.

The revenue building courtyard had big, somewhat worn carpets spread as sitting place for the town school children and the Harijans (scavenger caste). The Harijan band with harmonium, cymbals, and a drum was seated in a circle before the table and chairs arranged for the officials and guests. The singing began in honor of Ganpat the elephant-headed god.

The theme of this song was repeated many times. "Come to your temple—come. Put on your

garments—put on your crown. Bring your weapons; come, oh, come." The next song was in honor of Bhagwan, the creator, and asked for his gifts of wisdom and understanding. A third was for the Guru (teacher) to bring light and good teaching. A fourth song called for the presence of the god—a long drawn-out, almost eerie, earnest devotional calling on the part of the song leader while the rest kept singing. It was a heart cry such as Job might have cried, "Oh that I knew how to find him! that I might come even to his seat! I go forward, but he is not there; and backward but I cannot perceive him." If your morale for God's work is low, just observe and listen to such worshippers!

To the Harijans, worship of the Hindu gods had been denied. These people were too low to enter the temples of the elephant-headed god,

of the monkey-headed god, or of the sacred snake. It was Gandhiji, who fought the cause of Harijans until the conscience of the legislative bodies was aroused and, by law, temple gates were opened. Now once a year the Haripans are reminded that the temples are open.

But fellowshiping with them, allowing them into their homes,

eating with them—that would be unthinkable on the part of India's leaders.

On the other hand, Christ is here with daily help offered. One Harijan in the singers' group had his first reading lessons here in the mission in 1929. Will you pray for us and the local Christians in an effort to accept Christ?

More than three hundred delegates of thirty-six major U. S. and Canadian denominations will gather for the second assembly of the division of foreign missions of the National Council of Churches at Toronto, Canada, Jan. 3-6. Representatives from more than a dozen countries will include executives of mission boards and missionaries.

The Church at Home

Edited by Alberta Yoder

From Mission Point to Established Church

Ada Scrogum

Elkins, W. Va.

The Elkins church, West Virginia



DEDICATION services of the new Church of the Brethren of Elkins, W. Va., were held Sunday, Sept. 16, 1951. The services were in charge of Bro. Paul H. Bowman of Timberville, Va., who preached the dedicatory sermon, and Bro. Norman A. Seese of Junior, W. Va., who assisted.

The new church is located at the edge of Elkins, with the busy city on one side and the vast country with its mountains on the other side. The size of the building is 28 x 36 feet, with a vestibule and full-size basement. It has a seating capacity of 130. Work was begun on the building in October 1950, and it was completed in June of 1951, except for the basement. The first service was held on June 10.

The church work was started in Elkins in the fall of 1934, when Bro. J. J. Scrogum and his family moved to the city. The work was begun as a mission point of the Cheat River congregation. Services were held in the homes of members for one year. Then a store building was rented and used for services for eleven and a half years. The church was

officially organized as a separate congregation in 1938.

In March of 1947 the store building was sold and it was necessary for the church to vacate. A building fund for a new church was started, but it was not advisable to begin building because of war conditions. So the downstairs of the Scrogum home was given over for church services and was used until the new church was ready for use.

Bro. J. J. Scrogum served as pastor and elder of the church for ten years with his daughter, Ada, as assistant pastor. In September 1944 Sister Ada Scrogum was elected pastor and served until June 1951. At that time Bro. V. L. Bennett was elected pastor, with Ada Scrogum serving again as assistant pastor. Bro. Scrogum continued to serve as elder of the church until his death in December 1949, at which time Bro. Bennett was elected elder; he is serving the church at the present.

Other members have also made their contribution to the church work. Sister J. J. Scrogum assisted with the music and was the superintendent of the primary department until her death in 1942. Sister Edith Scrogum made a fine contribution

to the church by working and giving her money to support the church financially. Bro. V. L. Bennett has been of great help to the church since its beginning by his preaching, both in the city and in the country mission points. Bro. S. L. Mullenex has been the deacon since the organization of the church. Ada Scrogum has directed music and children's work.

The future of the Elkins church holds fine possibilities, both in the city and in the country. The city of Elkins has a population of 10,000, many of whom belong to no church. And the country belonging to the Elkins territory includes a strip extending fifteen miles to the north, and twenty-five miles to the south. Members are scattered over a large mountain territory. During the past years church work has been done in three mission points in the country, and calls have come for preaching at other points which could not be taken care of because of lack of help. Much work needs to be done, both in pastoral visiting and in preaching at the mission points, besides the work in Elkins. The new church building is much needed and greatly appreciated.

So You Are Thinking Of Buying an Organ

Continued from page 19

tubes. A standard two manual organ with pedals uses over one hundred different tubes to produce the differently pitched sounds. After the tone has been produced by the electrons in one section of a tube it is filtered and altered by an electrical network to imitate the different types of sound produced by a pipe organ. These sounds are identified by their basic quality rather than by the names used to identify pipe organ stops. The four basic sounds in a pipe organ are diapason, flute, reed and string. And the stops on the Connsonata are marked in this way. Much can be said in favor of this method of identifying stops, because some pipe organ stop names are very misleading.

Basically the Connsonata is simple. It is relatively inexpensive, and upkeep is low. It is capable of producing music which compares very favorably with pipe organ music.

It has four disadvantages. In the first place, a pipe organist would not be able to recognize the stops without some practice. He would be familiar with the four basic sounds, of course, but would need to practice and experiment some to approximate the sounds of the different stops of a pipe organ. In the second place, the large number of tubes used by the Connsonata means more upkeep. In the third place, tuning the organ involves many different oscillators, thereby taking longer and giving opportunity for the organ to get out of tune. And in the fourth place the problem of cutting an electrical circuit on and off is present in the Connsonata. A special circuit is used which avoids much of the objectionable "burping" mentioned before, but some "burping" can be heard.

Baldwin

Although using the same principle as the Connsonata, the Baldwin organ incorporates some refinements which are peculiar to it alone. It too is basically simple, although it uses a much more complex oscillator circuit. It is relatively inexpensive, and upkeep is also low. The stops on a Baldwin are identified by convention pipe organ stop names, so the organist can go from a pipe organ to a Baldwin without much of an adjustment period. It uses less than fifty tubes to generate the tones. This small number of tubes is made possible by the more complex oscillator circuit. The pitch of one note in each octave is "locked" electronic-

ally, so the entire organ can be tuned by tuning only one octave. The touch of a Baldwin organ is controlled by the organist's fingers. Small rheostats are built into each key so the sound builds up as the key is depressed. And it dies down as the key is released. The speed of this build-up and dying down process is controlled by the speed with which the organist strikes the keys. This completely avoids the "burping" difficulty found in some electronic and electric organs. As in the Connsonata, the Baldwin uses an electrical network to imitate the different sounds of a pipe organ and is capable of producing tones which compare very favorably with the tones of a pipe organ.

One of the big disadvantages of the Baldwin is the fact that a certain amount of mechanical action has been incorporated into the way in which the keys work.

Both the Connsonata and Baldwin organs are in the moderate price range, and either is highly recommended for church use.

All electric and electronic organs have the disadvantage of depending upon a loud-speaker to reproduce the sound. It is very difficult to design a perfect loud-speaker which will respond equally well to all the different pitches and tones produced by an organ. So far this discussion has been limited to the tone-producing apparatus in each of the organs mentioned. After the tone has been produced it must be amplified and reproduced over suitable loud-speakers to be heard. There is little difference between the different amplifying systems employed. As a matter of fact, the amplifying systems of electric and electronic organs in general are so much alike almost any one of them could be played through another amplifying system. So the type of amplifier used is somewhat of a local matter and not related to the basic differences between the different types of electric and electronic organs. Generally speaking, the larger the resonance chamber can be the better the organ will sound regardless of which type it is. The resonance chamber is the space provided in the speaker enclosure, and it can be a small box or a large room. A large room, of course, will make the organ sound better.

Before we end this discussion we should mention the lowly reed organ or harmonium. It is possible to put an electric blower on a reed organ, using materials costing less than twenty-five dollars. This makes a

nice little organ which is quite satisfactory for use in a small church. Reed organs also can be amplified electrically with surprising results.

Anniversaries and Weddings

Kreider Golden Wedding Anniversary

Open house for relatives and friends was held on Nov. 16, 1951, on the occasion of the golden wedding anniversary of Mr. and Mrs. Moses Kreider of Lebanon, Pa. It was also the seventy-third birthday of Mr. Kreider.

Moses Kreider and the former Mary Kreider were married by Bro. Cyrus Bomberger. They are the parents of eight children, seven of whom are living. They are Elizabeth, Rhoda, Martha and Warren at home; Esther, wife of Jesse Bair of Lebanon, Pa.; Ruth, wife of Charles Webb of Goshen, Ind.; and Marion, wife of Dr. John E. Hampton of Washington, N. J. There are also five grandchildren.

Mr. Kreider, a retired farmer, and Mrs. Kreider, who is seventy-two years old, are members of the Annville church. They have been faithful members of the Church of the Brethren for forty-nine years.—Elizabeth Kreider, Lebanon, Pa.

Allred-Shultz.—Stanley Allred and Janette H. Shultz, both of Huntington, Ind., in the Salamonie church, Ind., by the undersigned.—Donald G. Holsopple, Lancaster, Ind.

Arndt-Mankameyer.—Charles Arndt of Garrett, Pa., and Freda Mankameyer of Berlin, Pa., in the Beachdale church, Nov. 22, 1951, by the undersigned.—Russell K. Showalter, Salisbury, Pa.

Broadwater-Robertson.—Maurice E. Broadwater of Westernport, Md., and Mary Iona Robertson of Pekin, Md., Nov. 10, 1951, at the home of Mr. and Mrs. Harman Broadwater, by the undersigned.—J. Emmert Dettra, Westernport, Md.

Garrison-Swedburg.—Frank Garrison and Jerene Swedburg, Nov. 3, 1951, in the Salem Lutheran church, Sycamore, Ill., by Rev. C. G. H. Ahnquist, pastor of the Salem Lutheran church.—B. Wayne Crist, Polo, Ill.

Hughes-Miller.—H. Holden Hughes of Manchester, Md., and Ethel Miller of Westminster, Md., Oct. 19, 1951, by the undersigned, at his home.—George A. Early, Westminster, Md.

Maffey-Williamson.—Robert Maffey of Modesto, Calif., and Jeannine Williamson of Seattle, Wash., Sept. 1, 1951, by the undersigned.—Paul S. Hersch, Modesto, Calif.

Newton-Moorman.—Bob Newton of Golden, Colo., and Fern Moorman of Nickerson, Kansas, in the Salem church, Sept. 29, 1951, by the undersigned.—H. C. Lehman, Nickerson, Kansas.

Osland-McKenzie.—Lawren S. Osland and Letabelle McKenzie, both of Elgin, Ill., in the English Prairie church, Howe, Ind., Nov. 25, 1951, by Bro. B. D. Hirt, Howe, Ind.—Kay Dilling, Elgin, Ill.

Primm-Doty.—Jess Primm and Barbara Doty, in the First church, Flint, Mich., Nov. 6, 1951, by the undersigned.—Ralph Schrock, Flint, Mich.

Severing-Poulton.—Fred W. Severing and Beryl Poulton, both of Rockford, Ill., in the Rockford church parsonage, Nov. 1, 1951, by the undersigned.—Paul B. Haworth, Rockford, Ill.

Slead-Deal.—Eldon L. Slead of Alburnett, Iowa, and Peggy Deal of Cedar Rapids, Iowa, Sept. 30, 1951, in the Cedar Rapids church, by the undersigned.—Paul B. Haworth, Rockford, Ill.

Obituaries

Sylvan Bookwalter

Sylvan, son of William and Esther Baker Bookwalter, was born Feb. 27, 1866, on a farm near Baker's Store in Darke County, Ohio, and died Oct. 10, 1951.



On Nov. 7, 1885, he was married to Mary Studebaker and to this union were born two sons and one daughter.

In 1896 he and his wife were baptized into the Prices Creek Church of the Brethren. In 1902 they were called to the ministry. In 1910 they were ordained to the eldership.

Bro. Bookwalter served in the free ministry. He was an educated man though he had little formal education. He often read his Bible and devotion books and took advantage of opportunities for Christian fellowship. His prayers and kindly Christian life were an inspiration to all who knew him.

Bro. Bookwalter's ability and judgment was widely appreciated throughout the district of Southern Ohio, which was his lifelong home. He served for fifteen years on the district mission board and for twelve years on the district ministerial board. He was also presiding elder of the following churches and mission points: Constance, Ky., Prices Creek, Marble Furnace, Strait Creek, Pleasant Hill, Georgetown (Potsdam), Salem and Brookville, Ohio.

In 1919 his wife passed away. On Feb. 7, 1920, he was married to Alice Flory, who passed away in 1946. On Oct. 6, 1948, he was married to Mrs. Edna Minnich. Since this marriage he and his wife have resided in Potsdam. He had retired from the active ministry, but taught in the Sunday school and helped in the worship services of the church.

He is survived by his wife, Edna; two sons, Chester of Lancaster, Ohio, and Donald of Vandalia, Ohio; one daughter, Mrs. Chester Garber of Dayton, Ohio; one brother, Samuel Bookwalter of New Madison, Ohio; one sister, Mrs. William Wright of Chicago, Ill.; four grandchildren; and three great-grandchildren.

Funeral services were conducted in the Potsdam church by the undersigned, assisted by Bro. Lester E. Fike of the district ministerial board and Bro. Jesse E. Bookwalter. Interment was in the Castine cemetery.—L. John Weaver, Potsdam, Ohio.

Deener, George M., son of Mrs. John Dayhoof, was born June 21, 1892, in Rohrsersville, Md., and died July 4, 1951, at the hospital in Frederick, Md. He was married to Margaret Himes on Sept. 11, 1912. He united with the Church of the Brethren in October 1908 at Brownsville, Md. He was active and interested in the work of the church. He was treasurer of the men's Bible class for many years. He is survived by his wife, two sons, six grandchildren, his mother, his stepfather, two sisters and one brother. Funeral services were held in the Church of the Brethren at Brownsville by the pastor, Bro. Newton L. Poling. Interment was in the church cemetery.—Mrs. John Jennings, Brownsville, Md.

Emert, Mrs. Pearl, daughter of Irwin and Della Warfield Faust, died at her home at Kregar, Pa., Oct. 8, 1951, at the age of fifty-three years. She was a member of the County Line church, Pa. Besides her mother she is survived by her husband, Ralph, three daughters, three

sons, twelve grandchildren and one sister. Funeral services were held at the Snyder funeral home by her pastor, Bro. Elmer Q. Gleim, assisted by H. R. Garland. Interment was in the Snow Ball cemetery near Kregar.—Olive M. Needrow, Jones Mill, Pa.

Frick, Herman R., prominent businessman of Brimfield, Ind., died Aug. 16, 1951. He was a member of the Wawaka church since boyhood. He was chairman of the church trustee board. He is survived by his wife, Ruth, two daughters, three sons, fourteen grandchildren, two brothers, his stepmother and four half sisters. Funeral services were held by his pastor, the writer, in the Wawaka church. Burial was in the Rose Hill cemetery in Albion.—Beryl E. Hoover, Wawaka, Ind.

Garst, Sarah, daughter of Cullen and Nancy Daughtery Gibson, was born near Franklin, Ill., Dec. 17, 1855, and died at the home of her daughter in Virden, Ill., Sept. 26, 1951. In 1871 she was married to George W. Garst. She was a member of the Girard church. She is survived by four daughters, one son, two brothers, one sister, nineteen grandchildren and twenty-eight great-grandchildren. Funeral services were held at the Berry funeral home in Girard by Bro. Robert D. Hoover. Burial was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Gingrich, Harry Herr, son of Elder Alfred and Lizzie Herr Gingrich, was born Jan. 20, 1885, and died Sept. 19, 1951. On May 22, 1910, he was united in marriage to Minnie Zug Gingrich, who preceded him in death Nov. 17, 1938. He is survived by three sons, one daughter, fourteen grandchildren, five brothers and one sister. He was elected to the office of deacon in 1912. Funeral services were held in the Annville church by Brethren F. S. Carper, Perry Liskey and John A. Sherman. Interment was in the South Annville cemetery.—Anna E. Sherman, Lebanon, Pa.

Girt, Nellie J., daughter of John H. and Nancy Girt, was born Feb. 26, 1873, at Colfax, Ind., and died Sept. 10, 1951, in the Goodwill nursing home at Camden, Ind. She was an active member of the Flora church for many years. Her only survivor is a half brother. Funeral services were held from the Carter funeral home by the undersigned. Burial was in the Moss cemetery.—Glen M. Baird, Hartsville, Ohio.

Grimes, James Oliver, son of Mahon T. and Mary E. Milbo Grimes, was born in Frederick County, Md., and died at his

Good Intent home Oct. 28, 1951. He was a member of the Beaver Dam church. Besides his wife, Mrs. Laura A. C. Grimes, he is survived by three sons, one foster daughter, eighteen grandchildren, two brothers and two sisters. Funeral services were held in the funeral home in Walkersville by Brethren Paul Fike and Ollie Jones. Interment was in the Rocky Hill cemetery.—Mrs. Samuel Glisan, Union Bridge, Md.

Hofstatter, Jack, son of Lloyd and Elsie Hofstatter, was born March 19, 1931, in Stanley, Wis. He graduated from high school in 1950 and entered the armed forces in June 1951. He is survived by his mother, three brother and one sister. Funeral services were held in the Stanley church by Bro. Walter Miller.—Mrs. Dale Kesler, Stanley, Wis.

Hubley, Esta Omer, died at Bradford, Ohio, Oct. 22, 1951, at the age of seventy-nine years. He is survived by his wife, Sarah, one son, one grandchild, one sister and one brother. Funeral services were held in the Church of the Brethren. Burial was in the Harris Creek cemetery.—Lena Friend, Bradford, Ohio.

Keckler, Samuel J., son of Samuel and Katherine Keckler, was born in Rock Island, Ill., Aug. 6, 1876, and died Oct. 3, 1951, in Hutchinson, Kansas. He was a charter member of the Hutchinson church. On July 12, 1897, he was united in marriage to Sina Vandermark. He is survived by his wife, one son, two grandchildren and two great-grandchildren. Funeral services were held by his pastor, Bro. Charles Dumond, Jr., in the Hutchinson church. Burial was in the Fairlawn cemetery.—Mrs. Steve Moyer, Hutchinson, Kansas.

Peters, Riley C., was born Sept. 28, 1866, in Franklin County, Va., and died July 14, 1951. On Dec. 11, 1888, he was married to Mary Lou Ferguson, and to this union were born two sons and four daughters. He was a faithful member of the Bethlehem church for sixty-two years and was a deacon in the church for fifty-two years. He was active in the work of the church as long as his health permitted. He was a careful reader of the Gospel Messenger. Sister Peters preceded him in death on Feb. 15, 1951. He is survived by two sons, four daughters, twenty-three grandchildren and twenty-one great-grandchildren. Funeral services were held by Elder N. C. Peters and Bro. E. S. Bowman in the Bethlehem church. Interment was in the church cemetery.—Christine Peters, Boones Mill, Va.

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